alks with the Training Class

Margaret Slattery

Talks with the Training Class

TALKS WITH THE TRAINING CLASS

BY

MARGARET SLATTERY

INTRODUCTION BY

PATTERSON DU BOIS

BOSTON

THE PILGRIM PRESS

NEW YORK CHICAGO

1906

To
ELIZABETH VAN DUYNE, M.D.

INTRODUCTION

PATTERSON DU BOIS

UNLESS I am mistaken, Miss Slattery's book means that the six-day-busy folk who run our Sunday-schools are not to suppose themselves in the dilemma of either becoming pedagogical psychologists or abandoning the teacher's chair. The outcome of many a training-class course has been too small, because too much has been attempted. Many a one has read psychology with interest and emerged from its toils too merely book-learned to apply it; others have surrendered, or, worse still, believed that they knew it all.

This is not a reflection upon science, but the plain story of a misfit. The profound and complex study of the workings of the human mind envelops some simple and vital truths for everybody. The problem is to dig them out and make them usable for the practical man who is in a hurry. This is what Miss Slattery means to do.

Now, the method by which she attacks this difficult problem is good, for more reasons than one. It is brief, yet elastic, expansible. The very limited student will gain some systematic idea of the child's faculties — or the "paths" — from this little manual alone. The less limited student will do still better by following our author more closely into other treatises. This plan is in itself educative. It stands for something bigger than the present work. It begets a broadening habit of refer-

ence — not to say research. Thus, people of various grades of resource may get their direction and their "set" from this modest, unpretentious, readable, yet earnest, manual.

Note also that it is not too precise in definition, nor too didactic and bookish for busy folk. It is lively, with apt illustration drawn out of direct experience — for Miss Slattery is a quick-sighted and tactful teacher in the day-school as well as in the Sunday-school.

It is not necessary for me to refer to the book in detail. It tells its own story, and it has the virtue of assuming to be no more than it is. But, just in illustration, I want to call special attention to what it says about the "feelings," about imagination, analogy, voluntary attention, habit, and the higher impulses. If we understood some of these things better in ourselves we should do less violence to the Book of books and more justice to our fellowmen — especially the children.

Most persons know something of their own mental faculties and their modes. Without meaning to make expert logicians or psychologists of them, Miss Slattery would take them as she finds them and, avoiding weary abstractions, lead them into that better organized knowledge which is power.

THE PURPOSE OF THE BOOK

My purpose in the talks which we are to have together is not to give you lectures upon pedagogy or child study, nor a brief treatise on Gregory's Seven Laws of Teaching, or any other "laws." It is not to give you a series of theoretical propositions to be worked out. It is simply to give you a series of talks upon certain principles of teaching familiar to many of you — at least the words have become familiar to you. The talks are based upon an earnest study of what the great teachers of the ages have given us, upon personal experience in actual teaching, and upon careful observation of the work of others. They were written in response to a demand for a simple Teacher-Training Course which would prove helpful to the average busy man or woman at work in the Sunday-School.

I hope they will do one thing which I am very much in earnest about; if they fail in that they will have failed of their real purpose. That thing is not to interest you only, though I do want to do that, but to make you think — think so hard that you will not read the name of the book recommended and *mean* to look at it some day, but that you will go to your library and get it. If it is not there, send to a publishing house; if you cannot do that — and there are so many of us who cannot buy the books we would gladly read — then ask two or three teachers to buy it with you, share the reading of it, and let it be the first volume in a circulating Sunday-school

library. The books recommended discuss fully and in a most helpful way the subjects of the course. *The History of Christianity* and Kemp's *History* give information invaluable to a teacher, while *Psychology in the Schoolroom* will prove most helpful to any teacher.

I hope these talks will make you think so hard that you will see problems you never saw before; if one sees a problem there is hope of solving it. I trust they may so deepen your interest that not one day shall pass when you do not remember, for a moment at least, that class of yours, its need, and that you must meet that need.

I wish I knew you. I would like to look at you, and from the various groups choose those who really mean it when they say, "I wish I were a better teacher," better prepared to cope with the difficulties. A better teacher means better pupils, always. The great longing of the faithful men and women in the Sunday-school teaching force to-day is that in some way they may be able to make *impressions* so deep and lasting that they shall lead to *expression* in life and character. As one learns more and more about the children he is to teach and "how" to teach them, his power to do this increases. None of us seek to know method for the sake of method, but because of what right methods can do.

To help you in a small way to become, not a faultless teacher nor a celebrated or popular one, but, no matter what you are now, a *better equipped* teacher, is the earnest desire of the author and the purpose of the book.

REFERENCE BOOKS

The Gospels Combined, Charles H. Pope.
His Life, Barton, Soares, and Strong.
Talks to Teachers on Psychology, William James.
The Making of a Teacher, Martin G. Brumbaugh.
Teaching and Teachers, H. C. Trumbull.
The Point of Contact in Teaching, Patterson Du Bois.
Children's Rights, Kate Douglas Wiggin.
Educational Evangelism, Charles E. McKinley.
Methods of Teaching History, Contents of Children's Minds } G. Stanley Hall.
Primer on Teaching, John Adams.
For practical suggestions, see Sunday-School Problems, Amos R. Wells.

SUGGESTIONS

"TALKS with the Training Class" is designed to be the text-book of the training class. The questions at the close of each chapter may be discussed in class. It is suggested that while as many individual members as can should own the recommended books, the class as an organization should own two or three copies, from which the leader shall assign the pages recommended from week to week to various members for report in the class.

BOOKS RECOMMENDED FOR STUDY

Some stories of the Bible, such as Dr. Hurlbut's, Foster's, or Mrs. Sangster's.

Psychology in the Schoolroom, Dexter and Garlick.

History of Christianity, W. E. Gardner.

History for Graded and District Schools, E. L. Kemp.

CONTENTS

Talks with the Training Class

I

IMPORTANT PRINCIPLES

The Starting-Point — "Know"

THAT little word suggests the first principle about which we shall talk. One cannot teach if he does not know. And first of all, *we must know our children.* We sometimes forget that we are teaching *children.* One of the gravest errors in all our educational work of to-day, one at which the educators of the future will point in amazement, lies right here. The majority of teachers are engaged in teaching subjects first, and children second, and that is all wrong.

How can we know children? By honestly wanting to know them; by wanting to know them so much that we shall be willing to let our theories about them be destroyed, — so much that we shall be willing to give time, at a sacrifice, to get acquainted with them.

I remember a child who had been in my room about five months. She did not seem to care much about her work, she never volunteered anything, though she answered fairly well when questioned. Her whole attitude was half-hearted. She was thirteen years old. That year I observed the children's birthdays by a note on the desk, with a red carnation for the boys and a white one for the girls. About a week before her fourteenth birthday she stayed to make up some work. As she was going out I said, "Well, Edith, your birthday comes

next week, doesn't it?" "Yes," she answered with a great sigh, "I wish it didn't." That was unusual at fourteen, and I said, "How can that be? I thought girls liked birthdays."

Her lips trembled as she said quickly, "I don't. You see, I 'm fourteen. I 've got to leave school after this month. My brother got me a job in the comb shop, and I 've got to go." She began to cry and added in a way that was quite too much for me, "I can't take music lessons or anything else. I hate the comb shop. I want to go to high school but my father won't let me." This was my half-hearted girl, not interested especially in her work. I found out in that talk that there was an organ at home, and she had a passionate longing to play but had never taken a lesson. All these months she had been dreading the time when she must leave school. What good would it do to study; what was the use of anything? — that was her attitude. I perfectly understood it then. I had known Edith those months, of course; eyes, hair, voice, manner, general characteristics, and yet I had not known her at all. If I had, what might I not have made out of those few last months of school life! I suppose there have been many whom I have never known. But my eyes have been opened since those first years.

How many of your girls and boys in their teens do you *know?* How many of your young men and women do you *know?* Later I shall talk with you about "age" and the importance of knowing the general characteristics of periods of development, that you may "know" your children in that way.

Another way by which you may come to know them, is by *remembering*. So many of us forget, or seldom think about the way we felt when we were children. We are too far away to realize the child's standpoint.

Let us get back now and then. Do you remember what it meant to you to be invited out to tea? to have some older person whom you admired take you to a concert, or driving, or in fact anywhere? I hope I may live long enough to give to many children the unspeakable joy a woman in our church gave to me when I was sixteen. She took me to Boston. I shall never forget it. To-day when the conductor calls out "Boston" the thrill of the memory of it comes back. Boston was the world to me. I have seen much of my country since, but no such joy of anticipation or memory has ever come to me. What she said to me in answer to my expression of gratitude as we came home, I remember to-day, and it did me at that time more good than all the lessons in Sunday-school. That trip cost her one dollar and a half. No price can be set on what it meant to me.

One may learn something of children from well written books, for and about them. Next summer when you are in the hammock or traveling — and, indeed, those of you who are able to do none of these things, but who have spare moments afternoon or evening — you will want something to read, and at the close of this chapter I shall recommend some "light reading" of a kind not advertised at news-stands — stories of child life which take us back and do us good.

We may come to know much about children through earnest, connected study of the general characteristics of the various types of mind, of the general line certain types seem to follow in their development. One of the most helpful books I know in this study applied especially to the child mind is "Psychology in the Schoolroom." It is sane and practical, and much of it is helpful to fathers and mothers as well as to teachers. If you cannot read it all, be sure to read and think over earnestly

the chapters on "Character," "Habit," "The Will," and "Training of the Moral Sentiment." Things are clearly stated and easily understood. Choose the statements which impress you most; try them with your children and see if they are true.

By these means, not all at once but little by little as the years go by, one may come to know the children he is teaching. By *some* means he *must* know them — really understand them — or fail.

Lesson Material

But it is not enough to know the child; *we must also know what we are to teach him.* I wish as soon as you read this article you would get a child's story of the Bible, Foster's or some other, and read it through, as you would read any book, that you may have the story as a whole from Genesis to Revelation before you. We have done so much study of the Bible by portions that the simple grandeur of the whole wonderful story is lost. That there should be always thorough knowledge of the special portion to be taught goes without saying. But that is not enough. I believe with all my heart that a teacher of whatever grade in Sunday-school should have a much broader knowledge than that. How few of us have anything but a vague idea of the history of the Christian Church! And it is all so wonderful! A very helpful book is "A History of Christianity," by W. E. Gardner. Perhaps your pastor has it. It is designed for Sunday-schools, and is clearly written in a most simple and interesting way.

The other book I want you to know about is Kemp's "History for Graded Schools." It is a series of stories so interesting that you cannot forget them. If you get this book and read the chapter on "What the Hebrews Taught the World," you will thank me for having

spoken of it. The chapters on "Early Egyptians," "How We Got Books," "How Rome Conquered the World," are fine. How many boys and girls have listened with eager, interested faces to what that book has given me, in addition to what the Bible tells, regarding the people of Old and New Testament times! I urge the reading and study of it because it will help you.

Perhaps we have already realized that the important question is not, "How shall I teach this particular parable, the life of this prophet?" but "What are the principles underlying the teaching of any parable or prophet?"

When once we realize this truth our minds reach out after those large, general principles, and as we grasp them one by one we shall find ourselves applying them to the particular lesson of the next Sunday.

This is a great gain to us in power. It is so much better than attending a class on Saturday, seeing a lesson taught, going to our own classes and giving an exact reproduction.

As we learn to let great principles guide us in our preparation of the lesson, we shall find ourselves pausing to say, "What part of all this material *on which I have prepared myself* is best fitted to follow out the laws of interest, what best fitted to secure attention, to awaken real imagination?"

But first we must grasp for ourselves the meaning of those laws and the other great principles which underlie real teaching.

The business of the teacher is first to "know." The second and equally important function of the teacher is to

Help Others to Know

To help others to know is not to study for them; it is not to pour into their ears the wealth of material one

has acquired, but rather to stimulate, encourage, instruct, in such a way that they shall come to know for themselves what he has learned.

One may say, broadly speaking, that there are *three pathways by which we may approach every human life.* In all my experience with children I have never found one who could not be reached by at least one of these three paths. They are the pathways of *feeling*, *knowing*, *willing*. The power of feeling includes all the conditions of pleasure or pain to which the mind is subject. The power of knowing includes all that comes to one in the process of reasoning, memorizing, or exercising the imagination. The power of willing includes all the processes, attention, impulse, resolution, etc., by which decision and action are reached. In the chapters which follow we shall endeavor to understand in a very simple way these three paths, "The Feelings," "The Intellect," "The Will," for it is by working along these three lines that we are able to help others to know.

If these paths were clearly defined, and by following a well-marked way we could arrive without fail at the heart-springs of a child's life, it would be easy. But it is not so. Feeling, knowing, willing are all connected so closely that one cannot be taken by itself and analyzed. For example, illustrating in a physical sense, I come in from a walk and *feel* hungry. I *remember* that I saw an orange on the sideboard. I *go* into the dining-room and eat it. Or, a better illustration perhaps, I attend a lecture upon the social conditions of slum districts. The lecturer makes me feel intensely the pathos of the lives he vividly describes. I leave the hall *feeling* real sympathy for his work. I *remember* his illustrations and the many points of the lecture. I am impressed with the sensible way in which he meets the problem; I

resolve to help him in his work, and I *send* him money by the morning mail.

