

MORAL INSTRUCTION SERIES

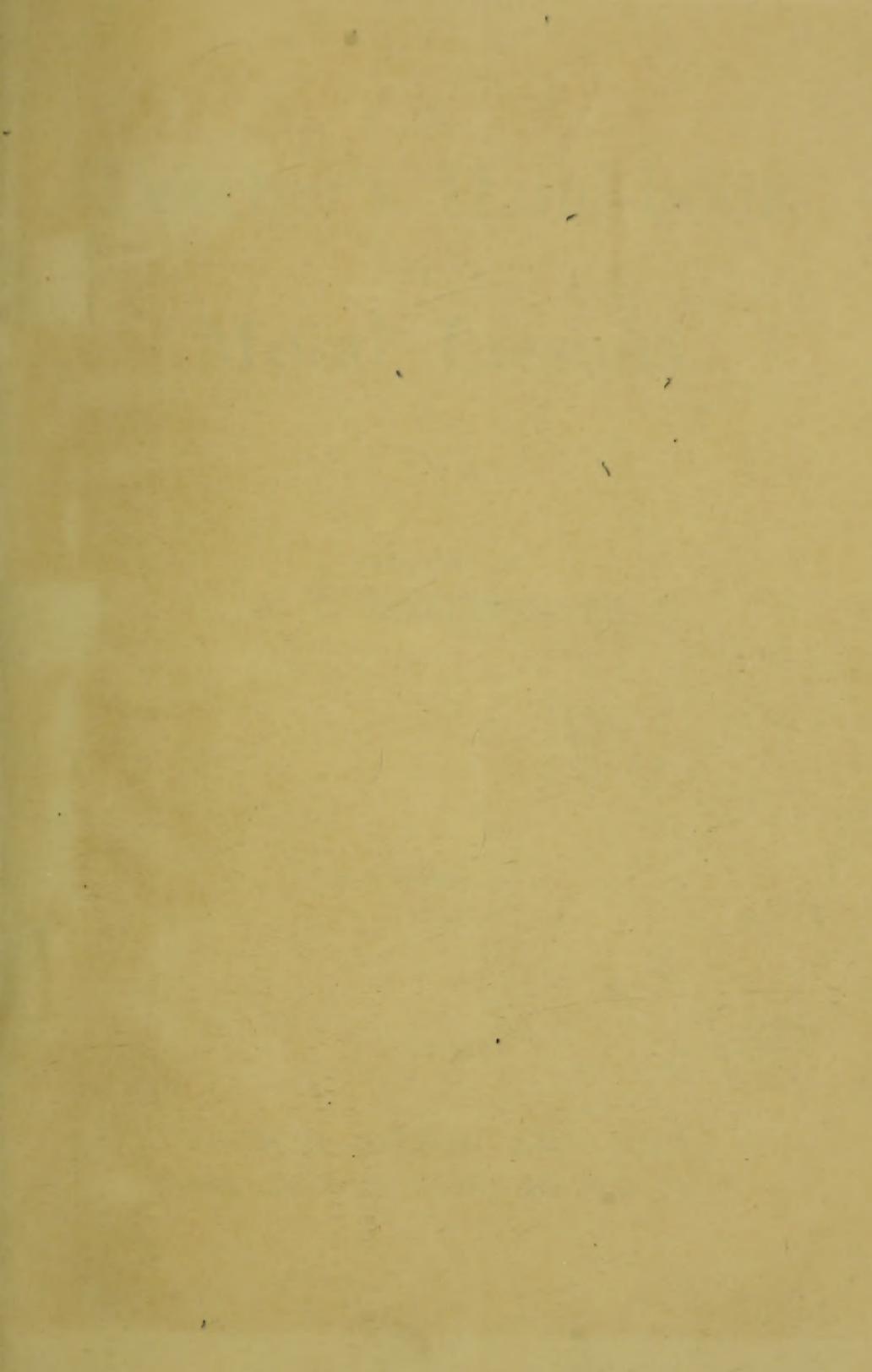
A
TEACHER'S HANDBOOK
OF
MORAL LESSONS
BY A. J. WALDEGRAVE



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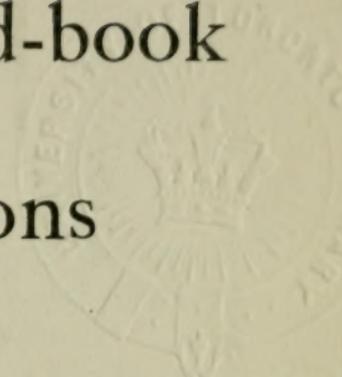


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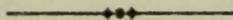


Educator
Teacher

A
Teacher's Hand-book
of
Moral Lessons



ARRANGED BY
A. J. WALDEGRAVE



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*This volume has been prepared with the sanction and
in accordance with the Syllabus of the
Moral Instruction League.*

PREFACE

THIS book has been written to illustrate the lessons outlined for Standard V. in the "Graduated Syllabus of Moral Instruction for Elementary Schools,"¹ issued by the Moral Instruction League, and is largely based on Notes of Lessons furnished by various teachers on forms supplied for the purpose by the League; indeed, one or two of the lessons are practically only transcripts of such Notes. Although specially arranged for one standard, it is hoped that, pending the issue of further volumes, the book will be found of general usefulness.

An endeavour has been made to indicate how Moral Lessons may be so given as to be, above all, *interesting*. It cannot be too clearly recognised that positive harm will be done if morality becomes associated in the mind of the child with half-hours of dull and disagreeable maxim-grinding. The teacher can scarcely hope that his lessons will be sufficiently vivid and attractive if he follows the book slavishly, and he will understand that the plain "Ask this" or "Say that" (sometimes, perhaps, sounding rather peremptory) is used for the sake of brevity, and is often simply meant to suggest

¹ See Appendix.

PREFACE

lines on which he may accumulate and adapt material for himself.

It is perhaps necessary to say that it is not expected that Moral Lessons will constitute the whole moral training given in the school. Far from it! Their function is to provide an opportunity of focussing the instruction in matters of conduct which is constantly being called forth by the events of the school-day. Moral Lessons without an ethical atmosphere and discipline in the school would be worse than useless. On the other hand, discipline misses its aim if, under its control, the power of intelligent self-government, and the idea of devotion to the social good, are not developed.

Considerable use has been made of Mr. F. J. Gould's "Children's Book of Moral Lessons," 1st, 2nd, and 3rd series (Watts & Co.), which contains a most valuable store of illustrative material. Mention should also be made of the help obtained from Mr. F. W. Hackwood's "Notes of Lessons on Moral Subjects" (Nelson & Sons), Mr. H. H. Quilter's "Onward and Upward" (Swan Sonnenschein & Co.), and Mr. Walter L. Sheldon's "Lessons in the Study of Habits" (W. M. Welch & Co., Chicago).

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LESSON I

H A B I T S

I. HOW HABITS ARE ACQUIRED

By habits we mean actions which we do again and again, until we do them quite easily, and without thinking about them.—Begin by referring to a river, and the way in which it wears a channel for itself: the longer it flows in that channel the more difficult it becomes for it to flow in any other. Many of our old roads and lanes were made in much the same way as river-channels. First the road was a mere track, turning here to avoid a bit of swamp, there a clump of trees, each traveller who passed along making it more distinct and easy to follow, until now it is quite fixed, with hedges and fences to keep us from getting out of it; but there are still the old windings, often very tiresome, telling us that it grew.

Now let the children try to write with their left hands. A little laughter at their failures will not matter if kept within bounds. It will be easy to get them to see that writing with the right hand only is an acquired habit. People who have had the right hand disabled have been able to write quite well with the left after a little practice. But how do we learn

to write at all? The children will remember that they had to begin with simple strokes, making them over and over again, till they could do them quite easily and well, and could pass on to more difficult exercises. Nearly everything we do has had to be learnt in the same way—even such a simple thing as walking. Describe how a baby learns to walk. In this connection warn against slovenly habits of walking. Learning to ride a bicycle, and to swim, are good examples of the process of acquiring habits.

Refer to some of the well-known habits of cats and dogs, and show how they were formed by their ancestors when they were still wild creatures, forced to hunt for their food and to fight or evade their enemies.

Habits are sometimes formed without our trying to form them; without our even knowing of their coming.—This section will give the teacher the opportunity of calling attention to some of the objectionable little habits into which children often get, *e.g.*, biting the nails, shuffling the feet, swinging in chairs, laughing rudely, and using “slang.” Of course, care must be taken not to confuse the children’s sense of proportion by talking as if all bad habits were equally bad; some are better regarded as *silly*.

Habits, when once formed, are very difficult to change.—No better illustration of this point can be found than the practice of training young trees by

tying them to stakes, nailing them to walls, etc. An actual comparison of the flexibility of a young shoot and an old stem, brought to school for the purpose, will interest the class and impress the point. Dwell on the fact that there are many grown-up people who would give anything to change habits they have formed—drinking, for instance—but find it practically impossible to change them. Point out that the expression of our faces is largely a matter of habit, and that the lines and curves get set, so that they cannot be altered; we should therefore avoid looking discontented and ill-tempered.

The importance of forming good habits while we are young.—This grows naturally out of the preceding section. Lay stress on the encouragement it should be to us in forming good habits to remember that they tend to become fixed and easy, just as bad ones do. The aim of the teacher being to establish positive goodness of character, and not merely to warn against the dangers of evil habits, he should let the children feel that they have something to be glad about in being young, and having the opportunity of forming habits which, by-and-by, will give them pleasure, and a sense of ease and freedom.

Habits harden into character.—Produce a coin, and ask questions about its manufacture and the significance of the inscriptions on it. Tell the class that the word *character*, with which we are all

so familiar, was used in connection with the marks on coins before it was applied to people. It comes from a Greek word meaning *stamped* or *marked*. The analogy is obvious. Nowadays we talk about the character of various things, *e.g.*; of the soil, of stone, of wood. In each case we mean by character the *fixed* qualities of a thing, the qualities which may be depended upon. The builder chooses his wood or stone according to its character, and we shall find when we grow up that the most important thing about a *man* is his character. There is a saying, "Sow an act, reap a habit; sow a habit, reap a character." Let the children explain what this means, and tell them that a good way to test the rightness or wrongness of a habit about which they are doubtful is to consider whether they would like it to become fixed as part of their character. The value of a single act may be determined in the same way by thinking of it as leading to a habit. Point out the danger of indulging a bad habit and comforting one's self with the plea of "only this once." An illustration of *unconscious sowing* is afforded by the incident of Robinson Crusoe shaking out the few grains of corn left in the bag which he wanted to use, and finding that, unknowingly, he had sown for himself a valuable crop.

LESSON II

H A B I T S

II. ORDER AND PUNCTUALITY

Introduction.—Tell the story of the wreck of the *Warren Hastings* on the coast of Réunion in the Indian Ocean on 14th January, 1897. The ship struck at twenty-past two in the morning. There were 995 persons on board—officers, seamen, soldiers, and women and children. The order was given—“Every man fall in on deck”; and the soldiers obeyed as if they had been on the parade ground. Then the sailors let down rope ladders from the fore-part of the ship; and men were told off to descend first, and scramble through the surf to the land, ready to receive the women and children, and the sick. At twenty-past four the ship was clearly in danger, but as the women and children passed down, the men kept their places on the deck. At five minutes to five the ship was listing over so badly that all who could swim were told to jump into the water. Still there was no panic; those who were left maintained order, and, eventually, all except two reached the land in safety. They owed their lives to the habits of order they had learnt.

Order gives health, knowledge, beauty, and comfort.—Remind the class that they sometimes think it tiresome to have to keep order, then show them that order is valuable because it gives us:—

1. *Health.*—Let the children feel their own pulses and note the regularity of the beats. If the doctor finds the pulse is not beating steadily he knows there is something wrong with us. We speak, too, of the stomach or the liver being “out of order.”

2. *Knowledge.*—Write on the blackboard a row of letters and figures; as for instance—

BTOAIS6ALFSN16TEHTGO

No one can read it; it means nothing. But put the letters in proper order, and we have “Battle of Hastings, 1066.”

3. *Beauty.*—Illustrate this from such patterns and colours as have been used in the decoration of the school. Ask the children to imagine how the walls and ceilings would look if the colours were daubed on hap-hazard. Remark that the art of the greatest painter of pictures consists in putting the right colour in the right place.

4. *Comfort.*—Children are apt to think that life would be much *easier* if they had not to trouble about order. Give an instance in which order makes for comfort. That of the postman is a good one; if he set out without first sorting his letters according to his delivery, he would have to walk to and fro a great many times, and would, besides, inconvenience the people who were waiting for their letters. Then

let the children furnish other examples, such as, taking tickets at a railway booking-office; keeping to the right in crowded thoroughfares; putting things tidily in boxes or drawers. Point out that, besides saving time, orderly habits prevent loss of temper. When a person is looking everywhere for something he has mislaid he is inclined to be cross and "snappish."

Order should be observed—In our dress.—

Let the children say in what ways order may be observed, the teacher supplementing their statements where necessary. The hair should be brushed and parted; a clean collar worn; clothes brushed and neatly mended; boot-laces should be done up, and stockings not let down over shoes. Hats and cloaks should be hung up in the proper place when taken off.

In our work.—Our work at school is chiefly with books, pens, etc. These should be kept tidy, books not turned down at the corners or scribbled in. Blots and ink-stains should be avoided. We should do our tasks in an orderly manner, not jumping from one to another as the fit takes us. Point out that it is found best in school to work according to a time-table, and not according to the fancy of the moment.

In the street.—We must not annoy people by rudeness of speech or by rough play. Of course, it is quite right to be full of fun, but we must take care

that our fun does not hurt anybody. Children should not throw orange-peel, banana skins, paper, etc., on the pavement. Such carelessness is dangerous as well as untidy.

In the home.—Chairs should be returned to their places; toys put in cupboards; doors closed without noise; clothes placed neatly on going to bed, etc. Girls should be impressed with the importance of order and tidiness in making the home a pleasant place for father on his return from work, and told that sometimes men are driven to the public-house by the discomfort of their homes.

Punctuality.—Show a watch or clock, and compare the regularity of its ticks with the beat of the pulse which was tested earlier in the lesson. Illustrate the importance of observing order in regard to time by pointing out the dislocation which would occur on railways if unpunctuality were the rule. Observe that some of the greatest men have been very particular about punctuality. Nelson attributed his success to always being a few minutes before time. Napoleon won his battles by arranging that his columns should meet in irresistible force at a certain place at a given time. Of Washington the following incident is told:—

“The time appointed at which Washington was to set out from Salem was 8 a.m. Punctually as the clock struck eight the President mounted his horse. A few minutes after his departure the cavalry corps which had volunteered to escort him arrived to find

no President, and it was not until they reached the Charles River that they overtook him."

Point out that unpunctuality, as a rule, wastes not only our own time but that of other people; late-comers at school interrupt the teachers and those who came early.

Remark on the *folly* of procrastination. If we put off our task till to-morrow it not only becomes no easier, but becomes actually harder, for somehow the *will* inside us gets weaker by this putting off.

In illustration of the danger of the habit of procrastination, tell the story of the first successful ascent of the Matterhorn in the Alps. The party reached the top in triumph. But on the way down, one of them slipped and lost his footing; the rope by which the party were fastened together snapped, and he, with three others, fell several thousand feet down the precipice, and the four were killed. Subsequently, one of the climbers who escaped examined the shoes of the man who had slipped, and found that the rough nails always used in climbing had been worn nearly smooth on one foot, and that he had evidently put off having them replaced till too late.

Impress the point that the punctual person can be *trusted*, and that this is the most important feature of a good character. Character depends on "dependability" as well as on ability.

Conclude the lesson by remarking on the order of the heavenly bodies—the sun giving us the seasons, the moon the tides, the stars guiding the sailors, etc., and quote the saying that "Order is heaven's first law." It must be our law too.

LESSON III

H A B I T S

III. CLEANLINESS

Cleanliness essential to health.—Begin the lesson by telling the story of the procession in which there appeared a little boy whose whole body had been covered with gold leaf. The people said, "How beautiful!" but when his mother went to see him next morning, asleep in bed, she found he was dead. Ask the children to explain the cause of death, and then talk about the function of the pores. Draw a section of the skin to show their action, and explain the necessity of frequent washing to keep them free from stoppage by dirt. Point out that the clothes do not keep the covered parts of the body from getting dirty, and that therefore the whole body must be washed often. But of course the hands and face get dirty most quickly, and must be washed several times a day. There is additional danger from dirty hands, because they are likely to contaminate the food. As a matter of fact, many deaths are caused every year, especially among alkali and lead workers, by neglect to wash the hands before eating. Eastern people set us an example in this; they wash their hands before meals as a matter of course. Indeed, washing has

always been regarded as a very important duty among the people of the East. The Persians and Arabs have made it a part of their religion. They are very fond of running water, because it keeps clean all the time. Describe a Japanese dwelling—the utter cleanness of the floor, which may be used as a table, and often is used as such for drawing and writing purposes.

Practical directions for cleanliness of the body.—In cold countries there is great temptation to uncleanness, but we must not let dislike of cold keep us from cultivating habits of cleanliness. The removal of *all* clothes every day will help to overcome the instinctive shrinking from cold. Explain that sleeping in under day-garments is unhealthy. While speaking of climate, and encouraging the children to be clean in spite of the frequent cold, remark on the advantage we have in our abundant supply of rain-water, and quote Carlyle: “In no other country is there such supply of rain-water and such fuliginous operatives.” (Explain what “fuliginous operatives” means, of course.)

Deal in detail with cleanliness of—

1. *Hair*.—Combing, brushing, washing; simple preventives of vermin.

2. *Teeth*.—Should be brushed or washed every day with warm water and camphorated chalk, or other cleanser; brush upward and downward as well as across—also behind, so that the whole tooth is cleaned.

3. *Nails*.—To be kept short and clean, and pared

carefully. Skin at the root to be kept back in its place ; this easily done with aid of warm water.

4. *Ears*.—Explain that the human ear is only an ornament—does not assist the hearing as do the large ears of animals. It has been fashioned and left by the tides of life—like a shell, than which nothing is lovelier and more unfitted for association with dirt. Thus pass to the consideration of

Cleanliness as a condition of beauty.—

Cleanliness should be practised for the sake of beauty. It is quite right to desire to “look nice,” and nothing will help a boy or girl to do that so much as absolute cleanliness. Personal appearance depends very much on the condition of the skin, and, as we have seen, dirt makes the skin unhealthy. Point out that it is not enough to attend to the *face* in order to obtain a nice complexion. Decry the use of cosmetics.

Cleanliness in food, clothing, and the house.

—The importance of cleanliness in *food* should be urged. Simple, clean foods alone should be eaten. Stimulants, pickles, tinned things, etc., should be avoided. During the Middle Ages people ate great quantities of salted meat, because they had not learnt to grow roots for the cattle to feed on during the winter ; they ate stale fish, owing to the lack of rapid conveyance ; and they had few vegetables. The consequence was that scrofula and leprosy—horrible diseases of the skin—were very common. Urge the necessity of cleanliness in *cooking*.

Cleanliness in *clothing* is necessary for health and beauty both. Outer clothes should be kept brushed, and underclothing frequently changed.

The *house* must be kept clean, and sinks and drains properly attended to. Warn, though, against the practice of shutting rooms up in order to keep them free from dust and so making them "stuffy." Fresh air is required, as well as cleanliness, to ensure good health.

Purity of heart and mind connected with cleanliness.—Return to the consideration of cleanliness as one of the secrets of beauty. Remark that personal attractiveness and charm do not depend so much on regularity of feature as on the kind of mind or soul that the face expresses. And here cleanliness plays a large part, for purity of thought must shine in the face to make it beautiful, and we are not likely to be pure in thought if we are careless about outward cleanliness. Quote Tennyson's beautiful lines breathing the passionate desire for inward purity—

"Make thou my spirit pure and clear,
As are the frosty skies,
Or this first snowdrop of the year,
Which in my bosom lies."

Also,

"Blessed are the pure in heart ;"

and

"Only the pure in heart shall see into the life of things."

Point out that the ceremony of baptism was intended to express desire for purity, and to indicate that clean bodies and pure thoughts should go together.

Cleanliness for the sake of others.—Urge that we must not practise cleanliness for our own individual sakes only. It is a *social* duty. We have no right to make ourselves offensive to other people. The diseases caused by dirt are spread among those who are clean and careful. A few years ago the town of Maidstone was visited by an epidemic of fever, which was eventually traced to the contamination by some hop-pickers of one of the springs supplying the town with water. Mention the Black Death of 1348, which swept off half the people in England; and the Great Plague of 1665. Remark that the masses are sometimes called "The Great Unwashed," and point out that, so far as this is true of them, human brotherhood is made impossible.