And again: I say a mean thing to my friend. I feel ashamed. I remember her look when I said it. I repent of it. I go to her and ask forgiveness. Feeling, intellect and will worked together to produce that act. The feeling alone could not have produced it, but it was prompted by the feeling. Intellect and will responded to feeling, and *action* followed. Stop a moment and think what that means to a teacher. If only action might always follow! Indeed feeling if it amounts to anything must be followed by action. It is almost useless to awaken deep feeling for the poor and needy, the oppressed or the heathen, unless an opportunity to act follows the feeling.

Periods of Development

Careful observation of the development of children has led students of child-nature to believe that there are in life various stages of development which are world-wide. There seem to be three definite periods: — the first, very broadly, from one to seven years, the second from seven to fourteen, the third from fourteen to twenty-one. Heredity, environment, climate, physical development, all tend to make the ages differ, but the limits given are in general pretty safe.

The Feelings

Let us look at these three periods with the pathway of *feeling* in mind.

In the *first period* (one to seven) the child is slave to his feelings — while they last. Once I had a boy of seven years sent to my room for misbehaving in line. I kept him twenty minutes. I was standing at the open window and heard him say to his companion as he went

home, "I think she's mean. She's a cross old thing." He meant it just then. The next morning he brought me a five-cent bar of chocolate fudge. The child of six gets angry on the playground at recess. He slaps and punches his playmate. At noon I see him going home in great glee, giving this same playmate a ride on his sled. I envy him the power to so easily forgive and forget. Anger and love, sunshine and tears follow so closely when one is six!

But suppose, knowing the quarrel will be so easily made up, I let it pass and it is repeated every time the child meets opposition to his wishes. You know the result. The repeated action prompted by the *feeling* of anger develops a habit, in this case a wrong one. If allowed to continue, the years of young manhood cannot overcome it though reason and will are brought to bear. This great and all-important fact makes us hopeless and hopeful by turns.

Suppose feelings of generosity, of kindliness and good will could be so developed that more and more they prompt the acts of the child until repeated action becomes habit. Much that we most desire would result. Does it mean anything that so often when people are excusing the apparent selfishness of another we hear them say, "Oh, well, he is the only child," or, "Well, she was the baby of the family"? It is a growing conviction with me that the great aim of the teacher of young children in Sunday-school or public school is to cultivate by every possible means the higher feelings, that they may prompt acts which when repeated shall form habits that need never be broken.

In the *second period of development* (seven to fourteen) we begin to notice a change in the place feeling takes in the life of the child. Little by little the feelings are brought under control of the will and reason as they

develop. But they still exist, a mighty motive power. This is a fact we too often forget. The desire for praise, the longing to excel, the worship of heroes, all indicate the important place they hold. These natural desires may be wisely used for the highest welfare of the child. Is there anything in your songs to satisfy the heroic spirit, as in "The Son of God Goes Forth to War," "We March to Victory," etc.? Is there anything to make them feel the compassion and patience of Jesus, like

> "O Jesus, thou art standing
> Outside the fast-closed door"?

When a boy tells you that he thinks a certain song "awful pretty" and that he'd like to sing it every Sunday, or a girl that some other song is "just lovely" and that the music makes her feel "kinder funny and sad," you may be sure those songs have earned a place in your Sunday-school program. If during your prayer the school is quiet and reverent you may be certain that there is something in it to awaken that feeling.

Feelings are exceedingly contagious. This fact accounts for class spirit and school enthusiasm. Be sure to plan for something each Sunday to foster a good school and class spirit. Friendly rivalry in attendance, in Bibles remembered, in supplemental work, the desire to make "our school" the very best — these all help.

In the *third period* (fourteen to twenty-one) the feelings become more and more the servants of the intellect and will. Therefore in your plans for next Sunday you must take advantage of the knowledge your scholars have, increase it by the new facts you are able to bring, and appeal so strongly to reason and will that they must react upon the feelings and call them also into cooperation, thus inspiring your pupil to new forms of activity.

Jesus did that so often. When he healed the man with the withered hand and they criticized him, see how he appealed to their reason: "What man shall there be of you, that shall have one sheep, and if this fall into a pit on the sabbath day, will he not lay hold on it, and lift it out? How much then is a man of more value than a sheep! Wherefore it is lawful to do good on the sabbath day." A few sentences — but a model teaching lesson. "Surely he must have come from God," they said, and the reason reacting upon the feelings, many "followed him." None of us know how to do this as he did.

In all periods of development we have one great aid in the cultivation of the feelings — the story. Learn to use it. Read with your class in mind. Write in a few sentences the main points of stories you hear. Always keep a scrap envelope for those which can be cut from papers and magazines. In older classes suggest stories to be read. Also loan books you know to be helpful, fitted to their needs and full of incentives to better living. It will bring a rich reward. Perhaps you are the only one interested enough to do it.

In most places the day of the old Sunday-school story has passed. For many reasons I rejoice; for some I am sorry. To be sure the child heroes were always "goody" and the stories impossible, but there was some wheat among the chaff, and there are men and women in our churches to-day over whom those books had once a great influence. If you know a few good ones tucked away on your shelves don't be afraid to use them. It has seemed to me that the newer stories for children lack in some ways the moral stimulus the older ones had. From your own reading of the best in prose and poetry, give them stories to make them *feel.* There is no more encouraging phrase than that one so familiar to you who

tell stories, "I'd like to be that girl you told about." "My, that boy was awful brave! I'd like ter been him."

All the feelings are a strong part of human nature, so I must take the feeling of anger and turn it into right channels; the feeling of fear and make it fear of the low, cowardly and mean. I have found the story the best way of doing this.

The right kind of stories must certainly awaken right feelings; feelings supply motives for actions, and so are of the utmost importance in forming character. Heart *and* brain go to make the best character, and neither alone is sufficient.

A Thought for the Week

In order to teach we must know children and material. To really teach is to help others to know, and through the feelings we have a broad highway into the heart and life of the child. In order to make others know and feel the mighty power of Infinite Love which pulsates through this great world of pleasure and pain, sorrow and longing, we must ourselves know it so truly, feel it so deeply and respond to it so fully, that it becomes more and more the motive power of our lives.

FOR DISCUSSION

1. What two things are absolutely necessary in order to really teach? Why?
2. In your opinion, do the majority of Sunday-school teachers know their pupils? Give reason for answer.
3. How may one learn to know his pupils?
4. What is real teaching?
5. How should this definition affect our knowledge of lesson material?
6. What should guide one in the preparation of a lesson?

7. By what pathways may we approach the minds of our pupils?

8. Tell what each pathway includes.

9. Give original illustrations showing how these three pathways work together to produce an act.

10. Give the three periods of development.

11. What place does feeling hold in each?

12. "Feeling if it is really to affect character must be followed by action." Do you believe this?

13. Discuss the place the story holds in the development of feeling. Name stories which tend to awaken right feelings.

14. Give illustrations showing how Christ used the story to awaken feeling.

15. Give the "Thought for the Week" in your own words. Do you believe it?

PAGES TO BE REPORTED IN CLASS

Psychology in the Schoolroom, pp. 3–6, 23–26; chapter on Feeling, pp. 196–258.

Special attention to "The Teacher's Work."

See James' Talks to Teachers, chapters I and II.

LIST OF BOOKS FOR LIGHT READING

Being a Boy, Charles Dudley Warner; *The Boy's King Arthur*, Sidney Lanier; *Real Diary of a Real Boy*, Judge Shute; *Just about a Boy*, W. S. Phillips; *Historic Boys*, E. S. Brooks; *Ten Boys on the Road, etc.*, Jane Andrews; *Ben Pepper*, Margaret Sidney; *Making of a Man*, O. S. Marden; *David Ransom's Watch*, Mrs. G. R. Alden (Pansy); *Physiology for Boys*, Mrs. Shepherd; *Physiology for Girls*, Mrs. Shepherd; *Seven Little Sisters*, Jane Andrews; *Girls Who Became Famous*, Sarah Knowles Bolton; *Historic Girls*, E. S. Brooks; *Heidi*, Dole (translator); *Cordelia's Pathway Out*, Edna A. Foster; *St. Cecilia of the Court*, Isabella Hess; *The Hoosier Schoolboy*, Edward Eggleston; *Emmy Lou*, George Maden Martin; *Beckonings from Little Hands*, Patterson DuBois.

II

CURIOSITY AND INTEREST

As you have carefully read and thought over the pages assigned for study of the feelings, I am sure you have realized anew the tremendous power they have in the development of character. Perhaps already a new note has entered your teaching as you have realized the great help which sympathy, rightly directed, gives to study, to moral training, to the whole complex social life. Fear, anger, desire for praise, love, sympathy, respect, reverence — there they stand, a series of gates opening into the courtyard wherein dwells the human spirit. Pray that experience shall teach you how to open them with wisdom and care.

We said last week that the three pathways, feeling, knowing, willing, act and react upon each other, making it almost impossible to analyze an act and place it definitely under one head. The topic we are now to take up is an illustration of the truth of that statement.

"The Intellectual Sentiment"

There is a certain class of feelings which are not of the senses purely, neither can they be classed as emotions. They have in them certain intellectual elements and therefore bend toward the pathway Knowing. They include also some action of the will and so touch the pathway "Willing." In *Psychology in the Schoolroom*, you will find these classed under the topic, "The Intel-

lectual Sentiment." I think that is the best way to define them. They include the feelings of perplexity, curiosity and interest. It is an intensely interesting group which we can touch but briefly.

Curiosity

Curiosity is, broadly speaking, "desire to know." We are familiar with its various forms, — we all possess it in greater or less degree. It acts as an appetite to the mind. It is natural to a child. It is an open door into the realm of knowledge.

A teacher should use it as a valuable aid in gaining interest. Above the primary department in Sunday-school I have found very little to awaken the curiosity of the child. Perhaps this accounts for the lack of interest in many instances. There are scores of teachers who do awaken it. A model of an Eastern well, a scroll, a piece of papyrus, a striking picture of places or objects mentioned in the lesson, the use of a large pad for drawing — all these serve to awaken curiosity, which will easily develop into interest if the teacher is wise. Drawing is perhaps the best way by which the Sunday-school teacher can arouse curiosity. The simplest drawing is always the best, and it is surprising what the average teacher who "can't draw" can do with a little practise and courage. Even a few striking words, or the main thought of the lesson expressed briefly upon the blackboard, is a help. Dr. Schauffler's blackboard illustrations, terse, clear, striking, always arouse curiosity and awaken interest, as many of us can testify. We can't do this as he does or as some others can, but ability grows with practise, and we can do more than we dream if we are in earnest.

Pictures are another means of arousing curiosity. I always remember with pleasure the eager, intelligent

questions called out by a picture of a huge Bible, attached by heavy chains to the altar, which I had fastened to the blackboard, saying nothing about it. "The Pilgrim Teacher" pictures and others have been published in response to the need of something to help arouse curiosity and make the right impressions.

Pictures in magazines and advertising columns often give one just what one needs to arouse curiosity. I once cut from the advertising pages of a magazine the picture of a well-dressed, fine-looking young man, just raising a glass of champagne to his lips, and from another page, the picture of a busy, city street where a young man hatless, collarless, in an intoxicated condition leaned helplessly against a corner saloon, while the crowd passed by. I pasted these side by side on a piece of manila paper. The fourteen-year-old boys whom I was to teach looked bored as they opened their quarterlies to the temperance lesson. I said, "We won't use quarterlies yet. I have here the subject of the lesson, the place, the chief characters and the text. I want you to tell me what they are, for not a word is written." Then I unrolled my paper. I wish you might have heard the answers. Their curiosity led to interest and it was with a different feeling that they opened the quarterlies again, and found the same truths stated there. I have done this scores of times by the use of advertisements and magazine pictures.

Object-teaching is also useful in arousing curiosity. I once gained the attention of fifty Y. M. C. A. Juniors by a large piece of wood, perfectly good on the outside, but completely destroyed on the inside by the work of insects. Their curiosity enabled me to gain interest and impress the lesson.

I had at one time a bright, happy, light-hearted boy, who spent at least one-third of the day laughing. He

laughed at everything, and as his mother said, "at nothing." This habit was exceedingly annoying and yet the instant his curiosity was aroused he became serious, attentive and deeply interested. His curiosity led him to find out things other children of his age knew nothing about, and on questions of general information he was always ready. Each morning he had a new question for me. "Why do they build all gas-houses round?" "When a caterpillar spins a cocoon, does he know he is going to come out a butterfly?" "What is a coal-breaker, and how does it work?" I was obliged to appeal to him through curiosity, if I hoped to reach him at all. One occasionally meets children of his type.

However, there is an element of danger in all these things. Too many pictures or objects in one lesson, the introduction of anything which excites curiosity at the wrong moment, must be avoided. The teacher must be on the watch for questions asked for the sake of asking, or in order to appear interested. If one can be on his guard against the harmful kind of curiosity and encourage the kind which seeks for knowledge he has a powerful ally. Observe carefully children of your acquaintance and see how curiosity is constantly leading to investigation and knowledge. As you prepare your lesson for next Sunday plan something to awaken curiosity. Make the look of surprise and anticipation, which is such a reward to the teacher, light up the faces of your children. Be sure that you use something which will lead to interest in the thing you have decided to teach.

Interest

Interest is the name given to the feelings of pleasure or pain which arouse the mind to activity. I wish I could write that word activity in capital letters over

every question the teacher uses in Sunday-school. There should be something in every question to arouse the mind of every child. The illustrations ought to awaken his mental faculties and make them work. The story you tell should cause him to feel pleasure or pain, so that his mind responds and attention, memory, imagination, all cooperate to make it real teaching.

Is this true of the lesson material I am preparing for next Sunday? I ask myself that question. Sometimes I answer it by drawing a pencil through some question or illustration I meant to use.

Let us remember that to interest does not of necessity mean to amuse, to entertain, but to arouse activity in the child, to make his mind work.

Interest, as we have seen, depends upon, and is awakened by the right kind of curiosity. I wanted a new way to teach evaporation. I took four saucers, put a little water in each and set them on the table. At noon I was asked many questions. "What is in them?" "Just water." "What are you going to do with them?" "Leave them till morning." No saucers, I am sure, ever proved more interesting than did they, all the afternoon. Next morning they were the first objects of interest as the children came in. After opening exercises I said, "Have you looked at the saucers this morning?" A host of waving hands answered me. "The water has gone." "Gone where?" said I. I wish I could reproduce the lesson. As many children as I could call upon had something to say.

Among these answers I got what I wanted, and by keeping curiosity awake, could deepen interest as I made them see the great areas of rapid evaporation, the effect upon climate and civilization. When I was in school I learned the definition of evaporation from a text-book.

There is a difference, and just that difference exists between a good and a poor way of presenting truth in Sunday-school.

Then, too, interest depends upon a certain amount of previous knowledge. A child cannot be interested in a thing of which he knows absolutely nothing. He must know a little, and by using that little wisely we can widen his horizon more and more. A child living on the edge of a great level stretch of desert, would not be greatly interested in your first story of "Coasting in Winter." Notice the new ideas he would have to meet: "snow," "hill," "sled," and others — familiar to us, but utterly unknown to him. We must "*proceed from the known to the unknown.*"

On the other hand if a child is perfectly familiar with what you are teaching it is hard to gain interest. In every lesson there must be something old to use as a foundation and something new to build upon it.

The matter of age makes such a difference here. It is particularly noticeable in the telling of a story. The child of five so often meets your story with the demand that you "tell it again," while the child of nine says, "I have heard that story about a hundred times; tell me a new one." In the teaching of any subject the great problem is how to give drill enough to impress the truth and still keep curiosity active and interest sustained.

Children's Interests

Many of us have failed of our best in teaching because we have known nothing of our children's interests. One of the most helpful studies I ever made was from a collection of papers written by my pupils for several years upon the subjects, "What I like to do best between four o'clock and six," "What I like to do best

between six and eight," "The stories I like best, and why." Through these papers I gained much valuable knowledge of lines of interest along which I could work in my teaching.

Each year from my study of these papers, and the pupils who wrote them, I have been obliged to come to the same conclusion, namely, that all children are intensely interested in life and in great principles and truths as they touch life; that they are not interested in abstract statements of truth apart from life.

Take, for example, duty to God, which implies reverence, love and worship; duty to self, — temperance, courage, self-respect; and duty to others, — absolute justice and real charity. In the abstract these mean nothing to the child; they have no attraction for him. When we are planting our school gardens, the seeds chosen first are always those with colored illustrations of flower or fruit. In order to have these seeds of duty desired by children they must be put up in packages which interest and attract. I do this every time I teach of a real live boy in his struggle to be honest; every time a self-sacrifice makes the hero I present one they all desire to follow; every time I use illustrations from lives of boys and girls reared in poverty and sin who have struggled to rise above their condition and won; and whenever I present vividly the great characters of the Old and New Testaments — in fact, every time I connect a great truth with a man, woman or child who has lived it. Knowing these things, I must profit by them in preparing the work for my Sunday-school, else I cannot hope for success.

In a later chapter we shall see the important place which interest plays in gaining and holding attention, and realize the fact that good discipline without interest is impossible. More than that we must constantly

remember that unless we are interested we cannot interest others.

A Thought for the Week

Real curiosity leads to interest. Interest means attention, attention means knowledge, and knowledge influences character and conduct. It is an endless chain. Strengthen the links.

History shows us no perfect men, no faultless teachers, but through the ages the eternal God has spoken to human hearts and revealed truth. He still speaks. He can — through you.

FOR DISCUSSION

1. Name the gates in the pathway Feeling.
2. What should a child be taught to fear? to love?
3. How do you treat a child's love of praise?
4. What is meant by the phrase the "intellectual sentiment"?
5. What is curiosity?
6. Why should a teacher make use of it?
7. Suggest ways by which curiosity may be awakened. Give three original suggestions.
8. What elements of danger in all these "means" of arousing curiosity?
9. What is interest?
10. Upon what does interest depend?
11. When does a child's interest in a thing cease? What then?
12. Do you know the things in which *your* pupils are interested?
13. In what do all children seem to be interested? What fails to interest them? How should this affect our teaching?
14. What two things necessary for good teaching depend upon interest?

15. Do your personal "interests" make any difference in your teaching?

16. In order to interest a class, how much of a twenty minute period should a teacher talk?

17. Give in your own words the thought for the week.

PAGES TO BE REPORTED IN CLASS

Psychology in the Schoolroom, Curiosity and Interest, pp. 32, 33, 254–257; Summary, p. 258. Just to make you think, read pp. 259–279.

History of Christianity, pp. 13–38.

Kemp's History, pp. 66–75.

See James' Talks to Teachers, chapter X.

III

MEMORY

It was evening and an old man sat at the window gazing out into the darkening street. But he did not see the shadows falling over the tiny green leaves which that day had reached out for the sunshine. He was far away across the plains amid the mountains of his early home. There was a smile upon his face, a smile that trembled and died away only to shine out again. There was a light of joy, a shade of sorrow and then a calm content in his faded eyes. The old man was dreaming. He was gazing at the pictures hung through the years in memory's long, winding gallery. When the lamps were lighted and the children begged for stories, for help on lessons, for experiences in the war, he looked again at the pictures, gave them the stories they loved, growing young again as he looked into their bright faces and answered their eager questions.

What if he had not remembered? What if the years with all their store of knowledge, their joys and sorrows, had been blotted out? How hard the days would have been, how cheerless the long twilight!

How marvelous it is — this thing we call memory! With what intense interest we can study it, test it, strive to cultivate it! Without it every other faculty of the mind is warped and stilted. Indeed without memory and attention mental growth is impossible. With an earnest desire to know all we can about it, we turn for

the present from the pathway Feeling, and open our study of Knowledge, by an effort to understand Memory.

Memory

Memory is the act of the mind by which it retains and reproduces ideas which it has gained. Every act of memory really includes three acts. First the mind takes hold of an idea; this is called *apprehension;* then the idea is kept hidden away in the mind, which is *retention;* finally it is brought back when desired, and this is *reproduction.* As we commonly speak of memory, it means the second and third acts, that is, the power to retain and reproduce ideas.

The power to reproduce an idea depends upon two things: first the impression which is made upon the mind, and second the association with other ideas already in the mind. If we could teach every fact we want our pupils to remember in such a way that a deep impression and natural association are made, we might be sure of success.

Have you ever used carbon paper and lead-pencil in making copies? If you have, you know the harder you bear on, the deeper impression and clearer reproduction you get. In some measure this is true when you write upon the minds of children. There is this difference, however: carbon paper is made very much alike. It is passive. But the brain material of these boys and girls of ours is entirely unlike, and it reacts. The thing which will make a deep impression, be retained, and reproduced clearly by the child with excellent memory, meets a different fate with the faithful plodder who takes in slowly, requires endless repetition, but in the end retains, and reproduces slowly and painfully. It meets still a different fate with the really dull child, or with the child who takes in quickly, reproduces easily, but

has no power of retention, and cannot tell to-morrow what he seemed to know to-day. As we have seen in our previous study, to work to the greatest advantage we must know our children.

We may be sure of this general truth: the deeper the impression made, the longer the mind will retain the idea and the more easily reproduce it.

How Impressions Are Made

One day when I was in the eighth grade my teacher cried because one of the boys had been arrested for stealing. It made a tremendous impression upon all of us. Years after, when several of the class met in reunion, we spoke of this teacher, and some one immediately asked, "Can you ever forget the day she cried?" None of us had forgotten. Why did it make such an impression? Because it was so unusual. She was generally calm and undisturbed. None of us had ever seen a teacher cry. The strangeness of it made the impression deep and it stayed. We can all give hundreds of experiences to illustrate this point, — accidents, times of special joy or sorrow, great events in our lives, which made us say, "I shall never forget as long as I live."

There are other things in our lives which have made deep impressions for an entirely different reason. They stay with us simply because we have heard them so many times. Repetition has impressed them so deeply that they stay.

Oftentimes a child picking daisies in the field, a picture of a bit of summer sea in the moonlight, the sudden glimpse of a pure white Easter lily, will call up for us a long train of memories, because these things are *similar* to other experiences and impressions of the past. They "remind" us. An act of memory takes place through the force of association.

Sometimes we remember things easily because of the sequence of ideas. We learn the multiplication table and names of the books of the Bible in this way. In technical terms we say that memory follows the law of contiguity and we can remember because things which occur together, or are impressed in close succession upon the mind, or are connected through cause and effect, tend to recall each other.

The Application for the Sunday-school Teacher

What good will knowledge of these facts do the Sunday-school teacher? Personally, it has made me think carefully about the material I am to present to my child. It has made me ask myself what there is in it to make an impression, and to teach that thing. There may always be the impressive manner. The term "impressive speaker" is a common one. There are "impressive teachers." If one believes that what he is to teach has vital good in it for his children then his manner will show it. There are some things in Sunday-school lessons which I cannot teach children. I am convinced that they are of no value to the child. If I attempted to teach them it would be *saying words*, which is never teaching.

As I realize in my study of memory that ability to *retain* and *reproduce* depends upon the power of the impression, I must think of ways to make the impression powerful. I must have new ways to open the lesson, differing from, "Now, children, what is our lesson about to-day?" Some months ago, one of my teachers being absent, I took his class of boys, about twelve years old. When I went into the class I sat down in the teacher's chair and waited a moment. They opened their quarterlies; I closed mine. I said, — "There was such a crowd you couldn't even get near the door.

This was partly because the street was so narrow and the houses arranged like this," and I slipped out my picture, gave a few words of explanation and put it away. "But it was mostly because everybody wanted to hear the man who was speaking and see the wonderful things he was doing."

An impression was made at the very beginning because it was a new way of starting out. By question, illustration and story I had to deepen that impression, until they saw the roof torn up, the man let down, the miracle performed and knew that Jesus not only cured the man but forgave him. Weeks after when I asked for that miracle I got it from this class.

The study of memory helps me to realize how important it is to *drill* on what I have taught. It makes me seek new ways to ask old questions. It makes me appeal to eye, ear, hand, every entrance and faculty by which I can hope to impress important things. To me, general knowledge of each book of the Bible seems important. With that in mind, I take, for example, Joshua. I refer to him constantly, comparing him with other heroes. I refer to Jericho, to the Jordan, wherever it is profitable in other lessons. Finally I test: I say, "I am thinking of the letter J. J makes me think of a book, a man, a river, a city. Can you name them?" Eager hands answer me. Next Sunday I ask, "About what does the book of Joshua tell?" I get these four things promptly; later I test to see if they have stayed. In the same way I can let the contents of Genesis or Kings cluster about the important men, being careful not to burden the memory with endless detail. According to what laws of memory have I been working?

The study of memory makes me realize that isolated facts do not stay long in the mind; that ideas must be associated with other ideas if they are to remain. Then I begin to think about certain Golden Texts. Their

connection is often so slight that I have to think a long time before I find it.

I have found very few children who remember these isolated texts, but a great many have been able to give a dozen verses about Love and as many more about Faith. Try it and see if I am right.

The study of memory has helped me realize that there is a period in a child's life when he cannot reason and it is useless to appeal to him through that avenue, but he can remember. This is the time to give him things to remember. From the time he is able first to "learn by heart" up to the eleventh year certainly, I can give him the best chapters, psalms and hymns to learn, and if he learns them then they will stay.

When the reason begins to act, I must change my method of impressing upon the memory. Then comes my opportunity to search for natural associations, for similarities and contrasts, and to make comparisons. For this reason about the sixteenth year is a good time to have comparisons between Moses, Saul, David and St. Paul. Through these comparisons the characteristics and the important events, with the consequent influence upon the life of each, may be fixed.

You will feel the importance of association of ideas as a means of impression if you test your own memory on long lists of words like, "apple, railroad, pencil, chair," etc., where there is no natural association, and a list like, "fire, smoke, water, engine, hose," etc., where a natural association does exist. Indeed *to search for natural association of ideas becomes one of the most important factors in preparing a lesson.*

In a word, the study of memory as a faculty is helpful to me as a Sunday-school teacher because it makes me think. And a thinking teacher is a growing teacher, the only kind worthy of a place in the Sunday-school.

A Thought for the Week

We teach, and impatiently cry for results. God teaches and with majestic patience waits through the years for the lesson to be learned. We see the sowing and are sometimes discouraged. God sees the ultimate harvest, and there is no discouragement with him.