The particular kinds of cleanliness dealt with in the lesson should be written on the blackboard as they are mentioned.

LESSON IV

H A B I T S

IV. SERVICE

Introduction.—Show a pocket-knife, and let the children name some of the things for which it is commonly used. “To sharpen lead-pencils” will probably be one answer. The teacher can then inquire if anyone has a pencil which would be the better for sharpening, and, taking it from the owner, may ask what would be thought of him (the teacher) if he refused to sharpen it except on the condition that he should be allowed to cut a piece off for himself. The answers will certainly not be complimentary. (If no one has a pencil that needs pointing, the circumstances must be imagined.) Then proceed to ask whether people expect payment for *anything* they do. Of course; fathers expect wages for their work, and, when the boys leave school, they too will go to work, and will expect to be paid. Yes, that is all right, but we should think it mean of anyone to want to be paid for a little service like sharpening a pencil. Well, then, there are different sorts of service to be done; some sorts are to be paid for, and some are not. Let us talk first about the service that is to be paid for.

Service for which we are paid should be done conscientiously.—Ask the children to say in what way the condition of a slave, when slavery existed, differed from that of their fathers and brothers, who work for wages; it should be easy to get them to see that, having no choice as to who should be his master, or what work he should do, it was difficult for the slave to give cheerful and willing service. Even when masters were kind, as they often were, it was impossible for the slave to forget that he had been bought, and might be sold. One of the saddest features of slavery was that it often became necessary, through the death or failure in business of a kind master, to sell his slaves to a cruel one. Illustrate from "Uncle Tom's Cabin." But *we* are not driven to and fro in this way, and forced to work just where and how someone else pleases, and without wages. When we go to work we *make agreements* with those who employ us, to give them so much of our time for so much pay. (The teacher is not called upon to enter into the question of the extent to which the present wage system approximates to slavery. True, the agreement between employer and employee is often one-sided, with a strong element of compulsion in it, the wage-earner having no choice but to agree to the terms offered or starve. But juster social conditions will not be brought about by a relaxation of the worker's sense of responsibility for thoroughness in his work. If he is taught to regard himself as a free man, with the duties and dignity of one, he is the more likely to insist on becoming one in fact.)

Having, then, made this agreement to give service for wages, ought we not to keep it? The children will readily agree that—

We ought not to waste our employer's time. Point out that this applies just as much to people who are employed by a company or a public body as to those who are employed by an individual.

We ought to work just as well when we are not being watched as when we are. Speak of "eye-service" as unworthy and shameful.

We ought to work cheerfully and not grudgingly. Relate the instance of Adam Bede rebuking his brother for dropping his tools the moment the clock struck, instead of "finishing off."

Take care to apply these rules to the children's work *now*, as scholars, and impress them with the necessity of cultivating the *habit* of conscientious work.

Service for which we are not paid should be given with cheerful readiness and thoroughness.—Return to the consideration of the pocket-knife and the sharpening of the pencil, and let the children supply other instances in which they can do service without expecting pay, *e.g.*, run errands, help blind men across the street, weed the garden, and the like. Encourage them to be always on the look-out for opportunities of serviceableness. Tell the story of the Prince of Wales' motto, *Ich dien*—"I serve." It was taken by the Black Prince as his motto after the Battle of Crecy, when he might

perhaps have been expected to be feeling a little proud. He was only sixteen, and had been left in charge of the English army by his father, Edward III., who said, "Let the boy win his spurs." *Ich dien* had been the motto of the blind King of Bohemia, who had perished in the fight, and the Black Prince took it for his own, to remind him, when tempted to glory in his royal birth and splendid achievements, that the greatest glory was service.

The children should be reminded that the obligation to be thorough is just as great in performing service which we have undertaken of our own free will, and for which we are not going to be paid, as in the case of paid service. They must not loiter on the errand they have undertaken for a neighbour, or forget to feed the brother's rabbits they have promised to look after, etc.

Quote the saying of Jesus to his disciples: "Who-soever would be first among you shall be servant of all"; and relate the incident of his washing their feet to teach them this lesson of ready service of one another. "If I then, your Lord and Master, have washed your feet, ye also ought to wash one another's feet. For I have given you an example, that ye should do as I have done."

In this, as in the other lessons on habits to be cultivated, mention should be made of the opposite habits to be avoided, stress, however, being laid on cultivation of the virtue rather than on suppression of the vice. Selfishness, pride, and indolence are the enemies of service in the sense in which the word is used in this lesson.

LESSON V

MANNERS

I. GOOD MANNERS HAVE THEIR ROOTS IN RIGHT FEELING

Introduction.—The children will, of course, be already familiar with some of the conventionalities which are known as “good manners” from having been called upon to practise them in their intercourse with one another, and with their teachers in school. Fortunately, too, there are very few homes where children are allowed to grow up with absolutely no notion of manners—they are taught by precept, if not by example. Let them state some of the ways of behaving which we call good manners; the teacher can take the opportunity to add to the list, if need be. Particularly, run through the manners which should be practised at table, and ask: “Is it considered proper to eat with your knife?” The answer will, of course, be “No!” Then tell the story of how a certain farmer, dining with Prince Albert, began to eat with his knife, as he was accustomed to do at home. Those present were inclined to stare at him, but the Prince, fearing his guest might notice there was something wrong, and begin to feel uncomfortable, proceeded to eat with *his* knife. Ask why the Prince’s

manners were good, and not bad, on this occasion, and so arrive at the point that good manners grow out of kind feelings. The Prince had what we should call "quickness of sympathy." (Write this phrase on the blackboard.)

In order to have good manners we must develop the habit of feeling the feelings of others.—Remind the children of the various "manners" they have already mentioned, and ask why they do not always succeed in practising them. One reason, of course, is that they "forget." Point out that this really means that they are thinking so entirely of themselves that they do not consider other people's feelings; so they omit to say "please," or they blunder into a room and leave the door open, etc. An excellent illustration of the bearing on conduct of the all-important habit of putting ourselves in the place of someone else is used by Mr. H. H. Quilter in his book for children, called "Onward and Upward" (Swan Sonnenschein). He describes, first, two dogs meeting near a butcher's shop—one sleek and well-cared for, hurrying home to his mid-day meal; the other a hungry, neglected cur, with no prospect of food. The butcher suddenly throws a bone into the middle of the road, and Hero, the well-fed dog, snatches it up, while half-starved Rob looks on, envious but helpless. "This is the first picture; and now we will look at another." This other picture is of two men meeting on a country road, where a sovereign has been dropped. One is young, athletic, and comfortably off; the other is old

and poor. They both see the sovereign together, and at once the young man, who is a student, thinks how he might buy some books he would like with it, but then, almost as quickly, he thinks what a much greater boon it would be to the poor man, who needs it so much more, so, instead of hurrying forward to pick it up, he says: "See, friend, here is a lucky find for you," and passes on his way, whistling as cheerfully as before. Hero could only think of his own appetite or hunger; he could not possibly imagine that the other dog might be hungry also. "He could only feel his own feelings. The student felt his own feelings and the other man's as well."

Good manners towards foreigners, the weak and deformed, the aged.—This ability to feel the feelings of others—what we call *sympathy*—is the foundation of good manners, and we must try to develop it. Very little children like to pretend they are not themselves, and will play at being someone else for quite a long time at a stretch. A little girl of three, whom the writer knew, would play at being "the little girl who lives down the road" all day, and when bed-time came would be quite distressed at having to go to bed in her own house. "But I don't live here," she would say, "I'm the little girl who lives down the road." (The teacher will no doubt be able to give similar instances from his own experience.) Well, we do not want to let our imaginations run away with us like that, but we ought all to try and imagine sometimes how it would

feel to be someone we are not. Set the children trying to imagine how it would feel to be a *foreigner*. They would not like to be stared at and poked fun at, and would like to be helped when they found difficulty in making themselves understood. They should therefore treat foreigners in this country as they would like to be treated if they went abroad. Comment on the cruelty of badgering itinerant vendors from abroad as they pursue their calling in the streets. If we felt their feelings we should show them good manners. Southey, the poet and historian, tells of a black boy who lived near the school to which he went, and who was tauntingly called "Blackamoor" by the boys. One day Southey broke his skates, and the negro lent him a pair. When he returned them, and was expressing his thanks, the black boy said, with tears in his eyes, "Please don't call me 'Blackamoor' any more." Southey had not realised till then what pain he had been giving by using the nickname. He had not tried to put himself in the other boy's place.

Similarly, the children may be asked to imagine themselves weak or deformed, and shown the cruelty of unsympathetic manners towards *cripples*; and again they may be asked to try to feel themselves *old*, and shown that they should not be rude to old age. Good manners will lead them to offer the comfortable chair, to abate noise, etc.

Write the title of the lesson on the blackboard, and let the children repeat it.

LESSON VI

MANNERS

II. COURTESY AND RESPECT TOWARDS ALL

Introduction.—Ask the children to say what they would expect to see if they went to the King's court, and lead up to the point that they would find great attention paid to manners there. The fact that it is the practice to walk out of the King's presence backwards generally impresses children. Tell them that attention to manners, being customary at court, is often therefore called *courtesy*. Write the word on the blackboard. Then tell the story of Sir Walter Raleigh spreading his gay coat at a muddy place for Queen Elizabeth to walk on. She felt that a young man who was so quick and considerate would make a good *courtier*, and took him into favour.

Courtesy irrespective of rank or social position.—Speaking of muddy places reminds one of the story of King Alphonso. He was king of Naples and Sicily, and was once travelling, without any royal state or show, through the province of Campania, when he met a mule-driver whose mule had stuck fast in a muddy place and could not get

out. The mule-driver, not knowing who the king was, called on him to come and help get the animal out. The king went to his assistance, and together they pulled and tugged till the mule was set free. Then some of the people who had gathered round whispered to the man and told him who his helper was. Much alarmed, he fell on his knees and begged the king's pardon for having asked him to come to his help. "Not at all," replied Alphonso; "you have done nothing wrong: men must help men."

Another story connected with a *court* (though this time the court of a pope) is that told of Clement XIV. When he was made Pope the ambassadors waited on him to pay him their congratulations. As they were introduced, they bowed to him, and he also bowed to return the compliment. On this, the master of the ceremonies told his Holiness that he should not have returned their salute. "Oh, I beg your pardon," said he; "I have not been Pope long enough to forget good manners." Ask the children who they think was right in this case, the Pope or the master of the ceremonies, and why. So arrive at the duty of courtesy towards inferiors. Remark that some people seem to think that they must show their superiority by giving themselves airs, by being rude to servants, porters, etc. But such conduct only shows their bad manners. These people are often *over-polite* to those whom they consider their equals or superiors. (A little mimicry of their formality of speech and manner will not be out of place.) Working people do not like manners of that kind, and sometimes, in their love of heartiness and sincerity, make the

mistake of not paying any attention to nice manners at all. But this also is a mistake; we must not despise politeness because in the case of some people we find it accompanied by haughtiness. The teacher may recount some instance of rudeness which has come under his notice, and let the class say what the behaviour in the case ought to have been.

Rudeness is not a sign of courage. Brave men can be modest.—Ask the children why boys and girls sometimes behave with bad manners, and elicit or supply the reasons: (1) Because they know no better; (2) because they are careless or excited, and do not think; (3) because they want to “show off.” The first two reasons have been dealt with in the preceding lesson, and should be touched on in the way of recapitulation. The third may be treated with a little gentle ridicule. Boys will talk loudly, omit to say “Please” and “Thank you,” be rude to their elders, etc., because they think it is manly. But boastfulness and impudence must not be mistaken for bravery. Speak of the modesty and gentleness of General Gordon, and relate the incident in the life of King David carved on the wall of the recess in St. Paul’s Cathedral which contains the recumbent statue of Gordon. It is the story of the exploit of the three captains, who, when they were encamped near Bethlehem, which was occupied by the Philistines, heard David express a longing for some water from the well near the gate at which he had often slaked his thirst when a boy. Unknown to him, the three captains set forth, and at great risk

obtained some of the water. Then they cut their way back, and, tired and wounded, brought it to David. But David, great leader though he was, declared that the water was too precious for him to drink, and poured it out on the ground. He could not think that he was good enough to have men do such things for him.

Relate also the anecdote of Washington, who, when called on to reply to the vote of thanks passed by the Congress for his great services in the War of Independence, was too abashed to find words in which to acknowledge the compliment, so that the Speaker said, "His modesty is as great as his valour."

Strength and beauty should go together.—

Illustrate by showing a specimen of polished granite, steel, or even wood. There is gain in beauty and attractiveness, and no loss of strength. Comment on the identity in meaning of "polished" and "polite."

Respect towards all.—To bring out the point that we must treat with respect even people whom we do not know at all, whether ill-dressed or well-dressed, let the children imagine how it would feel to be in a strange place and to have people come up and say to them, "You are nobody; you are not worth taking notice of; I would not go to the trouble of doing anything for such as you." Show that we can say things like these by our manners as well as with our mouths, and remark that in manners, as well as in other things, the golden rule is, "As ye would that men should do unto you, do ye even so unto them."

LESSON VII

MANNERS

III. SELF-RESTRAINT

Forms of forcible restraint :— Hedges, fences, barred windows, cages.—Let the children imagine a walk in the country, and ask them to name some of the things they would see. Hedges and fences are a prominent feature of an English landscape, and there will be no difficulty in turning the thoughts of the class to these forms of restraint. They keep cattle and sheep in the proper places. Describe the mischief which straying cattle may do, and remark on the necessity for keeping gates properly shut. Hedges and fences also serve to keep *people* out of the fields, but happily there are a great number of footpaths in England, and we may often get off the hard road and escape from the noise and dust of passing vehicles. Once in the fields, there are no fences to keep us from wandering off the path, and often it does not matter if we do so. But suppose there are growing crops ; what is to keep us from treading them down ? So arrive at the idea of self-restraint. Boys are notoriously given to destroying other peoples' property for pure wantonness, and may be usefully reminded that it is only

fair to keep strictly to the footpath when damage would be done by leaving it. The point to make is that in the absence of fences there is nothing but our own sense of what is right to keep us to the path, *i.e.*, we must exercise *self*-restraint.

The dignity of being trusted with self-control.—Tell of the sad occurrence at Eton School in June, 1903, when two poor boys were burnt to death owing to their old-fashioned bedroom windows being barred. After this the authorities decided that all the bars should be removed, and that in future the scholars should be trusted to keep within bounds without such restraints. Point out the *dignity* conferred upon boys and girls when they are trusted, as, for instance, when the teacher leaves them to themselves for a few minutes, expecting them to behave properly and go on with their work. In this connection tell the story of Gyges, the shepherd, and his wonderful ring. In a cavern, disclosed to his view by an earthquake, he finds a dead giant with a ring on his finger. He takes the ring off the giant's finger and places it on his own, and then returns to his companions. To his surprise he finds that he becomes invisible to them when he turns the ring round so that the collet is under his finger. Being sent to the king with the shepherds' monthly report of the state of the flocks, he takes advantage of the marvellous property of his magic ring to kill him. He commits many crimes, taking care that no one shall see him at those times, but his good deeds are done with the collet of the ring turned outwards, so that he

preserves his reputation, and eventually becomes king himself. But his was a detestable character for all that. He could not be trusted to do right when unwatched ; can we be ?

Self-restraint as regards (I) Passions ; (2)

Appetites.—Refer again to the barred windows, and then speak of the cages in which wild beasts are confined. We do not trust lions and tigers to control themselves, because, however tame they may seem to be, there is danger that they may get into a passion, and want to kill and eat us. But lions and tigers are not the only creatures who get into passions, or who want to eat things they ought not to eat. We human beings are in danger of behaving in the same way. Perhaps we are not *quite* so fierce or so greedy as to need iron bars, but our passions (sometimes we call them “tempers”) and our appetites require some sort of restraint. The best sort is self-restraint. Even kings have let their passions and appetites overcome them, with disastrous results. Tell the story of Henry II., and the hasty words which led to the murder of Thomas à Becket, and relate also the cause of the death of Henry I.; he died through eating too freely of lampreys, of which he was very fond. Call attention to the terrible amount of harm done through over-indulgence in alcoholic drinks, and impress upon the children that self-control in the matter of appetite should be acquired while they are young. Suggest the occasional practice of feats of self-discipline by going without things they like. Just as boys are proud of performing feats of

strength, they might take pride in sometimes deliberately curbing and conquering their appetites. Illustrate by the story of Daniel and his companions. It should, of course, be pointed out that health must not be endangered by such feats.

In illustration of control of temper, tell the story of Sir Isaac Newton and his dog Diamond. Diamond had overturned a candle, and burnt some papers which contained the record of months of hard work done by his master. When Sir Isaac saw the damage which the dog had caused, he simply said, "Oh, Diamond, Diamond, thou little knowest the mischief thou has done." Tell also of Julius Cæsar, how he made it a practice to pause, as if he were counting twenty, when tempted to do anything rash. A great general, master of the world, he was greatest in being master of himself.

Point out that the sullen temper, as well as the violent, calls for self-restraint. Some children give way to sulking on the slightest provocation; they should be told that this is just as bad as indulging in outbursts of passion. We must be cheerful and bright for the sake of others. Tell the story of the piper of the Highland regiment who was shot during the storming of the Heights of Dargai, on the frontier of India. Sitting up, he continued to play his pipes to cheer his comrades on to the attack. That is the spirit in which we should meet rebuffs and disappointment.

Self-restraint in little things.—Let the children furnish instances of such, *e.g.*, refraining from

staring at people, or laughing rudely at their mishaps; avoiding expressions of annoyance when things go wrong. Tell them that to exercise self-restraint in little things is the way to have good manners, to be little ladies and gentlemen.

LESSON VIII

PATRIOTISM

I. WE ALL LIVE IN COMMUNITIES

How plants form communities. Co-operation. Subordination of the parts to the whole.—Ask the children to name the different parts of a primrose flower. (It will, of course, add to the effectiveness of the lesson if a primrose can be shown.) As the parts are given, write them on the blackboard—stem, calyx, petals (forming the corolla), stamens, pistil. Draw a diagram showing them, and talk about their functions. Especially refer to the fact that the flowers are best fertilised by pollen carried to them from another plant by the wind or by insects. *They need one another's help.* This point will be impressed by showing the children the device primroses have developed for securing cross-fertilisation. “Most children are aware that we have in our woods two kinds of primroses, which they know respectively as pin-eyed and thrum-eyed. In the pin-eyed form only the little round stigma is visible at the top of the pipe, while the stamens, here joined with the corolla-tube, hang out like little bags half-way down the neck of it. In the thrum-eyed form, on the other hand, only the stamens are visible

at the top of the tube, while the stigma, erected on a much shorter style, occupies just the same place in the tube that the stamens occupy in the sister blossom. Now, each primrose plant bears only one form of flower. Therefore, if a bee begins visiting a thrum-eyed form, he will collect pollen on his proboscis at the very base only; and as long as he goes on visiting thrum-eyed flowers, he can only collect, without getting rid of any grains on the deep-set stigmas. But when he flies away to a pin-eyed blossom, the part of his proboscis which collected pollen before will now be opposite the stigma, and he will fertilise it; while at the same time he will be gathering fresh pollen below, to be rubbed off on the sensitive surface of a short-styled flower in due season. Thus every pin-eyed blossom must always be fertilised by a thrum-eyed, and every thrum-eyed by a pin-eyed neighbour." (Grant Allen's "Story of the Plants": Messrs. Newnes.)

Turn from the primrose to the cowslip. What is the difference between them? The outstanding difference, of course, is that, whereas with the primrose there is but one flower to each stem, in the case of the cowslip there is a little group of flowers to each. Let the children furnish other instances of flowers being grouped into heads. In this way small, insignificant flowers are able to make a splash of colour big enough to attract the notice of the bees. Now turn to the common daisy. If enough specimens can be obtained to supply each child with one, so much the better. Incidentally, the children may be bantered a little if they show signs of despising

the flower for its "commonness," for really it belongs to one of the most highly-developed classes of flowers. Ask whether it is, like the primrose, a single flower on a single stem, or, like the cowslip, a group of flowers. It is, of course, the latter—only more highly organised than the cowslip: the tiny flowers have arranged themselves into a fair-sized group, and each of the outer flowers has developed itself into a conspicuous petal for the good of the whole group, though in doing so it has had to sacrifice its stamens. So each daisy consists of a number of flowers banded together. Such a group is a *community*. Write this word on the blackboard.

Birds, animals, etc., form communities. Thus we have rookeries, herds of deer, flocks of sheep, packs of wolves, swarms of bees, colonies of ants, etc.—The children will readily supply examples of communities of this sort. Write each on the blackboard. Talk about the purpose for which such communities are formed, viz., mutual protection and mutual aid. Love of one another's society, too, apart from any practical benefit, leads creatures to form associations.

Give a somewhat detailed account of the life carried on in a bee-hive. Some bees feed the larvæ, some build the cells, some guard the door, some gather honey; together they form a very clever and busy community.

Human communities: the family; the school; the city, town, or village; the nation.—The children will readily see that human beings live in communities. Reference may be made to the story of Robinson Crusoe to show how strange and difficult a solitary life would be. From the first breath we breathe we are dependent on one another. Make a dot on the blackboard to represent the individual, and round this draw a series of concentric circles to illustrate his expanding relations with the community. Impress upon the children that we can have no life apart from the community. If it were not for the family, with its parental care, we should starve; if it were not for the school we should remain in ignorance; if it were not for the town authorities we should live in the midst of mud and filth, and should perhaps catch some terrible disease; and our country gives us our laws and our language.

Conclude the lesson by writing on the blackboard, "We all live in Communities."

LESSON IX

PATRIOTISM

II. DUTY OF LOCAL PATRIOTISM

A community consists of a number of persons who are united by having something in common.—Refer to the previous lesson, “We all live in Communities,” and draw again on the blackboard the series of circles round one centre used to illustrate the expanding relations of the individual to the larger and larger community. Let the children name each community, family, school, town, etc., as the circle representing it is pointed to. Now ask if they can name a shorter word than “community,” one something like it, out of which, indeed, it has grown; so arrive at the word “common.” (Write on blackboard.) Talk for a time about the meaning of “common.” We use it to describe things which are not rare and expensive, things which everybody can have; we also use it to describe a piece of land where anybody can go, which belongs to no one person in particular, but to all the people in the neighbourhood. Let the children give other instances of things which are common property in this latter sense. Now point out that a community consists of a

number of persons who have certain things in which they all share, and that it is having these things in common which *makes* them a community. Thus all the members of the *family* have the same parents, same house, same garden, etc., and all the scholars of a *school* have the same teachers, apparatus, playground, cricketing gear, etc. (The children will supply instances.) In this connection remark on the common zeal for the school's welfare, and pride in its achievements—in a word, the common "school spirit."

The people of the same town have the same—protection (by police and magistrates); fire brigade; roads; water; sanitation; lighting; schools; recreation grounds; libraries; museums, etc.—Now turn to the larger community in which the children live—the town or village, as the case may be. What have we in common here, binding us into a community? Tell how in olden times towns had walls round them, because there was a state of practically constant warfare, and the citizens united to protect one another by building the wall and guarding it. The men who had a right to live in the city and share in the protection it afforded were called freemen of the city. We still keep up the form of giving the "freedom of the city" to distinguished men; it is a custom which shows how much men used to value their citizenship. Nowadays we practically only need protection against violence within the city

itself, and this is given by the police. (Talk about the various other functions of the police — how they direct the traffic, take care of lost children, restore lost property, etc.) Describe the ancient custom of raising the “hue and cry.” when a theft had been committed, and let the children see that we still protect one another’s property, though in a different way; viz., by employing police and magistrates. Point out how much better it would be if every one were so orderly and honest that we could do without police protection.

Let the children name as many as possible of the town’s common services themselves. Write them on the blackboard as they are given. It will not be necessary in this lesson to describe the various local institutions in detail—this will be done in subsequent lessons—but the children should get a general idea of the extent to which they are dependent on these communal arrangements. Compare modern arrangements as regards roads, fire, water, sanitation, etc., with ancient arrangements (or, rather, lack thereof).

True neighbourliness will show itself in care for the town’s institutions.—Elicit from the children, what is certainly the fact, that they prefer their own town or village to any other, not because of its police or its drains, but because it is familiar; they feel at home in it, they know the people who live in it, their neighbours. Talk about the things they can do for neighbours, such as run errands, share superfluous plants, and the like. Tell them

that when they grow up they must show neighbourliness by caring for the local institutions, because these exist for the convenience and welfare of all.

It is quite natural and proper to be proud of our own town, but such pride is only justifiable when we do our best to make it a town worth being proud of.—If there is a town football club, this point may be illustrated by referring to the enthusiasm displayed at the matches, and the keen desire we feel that our own club should win. Still, we like it to *deserve* to win, and do not wish it to succeed through unfairness, or by means of a fluke. So with the school. We like our own school to excel, and we feel proud when it wins scholarships or cricket matches. We have no right, however, to share in the glory of the school's success unless we are doing our best to help it to succeed. If holidays are ever given to celebrate the winning of scholarships, or the like, they will serve to emphasise this point.

Conclude by telling Jules Verne's story of "Dr. Ox's Experiment." The doctor appeared one day at a sleepy old Flemish town, where things had practically stood still for centuries, and took up his abode there. After a time he began to suggest that a few modern improvements might be introduced into the place, and offered to build some gas-works and supply the town with gas free of charge. His offer was accepted; he had the gas-works erected and pipes laid into all the houses, and then gave out

that he was only waiting for the fittings to arrive in order to commence the service. Meanwhile, he proceeded to manufacture pure oxygen, and pour it into the houses through the pipes. Now, if people breathe pure oxygen it makes them get very excited. So all these quiet, steady-going Flemish people began to leave their work and to gather into groups, talking very quickly and noisily. "What a sleepy old town we have been living in!" they said; and they began to talk about what they could do for its honour. At this moment someone said that there was a record in the town hall of an old quarrel with a neighbouring town, some miles away. So they got out the record and read it, and then they became very excited, and determined to march to this town and fight the people who lived there. They got all the weapons they could, and set out, but they had not gone far before their excitement disappeared, and they began to wonder what they were doing; they had got beyond the reach of the doctor's oxygen. So they marched back. But the doctor had gone, and they never saw him any more; he had been making an experiment, just to see what would happen.

The absurdity of the citizens seeking the honour of their town by going out to quarrel with another will be evident; it only remains to point out that the town is best served by our helping to make it a good town in which to live, and this we do by caring about all the things we have in common: recapitulate these.

LESSON X

PATRIOTISM

III. THE VALUE OF LOCAL INSTITUTIONS

[This lesson will vary according to the nature of the institutions possessed by the locality in which the school is situated. The teacher should visit these institutions himself, and should, if possible, conduct the children over them.]

The Fire Brigade—its purpose and its work. Individual effort in saving from fire not sufficient; we need organised effort.—Let the children name some of the local institutions, and say why they exist. Their value can perhaps be most dramatically illustrated by taking the fire brigade, and dealing with its work in detail. The fire brigade is organised for two purposes: to save people from the burning buildings, and to put out the fire. People are sometimes rescued by others who are not firemen. Relate some instance of such an occurrence. In the churchyard of St. Botolph's Church, next to the General Post Office, London, a sort of shelter has been erected at the suggestion of the great artist, G. F. Watts, and tablets placed in the wall "in commemoration of heroic self-sacrifice." One of the tablets reads thus :

ALICE AYRES,
DAUGHTER OF A BRICKLAYER'S LABOURER,
WHO BY INTREPID CONDUCT
SAVED 3 CHILDREN
FROM A BURNING HOUSE IN UNION ST. BOROUGH,
AT THE COST OF HER OWN YOUNG LIFE.

Such brave efforts do not always end so sadly ; sometimes they are quite successful. Why, then, should we have fire brigades? The children will themselves probably be able to explain that we need men always on the look-out, properly trained, and with special appliances. Rescuing from fire is dangerous even for the skilful firemen. At the headquarters of the London Fire Brigade are kept the helmets of men who have perished in fighting the flames, each with an inscription recording the circumstances. Only men who are strong and nimble are allowed to be firemen ; generally they have been sailors. They have to undergo a severe training. Sometimes they practise carrying one another down ladders, so as to be able to carry an unconscious person out of a burning house. Then there is drill with the jumping-sheet. Several men will stand under a window holding a large sheet for another man to jump into. Besides drill of this sort, they have a lot of hard work to do. No doubt, when we see them dashing to a fire, shouting "Hi! hi!" to clear the road, we imagine their life is one of glorious excitement ; but if we think for a moment, we shall see that it is not all excitement. There are the horses to be cared for, the engines to be cleaned (how bright and splendid they always look!), the

hose to be dried and folded, etc. At a fire station you may generally see the high tower in which they hang the hose to dry.

All the citizens share in the protection afforded by the fire brigade, and they should all be interested in its efficiency.—The men and horses are always ready. At night, the men on duty sleep with part of their clothes on. When the fire-bell rings they spring to their posts, and in less than a minute away dashes the engine on its life-saving errand. It does not matter whose house or shop it is from which the alarm comes; the brigade rushes as quickly to the help of the poor citizen as to that of the rich. The teacher should emphasise this point. If possible, get the children themselves to explain why the services of the fire brigade are given with equal promptness to all citizens alike. The great reason, of course, is that a fire is likely to spread; so, no matter where it may break out, *the welfare of the town* demands that it shall be put out as soon as possible. The good of one is the good of all. Give an account of the Great Fire of London in 1666. Explain that in those times there were no properly organised fire brigades. Such efficient brigades and appliances as we now have are quite modern. The business of dealing with fires used to be left largely to the fire insurance companies. Perhaps some of the children will have noticed the plates still to be seen on old houses, denoting the insurance company with whom the house was insured. Nowadays, however, we think

that it is the duty of a locality to protect *all* its members against the danger of fire. We know that the firemen will do their duty, even at the risk of their lives. What is the duty of the townspeople? (The boys and girls of to-day will be the townspeople of to-morrow, of course.) They must see that the fire brigade is properly equipped, that the best engines and appliances are provided, that enough men are employed, etc. Firemen have their duties, and citizens have their duties too.

The Public Library—is the possession of all the inhabitants alike. Provides many more books than the ordinary citizen could ever hope to have for his own, individually. Opens worlds of interest and delight to all.—

We turn now to an institution with which there is associated no noise, no ringing of bells, no shouting and hurrying. Perhaps, indeed, we shall find the word "Silence" posted up if we go to see it. It is the Public Library. Ask the children how many books of their own they have, and remark that it is nice to have some books of our very own, books that we like to read again and again. Then, quoting the number of books in the public library (which will, of course, have been accurately ascertained), ask to whom all these books belong. Impress the children with the magnitude of their possession. This may be done by turning over the catalogue, picking out some of the most attractive titles, and letting the children say what they think they would find in the books if they

read them. Try to convey the general impression that there are worlds of interest and delight open to them as citizens with such a store of books at their command. Contrast the great number and variety of books available to-day with their rarity in days gone by. The children may be told that in the days of Henry the Eighth the public library consisted of only one book, the Bible, which was chained to a desk in the parish church. The people would stand round while one of their number read from it. Now we have many books, including silly ones, and some people only read the silly ones; but that is wasting their ability to read. Children in Standard V. are, of course, too young to receive much practical direction as to choice of books, but there is no reason why they should not catch the idea that there is reading—*and* reading.

The care of books belonging to a public library.—The duty of taking as much care of books borrowed from the public library as if they were our own cannot be too strongly impressed. Their leaves must not be turned down, nor crumbs dropped on them, and they should be protected from rain on their passage to and from the library.

LESSON XI

J U S T I C E

I. INTRODUCTORY

Introduction.—By a series of short questions, get the children to describe the process of making a purchase—say of some butter—at a shop, and dwell on the care the shopkeeper takes to give the exact weight. We do not take the money from our pocket hap-hazard, and we should not like him to give us our quantity of butter by guess. We both require, purchaser and shopkeeper, that what we give shall be balanced by what we receive. That is Justice. If the shopkeeper uses false weights, or gives us adulterated butter, or if we give him bad money, the due balance between what is given and what is received is disturbed: there is injustice. So there would be if the shopkeeper treated his customers unequally, giving more butter to some than to others, because they were pretty, say, or wore grand clothes, or had eyes of a colour he liked. Show a picture of the conventional figure of Justice, blindfolded, and holding the balances. Tell the children that it is not only in shops that things must be kept equal—all our life consists of giving and receiving, and consequently calls for the exercise of Justice.

Justice to parents, teachers, and playmates.

—Let the children name the things they receive from their parents, *e.g.*, food, clothes, toys, care when sick, a start in life. What can they give to balance these things? Obedience, sympathy, respect, care in old age. Similarly, justice demands that the knowledge and training received from teachers should be repaid with attention and diligence on the part of the scholars. This fundamental idea of balance between what is given and what is received can be well illustrated by reference to games. Thus, in cricket the side which goes in first must give the other its innings, and at practice the boy who bats must do his share of fielding; the girl who skips must take her turn at holding the rope, etc. Comment on the meanness of trying to shirk our fair share of “giving,” and say a word about the evil of bullying.

We must not allow our feelings—our likes and dislikes—to interfere with Justice.—

The children will readily agree that, though it is quite natural to like some people better than others, a teacher should not be guilty of *favouritism*. Show from English history that the kings who have had favourites have been bad rulers. Contrast their character as rulers with that of the Roman magistrate who, in his zeal for even-handed justice, condemned his own son to death. Family affection was highly developed among the Romans, but they had a motto, *Fiat justitia ruat cælum* — “Let justice be done

though the heavens fall." (Write this motto on blackboard.)

Justice to opponents.—There is naturally great temptation to be unjust to our antagonists, but there is all the more need to keep our feelings from upsetting the balance. Boys should be warned against allowing their partisanship to lead them to impute unfairness to their opponents in the playing-fields. (The idea that they themselves could act unfairly because of their keen antagonism should be mentioned only to be scouted.) Similarly with class-rivals—they should abstain from belittling one another's achievements. Even if we have real enemies, those who would maliciously injure us, we should be fair to them, say nothing untrue about them, and try to understand their point of view. The scholars may be prepared for the fact that when they grow up they will find differences of opinion in politics, religion, etc., and will have to take sides, but they must do so without malice or uncharitableness.

Our feeling in favour of ourselves (self-love) would interfere with Justice.—We have seen that fondness for others, or dislike of others, may disturb the balance which Justice holds; but a still greater enemy of justice is *self-love*. We rightly despise the judge who accepts bribes. Remark on the superiority of western courts of justice over eastern in this matter of bribery, and explain what a gain it was to the English nation when it became law

that the judges should hold office for life instead of during the King's pleasure. Tell the sad story of Bacon's disgrace. Impress the point that we are all judges entrusted with the administration of justice, and that we are therefore called upon to refuse bribes. Children will sometimes neglect their poorer school-fellows to play with those who have money to spend; show the injustice of this. *Flattery* is an appeal made to self-love in order to upset the balance of justice.

A common form of injustice is that of venting our annoyance at some irritating event on an innocent person. Thus, it is a rainy day, and John, who is consequently kept indoors, refuses, in ill-temper, to let his little brother play with his toys. Or Harry leaves his slate on the floor, and his brother inadvertently treads on it and breaks it; Harry's first impulse is to be angry with his brother. Children, however, quickly feel the injustice of being blamed for what is not their fault, or of being refused permission to plead their cause when accused, as they think, unjustly. The teacher's task is to develop in them the habit of thinking and acting justly when the supposed offence is that of someone else.

Prejudice. We should not form judgments till we have grounds for doing so. —Keep some article entirely hidden, and ask the children to express opinions about it without seeing what it is. They will, of course, declare their inability to do so. Tell them that it is just as unreasonable to

form judgments about a new scholar or new teacher without proper knowledge. It is what we call "prejudice." Write the word on the blackboard, and show its etymological significance, viz., *judging before (knowing)*. Warn against prejudice towards strangers and foreigners.

LESSON XII

J U S T I C E

II. JUSTICE IRRESPECTIVE OF AGE OR SEX

Justice to little children. Allow for their weakness; not tease them; answer their questions; set them good example.—Refer to previous lesson on Justice, and recapitulate the main points. Then ask “How old are you?” of several scholars. The ages will, of course, vary slightly, and it will be easy to get the children to agree that these slight variations make no difference to the necessity for justice in our conduct towards those who have been questioned—we do not imagine that we are to treat a boy of eleven more justly than one of ten, or *vice versâ*. Apply this principle to extremes of youth and age. Justice to *little children* demands that we should make allowance for their weakness—not, for instance, expect them to walk so fast or so far as older ones; that we should refrain from teasing them; that we should be patient when they ask questions, remembering that we too came into the world quite ignorant, and have had to learn nearly everything we know by troubling others with questions. And, because they are ignorant, we should

set them a *good example*. However much they may learn by asking us questions, they will learn a great deal more by watching us and imitating us, and it is only fair that we should teach them what is right. We do not expect teachers at school to teach us wrongly—give a few illustrations from lessons immediately in hand, such as arithmetic and geography, to show how unjust such a proceeding would be to a boy about to leave school and go to business—and, since we are bound to be teachers of those younger than ourselves, we must take care that our teaching is true. We should not think of leading a blind man into the middle of the traffic, where he would be knocked down; the little ones are like that blind man, and must not be led into danger by our example.

Justice to old age. Respect feebleness and past services of the aged; attend to their comfort and peace.—Revert to the point that we treat one who is a year older than another with the same amount of justice, and then ask the children to think of those who are *many* years older than themselves. Let them name the characteristics of very old people—feebleness, loss of sight, hearing, and memory, drowsiness, irritability, fondness for talking about the past, etc. Justice demands that we should respect their feebleness—their bodies have been worn out in working for those who are younger. We should not disturb them with unnecessary noise; should be eyes and ears to them as much as possible; should listen to their advice, for they have learnt a great

deal during their long experience. Returning to the figure of Justice as holding the balances, *rest* and *peace* are to balance their long years of *work*. Even among savage tribes we find respect for old age. In some parts of Australia custom reserved the best of the game caught for the old men who stayed at home. Comment on the shame it is that in England so many old people should be forced to end their days in pauperism.

POEM FOR RECITATION.

The woman was old, and feeble, and grey,
And bent with the chill of the winter's day ;
The street was wet with the recent snow,
And the woman's feet were weary and slow.
She stood at the crossing and waited long,
Alone, uncared for, amid the throng.
Down the street, with laughter and shout,
Glad in the freedom of "school let out,"
Came the boys, like a flock of sheep,
Hailing the snow, piled white and deep.
Past the woman so old and grey
Hastened the children on their way ;
Nor offered a helping hand to her,
So meek, so timid, afraid to stir.
At last came one of the merry troop—
The gayest boy of all the group ;
He paused beside her, and whispered low,
"I'll help you across, if you wish to go."
He guided the trembling feet along,
Proud that his own were firm and strong ;
Then back again to his friends he went,
His young heart happy and well content.

“She’s somebody’s mother, boys, you know,
For all she is old and poor and slow.
And I hope some fellow will lend a hand
To help *my* mother—you understand—
If ever she’s poor, and old, and grey,
And her own dear boy is far away.”

Example of the Chinese.—The Chinese pay great respect to old age ; the older a person becomes, the more they think he should be honoured. M. Simon, a French traveller, tells of a Chinese villager he met, who, after talking for a little while, said, “May I ask your happy age?” The Frenchman replied, “I am thirty-six.” “I should have thought you double that,” said the Chinaman ; and he meant his remark as a great compliment. (The point may be made that the Chinese are an *old nation*, and should accordingly be treated with respect.)

Justice irrespective of sex may be dealt with in the interesting way outlined by Mr. F. J. Gould in “The Children’s Book of Moral Lessons,” second series ; (Lesson, “Brothers and Sisters”) :—

“Brothers, are you worth more than your sisters? Sisters, are you worth as much as your brothers?” These are puzzling questions. We feel as if we had a hard sum to work out. Let us work it out on the blackboard, step by step.

I. Things which a boy can do better than a girl :

- | | |
|------------------|---------------------|
| 1. Throw stones. | 4. Make ugly faces. |
| 2. Run races. | 5. Carry loads. |
| 3. Strike balls. | 6. Fight. |

II. Things which a girl can do better than a boy :

- | | |
|---------------------------|--------------------------|
| 1. Nurse the baby. | 4. Skip. |
| 2. Make the bed. | 5. Keep her shoes clean. |
| 3. Lay the table for tea. | 6. Sit still. |

This sum makes my head ache. After all, I believe some boys can nurse babies as well as some girls. And then I do not quite see the use of making ugly faces, even if it *is* done better than girls can do it. Never mind ; let us go on to the third step.

III. Things which can be done well by both girls and boys :

1. Speaking kindly to each other.
2. Speaking kindly about each other.
3. Amusing each other.
4. Helping each other in trouble.
5. Helping each other to do right.
6. Helping father and mother.