FOR DISCUSSION

1. What is memory ?
2. What does an act of memory include ?
3. What is meant by apprehension ? By retention ? By reproduction ? Illustrate.
4. Upon what does power to reproduce ideas depend ?
5. How are impressions made ?
6. How does knowledge of these things benefit a Sunday-school teacher ?
7. How should the age of pupils influence what is required of the memory ?
8. For what should a teacher search in the preparation of every lesson ? Why ?
9. Is it possible to teach so that all children will remember ? Give reasons for your answer.
10. What do you really mean when you say, "I can't remember" ?
11. Can memory be cultivated ? Illustrate.
12. Suggest ways by which important events in the life of Christ may be impressed. What law of memory did you follow in your suggestion ?
13. Which makes a deeper impression, words, or things ? How should this influence teachers ?
14. Give the thought for the week in your own words.
15. What is your weakest link ?

PAGES TO BE REPORTED IN CLASS

Psychology in the Schoolroom, pp. 114–138. Special attention, pp. 118, 119, 132, 134, 137.

History of Christianity, pp. 38–56.

Report to class the illustration of a mother's prayer and a verse of Scripture.

Kemp's History, pp. 329–346.

See James' Talks to Teachers, chapter XII.

IV

IMAGINATION

I HAVE been sitting in a crowded, noisy accommodation train for the last hour but I did not know it. I might not know it now if the conductor had not called out "Tickets, please," right beside me. I have been spending the hour in a land where I would like to go often. It is a good place to forget the hard, bare poverty of facts for a little while, and rejoice in the wealth which it has to offer. It is a land where one may always be sure of good company, for poets, artists, musicians and inventors visit it often and come back to give to the world a "Divine Comedy," a "Last Supper," a "Tannhäuser" or a "telegraph." It is the realm of the imagination.

I spent this morning in a country far across the sea at Horeb where Moses received the commission to go unto Pharaoh. I saw his look of astonishment and dismay as he answered the Voice from the bush saying, "Who am I, that I should go unto Pharaoh? . . . I am slow of speech, and of a slow tongue." I heard the searching question in reply, "Who hath made man's mouth? . . . is it not I, Jehovah? . . . Go, and I will . . . teach thee what thou shalt speak." And the shepherd was not simply one called Moses, a famous Hebrew dead long ago. He lived, he was real, I knew him and as the train rushed on I heard over and over again his words, so like the words of to-day in the world of facts, — "Send thou by the hand of another."

How could he become so real to me? Because of one of the most wonderful powers given to man, that of the imagination. It is a power which many engaged in the training and development of boys and girls have feared and with some reason. The over-stimulated imagination certainly works evil. The person who spends his leisure in building castles and enjoying day-dreams of greatness to be his sometime is not usually the one who does the work of the world. He sees the thing done and fails to see the process. The books filled with the wholly impossible stories which find their way into the hands of our boys and girls have done untold harm in this way as well as by provoking deeds which have wrecked their lives. I wonder how many Sunday-school teachers know what stories are interesting the children in their teens. This of course is the parents' business, but so often when parents fail it becomes the business of the teacher. For some years it has been a problem with me how one may best make boys who are reading this trash, which is sure to send them out on wrong paths, see the utter impossibility of the story which to their imagination is so interesting and probable. By knowing when to say just the right word one may exert an influence which shall transform this wonderful faculty from a source of evil to one of great good.

Constructive imagination rightly used is a most wonderful power of the mind. It has made the progress of the world possible. Columbus constructed in his imagination a northwest passage to India and it led him to a new world. All the triumphs of science were at first theories and existed only in the imaginations of men. The child uses constructive imagination every time he takes the blocks given him and builds his house. To find what we can do to help rightly develop this power is the purpose of our study. If we limit the

imagination, crush it, or confine it, we may be depriving the world of a poet, inventor or musician. If we let it run riot we may give to the world a fanciful, impulsive dreamer or one so addicted to exaggeration that his word cannot be trusted. It is because of the possibilities of imagination that it is worth the most earnest study by a training-class of Sunday-school teachers.

Imaginative Power Differs

All children have not the same power of imagination. Most children have some, and for the first seven years exercise it freely. This is the time when facts and fancies get into a very confused state; when fairies people the wood, imaginary children come to play in the garden, stones talk, and "Red Riding Hood" and the "Three Bears" are a source of constant delight. But this period is comparatively short. What we can do with it and whether it is a way by which we can get into the mind of the child the things we want there, are questions which interest us.

One Sunday I walked home from Sunday-school with a little five-year-old girl. She had a yellow daffodil in her hand and showed it to me proudly. "My teacher gave me this," she said, "and it says something." I took it, listened and confessed I could not hear what it said. "I guess I'll have to tell you," she said. "It says, 'Be like merry sunshine'; that's what it says. You put it in a vase and fresh water every day and in the morning when you look at it, it nods its head like this and says, 'Be like merry sunshine,' and then you mustn't be cross once all day. When Jesus was a little boy he was like merry sunshine all the time."

Yes, I could see the nodding head now and as I looked out came the words. I am sure that little tot was a better child because of what the daffodil taught her. She

knew what the "white, white lily" said, too. Her teacher was wise. Birds and flowers can talk; it is only that we cannot understand.

The singing angel chorus, the shepherds, the tiny baby in the manger on that first glad Christmas night, how *real* they are in those early years! So firmly fixed by the power of imagination are they that all the after years cannot quite wear out the glow as we remember.

The power of young children to make real and living the facts given them offers a splendid opportunity to the wise teacher to make vivid the Bible stories so full of imagery. Have you ever heard a five or six-year-old repeat the story of the baby Moses after it had been well told? Nothing can be more real. Your own imagination must be dead if you do not see a real live baby in a basket, "about as big as that." Pictures help so much and it is so necessary that they be true conceptions. Sometimes I think that the teacher of young children needs, more than anything else, the ability to tell a story and the sympathy which will keep her from telling that which is horrible or shocking to a child.

But how about our ten and twelve-year-olds? Now fancy begins to give place to fact. Yet this is the time for constructive imagination to act as a powerful aid, though the basis is changed. Nowhere in all the world can one get something out of nothing. We sometimes think that the imagination creates, but it does not. In all spheres of knowledge and life there is but one Creator. Imagination builds up "images" and makes real something which has come from the material within the mind. Take an Indian, for example, who has never seen a house of any sort. He has lived in a wigwam in the wilds of the forest. He cannot imagine a modern house. There is nothing on which the imagination can build. But let him once see a house, even though it be

poor and mean; he then has a basis, and though he cannot get a clear image of the modern house in all its detail he can get some conception of it. One can help him imagine a larger house, more rooms, more windows, better furniture. In the revelation of St. John the apostle creates no new thing. He has *streets*, but of gold, a *river* of crystal, *gates* of pearl, a *tree* of life. St. John has used the only terms he knew, but by making the streets of gold and the gates of precious pearl, he has tried to picture the beauty, the grandeur, the wonder of heaven.

To me this is a fact of tremendous significance — first to me as teacher, and then to my pupils because of my teaching. Unless I have in my own mind because of reading, study, pictures, travel or conversation with travelers, some idea of Eastern dwellings, cities and customs, it is impossible for me to imagine the story of "The Lost Coin," "The Prodigal Son," "The Lost Sheep." And unless to me these scenes are clear and real through the power of my imagination which is based upon the material already in my mind, I cannot help to make it clear to my children. More than that, unless through pictures of Oriental scenes or vivid word pictures I have given my child something with which to construct in his imagination the scene I am describing, it cannot be real to him. It is because I realize the great importance of these facts that I urge Sunday-school teachers with all earnestness to know, in a simple way, history at the time of Christ and during the early centuries after his resurrection. When I prepare to tell the Christmas story to Junior or Intermediate grades I review and have clearly in my mind the picture of the world at that time, Rome's power, commercial conditions, life and customs in Palestine. Not that I wish to tell it all to them, but that it may be clear and real in my

own mind. One year I drew on manila paper a great Roman soldier in armor, put up the picture of a heathen temple in Greece, let the scholars name the gods that were worshiped and tried to make them see the vast power of mighty Rome. Then I pictured the little inn of Bethlehem, and the baby, who, though the Roman world did not even know of his coming, was one day to be acknowledged Lord of the greatest nations of the earth when Rome and Greece were dead. I did not dwell in this grade upon the sweetness of the mother or the weakness of the little one. Why? Because I wanted them to see more in the Christ-child than they did in the kindergarten or primary and I must provide their imagination with larger things on which to build. If I have a class of adults I must make the advent of that child mean still more if I am to help the imagination conceive the larger and larger Christ. Do we not fail in much of our teaching because we give to the sixteen-year-old the same Moses, David and Christ which we gave to the child? Please discuss in the class. Let us remember we can no more "cultivate" imagination until seeds are sown in the memory than we can cultivate flowers without seed in the soil, but having the seed sown, by the practise of imaging to ourselves what we read and hear, by telling stories orally, by writing brief descriptions of places, cultivation is possible. Nothing could be more helpful to a training-class than a Bible story told by one member at each meeting to the rest of the class, not being at all afraid of giving and receiving helpful criticism. The only way to gain more imagination is to use what we have.

An Aid to Sympathy

The unimaginative person may be emotional but he cannot be really sympathetic. None of us enjoy or

suffer in exactly the same way, yet our joys and sorrows have something in common and the imagination can help one put himself in another's place. It is through the imagination that it is possible to put ourselves upon the plane of the child and sympathizing with him see things as he does and understand in his way. It is through the imagination of the child that he can be made to sympathize with the poor and unfortunate. One should never be cruel nor in any way shock the child to arouse sympathy by appealing to imagination, but if done wisely much of the unkindness of children toward others who are unfortunate can be checked. I have found such an appeal to sympathy a great blessing again and again when made for those children who suffer so keenly because others "make fun of them."

It Furnishes an Ideal

But perhaps the greatest service which the imagination renders in the training of children lies in its power to furnish an ideal. The ideals of children, those they "want to be like," differ widely. Age, environment and temperament make a great difference. For about four years I collected a most interesting series of papers from public school children written under the subject, "When I grow up I want most to be like —— because" ——. I wish you might read these papers for yourselves. There were boys who wanted to be a certain motorman, the driver of the watering-cart, a certain grocer (because he has three horses and a big trade), a certain physician (he drives a fast horse and once he made forty calls in one day), John Paul Jones, Lincoln, my uncle who was killed in the War, President Roosevelt, etc.; girls who wanted to be like their mothers, teachers, characters in books, a certain milliner, a nurse, etc. In all the papers I collected, three girls in their teens wanted most to be like

Christ. I wonder if it was an indication of anything in our teaching. I am inclined to think it was and would like to urge the presentation to our boys and girls, from nine to sixteen especially, a stronger Christ, that he may represent the things out of which they may build up an ideal greater even than all the other great and helpful ideals of the various age periods. Please discuss in the training-class. It is of tremendous importance. Ask your pastor to talk it over with you if I am not clear.

If we can so present Christ that he shall grow larger, more of a friend, more wonderful and inspiring, the exponent of the loftiest principles in the world, with each succeeding year we shall have done much to insure obedience to his commands and desire to follow his example.

A Thought for the Week

I had often imagined the sea, but the sea was more than I imagined, and it satisfied. I had often dreamed of the mountains, but the mountains were more than I dreamed; they satisfied. Men have imagined the Christ, summing up in him the best conceptions of human brain and heart, but the Christ is greater than the imagination makes him, and when seen he will satisfy.

FOR DISCUSSION

1. How has imagination influenced the history of the world?

2. What evils lie in over-stimulated imagination?

3. What may result from crushing the imagination?

4. Have you observed any connection between imagination and children's lies? Illustrate. What have you done about it?

5. Give suggestions as to how in Sunday-school we may appeal to the imagination of young children.

6. Give suggestions for teachers of children from ten to twelve.

7. What is meant by "constructive imagination"?

8. Why is it of great service to the teacher?

9. "All Sunday-school teachers should be familiar with secular history at the time of Christ and during early centuries after the resurrection." Do you believe this? Give reasons.

10. How does imagination aid sympathy? Illustrate.

11. How does imagination furnish ideals? Illustrate.

12. How may a teacher use these facts in presenting Christ to children?

13. Can imagination be cultivated? How?

14. Is it worth while? Give reason for answer.

15. Give the thought for the week in your own words.

PAGES TO BE REPORTED IN CLASS

Psychology in the Schoolroom, pp. 140–147.
History of Christianity, pp. 57–86.
Kemp's History, pp. 54–65.

V

REASON

HAVE you ever thought what it means to think? It means the action and reaction of the most delicate, involved and perfect instrument in the world — the human brain. It means the difference between animal and man. It means civilization and progress. Yes, it means hope, faith, love and God.

What a pleasure it would be to talk together for our lesson this week about the development of thought from the days of the childhood of the race until to-day! But we must not. Our subject is, however, closely related to it, for we are to talk about reason.

Reason is the highest step in the progress of thought and is the last topic we shall discuss under what we have called the pathway Knowledge.

Conception

The first step in reasoning is *conception*, and to analyze and understand the involved process of conception is a difficult task. We shall consider it in a very simple way. First, one must know the meaning of a much used word which sometimes seems mysterious but is not, — the word "concept." A *concept* is a *class idea*. At first I may have the single idea "orange," which is a percept. I have gained the idea "orange" through sensation and perception. I know it is round, yellow, has skin, etc. I get the idea "apple" in the same way.