It seems to me that, for every useful thing a boy can do, we can find a useful thing a girl can do ; and, if there are things at which boys are not very useful, there are also things at which girls are not very useful. Well, perhaps you will agree to our putting down this answer to the sum :—

Answer :

A girl is as good as a boy.

A boy is as good as a girl.

A sister is as good as a brother.

A brother is as good as a sister.

So we see that we must treat all people with justice, whether they are young or old, boys or girls men or women.

LESSON XIII

J U S T I C E

III. JUSTICE IRRESPECTIVE OF CREED

Introduction.—The teacher is not called upon to explain the differences of religious belief to be found in the world ; still less to enter into the question of their relative merits. In this lesson, his aim should be to impress the children with the duty of recognising and appreciating *goodness* whatever may be the creed of the person in whom it is found. The idea of Justice as holding the balances should be reverted to, and a drawing of a pair of scales made on the blackboard, with a weight placed in one scale marked “goodness.” Tell the children that they are going to weigh the deeds of certain people in order to find out if they deserve to be called “good.” Then proceed to give accounts of the lives of men and women who are honoured for their noble deeds, although their creeds were different. Write the name of each in turn on the blackboard, and after obtaining the verdict of “good” from the class, say, “Before we go on, I must tell you that he (or she) was a”—(mention the religion). “Will that make the scales say differently?” Write the name of the religion on the blackboard in each case. The following

examples may be taken, though, of course, others would serve equally well:

Elizabeth Fry — Christian. (Protestant, Quaker.) Her care for the prisoners.—A hundred years ago the prisons of England were in a disgraceful state. The prisoners were huddled together in ill-ventilated rooms, without proper food or clothes, and with no provision for cleanliness or sanitation. In a word, they were treated just like vicious beasts, with the result that they soon became unutterably degraded. "First offenders" were herded with hardened criminals, and no one thought of giving any sympathy or pity to those who had gone astray. The laws were so harsh that men and women were hanged for every variety of offence. One day, early in the year 1813, Elizabeth Fry, a gentle and refined lady, who found time to spare from her household duties to visit the sick and the poor, was asked to go and see the destitute state of the women in Newgate in the bitter weather then prevailing. The sight she saw so touched her heart that she devoted herself thenceforth to doing what she could to make the poor creatures feel that there was someone who loved them, and who believed that they might find their way back to their better selves. She treated them as if they were her sisters. She collected money to buy them clothes; she went and read to them; nursed them when they were sick; founded a school for the children they had with them; and, best of all, at last persuaded the authorities to treat them as human beings, so that the prison system was

quite reformed. At the outset her task was very hard; the women were drunken and quarrelsome, and often hard and reckless. But her gentleness and perseverance prevailed. Yes, without doubt, we should call *her* "good."

Father Damien — Christian. (Roman Catholic.) His care for the lepers.—The Hawaiian Islands, a group of islands lying in the North Pacific Ocean (show on map), had become so infected with the disease of leprosy that in 1865 the Government passed a law that all the lepers were to live together, away from everybody else, on one of the islands called Molokai. About this time a young Roman Catholic missionary had come to the islands. He could not bear to think of these poor creatures living on Molokai with no one to cheer, or teach, or nurse them, and so he offered to go and live with them. He knew he was running a great risk, that in all probability he would sooner or later catch the disease himself, and that, in any case, he would have to spend his days with dreadful sights and dying people always before his eyes. For twelve years he laboured among the poor lepers before he was attacked by the disease; but at last it came, and after four years more he died of it. There is no doubt we should call *him* "good."

Marcus Aurelius—Pagan. (Learnt nothing from Christianity.) His noble teaching.—The next we are to weigh in the balances is an

emperor. His name was Marcus Aurelius, and he was ruler of the great Roman Empire, at the time when that Empire included our own country. So far as we know, he never came to England; his empire was too big for him to see all of it. Let the children say what kind of a man we might expect such an emperor to be, and elicit that we should not feel surprised if we found him haughty and self-indulgent; he would have every temptation to live a life of pride and pleasure. Then explain how very different was the character of Marcus Aurelius, and illustrate from his "Meditations." (Here and there the language will need simplifying.)

"Neither in writing nor in reading wilt thou be able to lay down rules for others before thou shalt have first learned to obey rules thyself. Much more is this so in life.

"Never value anything as profitable to thyself which shall compel thee to break thy promise, to lose thy self-respect, to hate any man, to suspect, to curse, to act the hypocrite, to desire anything which needs walls or curtains.

"One thing here is worth a great deal, to pass thy life in truth and justice, with a benevolent disposition even to liars and unjust men.

"That which is not good for the swarm, neither is it good for the bee."

The man who thought such things as these, and acted up to them, as Marcus Aurelius did, we must call "good."

King Asoka — Buddhist. His care for afflicted men and animals.—Some four hundred years before the days of Marcus Aurelius there lived in India a king named Asoka, and he made a law that hospitals should be built for both men and beasts, where they could be cared for free of cost; and this law he had inscribed on rocks in various parts of his kingdom, so that it should not be forgotten. One of these hospitals lasted for two thousand years. About the year 1800 a traveller in India saw it, and reported that it had shelters for sick animals covering a space of twenty-five acres; and he saw two animals, who were so feeble that they could not crop grass, fed by the doctors with bread and milk. Surely we must call King Asoka “good” too.

LESSON XIV

J U S T I C E

IV. JUSTICE IRRESPECTIVE OF SOCIAL POSITION

Social position should not be allowed to influence the administration of justice in courts of law.—The children will be able, if questioned, to state some of the differences in social position which exist to-day—king, lords, rich people, poor people, etc. Let them express their ideas as to the privileges enjoyed by the noble and wealthy, and the disabilities suffered by the poor. Now ask whether poor people and rich people are fond of dogs, and show that the law of the land, as regards keeping dogs, applies to both alike: a rich man is no more allowed to keep a dog without a license than is a poor man. It is true that a payment of seven-and-sixpence falls more hardly on the poor man than on the rich one, and the teacher may, at his discretion, suggest the more exact justice of graduated taxation; but the point to impress is that it is the *principle* of English law that there should be one law for rich and poor alike. For a long time it has been the law in England that all free men must receive equal justice.

Magna Charta (see that the children know the circumstances) stipulated that "Justice shall be sold or delayed to no man." As an illustration of the highest social position not being allowed to interfere with the course of justice, refer to the anecdote of Henry V., while Prince of Wales, being committed to prison by Judge Gascoigne. A similar incident, from Scottish history, is that of the trial of Lord Sanquahar, told in Boswell's "Tour in the Hebrides." This noble was very proud of his fencing, and challenged a professional fencer to a trial of skill. Unfortunately, one of Lord Sanquahar's eyes was injured by his opponent's foil, and he thereupon had the poor fencer assassinated. Sanquahar was arrested and tried for murder. The judge would not allow him to use his title during the trial; and he was found guilty, and suffered the same penalty as a poor man would have.

Perhaps the teacher will be able to relate some incident which has come under his own notice of a poor person being unjustifiably treated differently to a rich one, as, for instance, by a railway official. It is still too true, in common practice, that there is one law for the rich and another for the poor.

How the idea of justice irrespective of social position has grown. Slavery, serfdom, political freedom. Perfect social justice not yet reached.—Reverting to the subject of taxation, explain in a simple way what taxes are levied for, and tell the children something of the struggle which

took place in England to secure for the Commons the right to control the nation's purse. Hampden's stand against Charles I. may be specially referred to. Explain that the right to a voice in the management of the country's affairs has been gradually extended, until now practically every householder has a vote. The class may be told that, in France, the king and the lords refused to recognise the rights of the Commons, till at last, just over a hundred years ago, there was a terrible war called the French Revolution, and the monarchy and aristocracy were destroyed. Remark that this fate overtook them because the nobles thought only of their *privileges*, not of *justice*. As an example of the kind of feudal privilege the French nobles tried to maintain, mention that of controlling the apprenticeship of their tenants' children. The boys and girls will readily feel that it would be absurd for their fathers to have to ask permission of a lord, and pay him a sum of money, before they could be apprenticed to a trade. They may be told that such, however, was the law, even in England, once on a time, though not so recently as in France. People were bound to stay in the place where they were born, and work for the lord of the manor. Their sons could not be apprenticed, nor their daughters married, without his consent. Such a state of things was called *serfdom*. If the lord sold his land, he sold the serfs with it. We should not, of course, like to live under such conditions as those. Still, serfdom was not so bad as *slavery*. Although the serf might suddenly find a change of masters forced on him, his home would not be broken up.

Under slavery, however, men could be sent away from their wives, children away from their mothers, just as if they were cattle. Indeed, many years ago, masters might kill their slaves if they liked. This was so in Rome, till the people were horrified at finding that one owner had actually thrown slaves to feed his fishes. Then they made it law that a man should not have the right to kill his slave. From this talk about slavery and serfdom, arrive at the point that there has been *progress* in men's notions of justice as regards social position. What people once thought right and proper we now think wrong and unjust. Suggest that we have not yet reached ideal social conditions. There are a great many people who are very poor—have insufficient food, clothing, and house accommodation—through no fault of their own. Allow, of course, that there are many who are badly off through their own negligence, but others have had no real chance. Impress on the children the desirability of doing away with the mass of poverty and misery there still is in the world, and tell them that it is a great problem, which will only be solved by people learning to *think* as well as feel.

The extension of opportunities of education to all classes of the community.—This brings us to the consideration of the improvement there has been in people's ideas of justice as regards *education*. Years ago, the children of poor people had very little opportunity to acquire an education, but nowadays we think every one should be taught, whatever may

be his social position. Impress on the children what a great advance this is, and urge them to take advantage of their opportunities. Do not dwell so much on the fact that the education they are receiving will enable them to "get on" individually, as that it will enable them to know how to bring about a still better condition of things than that which at present exists; that they will learn how to make the world healthier and happier, and how to bring more justice into it.

The children may learn Burns's "A man's a man for a' that" in connection with this lesson.

LESSON XV

JUSTICE

V. JUSTICE TO OTHER NATIONS

Points in which foreign nations are superior to ourselves.—Hang a map of Europe before the class, and let the various countries be pointed out. Take two or three of the better known—say France, Germany, and Holland—and deal with the characteristics of the people. Show such pictures as are available, illustrating their dress, their customs, or their buildings. Dwell on the points in which they are superior to ourselves—thus, the French in *sobriety, politeness, and taste*; the Germans in *thoroughness and musicalness*; the Dutch in *cleanliness*. Speak of the great convenience of the continental “metric system,” and illustrate this by comparing on the blackboard the conversion of centimes into francs with that of pence into pounds. There is no need, of course, to belittle England’s achievements. We may point with pride to our success in seafaring, colonisation, manufactures, and the development of free institutions. But enough should be said about the superiority of other nations in some things to destroy

the all-embracing contempt for *foreigners* to which we are so prone.

Kinship of other nations' languages with our own.—Tell the children that the great reason why nations dislike or despise one another is because they do not understand one another, and ask why they themselves would find it difficult to understand French or German boys if they went abroad. "Because of the different language" will, of course, be the reply. Yes, French and German seem very different languages to ours, yet they are really first cousins to English, as we can easily see. Write on the blackboard words that are alike in English and French, as:—

Liberté	—	Liberty
Egalité	—	Equality
Fraternité	—	Fraternity

(Remark on these three words, embodying the national sentiment of France, as words which call forth the sympathy of Englishmen, too.)

Franc	—	Frank
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(Another word that Englishmen like.)

Noblesse	—	Nobleness
Oblige	—	Oblige

(Explain the proverb "Noblesse oblige.")

The kinship between English and German is, of course, closer, and shows itself in the simplest words:—

Brother	—	Bruder
House	—	Haus
School	—	Schule
Learn	—	Lernen
Glove	—	Handschuh
Country	—	Vaterland.

Arbitration. Ways in which the various nations already co-operate.—Remark on the folly and sadness of quarrels between the various nations, and speak of the ideal of International Arbitration which is steadily growing. Compare arbitration to the function of the referee in a football match. It is impossible to obtain a perfect referee, one who never makes a mistake. Nevertheless, we think it much better to have one than to settle disputes on the football field by means of our fists, and nations will one day be as sensible in the settlement of their disputes. Already, nations agree to help one another in some things. Thus, all civilised nations agree to hand over to the authorities of his own land any criminal flying from justice. Then there is the great postal system. All the nations have agreed to carry one another's letters, and deliver them safely; and every few years they send representatives to a conference to make arrangements for improving the service and sharing the cost properly. A simple way of bringing home to the children the effectiveness of the International Postal Union will be to show three postage stamps—the twopenny-halfpenny, the penny, and the halfpenny—and to explain that the respective colours, blue, red,

and green, have been adopted by all the nations for stamps of the corresponding values, so that, all over the world, letter-sorters may recognise them at once.

Justice to distant nations, *e.g.*, the Chinese.

—We have been speaking mostly of the nations nearer to us—the French, Germans, etc. Let us now turn to a nation very far away, one which, in some ways, seems very strange to us, viz., the Chinese. The children will no doubt be able to name some of the characteristics of this people, such as the pig-tail, small feet, dislike of innovation. If, as is probable, they are inclined to ridicule these peculiarities, it will be easy to point out some ways in which we must appear ridiculous to the Chinese: compressed waists, for instance, are quite as absurd as compressed feet; and as for the pig-tail, it was worn by our own sailors in Nelson's time. The Chinese practice of writing from bottom to top and from right to left, which always strikes children as very ludicrous, has, of course, as much right as our own opposite practice to call itself correct. Explain that while the people in the British Islands were still savages, the Chinese were already a highly civilised nation. They knew the use of printing, the mariner's compass, coal, natural gas, cast-iron, porcelain, money, bank-notes, tea, silk, not to mention the ball-frame for counting, and kites, long before any of them were known in Europe. Their system of agriculture is wonderfully good; they are very clever with their fingers (in carving, for example); they have schools all over the country. Their great teacher Confucius taught, as

the first duty, respect for one's parents, and they set a remarkable example in this respect. One thing that Confucius said, all those hundreds of years before Christianity came into existence, was "Do not to others that which you would not have them do to you." (Write this teacher's name on the blackboard, and see that the children remember it.)

Remark that we have now learnt enough about other nations to understand that we must treat them with respect, must acknowledge their good qualities, and be grateful for the ways in which they have helped us. (Even in drinking *tea* from a *china* cup, we are reminded of our indebtedness to China.) Of course, we need not love our own land the less because we do justice to other nations; we do not love our own home the less because we learn to like and appreciate our neighbours.

LESSON XVI

J U S T I C E

VI. JUSTICE TO THE LOWER RACES

We should remember that we, ourselves, are descended from "barbarians."—Let the children furnish the names of peoples who are of a different colour to ourselves. Supplement the list where defective. Correct any notion there may be that all coloured people are uncivilised; then say that, nevertheless, some are, and that the lesson is to be about those. Remind the class that our own ancestors were once barbarians. Indeed, there is no doubt that, once on a time, all the people living on the earth were savages, who lived by hunting, and had no proper houses, but took refuge in caves. (If possible, show some flint implements.) Gradually they learnt to till the soil, keep domestic animals, and build houses; then to read and write; and so became civilised. But all men did not progress at the same rate, and there are still many uncivilised people in the world. It is a mistake, however, to suppose that they are all cruel and degraded. Some of them could teach white people things which it would be well for them to learn. Thus the Kurubars,

a tribe in South India, always speak the truth; deceit seems utterly unknown amongst them.

The virtues of uncivilised peoples.—Give accounts of the habits and customs of some of the lower races, pointing out on a map of the world the places where they live. A store of information regarding the better aspects of savage life will be found in Kropotkin's "Mutual Aid." If pictures can be shown, the lesson will gain much in value.

Bushmen.—The Bushmen of South Africa, one of the lowest types of humanity, have their good qualities. They live in tribes or clans, and hunt in company, and when an animal is killed, they divide it in a friendly way. If one of the clan is wounded, the others stay by him, and do not leave him to his fate by the wayside. A European traveller saw a Bushman saved by his companions from drowning in a river. They took off their furs, though they were cold themselves, and wrapped him in them; they rubbed him before the fire, and smeared his body all over with warm grease, till he breathed freely again. So attached are the mothers to their children that (one is sorry to have to tell this) a European who wanted a Bushman woman for a slave would take her child away, well knowing that the mother would follow, even though she ran the danger of being caught and enslaved.

Hottentots.—Akin to the Bushmen are the Hottentots. A Hottentot's only clothes may be a

fur cloak, which he will hang from his neck and wear till it drops away in pieces. But these simple people have a custom which we must admire. Whenever a Hottentot sits eating alone he feels uncomfortable; he wants another man to eat with him; and if he sees anyone pass by—no matter if quite a stranger—he will call him to come and share the food.

Natives of Australia.—The natives of Australia, “blackfellows,” as the whites called them (there are not many now left), were very wild; some of them were cannibals, but they supported the weak members of the clan, nursed the sick as well as they could, and took care of the old folk. Mr. David Carnegie tells the following story of them in the account of his travels in West Australia in search of gold. Coming upon a native hut, he found an old man crouched by an unhappy black boy. The boy’s eyes were sore, and the flies settled on his eyelids and caused him much distress. Mr. Carnegie anointed the lad’s eyes with some lotion he carried in his medicine-chest, while the old man held the patient’s head, and nodded to show how pleased he was. The boy was much relieved. Later on in his travels, Mr. Carnegie again passed the place, and the old man approached him, accompanied by a group of friends, and begged him to accept a parcel which he carried. Opening the parcel, Mr. Carnegie found inside a flat piece of wood, carved on both sides with rough patterns. The Australians thought this was a great treasure, and desired to give it to him in order to express their

gratitude for the kindness done by the strange white man. And, of course, Mr. Carnegie took it and thanked them. Though they were savages, they appreciated a kind action.

Eskimos.—In some of the Eskimo tribes, if a man happens to grow rich, he does not care to keep a pile of goods ; he wants to share with his neighbours. So he calls a meeting of clansmen, gives them a big dinner, and then distributes all his wealth. By the river Yukon, in North America, a traveller saw a rich family who gave away ten guns, ten fur dresses, 200 strings of beads, many blankets, ten wolf-skins, 200 beavers, and 500 sables. When this was done, they took off the best dresses which they had worn at the festival, gave them away, put on old and ragged furs, and said to the clansmen, " We are now poorer than any of you, but we are pleased that we have won your friendship."

An Eskimo eats enormous quantities of food, sometimes as much as twenty-four pounds of flesh in a day. The cold climate makes these huge meals necessary. Yet an Eskimo father has been known to go without food for days in order to provide for his child.

Buryates.—In the north of Asia, on the banks of the river Lena, live tribes of people known as the Buryates (*boo-ri-ats*). Among these people, if a man has lost all his wealth, he goes into the hut of some relation, and takes his seat by the fire, and shares in the meal, and no one treats him as an intruder. The people are divided into families consisting of father,

sons, sons' sons, etc., and each family owns its fields in common ; no one person holds land by himself. If a family loses its cattle by storm or plague, the richer families give them cows and horses to make a fresh start. The families are grouped in clans, and every year all the clans meet together, each man bringing a month's food. All the food is put into a common store, and then they spend the month in hunting expeditions, sharing the produce among all the families.

The influence of civilised people on the uncivilised—what it has been, and what it should be.—Arouse the children's feelings to the sadness of the fact that contact with civilised races has so often been disastrous to the uncivilised. Instance the Red Indians, the Australian aborigines, the Maoris, etc. We have introduced diseases, such as small-pox, to which they were not accustomed, and have subjected them to the dangers of strong drink. Too often we have stolen their land without caring how they should live without it, and when they have resented our treatment of them, have killed them with our superior weapons. True, we no longer make *slaves* of black people—(the history of slavery and of its abolition may be dealt with at the teacher's discretion)—but justice demands that we should not only refrain from making slaves of the coloured races whom we have made our neighbours by going to their countries, but should be kind and helpful towards them, and teach them all we can, without expecting them to like all our ways or follow all our customs.

LESSON XVII

JUSTICE

VII. JUSTICE TO ANIMALS

The place of animals on the earth.—Begin by inquiring: What are animals for? Tell how in olden days man thought that animals were made only for his use. We know now that many of them lived on the earth ages before man came into existence, and many of them are not, and never could be, useful to us. But we can admire them—their great skill in obtaining their food, their splendid coats, and the care and love they show for their little ones. There are, however, certain animals which for centuries man has made use of; let the children name them—dogs, horses, donkeys, camels, and elephants; there are others which have been his pets—cats, rabbits, guinea-pigs, and monkeys; and there are others which he has used for food—sheep, oxen, and pigs.

The duty of treating animals with justice and sympathy.—We have been talking in previous lessons about justice to one another, and the right we have to expect just treatment. We should feel very

much hurt if we did not get our fair share of attention from our parents and teachers, or if we were punished for things we did not do. And besides justice, we expect *sympathy*. Elicit illustrations of this, *e.g.*, child with the toothache, or one with a story to tell. Well, animals have a right to expect justice and sympathy from us. They did not ask us to take them away from their natural surroundings in the first place, and since we have chosen to keep them for our own use and pleasure, we have duties towards them.

We must study their natural habits to find out the proper treatment for them.—

First, we must treat them according to their natural habits. To illustrate this, point out how unkind a boy would think it if he were made to wear a girl's coat, or had a doll's perambulator given him as a birthday present. (The illustration will be reversed, of course, for a class of girls.) It is necessary for us to realise that all animals were originally wild, and that many of them were not English, but came from hot climates, like India, or from very cold countries, like Iceland or Norway.

The Cat.—The cat, for instance, (show good picture if possible) is probably descended from a wild cat, which lived in a hot and sandy land, and that is why it is so fond of the fireside and the sunshine and a warm cushion, and also why it loves to roam at night, because in its native country that would be the coolest time to move about in, and to seek for food.

The Dog. — The dog (another picture) is descended from a wolf-like creature which lived with companions in a pack. These packs would run many miles in search of food, as wolves do to this day. Thus dogs are sociable animals, and dislike solitude; and they need a great deal of exercise to keep them happy and healthy. When we know this, we realise how cruel it is to chain up a dog all alone for many hours a day. If sometimes it is impossible to avoid tying a dog up, we should see that he has two good runs a day, so that he can stretch his legs and use his voice freely. How should we like to be tied up in some dull place for hours at a time, with perhaps no food or drink near us, with no one to speak to, and nothing to do? How our legs would twitch; how thirsty we should be; and how cross and snappish we should get!

Rabbits.—Some people keep rabbits shut up in dark little cages. If we watch them in the country, and study their natural habits, we see that they are lively creatures, who jump and play for hours together just outside their underground houses, which are called "burrows." They are exceedingly fond of nice young green plants like cabbages, lettuces, and dandelions. Is it fair to keep such merry, restless creatures shut up so that they can take no proper exercise, and to give them a big bundle of green stuff, and leave it there until it is all withered and nasty? What would be our feelings if we were shut up in a little cupboard and given food to last us for several days?

Attention to food and drink.—We must remember that our pets, and our horses, donkeys, and cows, are quite dependent on us for food and drink, for warmth and comfort, just as we are dependent for all these on the grown-up people with whom we live. We must not forget that animals need fresh water every day. We do not like sour milk out of a dirty glass, nor do we like food that has been lying about in the sun and dirt, and is perhaps covered with flies. Neither do animals like unclean water in a dirty basin, nor stale food.

The horse. Can be managed by kindness.—The cruelty practised on horses is peculiarly a case where “evil is wrought from want of thought as well as want of heart.” Most boys are fond of horses, and do not really understand that they *suffer* from the tightly-pulled rein and freely-used whip. The teacher should leave them in no doubt on this point, and should impress them with the superior efficacy of kindness in securing ready obedience. A pathetic instance of the responsiveness of a horse to kindness, which came under the writer’s notice, might be related. This horse was drawing a heavy load up a hill, and some distance from the top, stopped as if he could go no farther. It was near the end of the journey, and his master, who was very fond of his horses, and invariably kind to them, went and stroked him, and talked to him, begging him to have one more try to reach the top. The poor creature quite understood, and putting forth his strength, just dragged the load to the top, where he

fell down exhausted, and died. His owner, of course, felt like a murderer.

The cruelty of the "bearing rein" should be explained. (An excellent picture may be obtained from the Humanitarian League in illustration of this point.)

We should endeavour to understand what animals are trying to say, and should encourage them to be friendly.—The duty of trying to understand animals when they express their feelings should be pointed out. They are not really "dumb creatures"; often we are too dull or stupid to understand what they are trying to tell us. They whine, or howl, or fidget, or toss their heads to show us their feelings, but we do not always try to put ourselves in their place. Tell the story of St. Francis, who called the wild creatures of the woods his "little brothers and sisters," and of whom it is told that the birds would gather in flocks about him, and sing their songs to him. Whether this be true or not, there is no doubt that animals and birds soon learn who is kind to them.

LESSON XVIII

J U S T I C E

VIII. JUSTICE TO THE WILD CREATURES—BIRDS

The likeness of birds to ourselves.—The teacher should let the children tell what they can about birds—the different sorts they know, and what their habits are. Pictures of birds, eggs, nests, etc., should be shown. There is one thing birds can do, which, however clever we are, we cannot manage—namely, fly. Recently, crowds of people gathered round St. Paul's Cathedral in London to watch an attempt which was made to sail round the dome in an air-ship. But, though the wind was not very strong, the man in the air-ship found it impossible to accomplish the task, and was obliged to sail on across London. Of course, we may succeed in travelling through the air yet, but at present the birds alone are able to fly. We are like them in some things, though—we both build dwelling-places; ours we call houses, theirs we call nests. In some parts of the world there are birds which make gardens. They clear spaces in front of their houses, and then ornament them with bits of moss, bright leaves, etc.; they are called bower-birds.

The pleasure that we get from the singing of birds.—Then think of the singing of birds. How beautiful it is! In hot climates birds are often very brilliant in colour, light green, orange, blue and violet, but they are not always such good songsters. Travellers from England tell us that they miss the English song-birds in the foreign woods and jungles; so we must think ourselves very lucky to live here, and to have such a great number of singing birds in our woods and lanes, and even in our London parks.

The cruelty of caging wild birds.—If we stop to think how clever, and beautiful, and wonderful the birds are, we shall never do anything to hurt them. We must never, of course, steal them or their eggs, or shoot or stone them, and certainly not shut wild birds up in cages. We have only to think for a few moments about a bird and how it is made, to see how cruel it is to imprison it in a cage. The wings are not ornaments, but are made for use, just as are our arms and legs, and we know very well what we feel if we are obliged to sit a long time quite still without using or stretching them. We ache all over, and are quite stiff and ill. If this is so with us, how must it be with a bird, who is made to stretch his wings and rush about so quickly in the air? How must he feel in a little cage where he cannot even stretch his wings, but must always keep them tightly closed by his side? How stiff and miserable he must be, peeping through the bars at the outside world full of air and sunshine, seeing far off the trees where he should be playing with his fellows and

building his little nest. How he must long for all the variety of food which he gets when he lives his natural life, buds of trees, tips of leaves and flowers, grubs, worms, and insects of all sorts. In his dull cage he only has the same dry seed given him, just as if we were to have dry bread and water every day. Let us try to realise that birds are much more full of life and energy than we are, and we shall make up our minds never to catch them and put them in cages.

How birds may be kept without cruelty.—

We can all keep birds, if we like, in a much nicer way, for we have all of us got birds living round us even in the big towns, and anyone who has only a little garden will soon find that there are plenty of sparrows and starlings flying about, and probably there are also robins, blackbirds, thrushes, and three kinds of little tits, if we only use our eyes and look out for them. We can put out crumbs every day for them, and fill a flat saucer (a red flower saucer is best) full of water, in which they will bathe, and out of which they will drink. But we must remember to put fresh water daily, as, like ourselves, birds like clean water to drink and wash in. Another very nice way to feed them is to hang little pieces of fat or suet on a string, and suspend this from a tree, and little tits will come and feed all day long, and the robins will jump about on the ground underneath, picking up the pieces the little tits let fall.

So we see that we can all keep birds in a much nicer way than by shutting them up in cages, where

they often pine away and die ; and if we have only a window-sill, we can put crumbs on it, and soon the merry little sparrows will come and feed there, and they will get quite tame if we keep very quiet and make no rough noises. Some ladies living about ten miles from London, and having a large garden, have so tamed their birds by feeding them and never hurting them in any way, that the robins will fly down from the trees and perch on their shoulders and feed out of their hands, and even take bread from their lips ; and if the windows are open, they will often fly into the rooms and perch on the backs of their chairs. It has taken some time to make them so tame, because men have been cruel to birds, stoning and trapping them, and even shooting them for girls to wear in their hats, so that they have become very shy and suspicious of us all, and always at first get out of our way and hide.

It is very interesting to see the sea-gulls fed every day in the winter in St. James's Park in London. Some years ago a few of them came up the river, and being fed, and no one being allowed to hurt them, they return every year in greater and greater numbers, and it is beautiful to see several hundreds circling about in the air, swooping at the pieces of fish thrown to them, and so tame that they will almost take them out of our hands. They were formerly very wild birds, as men have shot many of them on the sea-coast every year, but here they have quite altered, merely because they are well treated. The ladies who have the tame birds in their garden can often go in the spring-time and peep into the

bushes and see the mother wrens and tits and robins sitting on their eggs, and the birds, knowing they are so friendly, never even move off their nests, although they are generally very nervous at such a time. Thus the lesson we learn is, that if we want to keep wild birds, we must be quiet and gentle and patient, regular in our feeding, and must do to them just what we should like them to do to us. We *owe* so much to the birds for the pleasure and interest they add to the world that we ought to be kind to them.

LESSON XIX
JUSTICE

IX. CHARITABLENESS IN THOUGHT

Introduction. Instances of misjudgment of innocent people.—The following two stories will serve to introduce the subject:—

In the year 1896 an Italian general was walking along the road, and met a private, who had evidently just returned from the war with the Abyssinians. The man passed him without making the salute which privates are expected to make on meeting an officer, and this made the general very angry. He turned round and asked the man what he meant by such unsoldierly behaviour. The poor fellow gave a jerk with his shoulders, and threw back his cloak. Then it could be seen that he had no arms: the savage Abyssinians had cut them off. We can imagine how sorry the general was that he had misjudged the unfortunate soldier, who had endured such terrible treatment for his country's sake.

One day a man in a crowd, which had assembled in the streets of a French town, trod upon another man's foot. This was a hasty person, and he turned round and struck the offender, whose name was La

Motte, a violent blow on the head. "Ab, sir," said La Motte, in a quiet voice, "you will be sorry for what you have done when you know that I am blind." The man reddened with shame, and murmured an excuse. He, like the Italian general, was sorry he had had unkind thoughts about someone who did not deserve them.

We must not be hasty in our judgments, and must not assume that we know people's motives.—Let the children point the moral that we must not be *hasty* in our judgment of people. Show that the general and the man in the crowd went wrong because they judged, the one the soldier, the other La Motte, without knowing all the circumstances. If the general could have seen under the cloak he would not have been unjust. Point out that, in judging other people's actions, there is always something we cannot see, viz., their *thoughts* or *motives*, and that we should try to think as kindly and charitably of these as possible. (Write the word "charitable" on the blackboard.) Children will sometimes insist that an injury accidentally done to them by a playfellow was done *on purpose*. Point out that we cannot possibly get inside one another, and see one another's intentions, and that we ought to take the word of a companion who expresses his regret for a mishap.

Diligence and shyness sometimes misunderstood.—Another case in which children are prone to uncharitableness of thought is in attributing

to the scholar who shows exceptional diligence and brightness in his work a desire to curry favour with the teacher. The judicious teacher may take this opportunity, if such cases exist in his own class, of allaying the unpleasantness which often arises from this form of school injustice, without mentioning names. Similarly, he may show the injustice of thinking that the shy boy or girl must be proud. Tell the children of the sufferings of the poet Cowper as a school-boy. He was very shy and sensitive, and cried so much because of the ill-treatment he received that he injured his eyesight. Acknowledge that this was, of course, exceptional, and deprecate giving way to over-sensitiveness, but impress the duty of charitableness of thought on the part of the more robust scholars in such cases.

Correctness in speaking not to be regarded as affectation.—Unfortunately, in the homes of many of the children who attend our public elementary schools, it is still common to look upon proper use of the English language as affectation. A friend of the writer's, visiting a mining village in the Midlands, inquired the way of two men in succession, who simply stared at him and passed on. Then he met a boy who gave him the desired information. "Why didn't those men tell me, do you think?" he asked the boy. "That's because thou talks 'flashy,'" was the reply. The lesson will give the teacher an opportunity of rebuking this attitude of mind. Encourage the idea that the schools of our land make it possible for the poorest to be the equals of the rich

in such things as speech and manners. Mention that in the Highlands and Islands of Scotland, where many of the people are very poor, the children speak beautiful English in addition to their native Gaelic.

Charitableness in thinking of criminals.—

Ask the children whether they consider we ought to think kindly about such people as burglars and thieves. It is quite possible, without condoning crime, or suggesting moral irresponsibility, to convey the idea that crime is largely the result of unhappy environment, and to arouse sympathy for children who are being brought up in circumstances which make it difficult for them to start well in life.

Customs of foreign countries are often misjudged because misunderstood.—

We are often tempted to think that foreign customs are silly or wicked, but we must guard against misjudging people whom we know little about. For instance, English people will sometimes speak with contempt of the people of India as idolaters, and wonder how they can make such ugly images and worship them. But maybe the Hindu means something real and sensible by his idol. Perhaps he makes it with very, very large ears (a rough drawing on the blackboard will help), and we think it looks very silly and ugly. But what he means is to represent a god who listens very carefully to everything he says, and to remind himself that he must take care to speak truthfully and sincerely. We must not judge people unless we are quite sure we understand all about them.

LESSON XX

JUSTICE

X. THE VALUE OF COURTS OF JUSTICE

The observance of rules in games. The duties of an umpire.—Talk about some game—say cricket—in which there are rules, or laws, as we sometimes call them, to be observed, and in which disputes may arise. There would be no fun in playing if the players wilfully disobeyed the rules—no one likes to play with a “cheat”—but sometimes disputes arise even where there is no intentional unfairness. How are they to be settled? By appointing an umpire. Let the children say what qualifications an umpire must possess, and elicit that he must *know the laws*, must be *alert*, and must be *impartial*. Be quite sure that the meaning of *alert* and *impartial* is thoroughly understood, and write the three qualifications on the blackboard.

Regulations of schools, railways, etc. Laws of a country (new ones made by Parliament; some made by common sense and common justice ages ago). The ancient

custom of deciding guilt or innocence by compurgators.—Now ask whether there are any laws to be observed besides those which apply to games. Instance the rules of the school and the regulations of railway companies. Most children nowadays have made the acquaintance of the railway train, and will be able to say what some of the regulations are. They will know that “passengers must not cross the line except by the footbridge,” must not tamper with the communication cord, must go into smoking carriages if they wish to smoke, etc. In some carriages notices may be seen asking passengers not to spit, and not to make the cushions dirty with their feet; but of course no self-respecting boy or girl needs to be told such things as that. These regulations are made for the convenience of the passengers in general, and we should respect them accordingly. Now, just as there are railway regulations for people travelling by train, so there are the laws of the country for all the people in the country. Let the children name some of the things we are not allowed to do. They will know that we must not steal or murder. Ask who makes the laws: if they do not know, tell them that Parliament does, but explain that some laws are very, very old, older than Parliament itself. Everybody knows it is wrong to steal; people knew it ages ago, and made laws that those who did steal should be punished. But when a theft has been committed, it is not always easy to say who was the thief, so we have courts of law to decide whether an accused person is guilty or not. Long ago, it was the custom in

England to let a man's neighbours say whether he should be held guilty or not: if they thought his character was such as to make it unlikely that he would commit the crime, they would say so, and he would be set free. Then, however, it would be their duty to find out who *did* commit it, and if they could not say, they would all be fined. The people in any neighbourhood were held responsible for one another's conduct. (A short digression into the subject of the justice or injustice of punishing the innocent for the guilty in this way, with the object of bringing home the idea of collective responsibility, and of the inevitable suffering brought on the innocent by wrong-doers, will not be out of place.) This system was satisfactory when the population was very small, and everybody knew everybody; but by-and-by it gave way to the system of Trial by Jury. Under this system a man is still tried by his neighbours, but in a somewhat different way.

Trial by Jury. The functions of judge, lawyers, jury, witnesses. The care taken to find out the exact truth.—Revert to the three qualifications required of an umpire, and show how they are secured in a trial by jury. The twelve jurymen may not know the law very well, but the judge does, and will tell them what it is; the lawyers will help them to be wide-awake, and to take in all the facts of the case; and their number makes it unlikely that friendship or enmity towards the accused person will govern the verdict. As regards the function of lawyers, the following illustration,

used in another connection in the "Golden Rule Reader" (Messrs. Newnes), of the deceptiveness of appearances, and the need for careful investigation of all the facts, may serve:—

. . . Some days afterwards, Edward happened to be alone in the schoolroom just before afternoon lessons, when he saw that an inkstand had been upset, and the ink spilled over one of the copy-books, which had been placed ready to be given out when the boys were in their places.

The teacher was annoyed when he saw the mischief that had been done, and he closely questioned the boys to find out how it had happened.

"I didn't," said one.

"Nor I," cried another.

"I was never near," said a third.

"Who was first in school?" asked the teacher.

"I was," replied Edward; "but I did not do it. The inkstand was upset when I came in."

The teacher was in doubt what to think. He knew that he had been the last to leave the schoolroom before dinner, and that Edward was the first who entered it after dinner. Everything pointed to him as the guilty one.

"From appearances," said the teacher, turning to Edward, "it certainly seems as if you had done the mischief; but you say that you did not, and I believe you. Perhaps we shall find out who did it by-and-by."

About half an hour afterwards the teacher saw two bright eyes peeping out from under his desk.

By a quick movement he caught in his hands a tame squirrel that had come in through the open window. Holding up the frightened captive, the teacher said, "Here is the fellow that upset the inkstand. Look at his feet, they are black with ink."

The importance of the part borne by the *witnesses* in a trial will not, of course, be overlooked, nor will the teacher fail to impress the duty of absolute truthfulness in the giving of evidence.

The children may be told that if they went to a court of law they would probably find the proceedings very slow and dull, but that the immense trouble taken to get the exact truth, and to administer perfect justice, should win our respect.

Disputes sometimes settled in olden times by Trial by Combat. Settlement by Court of Law much better, but better still to avoid quarrelling.—Law courts do not exist only to deal with people who have committed crimes; they are places where disputes are settled. Perhaps a boy has been run over, and his father thinks the driver of the cart which knocked him down ought to pay the doctor's bill. The driver, however, insists that it was the boy's own fault, and that therefore he ought not to pay. How is it to be settled? In former times men used to settle all their disputes by fighting. Trial by Combat was even the law of the land. Illustrate from *Richard II.*—the quarrel between Bolingbroke and Mowbray. Point out that this method did not decide who was *right*, but only who

was the stronger. Decision by Court of Law is of course much better, because it secures *justice*. Point out, however, that it is a very *expensive* way of settling disputes, and that it is better still to refrain from quarrelling. Although we respect courts of law, and are glad that there are such complete arrangements for securing justice, we must never forget that that country is happiest where, because the people obey the laws, and are forbearing one towards another, the courts have little to do.

LESSON XXI

TRUTHFULNESS

I. RESPECT FOR DIFFERENCES OF OPINION

Differences of opinion which are *harmless and interesting.*—Begin by allowing the children to express their preferences in such matters as food, games, colour of the eyes, style of clothes, kinds of flowers, etc. It will be easy to show that variety of taste in these things is much better than uniformity. It would be a dull world if there were no room for such differences. Enlarge on the absurdity of getting angry with one another because of them. They hurt no one, and they make life interesting.

Differences which are *useful.*—Then there are differences of opinion which are positively useful. Thus it is good that we should choose different occupations; it would not do for us all to be doctors, or all teachers or sailors, say. No, the world has room for much variety of choice as regards occupation. It is a good job, too, that we do not all wish to live in one country. Naturally, we prefer our own country to any other, but we must be willing to allow

other people to prefer theirs. If every one tried to live in England we should be very overcrowded, and should have no tea, or oranges, or cotton, etc.

Disputing about facts. We should remember that we are all liable to make mistakes; also, that things look different from different points of view.—Passing from differences of taste, we come to differences of opinion as regards facts. Nothing is commoner than to hear two people contradicting one another about something they have seen. “I know it was,” says one. “I know it wasn’t,” says the other. Sometimes they get quite excited over what is, after all, a trivial point, and accuse one another of wilful misrepresentation. But we should remember that we are all liable to make mistakes, and should not be too positive about our opinion in such matters. For example, a man travelling from London to Southend was quite sure that his pocket had been picked in the railway carriage. He accused the man next to him, and insisted on all the people in the carriage waiting till a policeman was brought. Then, however, he found that the purse he had thought stolen was in a pocket he had overlooked. One can imagine how foolish he felt. Tell the old story of the dispute about the colour of the chameleon. The friend called in to decide between the disputants declares they are both wrong, that it is neither blue nor green, but black; and to prove it, takes one from his pocket, only to find that it is—white.