Banana, plum and peach follow. Then I begin to put all these single ideas together and I get the *general* idea, "fruit." Fruit is a *general* or *class* thought, and I say I have the "concept," fruit.

The ability to think the single idea, or individual, "orange," "pear," "plum" and "apple" into a class which I call "fruit," is the power of conception. In the same way I think corn, rye, oats and barley into a class and have the concept, "grain." In order to reason one must first have clear concepts, and good power of conception.

Judgment

When we have two concepts we compare them and decide for ourselves whether they agree or disagree. We have the percept "cat," and the concept "animal." We compare and give our judgment, "The cat is an animal." We have the percept "eel" and the concept "fish," and we say the *eel* is a *fish*. In order to reach right judgments we must have clear ideas of the things to be compared. Thus we must have a clear percept "eel" and a clear concept "fish," else the judgment we reach may be wrong. A child says an "eel is a water snake, a whale is a fish, a spider is a bug." The child is continually giving incorrect judgments, because of the lack of clear concepts and the haste with which he makes conclusions. In this we all err with him. The lack of clear concepts, undue haste and the bias of feeling weaken all judgments. Perhaps the greatest enemy to ability to give sane, wise judgment comes from the ease with which we appropriate the judgment of others to save the trouble of thinking. We must strive constantly not to allow children to do this.

In school last week a bright boy of twelve said in class recitation, "It says on page sixty in the history that

Charles I made promises which he never kept, cheated, and lied to both his friends and enemies; and then in the next paragraph it says that Charles was always a gentleman no matter what happened. Please tell me how he could be?" To test him I said, "His manners were perfect, he never forgot to be polite, he was very courteous to women and children." "Well," protested the boy, "he lied and cheated and I don't see how anybody could be a gentleman and do that." I wish you might have heard the twenty-four in the class discuss it. What was responsible for this boy's judgment, "Charles was not a gentleman even if the book says so"?

Reason

As *judgment* is the result of the conclusions reached by the comparison of concepts, *reason* is the result of conclusions reached by the comparison and analysis of judgments. The purpose of the book forbids entrance into discussions of the process of reasoning which might easily plunge us into the depths of logic where those who know most of these matters are still seeking conclusions upon which they can agree. In our simple treatment of the subject this is what we wish to avoid.

Most of our reasons are reached and lessons taught through one of two processes or by both combined. These processes are known as *induction* and *deduction.* Using the inductive method I teach:—Jacob sinned; he repented; God forgave him. David sinned, repented and God forgave him. Elijah sinned, repented and God forgave him, therefore the conclusion, "If a man sin and repent, God will forgive him." By the deductive method I teach, "If a man sin and repent, God will forgive him." Jacob sinned and repented; God forgave him. David sinned and repented; God forgave him, etc.

In the first case I start with the particular truth, "Jacob sinned, repented, and God forgave him," and reach up to the general truth, "If a man sin and repent, God will forgive him." In the second case I start with the general truth and then proceed to particular instances.

Watch yourself this month in the preparation of your essons and see which method you use.

The fact is that neither method alone is sufficient for good teaching. There must be a combination of both. First, leading step by step from the particular instance to the general truth; then enforcing, impressing and testing that general truth through particular instances.

We also reason by *analogy*. We find two things which resemble each other. A certain thing is true of one, therefore we conclude it is true of the other. "What man is there of you," said Christ, "who, if his son shall ask him for a loaf, will give him a stone; or if he shall ask for a fish, will give him a serpent? If ye then, being evil, know how to give good gifts unto your children, how much more shall your Father who is in heaven give good things to them that ask him?"

In the next chapter we shall attempt to see how effective teaching by analogy can be made, and what a great aid it must prove in reaching sane conclusions in the reasoning process.

A Warning

We must remember that reason is the product of years of growth and training. The mistake is often made of attempting to force children to see reasons at an age far too early. The early years are for gathering material and storing the memory that when the right time comes there shall be something in the mind upon which to base reason.

The Reasoning Period

When a child reaches the age of fifteen the reason is active. It will grow more and more active during the next five years. The "why" of mere curiosity has been exchanged for the "why" of reason, and if possible we must satisfy it. Such a new and marvelous world is now opening before them! Every day new phases of life reveal themselves, and to thinking young people there are multitudes of new and vital questions to be solved. Some children seem to accept it all without a question, saying nothing, apparently thinking little, but with the majority it is not so. During the later years of this period there seems to be, with a great number of young people, a tendency to turn away from the first glad acceptance of religious truth toward a so-called "doubt." It is of these young people I wish especially to speak. I do not believe one should lead them to express their doubts, but when they do, may God give us the wisdom we need more than at any other time in our work. The phrase "I don't believe" more often means, "I cannot understand," and I know from experience that it is possible to make them feel that it is the inability to understand which leaves them so perplexed.

They are not wicked doubters, these questioning young people of ours. They are striving to reason out answers. The only person who never questions is the one who never thinks. I have had girls and boys in their later teens tell me that they "don't believe in anything, not even that there is a God." "If there is," they say, "why does he let such things happen?" Well, I have met that question and answered it for myself; all I can do is to give them my answer. I have found that, if wisely treated, they almost always return to a larger and better faith when the period of doubt is over. It can be

made a short period for many of them, if we can lead them to see the marvelous power of Almighty God whom they question. How impossible it is for the human mind to understand the great problems they are attempting to solve, and yet the mind must ever seek to solve them.

The main thing it seems to me is to rob doubt of its heroic element by not treating it as wicked. Then we can help them as best we may to reach conclusions which shall in a measure satisfy. Let us remember that the best and highest reasoning *never* leads to final disbelief. The reason seeks the positive always rather than the negative. Personally, I am not as anxious about these young people as I am about those who say, "There is a God; all you teach is true," and then live as if there were no God and none of it were true.

I have talked with you about this particular "why" of the later adolescent period because I believe that one explanation of our loss of pupils of this age is owing to the fact that the mind craves reasons and many teachers are afraid to face the questions either in attempt to answer or in acknowledgment that the human mind cannot as yet solve the problem. Subjects brought up in class, in which all the members are vitally interested, are often set aside for those about which they care nothing.

A Thought for the Week

Faith is greater than Reason, and Love is greater than either. Where Reason fails, Faith and Love may succeed. So let us be sure that our teaching springs from a great love and a genuine faith.

FOR DISCUSSION

1. What is the first step in reasoning?
2. What is a concept? Illustrate.
3. What was the Hebrew concept "God" in earliest times?

4. How did it change during various periods? How does our concept differ from theirs?

5. I heard a teacher say, "That boy has no conception of honesty or honor." What did she mean? What can she do for him?

6. What is conception?

7. How is judgment reached?

8. Give causes of incorrect judgments. Illustrate.

9. Are parents in any way responsible for conclusions reached by children about lying, swearing, cheating, etc.? Give reason for answer. Are teachers in any way responsible?

10. By what methods do we reason? Give illustrations of each.

11. What difference does the age of the pupil make in the power of conception? Judgment? Reasoning?

12. How should these facts influence teaching?

13. How should we treat the honest questioning of the adolescent period?

14. Read the last paragraph under "The Reasoning Period." Do you believe it? Give reasons for answer.

15. Give thought for the week in your own words.

PAGES TO BE REPORTED IN CLASS

Psychology in the Schoolroom, pp. 153–180. Special attention to pp. 155–159, 166, 167, 169, 170. Induction and Deduction, pp. 174, 175, 178.

History of Christianity, pp. 117–140.

Kemp's History, pp. 258–274.

James' Talks to Teachers, chapter XIII.

VI

ANALOGY

ONE winter night I hurried around the corner through the drifting snow into the chapel where the warmth and light, the flowers and pretty dresses made a most interesting contrast to the cold and darkness outside. It was a monthly social and after an hour of conversation and refreshment there was an entertainment to which I failed to listen except now and then, though it was a good one. I did not listen because I had learned a lesson in psychology that evening in a new and forceful way and I could not resist thinking about it.

I had noticed as the different people entered the room how each hesitated a moment on the threshold and looked about him. Perhaps he nodded to one or another, then entering sought some interesting group, joined it and in a few moments became a part of it, sharing its laughter and fun. Some of the groups were large, others of two or three. Some stood about in the center of the room and others took chairs and withdrew to a corner. Here and there were the "wanderers" drifting about from group to group, spending a few moments with each. But I was especially interested in a man who came in alone, hesitated quite a long time at the open door, walked about, put his hands in his pockets and stood quietly observing it all. When I thought of him again half an hour later he was passing through the hall and went out the side door. My lesson began.

The room was no longer a room but the human brain with its mystical "grayish matter and cells" of which we speak so easily that we forget the marvel of it all. And the people were no longer people, but *Ideas* hesitating at the threshold. I saw each new arrival from the world without entering the brain. Here was an Idea coming alone, waiting a moment, then joining quickly and easily the group in the center, soon to become a part of it. I saw another Idea join itself to a small group in the farthest corner and a third wandering about associating with first one and then another of the central groups. Yes, and I saw a fourth enter, stop a moment beside the various groups, hurrying on each time, until when I looked for it, lo, it had gone through some side door. It was this last Idea in which I was most interested. Why had it gone? For the very same reason that the man left the chapel. It found no group in which it belonged, no associates, nothing to which it might attach itself. There seemed to be no place for it and it went out.

As I thought about it I seemed to see as a new revelation the old law of "Association of Ideas" with which I had been so long familiar, — an explanation of the reason why children seeming to know, and even able to repeat certain facts in history, geography or Bible study, knew nothing about them two days later. The fact had gone, the knowledge poured in had vanished, largely because it was unconnected, isolated material unable to find any group with which to associate itself. If this be true what must I do? The answer is plain, — attempt to teach in such a way that the new Idea which I present shall be associated with some Idea already in the mind, that when it enters it may find a group of kindred Ideas ready to welcome it. This was clear. Now that little word so mighty that it often

thwarts our best theories challenged me — "how" can it be done? I then began to study with new eagerness a path over which Ideas seem to travel easily and when they enter the mind to be welcomed and kept. The name of the path is

Analogy

Truth is abstract but comes to us through the concrete largely. In order to make the abstract plain, to make it come within our pupils' comprehension and become a part of their store of knowledge we must be able to make them note comparisons and see relations. Speaking broadly, this "seeing relations" is analogy. The word *analogous* comes to us from the Greek and means "having certain attributes in common," "bearing resemblances," "like," so that in using the pathway Analogy, I am really saying, "This new Idea, unfamiliar, strange, is *like* this common every-day experience with which you are familiar."

How perfectly Christ did this! He was talking with shepherds. The rocky slopes, the thorns, the sheepfold with its ninety and nine, the missing one, the joy of friends when the shepherd after weary hours of searching returned bearing the lost one on his shoulders, were all familiar. They made a well-defined group of associated Ideas. Into this group Christ introduces the new Idea, "As the friends of the shepherd rejoice with great joy over the finding of the sheep, so the angels of heaven rejoice over one sinner that repents."

And again using the same group of Ideas in the mind, adding to knowledge already gained new knowledge closely associated with it, he teaches, "I am a Shepherd, a good Shepherd, I know my sheep, they hear my voice and follow me." I doubt if a single shepherd in his audience failed to understand the lessons or ever quite forgot them.

One day he walked through a vineyard. It was in good condition, the vines trimmed and pruned; here and there were large clusters of grapes, and he taught his disciples, — I am like the vine, you are like the branches. The branch separated from the vine is useless; it can never bear fruit; it is thrown into the fire and burned. Neither can you do anything apart from me; you must abide in me if you would live and bring forth fruit. A simple, natural, powerful lesson. I am sure that scores of times in after years as the disciples passed the ripened clusters in the vineyard his words came back to them.

There is nothing in all that has been written on pedagogy which so moves one and spurs him on to better effort as the reading and rereading of these lessons taught by the Great Teacher.

Jesus appreciated the knowledge his pupils possessed; he made use of what they already had, as a basis for the analogy by which he taught the new thing. Let us recall what we learned in our first lesson, that we must know the child, his mental and moral standards and his environment in order to be able to appreciate the amount of knowledge he possesses. Then we can begin our search for analogies which can make clear to him new truth. They lie all about us; we need only to thoughtfully *look for them.*

A while ago I heard a young man teach a class of eleven-year-old boys what I call a fine lesson. The faces of the boys were eager and interested. The golden text was, "No man can serve two masters." The young man said: "When I was going down Main Street I saw a dog trotting along with a paper in his mouth. Behind walked his owner, a boy about twelve years old whose name was Frank. Across the street was another fellow, about fifteen, shuffling along the sidewalk. He espied the dog and gave a quick, sharp

whistle. The dog pricked up his ears. In a moment he started across and reached the middle of the street, when Frank saw what he was doing and whistled. The dog started back. The boy across the street gave another whistle, held up something in his hand, and called, 'Come here, sir.' The dog started toward him, he heard Frank whistle again and started back. For a few seconds everybody on the street looked and laughed. I wish you might have seen that dog race toward one and then toward the other. He did not know what to do nor which way to go. He couldn't follow both; he had to choose between them. At last a decided whistle and a loud command from Frank brought him back, and he trotted along slowly behind his master down the street. I tell you there are times when we fellows get into about the place of that small dog. I have been there a good many times. I know a boy who was in that place less than a week ago."