Differences of opinion about what is *right* or *wrong*.—We saw just now that there were some things in which differences of opinion were pleasant and interesting, but sometimes we shall find that two people have opposite opinions about a matter of conduct, each thinking his own quite right and the other's quite wrong. The children may be able to give instances. If not, mention vaccination, vegetarianism, teetotalism, Sabbath observance, etc. What is to be done in these cases? Well, at any rate, we must not quarrel and call one another hard names. We must ask questions, and tell one another our thoughts, and try to understand one another's reasons.

Religious toleration.—Tell the children, without going into harrowing details, how men have persecuted one another for differences of opinion in religion. Let them name such of the different religions of the world as they can—Christian, Jewish, Buddhist, Mohammedan, etc. Each has claimed to be the only true religion, and the followers of each have hated the followers of the others. To illustrate the spirit in which a religion should be followed tell the following story, adapted by Mr. F. J. Gould from Lessing :—

“A rich man who lived in an Eastern land had a most precious ring. The ring contained an opal stone, which sparkled with changing colours of blue and milky-white and red and yellow. People said it was a ‘charm,’ and that whoever wore it was made so sweet in character that all men loved him. The

rich man, therefore, gave it to his favourite son, and bade him, whenever he thought he was near his death, to present it in turn to *his* best-beloved son. In this way it passed from one generation to another, until it came into the possession of a certain man who had three sons. Each son was dear to his heart, and he wished to give the blessing of the ring to each. But how could this be done? The fond father was perplexed. At length he sent for a skilful goldsmith—a man cunning in jewel-work—and he ordered him to make two rings exactly like that in which shone the splendid opal. The father smiled to see the three rings so perfectly alike. He lay upon his death-bed, and had his three sons sent in to him one by one. To each he spoke words of love, and to each he whispered a blessing, and to each he gave a glittering ring which should work magic and make the son's heart noble.

“So the father died, and was buried. Then one of the three sons took out his ring with joy and pride, and showed it to his brethren. They cried aloud in astonishment, and they, too, produced their rings, and each exclaimed, in heat and rage, that his jewel was the true one. In great excitement they appeared before a wise judge, and begged him to decide their quarrel, and say which of the three sons held the true ring, and which should, therefore, stand as head of the family and receive the chief honour.

“The judge asked many questions, and examined the rings, and sat silent for awhile, and then he said:

“‘I cannot tell which ring is the charmed one. But you can prove it yourselves.’

“‘We?’

“‘Yes; for if it is true that the ring gives sweetness to the character of the man who wears it, then I and all other people in the city may know him by his good life. And so go your ways, and be kind, be truthful, be brave, be just in your dealings; and he who does these things will be the owner of the best opal.’”

LESSON XXII

TRUTHFULNESS

II. LIVING FOR THE TRUTH: WHAT MEN HAVE SACRIFICED FOR THE TRUTH

Introduction.—Imagine the circumstance of a boy picking up a ring with a bright stone in it, and question the class as to what he would do. Elicit that he would want to find out whether the article were real or false—he would try to find out the *truth*. (A digression may be made in order to dwell on the fact that we need to distinguish between the genuine and the false in other things than stones, *e.g.*, in friends, manners, speech, etc.) Now suppose our boy, having been told by the jeweller that the ring is made of imitation gold, and that the stone is an artificial one, meets his uncle and shows it to him, and the uncle, thinking it genuine, offers him three pounds for it. How much will the boy sacrifice if he tells the truth? Would anyone care so much about the truth as to sacrifice three pounds for it?—Say that the lesson is to be about men who have cared very greatly about the truth, and have sacrificed a great deal for it (much more than three pounds).

Explorers; e.g., Livingstone, Sir John Franklin.—Give short accounts of the explorations of these travellers, and elicit that, in their search for the truth about unknown lands, men have been willing to sacrifice their comfort and to risk their lives. David Livingstone was born near Glasgow in 1813; at the age of ten he went to work in a cotton-spinning factory; had a great love of learning, and attended a night-school after leaving the factory. He became a student at Glasgow University, though he was very poor, and often had only oatmeal for food; became a doctor; in 1840 went as a missionary to Africa. The rest of his life he travelled in Africa, exploring parts where white men had never been before. He discovered many new lakes, rivers, and mountains; was often in danger—once was actually in a lion's mouth—but he never killed a single native in all his travels. Died in 1873, and was carried by faithful black men to the coast. Now rests in Westminster Abbey.

Sir John Franklin (1786-1847) explored the north coast of North America, and faced the dangers of cold and starvation in his endeavour to find out whether there existed a sea-passage through from the Atlantic Ocean to the Pacific. On the statue erected to his memory in Waterloo Place, London, he is described as the discoverer of the north-west passage. In one of his expeditions (1820-22) he suffered terribly, and the party were only saved from starvation through falling in with some friendly Indians, whose chief, Akaitcho, Franklin had met before. After this, he did service in various parts

of the world, but he was still anxious to find out more about these cold regions, and when the Government decided to send out another expedition, he applied for the command. The First Lord of the Admiralty thought he was too old. "You are sixty," he said. "No, no," replied Franklin, "only fifty-nine." So they let him go, and in 1845 the *Erebus* and *Terror* set out on their voyage of discovery. Alas! years passed, and they were never heard of; and it was not till fourteen years after that Captain M'Clintock discovered relics of the party and a paper saying that Sir John Franklin had died two years after leaving England. The explorers had been obliged to leave their ships, and had struggled on across the ice and snow, but one by one they had perished, and not a single person lived to describe their adventures and sufferings.

Scientific discoverers; e.g., Galileo, Sir James Simpson, Darwin.—Inquire whether any of the children have ever looked through a telescope, and talk about some of the discoveries that have been made by its means. Explain that one of the first men to make and use the telescope was Galileo, who lived over three hundred years ago (1564-1642). By means of his telescope he discovered, among other things, that the Milky Way was made up of multitudes of separate stars, that the moon had mountains and valleys like the earth, that Jupiter had four moons of his own, and that there were dark spots on the sun. He thought everybody would be glad to hear about these wonderful

discoveries. But some of the priests were very angry with him, and told him to keep quiet about them. They were especially angry because he taught that the earth moves round the sun. Galileo could not keep quiet, and defied the priests. So they put him into prison, and he suffered a great deal for teaching things that now every schoolboy knows to be true.

Sir James Simpson discovered the use of chloroform, a discovery which has done so much to lessen human pain. He showed his great courage by trying it first on himself. This daring experiment he made on 4th November, 1847.

Charles Darwin had not to suffer such things as Galileo, though he, too, had very bitter things said about him by ignorant people. He was a very sincere and patient lover of truth, and made many great discoveries about the way plants and animals and people have come to be what they are. One of his simple but far-reaching experiments should be described, as, for instance, his fencing off a small piece of land from browsing cattle, and counting the plants that sprang up in it as a consequence. Darwin was a great invalid, but he did not let his poor health become an excuse for giving up the search for truth, as many men would have done. In spite of weakness and pain he went on making experiments, and was always learning something new about the wonderful world in which we live. His name is honoured as that of one of the world's great thinkers and teachers.

Thinkers ; e.g., Campanella.—Thomas Campanella lived about the same time as Galileo, at

Naples, and he also incurred the anger of some of the priests and rulers because he taught new things. He taught that we might learn more by examining the things around us, the earth, the trees, the flowers, etc.—what we call Nature—than by reading the books of an ancient teacher named Aristotle. He also said that there might be better systems of government than those he saw around him, under which proud and selfish princes oppressed the people. For saying such things as these (which were quite true, of course) he was thrown into prison, and most cruelly tortured. Seven times was he put on the rack. He was kept in prison for twenty-five years, but at last the anger against him died down, and he was released.

Conclusion.—Some of the struggles and sacrifices that have been made for the sake of Truth having, in this way, been reviewed, the lesson should be closed by an appeal to the children to exercise the courage *they* sometimes find necessary in order to stand up for the truth. The vanity or fear which would make a boy or girl careless about the truth should look very *mean* in the light of these great examples. (The names of these truth-seekers will, of course, be written on the blackboard as they are mentioned.)

LESSON XXIII

Z E A L

I. THE VALUE OF ZEAL AND ENERGY IN OVERCOMING DIFFICULTIES

We do things best when we are "keen" about them.—Show two knives—one rusty and the other clean and bright—and dwell on the point that rust comes simply from *neglect*: warn the class that, similarly, our faculties can be ruined by neglecting them. Let the children furnish adjectives which may be applied to the bright knife, and so obtain or supply the word "keen," and give examples of its use as meaning *enthusiastic*. Refer to games, and the fact that we are keen about our own side winning. If the players in a football team did not care which side won they would play half-heartedly, and probably lose. Point out that there is little danger nowadays of failing to be keen enough about our play—many thousands of people attend football matches every week, and get very excited about them—and urge the importance of being equally enthusiastic about our work.

Zeal for learning.—Tell the story of Cleanthes.

He was fond of play, and had won renown as an athlete, but there came into his heart the desire to excel in learning. So he went to Athens with scarcely any money in his pocket, and began to attend the school of Zeno, the philosopher. He was shabbily dressed, and was evidently very poor, and the other students wondered where he got the money for the admission fee which had to be paid every day. Then someone murmured that he was a thief, and he was accused and taken before the judges. He sent, however, for two witnesses. The first was a gardener who told how, in the early morning, Cleanthes had helped him draw water for his garden, receiving a small sum in payment; and the second was a widow, who said that Cleanthes had ground corn for her so that he might earn a little money. Out of these small earnings the youth had saved enough to pay his fees. The judges were so pleased that they offered him a gift, but Zeno said "No, let him persevere without gifts." This zeal for learning on the part of Cleanthes has a modern parallel in the practice of the poorer students at American universities earning enough during vacation as waiters, farm-hands, etc., to pay their college expenses. Such examples should spur us to value our opportunities of learning, and make us determined to overcome the difficulties that lie in the path to knowledge.

Difficulties of land and water overcome by zeal and energy.—Exhibit a map of the world, and show how the natural obstacles in the way of inter-

communication have been overcome, as in the case of the Suez Canal, which saves the long journey round the west coast of Africa; the Mont Cenis tunnel, piercing the Alps; the American trans-continental railways; the trans-Siberian railway, etc. Then there is the navigation of the ocean itself. Speak of the difficulties it presents, with its storms and calms, and its enormous distances. But these difficulties have all been overcome by human effort, and ships keep time in their voyages to and from the uttermost parts of the earth almost as exactly as do the local tram-cars. Describe how different it was when, in 1492, Columbus set sail on that voyage westward, across the unknown sea, which resulted in the discovery of America. There is no finer example of the value of zeal and energy in overcoming difficulties than that of Columbus. The opposition of the priests, the indifference of those who could afford money to equip the fleet, the smallness of the ships available, the superstitions of the sailors—none of these difficulties could daunt the man who had set his heart on the one great object.

Talking of the sea, one might mention the energy of the Dutch people in reclaiming large parts of Holland from submersion, and keeping them from the threatened inroads of their enemy by means of great dykes. Contrast the prosperity of Holland, where natural advantages are so few, with the degradation of the descendants of the Dutch and Portuguese voyagers who settled in the luxurious East Indies. There being no need of effort, they have relapsed into utter barbarism. Difficulties

are wholesome for us if we face them bravely, determined to overcome them.

Strong feeling may rightly mark our keenness for justice and humanity, and will help to overcome people's indifference to the existence of wrong.—Still keeping the sea and its sailors as a sort of text, show how energy and determination may be fired into what we call *zeal* by the story of Samuel Plimsoll's outburst in the House of Commons in 1875 in the sailors' cause. For seven years he had been pressing on Parliament the necessity of legislating to prevent our seamen being sent to sea (and often to death) in overloaded and unseaworthy ships. At last the Government introduced a bill on the matter, and Plimsoll quite thought that his agitation had succeeded. When, therefore, the leader of the House proposed to withdraw the bill, his indignation knew no bounds, and carried away by his zeal, he created such a scene in the House of Commons that he was suspended from membership. His conduct, however, drew the attention of the country to the matter, and very soon an Act was passed which mended the shameful condition of things. While, of course, "losing one's temper" is to be deprecated as a rule, it is quite right that our feelings should be stirred when we see cruel wrongs being perpetrated. For the most part, though, it is zeal which shows itself in steady work which is wanted.

Let the children repeat the following:—

“ If I were a cobbler, 'twould be my pride
The best of all cobblers to be ;
If I were a tinker, no tinker beside
Should mend an old kettle like me.”

“ Where there's a will there's a way.”

“ Whatsoever thy hand findeth to do, do it with thy might.”

LESSON XXIV

Z E A L

II. THE DANGERS OF MISDIRECTED ZEAL, *e.g.*, BIGOTRY, FANATICISM

Introduction. **The mischief done by the person with "one idea."**—Question as to the qualities required to make a good officer, and elicit that he must be *brave* and must love *order*. Write these on blackboard, then tell the following story:—
“In the year 1806 a new general, named Sir John Cradock, was placed over the army in Madras. The native soldiers, who were called Sepoys, were dressed very differently to the European soldiers which he had been accustomed to command ; they wore a loose costume ; their heads were covered with round hats of basket-work ; they oiled their moustaches and curled them up at the ends ; they wore earrings, and they marked their foreheads with ashes in order to show what caste or social class they belonged to. Sir John Cradock had been used to drilling English soldiers, and when he found that his new soldiers were so different he did not like it. He thought their strange customs were very foolish, and that they ought to be compelled to dress and behave like

English soldiers. So one day the order went round that the Sepoys were to wear tight jackets, and smear no ashes on their foreheads, and hang no rings in their ears, and they were to wear helmets of European style, and they were to trim the ends of their moustaches. The Sepoys were very angry when they heard they were to give up their old ways. Some refused, and were flung into prison. Others rebelled, and set out on a wild march, and attacked the barracks of the English soldiers, and killed as many as two hundred. Then a band of dragoons arrived, and hundreds of the Sepoys were wounded or slain. When the news reached headquarters, it was at once felt that Sir John Cradock was unfit to command Hindu soldiers, and he was ordered home."

The foolishness of trying to make everybody conform to one pattern in dress, etc.—Now question as to whether Sir John Cradock possessed the qualities which have been written on the blackboard as those required to make a good officer. There is nothing to show he was not brave—indeed, it is known that he was—and he loved order so much that he tried to make the Hindu soldiers just as tidy and smart as the English. Yet he succeeded in throwing the Sepoy troops into *disorder*. Let the children try to explain why this was. Elicit that he had only *one idea* as to how soldiers should be dressed, and that he thought everything and everybody should fall in with that idea. He was what we call *narrow-minded*. Children themselves are usually very intolerant as

regards vagaries in dress and personal appearance, and the mother who lets her little boy's curls grow too long, or who puts him into trousers too soon, inevitably exposes him to the gibes of his school-fellows. The teacher may rebuke this attitude towards the too conspicuous scholar by ranking it with that of Sir John Cradock towards the Sepoys.

The danger of excessive concentration on one occupation, e.g., play, reading.—Other cases of being possessed by one idea should now be mentioned. Thus, at play, boys will sometimes run into a little child and knock it over, or rush round a corner into an elderly person. Girls will rudely push in order to get a view of a shop window, or will block the pathway with a perambulator while eagerly engaged in conversation with a companion. As was learnt in the last lesson, it is quite right to be eager, and even excited, about what we are doing, but we must not let our zeal make us inconsiderate of other people. Special attention should be called to the danger of becoming so absorbed in an interesting story as to go on reading it to the neglect of other duties, or at the risk of injuring the eyesight.

Religious bigotry—the suffering inflicted by it. The harm a community does to *itself* by expelling the members who hold exceptional opinions.—Refer to the voyage of Columbus across the Atlantic, quoted in the previous lesson as an example of zeal; then say that one hundred and

twenty-eight years afterwards there was another famous voyage across the Atlantic. This was the voyage of the *Mayflower*. The continent which Columbus had discovered (show on the map) was still, for the most part, uninhabited by white people. There were great, lonely forests, where only wild animals and scattered tribes of Red Indians were to be met. On 6th September, 1620, the *Mayflower* left Plymouth, and on 9th November the people on board the little ship looked out on the bleak and desolate shore of the strange land which was to be their home. There were one hundred and two of them—men, women and children—but before the summer came, a full half of them had perished from exposure and disease. Why were they facing perils in this way? Because they had been driven from England by the Government. At that time the King and his ministers thought it was their duty to make everyone go to church, and they also thought that there should be only one kind of church for people to go to. The Pilgrim Fathers, as the men on board the *Mayflower* came to be called, did not like some of the ways of the Established Church. They were quite good people, and simply wished to worship in their own way, but in those days it was supposed that everybody's religion must be of the same pattern (just like General Cradock with the Sepoys' coats), so the Pilgrim Fathers were fined and imprisoned, till at last they felt obliged to leave the country. When they had made a settlement, many people who felt like them followed, and for a long time England went on driving away, year by year, some of the best of her

people. One is sorry to say that these people sometimes ill-treated those who would not belong to *their* church; they even *hanged* several Quakers. But we have learnt better ways now.

Good intentions do not excuse persecution.—Make it clear to the children that the *aim* of the Government in trying to drive everybody to church was to prevent wickedness. But their zeal against wickedness was narrow-minded. We may be sure that we cannot really help the cause of goodness by hating people and ill-treating them.

We must not force people to follow our ways as regards practices which some people think good and others bad.—Introduce the subject of smoking. Make it clear that young people should not smoke, since there is no doubt that juvenile smoking is injurious to the health. Then ask whether grown-up people should smoke. Let the class give reasons for and against. Then say that there are some people who think that smoking is altogether a bad habit. What ought they to do? Ought they to go round knocking men's pipes out of their mouths, smashing tobaccoists' windows, etc.? It will be easy to picture, in this way, the absurdity of violent zeal.

The mistaken belief in witchcraft.—As a final example of the way in which zeal may go wrong, tell the sad story of the persecution of so-called witches. During the centuries in which witchcraft

was believed in, thousands of poor women were burned or drowned, and every one of them was innocent. We must learn not to think that because people are *strange* they are *wicked*.

Misdirected zeal in running useless risks.—

Give examples of misdirected zeal, such as the attempt of Captain Webb to swim Niagara, or that of André to reach the North Pole in a balloon. Point out that really dangerous exploits should not be undertaken if no useful purpose is to be served by them. It would be a pity, however, to discourage too much the natural recklessness of youth; it will be sufficient if the ideal of *service of others* by our pluck and endurance is kept in view.

LESSON XXV

W O R K

I. THE NECESSITY FOR LABOUR

Work is necessary in order to procure food, clothing, shelter.—Ask the children what they did before coming to school. Among the answers will, of course, be “Had breakfast” (or “dinner,” as the case may be). “Who got it ready?” —“Mother.” Talk a little about mother’s work, and how the children would fare if she neglected it. Then take them back in imagination through the many operations by which their food has been provided, letting them name as many as possible themselves—work of baker, miller, railway servant, farmer, sailor (for probably the wheat came from abroad), ironworker (for tools were necessary), miner, and so on, showing the whole world at work to procure food. Nowhere can food be obtained without someone working for it. The savage, even, must go to the exertion of hunting, or he will starve. Proceed in a similar manner to show that work is necessary to provide clothing and shelter.

Work necessary for health—both of mind and body.—Now tell the children that in thus

working to obtain food and clothing and shelter men find something they are not seeking for, viz., *health and happiness*. Tell the story of the idle and discontented sons whose father called them and told them that a treasure was buried in a certain field just below the surface. They dug the field very thoroughly, but found no money. Then the father told them to scatter seed over the well-dug field, and they had a splendid crop. That, of course, together with their renewed health and the habits of industry they had formed, was the treasure.

Work necessary to obtain knowledge and skill.—We have been talking about work being necessary in order to obtain food and clothing and shelter, but when we have got these we are little better than animals, unless we get something else, viz., *knowledge*. We are born quite ignorant. Let the children give instances of a baby's ignorance and the dangers attending it, *e.g.*, of fire, of falling from a height. Now give examples of the value of knowledge. *Reading* enables us to know what the greatest and wisest have done and thought; *writing* to communicate with friends at a distance; *science* saves us from superstitious fear, as of lightning or eclipses, and enables us to combat diseases. This point may be treated in various ways according to the capacity and responsiveness of the children, but in any case, they should be impressed with the importance of their work *now* as scholars, and urged to do it thoroughly and honestly. The necessity of working hard in order to obtain *skill* may be

illustrated by referring to drawing, piano-playing, handling tools, etc.