Then followed two clear, brief illustrations right out of a boy's experience, with the right and wrong pulling hard, striving for mastery. A few clear questions and the lesson went on to a fine climax. The interest never flagged. When the teacher finished that lesson and they repeated the golden text, it meant something. The analogy used in the lesson was homely, but it made them see the truth.

Dangers

In teaching by analogy one must use care as with any good thing. The analogy must be clear. It must be simple and brief. If one has to explain and to stretch a point to make an analogy he would far better drop it. If obliged to use a new word, it must be taught first. The limited vocabulary of a child often ruins the effect of what would otherwise be good analogy. When

wisely used, analogy is, in my opinion, the surest and most effective path over which the teacher can send new thoughts to the mind of his pupil.

A Thought for the Week

Jesus did not always find his analogies in the writings of the scribes or in the scrolls in the temple. He found them in life. That is why they counted. From the nature world and the world of men and women he drew his lessons. We must learn to do it too, if we want to teach effectively. There are

> "tongues in trees, books in the running brooks,
> Sermons in stones, and good in everything."

God help us find it that we may give it.

FOR DISCUSSION

1. What is the relation between analogy and the law "proceed from the known to the unknown"?
2. What is the relation between analogy and the phrase "a point of contact"?
3. What is meant by "association of ideas"?
4. Give reasons why much that is told children is forgotten so easily.
5. What is the meaning of the word "analogy"?
6. Look through the Gospels and find analogies used by Christ.
7. What must one avoid in teaching by analogy?
8. Study the given words, searching for analogies which they suggest. Outline briefly lessons to be taught by means of the analogy. A watch, how is it like a boy? A camera, how about focus, film and shutter? A candle; a lantern; a lighthouse; a ruler; a mirror; a telephone; a mountain; a spring; a railroad; a wreck; a sword; a soldier; snow; rain;

a flood ; a fire ; a diamond ; gold ; coal. Make a list of your own.

9. Give the thought for the week in your own words.

PAGES TO BE REPORTED IN CLASS

Psychology in the Schoolroom, pp. 179, 119–133.
History of Christianity, pp. 86–117.
Kemp's History, pp. 33, 53.
See James' Talks to Teachers, chapter IX.

VII

ATTENTION

One summer afternoon a young man sat under the pines on a sloping hillside thinking deeply. Two hours passed and suddenly he raised his eyes to the distant mountains, and said, "I will." That "I will" sent him to an island in the southern Pacific to spend his life with a degraded, barbarous race, whose eyes he slowly opened until they saw their Creator and worshiped him.

Across the river sat another young man on a bench in a green and beautiful park. He seemed to be thinking earnestly. Suddenly he said aloud, "After all, I will," and sauntered off to join companions who had invited him to a game in the corner club-room. That "I will" cost him in the end home and friends, and sent him to a prison cell, — a thief.

What a tremendous power it is which makes possible decision and resolution! One trembles in the presence of such a power as he realizes the consequences which may follow the "I will" which, of all creation, only man can say.

As we consider and try to analyze in our next few talks the pathway Will, we must remember that the deliberate "I will" is the basis of man's character, and the "I will" of the crises in life is being made by the "I will" of each day. You will remember that the pathway Willing includes all the operations of the mind leading to action, — Attention, the Will, and Habit

being the special things we shall consider. The power to gain and hold attention is the one great desire of every teacher, for without it he cannot really teach.

The other day when the sun was pouring light and heat upon the sandy playground, one of the boys took a burning-glass and held it over his straw hat. When he removed it the place was badly scorched. He asked, "Why," and was much interested in the explanation. Attention is very much like that burning-glass; it gathers up and centralizes and brings to focus upon one thing all the mind power. Attention is not a distinct faculty, but rather a state of the mind.

Two Kinds of Attention

We shall talk over attention of two kinds, Involuntary — without the will, and Voluntary — with the will. Involuntary attention belongs to the feelings, as we saw in our study of curiosity and interest. Voluntary attention belongs to the will and is gained through continued effort. A street piano playing outside as I write may claim my involuntary attention but through voluntary effort I bring my mind back to my work and the piano is soon forgotten. In involuntary attention the stimulus comes from the outside. Some people never get away from this sort of attention. The mind yields itself to one thing after another all day, flitting from this to that as a bee does from flower to flower. Genuine attention for long periods is impossible for such people. In voluntary attention the stimulus comes from within; it is conscious effort.

The teacher in the primary grade seeks and gains involuntary attention. He must depend upon curiosity and interest to stimulate it. In all grades we must depend more or less upon interest, for while the will may bring the mind and the subject together, attention cannot be

given for a long period unless there is some element of interest and a basis for association.

To please me a child may make a great effort to pay attention, but if interest be lacking it can be given only for a short time. Every teacher of experience knows how futile is the hope of gaining anything but the most fleeting attention by rapping on the desk, ringing a bell or shouting, "Attention." He also learns through experience that a class may sit perfectly still, with eyes riveted upon his face, and minds busily engaged upon some interesting subject far removed from the one he is presenting. A keen teacher learns to recognize this look of seeming attention.

Involuntary attention depends almost wholly upon the teacher. If he has imagination, can tell stories well, has a good voice and winning manner, can adapt his material to the age and mental equipment of his class, he will be able to successfully hold attention for longer or shorter periods.

The Center of Attraction

A thousand things are continually knocking at the door asking our attention. A ride on a railroad-train well illustrates this. Gorgeous maples, yellow birches against dark pines, goldenrod, a blue lake here and there, towns large and small, bill-boards which will be looked at, the calling of the stations, boys selling papers, and surrounding passengers, how they swarm about us demanding our attention! Yet it is possible to read or write in the train and be wholly oblivious to all of it, *if* the book or the letter is a *greater* attraction. The teacher who wins the involuntary attention of his class must be a greater attraction than anything else which is clamoring for attention. He must be the center, and by changes of attitude, of voice, by illustration, by story, he *must*

keep the center. Noticing inattention when using the voice I naturally use in teaching, I have often lowered it suddenly, almost to a whisper, and regained attention instantly. If sitting, I have stood, or stepped to the board to draw some illustration, and so brought back wandering eyes and thoughts. Some teachers do this naturally and unconsciously, and others have to learn through experience to do it.

To Gain Voluntary Attention

Although we could never teach without involuntary attention, no teacher is satisfied with that alone. He must work constantly toward the attention which is given voluntarily despite other attractions. This attention some teachers seem unable to gain. Their Sunday-school hour is filled by a series of stories, pictures, maps, symbols, etc., which attract artention to themselves, but do not give opportunity for real teaching. One has a right to expect voluntary attention from the average nine or ten-year-old for short periods. At twelve, children ought to be able to give strict attention for twenty minutes if the teacher has thoughtfully prepared the lesson with his special class in view. If he is sure there is plenty of fresh air, and disturbances such as loud talking, continual moving about, passing of books and papers are removed, the attention will be much more intense and a greater impression can be made.

This done, we may strive to inspire our children to pay attention because they should. The desire to win the teacher's approval is a great incentive to many children. If the teacher expresses pleasure at efforts made, it is a help in gaining further effort. A wide-awake, ambitious child may be encouraged to give attention that he may make a higher class, or use a more difficult book, if health and age permit. I once had an entire class in

Sunday-school work for three months giving splendid attention and studying at home that they might use the same quarterly as the oldest class. The last Sunday in June I named two classes in the Sunday-school not one of whose members has been *spoken to* for inattention since January 1st. The fact was written in the secretary's book, and they have determined to make the record for a year. If a child at the age when voluntary attention is to be expected, can be led to see that it is a great thing to *make* himself give attention, it helps, especially with boys. I explained one day to a class of school children that it was more difficult and worth far more to be able to make yourself study when you wanted to listen to another class than to be able to perform on the trapeze. "It is hard to make the muscles of your body obey, and harder to make your mind muscles obey. Some children have to look up when a person enters," I said, "and have to keep on looking until he leaves the room; they can't help it. Other children are strong; they just glance up and go right to work again. Once in a great while some one is strong enough to hear a door open and not even look up, but that is hard, and only a few can do it." A few mornings later the superintendent entered and talked with me at my desk; I was amused at the conscious effort put forth to glance up and go right back to work again. When the superintendent left, an eleven-year-old boy, with a look of pride on his face raised his hand and said, "Please tell me if you saw me not look up? I read every minute you were talking." I praised him gladly. Children make it a matter of pride not to listen when recitation is going on in another class, and little by little they gain power to pay attention.

Fear of punishment also makes some children give attention. This is the very lowest motive to which one

can appeal, and I am always ashamed if I have to do it. Young children should never be punished for not paying attention, but the older ones, especially the lazy, are spurred on to effort oftentimes by such punishment as a wise teacher can give. The punishment must always fit the offense, and depend upon the disposition of the child who is to receive it. If it will help the child in his development the teacher must not hesitate. The matter of disposition often explains inattention. At one time I had in my room a boy of twelve who was the most inattentive child I have ever met. It was not the inattention of a weak, nervous child but seemed to be wilful. I tried to interest him without avail. He said he hated geography, didn't like arithmetic, and finally I said, "Well, my boy, what *do* you like; what would you do all day, if allowed to do just as you please?" I have never forgotten his reply. "I don't like jogaphy and all the other studies except painting, and I don't like ter come to school." Then in a defiant tone he added, "I don't care for nuthin'." He was mistaken. When we reached the period of knights and lords and castles, and the Crusades he couldn't resist and was interested in spite of himself. He could draw pretty well and was chosen to illustrate a book written by the children on "Knights of Olden Times." He was exceedingly proud of this. Later he was appointed "Inspector of Desks," and these offices won him completely. His interest and power of attention grew rapidly and I was rejoiced. Occasionally I have met just this type in Sunday-school. It takes patience to win them.

It does not really matter by which of the legitimate ways one wins attention and develops the power. The point is to focus the faculties upon the thing to be taught until, with young children through interest and curiosity, and with older ones through interest and effort,

the end is accomplished and the child grows into a habit of attention — this important habit which will enable us to sow deeply the thoughts which will lead him on to higher and truer living.

The Teacher's Attention

Careful observation of teachers at their work has convinced me that many teachers have not the power of attention themselves. I have seen teachers in Sunday-school conducting the lesson with one eye on the class and the other watching visitors, officers, other classes, or the clock. Such teachers cannot hold the attention of the class. I recall now a teacher with many good qualities. She was pretty and winning in manner, but she wasted nearly half the period getting ready to teach. It took her a long time to take off her gloves. She failed to hold her class because she was continually borrowing during the Sunday-school hour; pencils, blanks, a Bible, quarterly were needed, and she seldom had them. By the time she was ready the class had found many things not at all connected with the lesson to claim their attention.

The attention that the teacher must give is peculiar. If he gives his whole mind to the pupil, his questions will be weak; there will be repetition and he will grow into the — "What did Moses do when he — Fred, will you let Harold alone, — What did Moses, — Frank, you are not giving attention now" — type of a teacher. On the other hand, if he concentrates every power upon the lesson, Harold and Fred will have ample opportunity to consult each other if they wish.

The attention which the teacher must give is both voluntary and involuntary. It is extended over a wider space, and includes far more than that which the pupil gives. The ninth grade boy paid his teacher a real com-

pliment when he said, "He can teach right along, and look volumes at the same time if you are doing anything you shouldn't."

Every teacher needs to be able to do this. The eye is after all the great controlling power. Learn to include all your pupils in your glance as you teach. I once had a teacher whom I thought looked always at me when he talked and every other pupil in the class thought the same. A keen eye, a quick ear, well-prepared material in which one is interested, heart and soul, and the problem of gaining attention is half solved.

Suppose we watch ourselves this week and test our own power of voluntary attention, in church, at lectures and concerts, and especially in our reading and study. If we take careful note of ourselves I am sure we shall be able to better appreciate the struggle our children have to make in response to demands that they "pay attention."

A Thought for the Week

The whole mind concentrated upon the one thing in hand at the moment explains the success of many a life. "This one thing I do" was the secret of Paul's power.

FOR DISCUSSION

1. What is attention?
2. Name two kinds of attention.
3. Under what pathway may involuntary attention be classed?
4. How may involuntary attention be gained?
5. Upon what does involuntary attention depend?
6. Explain fully the act of voluntary attention.
7. How may voluntary attention be encouraged?
8. Upon what does voluntary attention depend?
9. Describe a teacher's attention.

10. What relation exists between attention and thought ?

11. What place in the qualification of a teacher does ability to gain attention hold ?

12. What difference exists in power of attention at six and sixteen ? What difference in method must follow ?

13. What difference may physical conditions make in power of attention ?

14. Discuss special pupils whose attention you have been able to gain ; those you have failed to hold. What method did you use in each case ?

15. Give thought for the week in your own words.

PAGES TO BE REPORTED IN CLASS

Psychology in the Schoolroom, pp. 28–45. See chapter on Discipline, pp. 367–390.

History of Christianity, pp. 140–170.

Kemp's History, pp. 18–32.

See James' Talks to Teachers, chapter XI.

VIII

THE WILL

The Will

"MAKE us desire the best things that we may live as Christ lived," prayed a young girl in the Christian Endeavor service. She prayed better than she knew, for what we are depends upon what we desire to a far greater extent than we realize. At the basis of the will, the foundation of its complex acts, lies desire.