How a living may be obtained without work — making others work ; stealing ; gambling.—Go back to the point that in order to procure food, etc., work is necessary. How, then, can people live without working? There are some people who live luxurious and useless lives, and pride themselves on not doing any work. It is evident that *someone* must work for them, else they would starve. Let the children feel the dishonourableness of thus living on the labour of others, and the meanness of the ambition to do so. Once on a time it was not thought a disgraceful thing to make men slaves, but nowadays we think slavery is hateful; and no doubt the day will come when we shall all think it would be wrong to live in idleness on other men's work even if we could. The teacher may take the opportunity of holding up to scorn the practice of obtaining knowledge by "cribbing."

There will be no need to linger over the consideration of *stealing* as a means of getting a living without working for it; its wrongfulness will be readily acknowledged. It may be taken as a general rule that the best treatment of gross and obvious sins is to just mention them, and to hurry away from them as though they must not be parleyed with for a moment.

Gambling may be considered at more length. The desire to get something for nothing being at the root of this pernicious habit, it may be fittingly dealt with

in this lesson. Illustrate by taking money from a pocket, counting it, and passing it to another pocket; it will not be found to increase. So gambling cannot really produce food or clothing or shelter or wealth of any kind.

Work the only honourable source of wealth.—Conclude by reasserting that *earning* a living is the only honourable way of obtaining one, and tell the story of Cyrus, the great King of Persia, who, when conducting a visitor through his gardens, mentioned that the plans had all been drawn up, and many of the trees planted, by his own hands. “Could you go planting trees like a common gardener?” asked the visitor; “you, with your royal robes and rich jewels.” “Does that surprise you?” said Cyrus. ‘When my health allows, I never sit down to talk till after I have performed some useful work.’”

LESSON XXVI

WORK

II. THE DIGNITY OF LABOUR

The arts and sciences have their roots in manual labour, *e.g.*, architecture; sculpture; mathematics; astronomy.—Ask the children to name the finest building they have ever seen. The answers will, of course, vary according to the locality of their school and the opportunities they have had of travelling. Let those who mention particular buildings describe them as far as they can, both as regards their architectural features and the materials of which they are constructed. What do we call the man who designs such buildings? Tell the story of Wren's epitaph: "If you would see my monument, look around." But the architect cannot build the cathedral by himself; he must have the help of masons. The first workers in stone were the beginners, though they did not know it, in the great art of architecture, also in that of sculpture, which grew out of architecture.

In order to build these churches, town-halls, etc., a great deal of measuring and calculating has to be done. Nowadays we can tell, before we begin to

build, exactly how thick this wall must be, how high that column, etc., but it was not always so. The towers of Winchester and Ely Cathedrals, for instance, when first built, centuries ago, collapsed, and had to be rebuilt. The science of measuring and calculating we call mathematics. This, too, had its beginnings with the builder. To-day we can do most wonderful things by its aid. Underground railways, for example, can be begun at both ends with the certainty of meeting in the middle.

The great science of astronomy, too, depends upon mathematics. But astronomy had its *beginnings* with another set of workers, the sailors, who studied the stars in order to guide their ships.

Hand-worker should use his brains ; should not forsake his hand-work, but should try to develop it.—Impress upon the children that the hand-worker—the mason, carpenter, engineer, etc.—is not cut off from art or science, that indeed his work may be a road to them, if he will use his brains as well as his hands. Linnæus became a botanist while helping his father, who was a gardener ; Brindley was a road-maker at fourteen pence a day ; Smeaton a wheelwright ; Telford a mason ; Stephenson a brakesman ; they did not leave their trades, but developed them. The artisan of the Middle Ages was an artist. Show pictures of mediæval architecture.

The value of the humble worker.—We should all try to do the very best work of which we are capable, but we must not despise simple work if

it is done well and conscientiously. Illustrate by the earthworm. This creature, which people sometimes foolishly despise, has no eyes, no sense of hearing, and hardly any sense of smell; it breathes by its skin, and it is very sensitive to vibration. Its food consists of decayed leaves, etc., and it passes enormous quantities of earth through its body. In many parts of England worms bring to the surface as much as ten tons of earth in each acre of land annually. In this way they stir the soil and let air in, and they bring up fresh soil to take the place of that which has lost its goodness. They draw leaves down under the surface, and so hasten their decay. In a word, they *fertilise* the soil. They are busy all the time in their quiet, humble way, making the earth fit to grow things in. Tell the children of Darwin's interesting experiment (incidentally such a fine lesson in patience), how he laid pieces of chalk all over a field, and left the field to the worms; and how, after twenty-nine years, he dug it up, and found that, through the constant boring of the soil which had been going on, the chalk had sunk to a depth of seven inches. Illustrate this by a rough sketch on the blackboard.

If we cannot be great, we can still be useful, and we must respect all useful work.

Drudgery—a certain amount is necessary, and not unwholesome, but we should not be content with this and nothing else. The proper use of *leisure*.—We have been talking about the earthworm, and how it spends its time

doing the same simple thing over and over again. A great deal of *our* work must consist in doing simple things over and over again. Let the children give instances. Some of their own school-tasks will serve to begin with, and it will be easy to show that the various occupations named by the children involve more or less of tiring monotony. Point out the value of doing things again and again as discipline, and as making for efficiency. Illustrate by the fire-brigade, which practises regularly so as to be smart and prompt when there is actually a fire. We should do the tiresome tasks bravely and cheerfully. But drudgery ought not to be *excessive*. Those who do monotonous work should have reasonably short hours, and should then employ their leisure well. Many men who have done routine work for their living have employed their spare time so well as to become famous, *e.g.*, David Livingstone, who worked at a loom; Charles Dickens, who was employed in a blacking factory; and Abraham Lincoln, who worked as a farm-hand. Nowadays there are Factory Acts to safeguard the leisure of the workers. Impress the point that this involves responsibility for using that leisure well, and that, while we respect simple work, we should not be content to work blindly and stupidly like the earthworm, but should do something with intelligence.

Conclusion.—Write on blackboard :

The Dignity of Labour is in { Usefulness.
Intelligence.
Honesty.

LESSON XXVII

WORK

III. DIFFERENT PURSUITS: THEIR RESPONSIBILITIES AND SOCIAL VALUE

Introduction.—"In our last lesson we learnt that there was only one honourable way of getting a living, viz., by *earning* it; but there are many ways of earning a living—please tell me some." The different pursuits mentioned will probably be just a medley of occupations. In order to provide an object on which the children's thoughts can be concentrated, and which will, at the same time, allow a sufficient variety of occupations to be dealt with, turn the attention of the class to the fireplace—if it is winter, and a fire burning, so much the better. "Whose work do we think of when we look at the fire and the fireplace?"

Unpleasant work. We should try to *share* this, not *shirk* it.—The coal will, of course, suggest the miner's work. Describe this briefly, and then ask what kind of work we should call it; so elicit that it is difficult, dirty, and dangerous—we should

certainly not call it pleasant work. Let the children name any other kinds of unpleasant work of which they may think, and then ask them to say who they consider ought to do this work. Whatever the answers may be, it should be easy to show that we ought not to aim at shirking it all, and so thrusting it on other people, but should be willing to share it as far as possible. It is no solution to say that some people do not mind it. We ought to mind their not minding it. We ought not to be content that there should be people who like dirty, unwholesome work: we want to teach everyone to be sensitive, as we call it.

Tell the story of Tolstoi. Born a Russian noble, he was not satisfied to live a life of idleness and pleasure, but wished to do some useful work; so being clever, he wrote wonderful books, which it is a delight to read. But he was still not satisfied; looking round, he saw that many men were toiling hard all day at disagreeable tasks, with no time or inclination to think about anything else. So he made up his mind to do some of this work himself, and every day, wet or fine, to go to the fields and work as a common peasant. He wanted to share, not shirk, the unpleasant and despised work.

Unwholesome and dangerous work should be reduced as much as possible by machinery and the use of proper safeguards; and the workers should take due advantage of the precautions introduced for their good.—Return to the consideration of the miner's work. It must be

unpleasant at the best, but by the help of powerful machinery the mines are drained and ventilated, and the danger of explosion is greatly reduced by the "safety" lamp. This lamp, which was invented by Sir Humphrey Davy, has prevented the loss of many lives. The children should be encouraged to hope that, some day, they themselves may perhaps devise a means of doing away with the danger or unhealthiness attending some occupation. At any rate, they should be impressed with the thought that there are still such triumphs to be won. They may be told of the lead-poisoning which used to be so common in the Potteries, and which has been nearly abolished by better processes of manufacture. At first, many people said the poisoning could not be helped, but by-and-by a few earnest people said it *must* be helped; Government inspectors were set to try and find out what could be done, and the system of manufacture was greatly improved. The necessity of personal obedience to rules which are made for the good of the workers may be enforced by reference to the explosions sometimes caused by reckless miners who open their lamps in spite of the strict regulations forbidding them to do so.

What we mean by "responsibility." The duty of doing well work on which other people are dependent.—The coal is brought by the miners to the pit's mouth. How does it come *here*? Sometimes in ships, sometimes by rail. This gives us other ways of earning a living—the sailor's and the engine-driver's. Dwell on the engine-driver's

occupation. Picture him bringing his train along filled with passengers. It would not do for him to go to sleep or to look about at the beautiful scenery. He must watch the signals, and the dial which shows how much steam is up, and he must be very careful all the time; for if he were to be careless some terrible accident might happen. But we may be sure he will do his duty. When a man has work of that kind, with very important things depending upon it, we say that he has a great deal of *responsibility*. (Write on blackboard.)

Responsibility towards (1) those at home ; (2) fellow-workmen.—We say the engine-driver's occupation is one of great responsibility because people's lives are depending on him. But *all* work worth doing has something important depending on it. To begin with, there is the well-being of the home. If a man is careless and idle at his work he will probably get dismissed, and then his wife and children will suffer; or if not dismissed, he may earn only poor wages, and so be unable to provide the things that are needed to make the home comfortable and happy. In many occupations the wages are fixed by the Trade Union, and the workmen are all paid alike. This arrangement is intended for the good of all—it is to keep the men from cutting down one another's wages. But if a man takes unfair advantage of the system, and does bad work because he thinks it will make no difference to his pay, he is robbing his employer and bringing his Union into disrepute. The workman, then, is responsible for

preserving the good name of his Union, and that good name depends on his working honestly and with thoroughness.

Domestic work : its importance and its reward.—Conclude the lesson by referring to the work that will be necessary when the fire has gone out. Someone must “tidy up” the fireplace. At home, mother would perhaps do it. What wages does she get? Point out that since she is not paid wages in the ordinary sense the children should pay her with love and sympathy. (In girls' schools stress will be laid on the *responsibilities* of domestic work ; the health and comfort of the whole household depend on its faithful and punctual performance.)

LESSON XXVIII

THRIFT

I. THE NECESSITY FOR FORESIGHT

Foresight is necessary both on our own account and on that of others.—"You have all seen a railway engine; in the front there were two round windows like this (show on blackboard): What were they for?" So arrive at the idea of "looking ahead." Let the children state some of the things that might happen if the driver did not look ahead. Then point out that there is a sense, too, in which the people who travel by the train must look ahead. They must find out at what time it starts, whether it will stop at the place to which they want to go, and at what time it will arrive; if it is likely to be wet they must take umbrellas. This looking ahead we call "foresight." (Write this word on blackboard.)

We exercise foresight when we look to see there is no vehicle coming before we cross a road; also, when we take care to bring our pencil in our pocket.

Foresight among the lower creatures.—Tell the children that one thing in which we are

superior to the lower animals is in our greater power of exercising foresight. Other creatures have *some* power of looking ahead: ask for instances. The *beaver* is a striking example. The *swallow* is also a good instance; it flies away to a warmer climate to avoid the coming winter; when it returns, it does not immediately build a nest, but takes refuge in barns, and spends its days in play till it is time for it to see about having a family, and then it again exercises foresight, and builds a nest to receive the eggs from which the young ones will be hatched. Very many creatures look ahead for the sake of their young. Thus the burying-beetle finds a dead bird or dead mouse in the woods and runs to tell some of its friends of the discovery. Together they shovel away the earth from under the dead thing till they have succeeded in burying it. Then they lay their eggs in it, so that when the grubs are hatched they will have a supply of food to live on. This is an instance of *co-operative* foresight. ("Co-operative" means "working together"—write on blackboard.) We shall find later on that human beings can display co-operative foresight.

The bee and its ways.—But perhaps the most wonderful case of foresight among the lower creatures is that of the bee. Describe how it builds cells, and fills them with honey to provide food when the flowers are all gone; how it sets apart a few larvæ (or grubs) and feeds them with special food so as to produce a queen-bee; and how, when the hive gets overcrowded, the old bees "swarm," and leave the

young ones in possession of the honey which has been stored up, so that they may have a good start in life. Looking ahead in the way the bee does is what we call *thrift*—write on blackboard. The case of the bee will serve to show that thrift is not necessarily selfish; the bees are thrifty for the sake of the next generation. Tell the children how angry the “workers” get with the “drones,” who are lazy, and feed on the honey instead of helping to store it, and how they suddenly rise and kill all the wasteful drones, and throw their dead bodies out of the hive.

Human foresight.—Now ask the children for instances of human foresight. In what way does the farmer look ahead? Enlarge on the fact that he must save seed for the next year’s sowing. Tell the story of old Admiral Collingwood, who used to plant acorns in vacant spots, as he took his walks, so that oaks might grow when he should be dead, and provide timber for the ships. (He was thinking of his country: we should call him a patriot.) Tell, too, how Kepler, the astronomer, described the method by which the distance of the earth from the sun might be ascertained when the next “transit of Venus” should occur, although he could not hope to live to see it himself. It will not, of course, be necessary to go into details of the laws of parallax; a simple diagram on the blackboard showing Venus crossing the earth’s orbit and appearing as a spot on the sun, and the statement that, training their instruments on that spot, the astronomers were able, by Kepler’s

directions, to ascertain that the sun was ninety-two million miles away, will be sufficient.

Foresight of father and mother for the sake of the children, and foresight of the children as regards their own future.—Turn to homely instances of “looking ahead.” Father does not go for a walk in the country just because it is a fine morning, and he feels he would like to do so, but goes to his work, for wages will be wanted at the end of the week ; and mother does not spend all the money in expensive dainties when she gets it, but spends it carefully and wisely. And father and mother are looking ahead when they send the children to school, for they want them to learn how to become useful men and women. In order to grow into useful men and women, children must form the habit of looking ahead. Then they will see that it is good for them to study, and to make plans for the future.

How lack of foresight may prevent our doing the kindness we should like to do.—Close the lesson by dwelling on the lack of foresight of the boy who wants to give his mother a birthday present, but is unable to do so, because he has spent all his pennies, and neglected to practise the looking ahead which we call *thrift*.

LESSON XXIX

THRIFT

II. MONEY: ITS USES AND ABUSES

Introduction. The nature of money.—Begin the lesson by displaying some money, and lead the children to say what they know about it in the way of general information—why it is made of the particular metals, what the superscriptions mean, etc. Describe the system of barter which went on before people had money. It is still in existence in many parts of the world—in the north of Canada, for instance, where the natives bring furs to the stations, and exchange them for articles of European manufacture. Explain that before money became common a man's wealth was reckoned according to the number of sheep or cattle he possessed. Illustrate this from the Bible. Mention the use of paper money, and remark that though bank-notes, cheques, etc., have no value in themselves, it is possible to do business by means of them because of the common *honesty* in the community: the word of the man who signs the paper can be trusted, and is as good as gold or silver.

Money is a good thing or a bad thing according to the use that is made of it.—Now ask whether money is a good thing or a bad thing, letting the children give their reasons for the answers they make. There will probably be an overwhelming majority in favour of the view that it is a good thing, especially if the teacher applies, as a test, the question: "Would you like to have some?" Then speak of the murder of the two young princes, the children of Edward IV., in the Tower. The murderers agreed to commit the crime for the sake of money. In this case it is clear that the possession of money on the part of Richard, and the desire for it on the part of the murderers, were both bad. We see, then, that the goodness or badness of money depends on the *use* to which it is put. The story may be told of the sailor who, in the wreck of the *Kent*, went below and put on a belt in which he had placed his money. Though a good swimmer, he sank at once when the ship went down, owing to the weight of the gold with which he had burdened himself.

But money is not always a bad thing; it all depends what we do with it. Let the children name some of the things that can be done with it, and elicit that we can *spend* it, *save* it, or *give* it away. Write the three words, *spend*, *save*, *give*, on the blackboard, and say that we are going to talk about each in turn.

Spending.—What can we buy? The children will be able, of course, to mention a thousand things, and the teacher should assort them so as to teach that:—

1. We should buy necessities before luxuries. Deprecate the spending of money on finery when good underclothing is lacking, or on beer instead of on food. This will provide an opportunity of dispelling the notion that beer is food.

2. It is not always economy to buy the cheapest things. Some homely illustration will no doubt occur to the teacher from his own experience.

3. We should not buy things that will hurt us. A warning may be given against purchasing unripe or rotten fruit. A great deal of sickness is caused by eating this. Boys should be told of the dangers of juvenile cigarette-smoking. Then there is the spending of money on periodicals badly printed on bad paper. If boys and girls can be persuaded to avoid these because they are ruinous to the eyesight, they will escape their pernicious influence too; these publications are generally "cheap and nasty." The teacher must remember, however, that a merely negative policy is useless: the children must be introduced to the good things as well as warned of the bad.

4. We must not buy things the getting or making of which hurts other people. Social conditions are so unjust and complex that this is a counsel of perfection, and its full bearing is necessarily beyond the children's comprehension. Still, a lesson on proper spending would be incomplete if it did not convey some idea of the power over human *life* there is in the purse. A portion of the "Song of the Shirt" might be recited, and the responsibility of the people who bought the shirts, thinking only of

their cheapness, brought out. The degradation involved in the "compound" system, under which the natives who work in the diamond mines of South Africa live, could be mentioned; but more within the children's scope is the consideration that purchasing a bird for the adornment of a hat is the same thing as killing it.

What can we not buy? After dealing with what we can buy, turn to the things which money cannot purchase, *e.g.*, health, strength, friendship, contentment, goodwill. Speaking of friendship, mention the fact that money very often cuts a man off from his fellows and makes him lonely, because he is afraid of demeaning himself by being familiar with them. Tell the story of the king who was sick of *ennui*, and who was told by the wise physician that he would be well if he slept one night in the shirt of a happy man. His messengers went all over the kingdom, and at last found a man lolling on a sunny bank by the roadside, and singing as if his heart were full of merriment. They hastened to beg him to let the king have his shirt, whereat the merry rogue laughed louder than ever, and cried: "But I hav'n't a shirt to my back."

Write on the blackboard: "A man's life consisteth not in the abundance of the things which he possesseth," and let the class repeat it.

Saving.—Make a sort of text of Burns' lines:

"Not for to hide it in a hedge (miserliness),

Not for a train attendant (lording it over other people),

But for the glorious privilege

Of being independent ;"

which bring out the ignoble and worthy objects respectively of saving. Explain "being independent" as meaning not being a burden on people who cannot afford to keep us, and not desiring the charity of those who could. The snobbish and anti-social ideal of independence which is so common must not be encouraged.

Giving.—Let the children learn the saying of Jesus: "It is more blessed to give than to receive." Little need be said in dispraise of generosity. Name some of the directions in which money might be well given. To show, however, that indiscriminate giving is not good, mention might be made of the crazy American millionaire who has done a great deal of harm to a seaside place on the east coast of England by living there in his yacht, which is moored just off the shore, and giving money, as the fit takes him, to the people who wait about in boats. Many of them have become idle and ill-behaved as a consequence. This brings us back to the point from which we started, that money is a good thing or a bad thing according to the use made of it.

LESSON XXX

THRIFT

III. ECONOMY IN LITTLE THINGS, AND THE AVOIDANCE OF EXTRAVAGANCE AND WASTEFULNESS

Introduction.—We saw in a previous lesson that other creatures besides human beings are able to look ahead and provide for the future. Recapitulate this part of the lesson. Now ask if the children have ever eaten honey, and remark on the wonder of the fact that the large stores of honey, which we are able to put in pots and eat by the spoonful, are slowly put together by the bees in drops so tiny as to be almost insignificant. Point out that we, too, must remember the value of little things. The teacher must be careful not to encourage habits of miserliness and meanness, and will probably find that this is one of the few cases where it is better to dwell on the vice to be avoided than on the virtue to be cultivated. Instances of little things in which wastefulness should be avoided will no doubt be given by the children if they are set thinking, and the teacher can add others, *e.g.*, in matters of *food*, taking more on the plate than necessary, throwing food away which might be used next day, paring potatoes

thickly, etc.; in *dress*, wearing on rainy days smart things which will spoil, putting off mending rents instead of attending to them as soon as they are discovered (quote the old proverb, "A stitch in time saves nine"); in *household materials*, leaving soap in the water, heaping coal on the fire unnecessarily, leaving gas and candles alight in unoccupied rooms. Proper care must be taken of *furniture*—feet not put on cushions, chairs not tilted and strained. *Tools* should not be allowed to rust. A word may be spoken, too, about the folly of spending every halfpenny or penny as soon as it is received, and encouragement given to the children to save regularly a certain proportion of their pocket-money. Point out the advantage of making such saving *methodically*: it is so much safer to say, once for all, "I will save a half, or a quarter, of what I get," than to go through the operation of deciding whether to spend or to save each time a sum is received.

Thrift by means of institutions founded for the purpose.—Let the children name any institutions they know of through which people are able to provide for the future, such as:

Clubs.

Friendly Societies.

Co-operative Societies.

Post Office Savings Bank.

Write the names of these on the blackboard, and

describe briefly and simply their methods and principles. Point out that the great object of saving in this way is to avoid becoming a burden on other people in times of sickness or misfortune.

Economy and wastefulness in Nature.—

We have seen that human beings, and some of the lower creatures, can be thrifty. What about *plants*? Do they ever save up? Show some of the ways in which plants practise thrift. Thus, a branch may be exhibited with next year's leaf-buds already formed; bulbs may be shown, and attention called to the fact that what is necessary for the future flowers is so well stored up that they will grow in water simply. Contrast the life of the annual, which stores up nothing to carry it through the winter, with that of the perennial, which comes up and greets us year after year. But even the annuals look ahead in one way—they have seeds. Remark on the enormous numbers of seeds which are produced by plants only to be wasted. The point should be enforced by practical illustrations if possible. Nature is very wasteful, and the teacher should have no difficulty in bringing home the fact to the children's imagination in a vivid manner. Thus, one herring lays a multitude of eggs, but very few of them become full-grown herrings. An oak produces thousands of acorns, but few, if any, become oak-trees. Remark that among savages more children die than grow up, but that as man progresses (that is, learns more) he overcomes Nature's wastefulness. Civilised people know better how to feed and clothe

children than savages do, and how to ward off diseases, so there are not so many lives wasted. Take the opportunity of pointing out the false economy, still too prevalent among the poor, of feeding babies on "condensed" milk. The importance of sufficient and proper food cannot be too much insisted upon.

Human progress consists chiefly in getting rid of waste.—Point out that the wiser men grow the more able they are to avoid waste. Contrast the modern method of bee-keeping with the ancient system of smothering the bees in order to get the honey. Show how fireplaces are now designed to throw as much heat into the room as possible. Tell Charles Lamb's whimsical story of the Chinaman who first tasted roast pork when his house was burnt down, and his pig with it. After that, he used to set his house on fire whenever he wanted roast pork. So reach the idea that economy consists in the proper application of means to ends. Apply this idea to food, clothes, play, etc. Let the children say what each of these is for. Food is to keep us in health; therefore we should not eat too much, or indulge in harmful delicacies. Clothes are for warmth and beauty; therefore we should avoid mere extravagant display. Play is to freshen us for lessons while we are young, and for work when we are older, and should not take all our attention as an end in itself.

Waste of time and energy.—Remark that we can be extravagant and wasteful in other things than money, food, clothes, etc. We can waste our *time*

and our *feelings*. The children will be able to say how time may be wasted, but waste of feeling is not considered so much. Angry passions, however, "take a lot out of one." Then there is waste of feeling if we spend our time reading stories that stir our emotions but do not lead to practical helpfulness; *i.e.*, end in sentimentalism. It is hardly to be expected that children in Standard V. will duly appreciate this higher plane of thrift, but they can be impressed, in a general way, with the idea of *making the best* of themselves and their opportunities, and urged not to waste their precious powers.

APPENDIX.

A GRADUATED SYLLABUS OF MORAL AND CIVIC INSTRUCTION FOR ELEMENTARY SCHOOLS.

N.B.—"The purpose of the Public Elementary School is to form and strengthen the character, and to develop the intelligence, of the children entrusted to it."—BOARD OF EDUCATION. (Introduction to the Education Code for 1904 and 1905.)

"The good moral training which a school should give cannot be left to chance; on this side, no less than on the intellectual side, the purpose of the teacher must be clearly conceived and intelligently carried out."—BOARD OF EDUCATION. ("Suggestions for the Consideration of Teachers and others concerned in the Work of Public Elementary Schools." 1905.)

THIS Syllabus is the result of the prolonged deliberations of a Special Committee of the Moral Instruction League, assisted by expert advice from many directions. As the subject of direct moral instruction in schools is new, it is well to say a word, based on the experience of specialist teachers, in regard to one or two important matters.

There is no single moral instruction method. According to the individual genius of the teacher, the vehicle may be biography, natural history, or a number of varied illustrations. Some are in favour of a series of connected lessons on one subject, such as Temperance or Truthfulness, while others prefer a less exhaustive treatment. A strong feeling exists that illustrations should be chosen from Nature and History rather than from fiction, though it depends on the teacher and the age of the child whether the life immediately around or the larger storehouse of present-day and past history is drawn upon. A valuable fund of material will be found by observing the reflective and active life of the children themselves. The

teacher should extol the good, and show its reasonableness and its beauty, rather than warn against evil and insist on its hatefulness. In every case the teaching should be concrete, and short poems, quotations, and proverbs may with advantage be committed to memory. The teacher should connect the lessons as closely as possible, and lead the child to see the oneness of all the duties.

The figures in the Syllabus do not necessarily imply that the lessons are to be given in that particular order. Further, it is intended that in each Standard there should be recapitulation of the work of previous Standards adapted to the stage then reached by the child.

The aim of moral instruction is to form the *character* of the child. With this object in view, the scholar's intellect should be regarded mainly as the channel through which to influence his feelings, purposes, and acts. The teacher must constantly bear this in mind, since knowledge about morality has missed its aim when no moral response is awakened in the child. A moral instruction lesson ought to appeal to the scholar's feelings, and also to affect his habits and his will.

The teacher is expected to take a broad and organic view of life, and at every opportunity to inculcate a love of inanimate Nature, of plant and animal life, of science, and of the beautiful. He should encourage a love of the thorough in all its forms, the conscious acquisition of habits of thoroughness in every activity and relation of life, and the progressive development of an ideal of individual and social perfection. The child should be led to see that the moral ideal applies to feelings and thoughts as much as to outward conduct, and that the time to be good and to form good habits is now, although the goodness appropriate for the child should also pave the way for the goodness required of the adult.

SYLLABUS OF MORAL AND CIVIC INSTRUCTION.

INFANTS.

(Under 7 years.)

1. CLEANLINESS.

(a) Clean hands, faces, and clothes.

(b) Clean habits—*e.g.*, the proper use of the lavatory.

2. TIDINESS.

- (a) In the home, school, and street.
- (b) Personal tidiness.
- (c) Care of furniture, books, toys, and other property.

3. MANNERS.

- (a) Greetings at home and at school.
- (b) Behaviour at meals.
- (c) Punctuality and promptness.

4. KINDNESS.

- (a) Love to parents.
- (b) Kindness to each other in the home, school, and street.
- (c) Kindness to animals—*e.g.*, dogs and cats.

5. FAIRNESS.

- (a) Mine and thine.
- (b) Fairness towards others.

6. TRUTHFULNESS.

- (a) Telling the truth.
- (b) Confidence in parents and teachers to be encouraged.

7. COURAGE.

- (a) When alone.
- (b) Darkness, shadows, and strange noises.

STANDARD I.

(7-8 years.)

1. CLEANLINESS.

- (a) Use and care of parts of the body—*e.g.*, hair, eyes, ears, nose, lips, teeth, hands, and feet.
- (b) Care of clothing.

2. MANNERS.

- (a) In eating and drinking : moderation.
- (b) In question and answer : politeness.
- (c) In bearing : quietness, unobtrusiveness, patience in waiting.
- (d) Punctuality in the home and the school.

3. KINDNESS.

- (a) To companions at play.
- (b) To pet animals—*e.g.*, rabbits.
- (c) To flies, worms, and other harmless creatures.
- (d) To birds : their nests.

4. GRATITUDE.

To parents and teachers.

5. FAIRNESS.

Ungrudging disposition, especially when favours are distributed, or when the success of others is under notice.

6. TRUTHFULNESS.

- (a) In speech : the importance of exactness ; the avoidance of exaggeration.
- (b) In manner : the importance of simplicity ; the avoidance of affectation.

7. COURAGE.

- (a) Cheerful endurance of little pains and discomforts ; manliness and womanliness.
- (b) Tale-bearing : when justifiable—*e.g.*, to protect the weak or innocent.
- (c) In relation to creatures inspiring instinctive fear in children—*e.g.*, mice, frogs, spiders, and beetles.

STANDARD II.

(8-9 years.)

1. CLEANLINESS.

- (a) In the home.
- (b) In the school, playground, and street—*e.g.*, to desist from scattering paper and orange peel.
- (c) Neatness in person and in work.

2. MANNERS.

- (a) In speech : courtesy and clearness.
- (b) In bearing : orderliness in the streets.
- (c) How to perform a simple service—*e.g.*, how to carry a message.

3. HONESTY.

- (a) Respect for the property of others.

- (b) Restoration of lost property.
- (c) Preserving and protecting property at home, at school, in parks, and other public places.
- (d) In work.

4. JUSTICE.

- (a) To companions, in the school, playground, and home.
- (b) To the less fortunate—*e.g.*, the weak, imbeciles, stammerers, deformed.

5. TRUTHFULNESS.

Promises and confidences.

6. COURAGE.

- (a) To follow good example and to resist bad example.
- (b) To confess faults or accidents.
- (c) Under difficulties : self-reliance.
- (d) In bad weather—*e.g.*, not to fear thunder and lightning.

7. SELF-CONTROL.

- (a) In food : preference for plain and wholesome fare.
- (b) In bearing : the avoidance of wilfulness, peevishness, obstinacy, sulkiness, violent temper, and quarrelling.
- (c) In speech : the avoidance of rudeness and hastiness.
- (d) In thought : checking of evil thoughts.

8. WORK.

- (a) Helping in the home.
- (b) The value of industry in the school.

STANDARD III.

(9–10 years.)

1. MANNERS.

- (a) Refinement of language.
- (b) Behaviour in public places, decency.
- (c) Unselfishness.
- (d) Respectfulness towards the aged.

2. HUMANITY.

- (a) Personal help to those in need.
- (b) Making other people happy.
- (c) Kindness to animals.

3. OBEDIENCE.

(a) Immediate and hearty obedience to parents and teachers.

(b) Respect for rules and regulations.

4. JUSTICE.

(a) In thought, word, and act.

(b) Forbearance.

(c) Forgiveness, remembering our own faults.

5. TRUTHFULNESS.

(a) All the truth, and nothing but the truth.

(b) Avoidance of prevarication and withholding part of the truth.

(c) Avoidance of deception through manner or gesture.

(d) The importance of frankness.

6. ORDER.

(a) The value of system—*e.g.*, a place for everything, and everything in its place.

(b) The value of punctuality.

(c) The value of promptness.

7. PERSEVERANCE.

(a) In work : hard or distasteful tasks.

(b) In play : fighting out a lost game.

(c) In self-improvement.

STANDARD IV.

(10-11 years.)

1. MANNERS.

(a) Cheerfulness : evil of grumbling and fault-finding.

(b) Self-consciousness : evil of conceit and shyness.

(c) Modesty.

(d) Self-respect.

2. HUMANITY.

As shown by public institutions—*e.g.*, the fire brigade, lifeboat, lighthouses, hospitals, asylums, Red-Cross Society.

3. HONOUR.

(a) In the eyes of others : trustworthiness.

- (b) In the eyes of self : self-respect.
- (c) Avoidance of false pride.

4. JUSTICE.

- (a) To others—*e.g.*, not to spread infection.
- (b) Avoidance of cruelty to animals in pursuit of fashion, amusement, cruel sports—*e.g.*, egret's feathers, the bearing-rein, pigeon-shooting, the docking of horses' tails.
- (c) The justification for restraint and punishment in the home and the school.

5. TRUTHFULNESS.

- (a) In reporting : correctness ; avoidance of slander and gossip.
- (b) In action : candour ; not to act a lie.
- (c) In thinking : eagerness for the truth.
- (d) Not to shirk a difficulty by a pretence of understanding.

6. PRUDENCE.

- (a) Need of forethought and care in speech and action.
- (b) Temperance in eating and drinking, in work, and in pleasure.

7. COURAGE.

- (a) The importance of courage ; avoidance of bravado.
- (b) Presence of mind ; avoidance of panic.

8. WORK.

- (a) Pride in thorough work.
- (b) Use of leisure time : value of hobbies.

STANDARD V.

(11-12 years.)

1. HABITS.

- (a) How acquired.
- (b) How cultivated and avoided.
- (c) Harmfulness of juvenile smoking.

2. MANNERS.

- (a) Courtesy and respect towards all.
- (b) Self-restraint.

3. PATRIOTISM.

- (a) Pride in one's school and loyalty to it.
- (b) Duty of local patriotism : how to serve one's town or village.
- (c) The value of local institutions.

4. JUSTICE.

- (a) To all human beings, irrespective of sex, age, creed, social position, nationality, or race ; and to animals, tame and wild.
- (b) Charitableness in thought.
- (c) The value of courts of justice.

5. TRUTHFULNESS.

- (a) Respect for differences of opinion.
- (b) Living for truth ; readiness to receive new truths.
- (c) What men have sacrificed for truth.

6. ZEAL.

- (a) The value of zeal and energy in overcoming difficulties.
- (b) The dangers of misdirected zeal—*e.g.*, bigotry, fanaticism.

7. WORK.

- (a) The necessity for and dignity of labour.
- (b) The earning of a living ; different pursuits—their responsibilities and social value.

8. THRIFT.

- (a) Money : its uses and abuses.
- (b) Economy in little things.
- (c) Wise spending : avoidance of extravagance and wastefulness.

STANDARD VI.

(12-13 years.)

1. MANNERS.

- (a) As shown by dress.
- (b) By choice of friends, literature, and amusements.
- (c) By kindness to younger children.
- (d) In boys : by special courtesy to all women and girls.

2. COURAGE.

- (a) Heroic deeds done in the service of man : self-sacrifice.

- (b) Everyday heroism.
 (c) Chivalry : devotion of the strong to the weak.
 (d) Moral courage.
3. PATRIOTISM.
 (a) Love of country : national emblems.
 (b) What our forefathers have earned for us—*e.g.*, liberty, social and political institutions.
 (c) How each individual may serve his country and posterity.
 (d) The Sovereign : his power, influence, and responsibilities.
4. PEACE AND WAR.
 (a) The value of peace and her victories.
 (b) The duty of citizens in time of war.
 (c) The evils of war.
5. JUSTICE.
 (a) Love of justice.
 (b) Just and unjust relations between employers and employed.
 (c) The rights of animals.
6. OWNERSHIP.
 Talents and opportunities : responsibility for their use.
7. THRIFT.
 (a) How and why to save : Savings Banks.
 (b) The cost of drink to the nation.
8. TRUTHFULNESS.
 (a) Conquest of science over ignorance and superstition.
 (b) Progress of truth.
 (c) Love of truth.
9. CONSCIENCE.
 (a) The claims of conscience (individual and social).
 (b) The enlightenment of conscience.
 (c) The development of conscience.

STANDARD VII.

(13-14 years.)

1. PATRIOTISM.
 (a) The vote : its nature and responsibilities.
 (b) Local government.

- (c) The nation and its government.
- (d) Society as an organism : its development through the family, tribe, and nation.
- (e) Universal brotherhood.

2. PEACE AND WAR.

- (a) International relations : how nations can help each other.
- (b) Value of arbitration.

3. JUSTICE.

- (a) The development of the idea of justice from the earliest times.
- (b) The development of the humane spirit in laws.
- (c) The development of the idea of equality.

4. OWNERSHIP.

- (a) Individual and collective ownership.
- (b) Responsibilities of ownership.
- (c) Care of borrowed books, tools, etc.

5. THRIFT.

- (a) Simplicity of living.
- (b) The evils of debt.
- (c) The evils of betting and gambling : meanness of the desire to get without rendering service.

6. CO-OPERATION.

- (a) Between citizens.
- (b) Between nations : in commerce, art, and thought.

7. THE WILL.

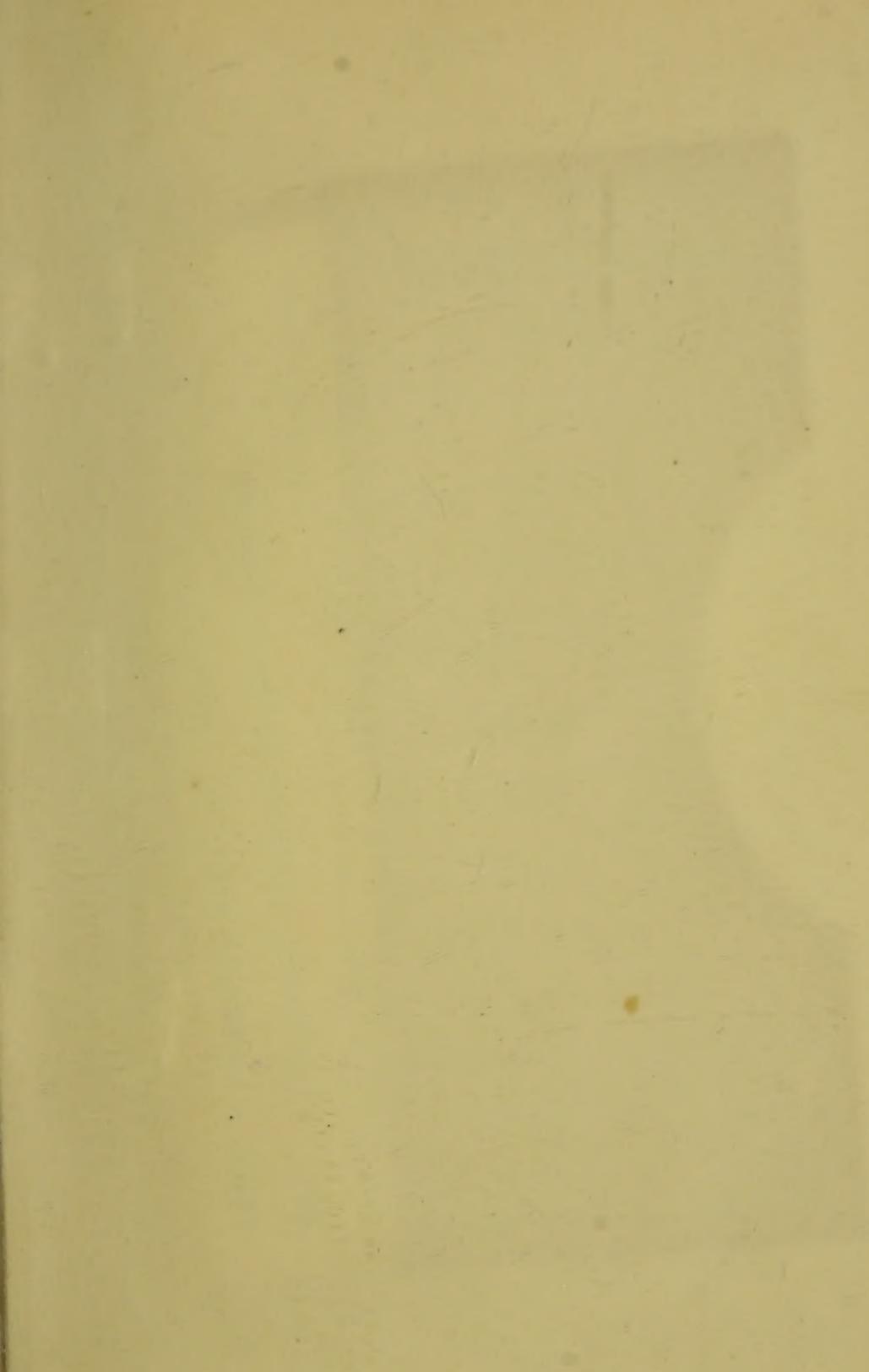
- (a) The training of the will.
- (b) The right to be done intelligently, unhesitatingly, thoroughly, cheerfully, and zealously.
- (c) Danger of mental and moral sloth.

8. SELF-RESPECT.

Self-respect and self-restraint in thought, word, and act.

9. IDEALS.

The value and beauty of an ideal for life.





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AuthorWalgrave, A.J.

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