Desire

We may say, speaking broadly, that desire when analyzed is made up of *impulse* and *appetite*. The cravings of the animal system demanding satisfaction constitute the appetites with their long train of results both good and evil. The imitative movements, the strange promptings to action without definite purpose, the things which the child does because he "feels like it" — these make up impulse.

In the course of the development of the mind, then, we have appetite and impulse creating desire; desire when gratified, returning through imagination and feeling, demands satisfaction again and again until it becomes a sort of habit, and the child has formed strong *inclinations* toward action along certain lines, which last through life.

As we attempt to develop the will along right lines we come to realize that it means persistent encouragement of the inclinations toward the good, and starving and

weeding out of inclinations toward the bad. When a child is hungry he craves food; when thirsty, drink. He is driven toward gratification of the desire that he may be satisfied. If the food and drink are of the right sort every part of his physical being develops and he is a healthy, natural, growing child. The child craves companionship, active pleasure, love. He could not name these desires; they are vague. Impulse spurs him on to seek companionship and pleasure and if the result satisfies, he will seek it again in response to another impulse. If the companion and the pleasure be of the right sort, natural growth and real development of this part of his nature will follow. Whenever a child feels desire for a thing, *believes* he can secure it, and so *seeks* it, a definite act of the will takes place.

As I note carefully the general trend of his appetites and impulses as seen in his actions, the desire is born in me to so train the child that the lower desire shall be ruled by the higher, until principle becomes more and more the basis of action; I desire to so train his will that it shall grow strong enough to control. If I could do this I should give him a perfect will; all I can hope to do is to get as near the ideal as possible.

As his teacher I realize that certain appetites, impulses, inclinations come to him as an inheritance and often they are against him in his struggle for self-control. I realize, too, that his home training is often merely repression of the lower or inconvenient impulses and appetites. He is controlled by another will stronger and more developed, and his own receives no training. He is a slave to another will until he rebels. If this be true, when he gets away from the home restraint, it is possible for the repressed impulses and appetites to burst forth — and a wreck follows.

As his teacher I am responsible for neither his in-

heritance nor his home training. I am responsible for what I do and fail to do with him while he is in my charge, and for what training it is possible for me to give him indirectly through my influence and example.

I can help him by constantly keeping in mind the aim to teach him so that the higher impulse shall control. It is possible to do this through stories, even with small children. I know a little fellow of seven named Wilson who the Sunday before Independence Day heard in Sunday-school the story of a boy who did not fire his crackers and gun because his mother was sick. The story was well told. On the morning of the Fourth, Wilson's mother awoke with a very severe headache. Wilson blew his horn and threw his torpedoes, his only response to his mother's remonstrance being, "It's Fourth of July and I'm going to blow it." Suddenly he stopped and seemed to be touched by her suffering. He went over to her couch and whispered, "I sha'n't do it any more, mother. Frank didn't shoot his gun when his mother was sick."

Wilson had won a victory. The lower impulse had yielded to the higher. He was influenced by compassion for his mother's suffering, but he was also influenced by the imitative impulse to do as "Frank" had done. Frank was a mystery to the mother but she was grateful for his influence.

Wilson has only begun the conflict between the higher and lower which will last many a year. Later his father will give him weeding in the garden and errands to do. The desire to play will be very strong, but if the desire to please his father be stronger he will be governed by that. As he grows older the consequences of his acts will be a factor in guiding his desires. He may learn through experience that going in swimming when he is very warm brings results he

never wants again. Next time he is tempted to go, under the same conditions, the consequences of his last experience will have a restraining influence. "I never want to do *that* again," he will tell you. If only the discipline of consequences would *always* restrain wrong desires, what an influence it would have!

However, teachers can make a child see vividly the consequences of evil acts and, although he must always learn through experience largely, the teaching has its influence. If this teaching is coupled with strong, positive instruction the better impulses and desires can be awakened.

By example and story, by illustration verbal or blackboard, by question and suggestion, by discipline, by environment so far as he can influence it — in every possible way the teacher must study to create a desire for the very best. Indeed I am convinced that the teacher's business is just this, to create and encourage *desire* for the best things in life.

Choice

In his earlier years the child has impulses and follows them without thought of results. But as he grows older, desires conflict and he does not know what to do. The intellect begins to assert its power; reasons why he should or should not do a thing are presented in turn and he must listen to them. After thinking about it he finally decides what to do. He has then exercised the highest power of the will, that of *deliberate choice.*

It is most interesting to watch children from ten to twelve exercise this power of choice. I watched an eleven-year-old boy a few weeks ago. Idleness is his fault and his work was not done when I called for it. I told him he might choose between two punishments: he might write a note to his mother telling her about

the waste of time and asking her to see that the work was done before he went to bed, or he might complete it while the other children were enjoying the entertainment in the afternoon. "I can't choose," he said, "because I was going down to see Harry's baseball outfit and stay to supper, and I'll have to come home so early I can't have any fun." Then in a moment, "I want to hear Clyde's story and the violin solo awfully, and the charades." His brows were knit and his whole attitude showed the struggle. After some time I saw him take out his block and begin to write the letter.

Some time after a girl about twelve had a hard struggle to choose between what she wanted to do and what she ought to do. Her aunt said she must get home from a class picnic at half past six. If she kept her promise to do so she would miss the long trolley ride the others decided to take. It was with great interest and sympathy that I watched desire to remain and desire to obey present themselves in turn. At last she chose to go home as she had promised. It was a splendid victory.

If we are observant we may see our children each day making the little choices which determine character. I believe we should allow the child more and more to choose for himself. In this way we are helping to cultivate the habit of deliberate choice which, of course, children do not have, and which so many of us who are older wofully lack. It becomes the passion of the true teacher to so influence his children that the choices they make shall be right.

Resolution

But after the choice has really been made something more is necessary. One must *resolve* to stick to it, and *persevere* until the thing is accomplished. If a child is

continually making choices which never amount to anything because he has no power of resolution and cannot hold out, we may well tremble for him. We must go to work with all earnestness to stimulate and encourage him in his resolution until he feels the satisfaction which comes when a thing is really done.

If there is a long wait between the time when a child resolves to do a thing and the time when he can begin to carry out the resolution, it is very much harder. The test of the strength of a resolution is determined by the length of time one can persevere in it. If only we could persevere in all the resolutions made to do and be, how much better off the world would be to-day! As we realize it we begin to note very carefully the choices made by our children, especially as the time approaches when they are ready to decide to be Christians. After the child has given expression to this resolution is *the most critical time in his religious experience.* It is at this time, when the child needs help most, that he is so often neglected. Often parents oppose his wish to unite with the church at fourteen or sixteen and he is told to wait until he is older. The result usually is that the resolution weakens and dies out. If the child had been allowed to unite with the church and then given some part in its work that he might carry out his resolution to do good, a constant and natural growth would result.

One of the most important things for us as Sunday-school teachers to decide is the method we shall follow with our children during the critical years when they are making their choices and resolutions. No one can do this for us. It is a problem we must meet ourselves and solve for our own children under conditions which exist in our own schools. It must be met and it can be solved.

A Thought for the Week

Christ desired above all else to do the will of his Father. The purity, unselfishness and heroism of his life were the result. In proportion as that desire governs our lives shall we be able to live as he lived.

FOR DISCUSSION

1. What is meant by desire?
2. When does a definite act of the will take place?
3. What is sometimes the result of a child's home training?
4. What is the difference between repression and development of the will?
5. For what part of the child's training is the teacher responsible?
6. How may I influence a child's impulses and desires?
7. How may the discipline of consequences influence a child?
8. What may we say is the business of the teacher? Do you believe it?
9. What is the highest function of the will?
10. Describe the act of choosing. What mind faculties are called into play?
11. "We should allow the child more and more to choose for himself." Discuss this statement.
12. After choice has been made, what more is necessary?
13. What is the most critical time in a child's religious experience? Why?
14. What is a strong will?
15. What is the difference between a strong will and an obstinate will?
16. In your opinion which is the strongest man, one ruled by feeling, intellect or will?
17. Discuss your treatment of children with whose wills you have come in contact.
18. Give in your own words the thought of the week.

PAGES TO BE REPORTED IN CLASS

Psychology in the Schoolroom, pp. 280–302. Special attention, pp. 288–296.

History of Christianity. Review by questions, pp. 173–190.

Kemp's History, The Crusades, pp. 293–315.

See James' Talks to Teachers, chapter XV.

IX

HABIT

As I took the car that afternoon I was thinking of habit and its mighty sway over all of us, though we are so often unconscious of it until we see men and women hopeless slaves to its power.

The poor wretch I had seen walking up and down past the open door of the saloon made me realize it anew. He seemed to be struggling against its power, but the struggle was short, and he entered to forge one more link in the chain.

The thought of the relentless grasp of habit so impressed me that I saw as never before the force of that old saying "Character is a bundle of habits." I began to give special attention to little habits of my own and of friends. I saw business men take out their watches, return them to their pockets only to look again a few seconds later, though they could not tell me the time when I asked it; I heard the repetition of certain phrases in conversation, saw unconscious movements of hands and feet, and heard given as an excuse over and over, "I've gotten into the habit of it." The habit of taking two cups of coffee at breakfast, reading a certain page in the evening paper first, retiring at ten o'clock! Habits innumerable!

That week of observation sent me into school and Sunday-school with renewed determination to do my best toward the formation of habits which my children need never struggle to unlearn in later years.

HABIT

Habit belongs to both psychology and physiology. A child bends low over his desk for two years in school, and then meets a teacher who realizes what it will mean unless the habit is broken. The child will have a struggle if he overcomes the habit. He will have to exercise will and memory and also be obliged to fight against acquired positions of muscles and tissues. The longer the fight is delayed the harder the victory will be. If nothing be said to him until at eighteen he wakes up to the fact that he is very round-shouldered, habit will have become such a master of muscle that will has a tremendous task if it attempts to straighten his spine.

We saw last week that every act of the will was caused primarily by impulse and desire. It is true of habit. In the beginning there must be some motive for the act, and if the act is repeated regularly, less and less will-power is needed until the act is performed with practically no effort of the will and has become pure habit. If the habit is a good one, it is of great value because it makes conduct easier. If one forms the habit of telling things exactly as they are, the years tend to *fix* the habit, and danger of being led astray is lessened. On the whole, habit is a most valuable agency in the development of character, and it is our purpose this week to see what desirable habits we as teachers can form. We labor under a great disadvantage, as we all realize, because six days must intervene before we can again emphasize and repeat our teaching, and only now and then can we give the children under our direct guidance opportunity to act in accordance with our teaching. The reason we covet the power to teach in a way that the memory shall be so impressed as to carry the teaching through the week is because we realize the great importance of *regular* action in the formation of habit.

Motive

Behind every habit lies a motive, so that when the teacher begins to plan the formation of good habits and the destruction of bad ones in his children the first step is a search for motive. "Why does the child do this?" is a constant question. Here is a child who lies every time he is accused of anything. "I didn't do it" falls from his lips before the accusation is finished. The lie of imagination is entirely different from the lie of convenience. Why does *he* lie? In his particular case he lies to save himself from punishment. He is a coward. He is afraid of punishment but not of lying. As I study his case I may find that he has been severely and unjustly punished and has come to the conclusion that it is better to lie and escape. My task then is clear. I must make him despise his cowardice and give him a profound *fear* of a lie, while I do my best to introduce into his make-up *courage* enough to take his punishment, even though severe, rather than lie. When Ananias fell dead "great fear" came upon all who knew, a fear of lying and deceit, and it had a tremendous influence upon those who constituted the Church in the first few years. One of the worst things which can happen to a child is to tell a lie and not get caught. I am glad when I find a child who is *afraid* to lie.

Here is another child who lies from an altogether different motive. He wishes to *appear* to be what he is not; to get better marks, a higher standing, the approval of teachers and parents. My task is to change his motive; to make him bend every effort to *be* what he wants to seem; to make him feel the despicable meanness of hypocrisy.

If the teacher seeks out the motive and finds it, then he is ready to give persistent treatment until the habit of

truth-telling is formed and fixed through the years so that it will be *hard* to lie. We must aim to make the conscience so sensitive that it suffers keenly whenever a lie is told. This sincere love of the truth is inspired by example fully as much as by teaching.

I shall never forget a brown-eyed, frank little fellow of twelve who was discussing with a group of other boys one who had been found guilty of stealing. The boys were expressing opinions freely. "Besides stealing he lied. He was always a coward," said one. "He was all the time afraid somebody would find out and tell on him. I know a fellow he gave ten cents not to tell where he'd seen him." Then the brown-eyed boy threw his head back proudly. "Well," he said, "I'm glad of one thing; there can't anybody find out and tell anything on me, and I wouldn't pay anybody ten cents, for there's nothing to find out that everybody don't know." I can never forget the fine challenge in his face, the glorious courage that shone out in his eyes, the courage which belongs only to those who have nothing to hide. I saw a blush pass over the face of the boy nearest him. He couldn't say it. The presence of that absolutely truthful boy was an example, a reproof and a help to every one in his school.

Patience in Forming Habits

Habits cannot be broken in a day, neither can they be made in a day. It requires great patience as well as skill. The child who comes to school and Sunday-school dirty and unkempt cannot be taught to be clean and neat by a few lessons given incidentally or even by personal conversation. Yet I have seen many a miracle along this line wrought between ten years and fourteen by patient instruction and sympathy. I have looked more than once with surprise and pleasure at some neat,

pretty fifteen-year-old girl who has been slowly learning such habits of cleanliness that I could not recognize the child I knew five years before.

Nowhere in our work do we feel so keenly the need of the parents' help as in our attempt to encourage habits of regular attendance and responsibility in the support of the work of the church. We must have it.

It is not enough that the teacher should meet the exaggerated tale of the child with the look which says, "Of course this you are telling me is not true." The parent in cooperation must receive such tales in the same way until the child realizes that his story is not accepted and repeats it more truthfully. To make any effort effectual, we must have the parents' support and sympathy in our effort.

Preventive Work

The prevention of the first act which will lead to the formation of undesirable habits is one of the great privileges of the teacher. For example, the cigarette habit, which is working with our boys evil which no one can realize as does a teacher, may in the majority of cases be prevented but with difficulty broken. An appeal to reason, to athletic ambition, with clear, emphatic instruction, having no suggestion of the "goody-goody" makes an impression upon the average boy.

"You don't dast ter smoke 'cause yer afraid of yer mother," said one of my boys in a taunting way. "I dast *not* to smoke when fellars ask me and that's more than you can say," was the answer. It gave me the basis of all my future arguments. The fact that some boys are so courageous that they dare *not* to do things, that they are free and will not be made slaves to any habit by the teasing remarks of other boys, is an appeal to the element of courage and "dare" and has helped me

many times with my boys. I have found that children like to break themselves of little habits. The eleven-year-old girl who gave me a pin every time she said "ain't," feeling great pride in the lessening number until at the end of the fourth week she had stopped using the word, is an illustration. Encouraging this effort to break with habit is preventive work because the child who realizes the effort needed to break bad habits is more responsive when urged to refrain from forming them.

A search for motive is the fundamental work of the teacher who would form right habits. The elevation and strengthening of motive holds an important place in the teacher's creed.

At no time in his experience does a teacher realize more fully the necessity for knowledge of the individual pupil than when he attempts a definite course of habit making or breaking, with his class. We find a general knowledge of the characteristics and temperament of each child is absolutely necessary if we are to strengthen good habits and destroy the bad.

Temperament

Let us try to make a simple classification of these children according to temperament.

We must remember that no classification is complete and satisfactory and that we shall probably never meet in our classes a child who is a pure type. The study will, however, be suggestive and help us analyze more closely the temperaments with which we come in contact.

Here, then, is a bright-faced, light-haired little girl. She is lively, eager, very excitable. She is quickly roused to action, effort, or anger, but she is not very deeply roused. She has the *sanguine* temperament. Over

in the other class is a slender, pretty girl. Her features are delicate, her large, bright eyes are very expressive as they respond to all that interests her. Her motions are graceful, she loves poetry, music and pictures and responds to all the beauties of nature. If she should answer truthfully the question so often put to children of her type, "Where is your common sense?" she would say, "I have none." She does not know what it is to be practical. She has the *reflective* temperament.

In the next class is a boy whose large, full face with its thick lips and sleepy eyes seems almost without expression. It does not appeal to one strongly. His mind as well as his body moves very slowly. Possessing plenty of patience himself he taxes yours to the utmost. He has the *phlegmatic* temperament.

Beside him is another boy, whose sallow face and dark eyes light up only when deeply stirred. He knows how to persevere until a thing is done. He has confidence in himself and usually is strong-willed and has good mental powers. He has the *energetic* temperament. These temperaments are sometimes summed up under two heads, the *motor*, including the first two, and the *sensory*, including the last two.

All about you on every side are the hosts of children whose temperaments are combinations of these pure types, and like all combinations they are difficult to understand.

The child with sanguine or reflective temperament gives little trouble as far as discipline is concerned. If you can be firm and yet show that you care for him you have a strong hold. His affection is easily won. With such a child the value of the formation of right habits cannot be overestimated. The best thing a teacher can do for a child of reflective temperament is to find practical, definite ways for him to work out the great truths he

grasps so quickly but finds so hard to apply to his daily life. The energetic and phlegmatic with their combinations are sure to give trouble unless handled with wisdom and care. These are the children whose development can be almost hopelessly blighted by a careless hand. Just how to lead a phlegmatic boy to see the best there is before him, at the same time giving him a motive strong enough to make him exert himself, is not an easy problem to solve and no rules can be given, but it has been done, therefore it can be done.

Just how to help the child of energetic temperament to choose the highest ideals to which he shall give all the determination, confidence and will of his nature is a problem no less difficult, and it, too, has been solved. When a teacher has made children of these temperaments see and begin to work for the "best things" he may rejoice, for he is adding to the class of men and women who have after all done the work of the world.

And now I want to make what seems to me a most important suggestion to you who are really taking up this study in earnest. Look for these types and combinations in your class, take out your note-book, write the child's name at the top of the page and watch his development. *Keep notes of your treatment of him and the result.* The very fact that you are keeping "biographical notes" makes you interested as never before and will be far more valuable than many a course in child-study, for you are learning to engage in child-study *for yourself.* Personally I count this individual character and temperament study the most helpful I have done in the past five years.

When you are able to recognize a child's characteristics you can more intelligently work through desire, choice and resolution to develop his will, form his habits and develop his character.

A Thought for the Week

Habit is a cord strong and stout which binds with the power of iron and steel. We are not responsible for the cord, only for the few threads we are called upon to contribute to its making. May God help us make those threads pure, strong, resistless.

FOR DISCUSSION

1. What is meant by habit?
2. How does discipline affect habit?
3. Why is the formation of right habit so important?
4. Describe the relation between motive and habit.
5. What is meant by "preventive work"?
6. What habits may be formed in the Sunday-school? Illustrate.
7. In your opinion is there any danger of making a child a creature of habit? Illustrate.
8. Make a classification of children according to temperament.
9. Why are all such classifications unsatisfactory?
10. Describe a child with sanguine temperament; reflective; phlegmatic; energetic.
11. Discuss pupils of various types and combinations which you have met in your experience. What problems have they presented? How have you met them?
12. Why is the keeping of "biographical notes" a help to a teacher?
13. Give in your own words the thought for the week.

PAGES TO BE REPORTED IN CLASS

Psychology in the Schoolroom; Habit, pp. 306–328; Temperament, pp. 342–346.

History of Christianity, Review questions, pp. 192–201.

Kemp's History, pp. 348–377.

See James' Talks to Teachers, chapter VIII.

X

THE GIST OF THE WHOLE MATTER

And now the time has come when we must face squarely the question, "What makes a successful Sunday-school?" There is but one answer and it is brief, — "The teacher."

Lesson courses broad in conception and rich in material, fitted to the needs of the various pupils, are absolutely necessary, but they cannot make a successful school. Rooms adapted to Sunday-school needs, music, maps, the stereopticon, wisely chosen pictures and libraries, all the machinery of an up-to-date Sunday-school, — these are most necessary in solving the problem, but these cannot make a successful school; no system of grading, however carefully planned and carried out, no examination questions, promotion exercises or diplomas, not even large numbers in attendance can make a successful school if the teacher, the right sort of teacher, be lacking. A teacher of the right sort will make use of as many of these means as possible, but he and not they will make the school a success.

The Ideal Teacher

A teacher of the right sort! Let us try to describe him. He will not only be an ideal teacher, but he will be a teacher with ideals. Ideals are the things in life most real. We think of them sometimes as hazy, indefinite, intangible, apart from life. It is not true.

What we are as teachers to-day we are because of our ideals. We have not reached our ideal; if we have we are dead. But we are what we are because of what we want to be, and unless we have before us, ever present in our inner consciousness, a clear conception of what a teacher ought to be, we have no aim, no standard of comparison, no persistent call to a higher and higher level.

I know a teacher whose ideal is to keep her class reasonably quiet. To do this she tells them stories of her own adventures, reads to them, hears them say the golden text — if they can, and scolds them a little if they can't — spends the last precious five minutes in looking over the Sunday-school papers, and goes home satisfied. Nothing can be done for her or with her until she has a better ideal. One great purpose of the training-class is to raise standards and thus elevate ideals.

A teacher of the right sort is one *with a purpose*. And what that purpose is determines his value. Students entering normal and training-schools are sometimes asked the question, "What is your purpose in coming to this school?" The usual answer contains, in some form, the expression, "I wish to teach." This statement may mean much or little. It may mean that out of the multitude of ways by which a person can earn his livelihood, teaching appeals most strongly. In order to get the largest return for his labor he enters the school to be trained. His purpose is to get the reward, — a salary. And this is right, but if that be his only purpose he can never be a teacher of the right sort. It may mean that he is intensely interested in method and subject, and his purpose in attending such a school is to gain more knowledge and to learn the best way of imparting it. And that is right. But if that be the only purpose, he cannot be a success. It may be that he loves children, enjoys being with them and wishes to

spend his time carefully guiding their instruction, watching their development and finding deepest satisfaction in leading them into ever enlarging fields of knowledge. Even this is not enough.

Why does a teacher of the right sort teach geography? To give knowledge of people, places and industries? Yes, but he must do more than that. Every lesson must be taught for itself in the best possible way, but unless every subject in the school curriculum is planned to teach the pupil how to live, and unless it has definite value in the formation of character, it might better be dropped, and the pupil sent out-of-doors to learn his lessons from trees, flowers and birds.

When I dictate a working drawing to my pupils, what am I doing? I am teaching them how to do the thing in hand, but I am also teaching them necessity for accuracy, which they will need all their lives. When, later, some boy holds up the box which he makes from that drawing, and turns to me with a look of despair, saying, "Oh, I measured my cover wrong and it won't fit," he has learned the lesson. He cannot *make* it fit; even if he pastes on a piece, the pasting will show. The lesson develops his character.

A teacher of the right sort realizes that in every lesson there must be direct or indirect influence upon character, else the lesson is a failure.

If these things should be true of the purpose of the teacher in a public school, where of necessity religion, which is the greatest power in the development of character, *cannot* be taught, how much more should they be true of the purpose of the Sunday-school teacher where religion is the thing to be taught!

Yes, a teacher of the right sort will be one with a purpose and that purpose — to influence life and character.

He will teach the Bible, its great characters, its won-

derful laws and poetry, history and geography, but more than all that he will teach that the God of the Bible so loved the men of the world that he gave his only begotten Son that through him they might find eternal life.

The teacher with this purpose will be thoughtful, will be faithful — he cannot be present in Sunday-school two Sundays and absent three — he will be sympathetic, entering into the joys and sorrows of every pupil in his class. He will be courageous, expecting to meet problems and with patience and effort to solve them. He will be generous in his criticisms, absolutely sincere, and above all he *will* be cheerful, for of all the places in the world the Sunday-school has no room for a pessimist. He will also be a student, constantly preparing himself to do better and better work as the years go by.

Is he discouraging as we look at him? No, not for a moment. He calls forth all our effort, our best effort, to at least approach the level where he stands. He is a splendid challenge — a glorious example whose motto is "Excelsior."

The Ideal Pupil

I am sorry we cannot discuss him here, — he would be most interesting. I am sure as every teacher remembers himself as a pupil and recalls his own present class, he will be ready to agree that the ideal pupil is as rare as the ideal teacher. As he begins to think about it there may burst upon him a great truth, which, if he really sees it, will make all his teaching, not a task entered upon with dread, but a service looked forward to with pleasure.

An Ideal Relation

I may fail of my ideal; my pupil may fail of his ideal; and yet it is perfectly possible to have between

us, as teacher and pupil, an ideal relationship which shall triumph even over lack of training and lack of knowledge; a relationship which shall fill me with eager longing to be more and know more, for his sake, and to inspire him to larger effort, that he may not disappoint me. There is hardly a Sunday-school in our country in which there could not be found at least one illustration of just this thing.

The gist of the whole matter is this, — the thing which counts for most in the Sunday-school, as everywhere else in the world, is the person himself — what he is. I know and face the fact squarely because I must, — that it is possible for me to open hand, heart and brain to receive the things which will train me, develop me, increase my power and influence, and make me of real service to the world, or I can close hand, heart and brain to them all, cease to grow, and lose my power because I am satisfied with what I have already attained. This, no true teacher will ever do.

The Thought of the Book

May God help me to *know* that I may teach; and help me to *live*, that what I teach shall count.

FOR DISCUSSION

1. What makes a successful Sunday-school?
2. What things, though necessary, may fail to make a successful school?
3. Describe briefly "a teacher of the right sort."
4. What is an ideal?
5. "We are what we are because of what we want to be." What does this mean? Do you believe it?
6. What should be the purpose of the teacher in the Sunday-school?

7. What adjectives can be used in describing an ideal teacher?

8. Do you believe that we should teach the geography and history of the Bible, its preservation through the ages, its place in its development of civilization? Give reasons for your answer.

9. What else is necessary?

10. What is meant by an ideal relation between teacher and pupil? What can bring it about?

11. In your opinion, what is the "gist of the whole matter"?

12. Give in your own words the thought of the book.

PAGES TO BE REPORTED IN CLASS

Psychology in the Schoolroom, pp. 333–338.

History of Christianity, Review questions, pp. 203–209.

Kemp's History. Read first chapter. Read last chapter. Realize the development of the world in the record which lies between.

Story of the Bible. If you have not already done so, complete the book.