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Value of Reading in Character Training in the Intermediate Grades

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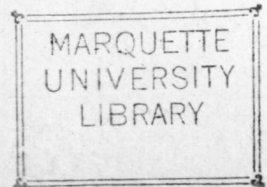


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Introduction

This paper is an effort to find to what extent the technical development of Character Training can be adjusted to the reading program. To reach a conclusion a study was first made of the general aim of education and of character training in particular. The various methods used in teaching character were taken under consideration. Finally, the intrinsic value of reading and its adjustment to an objective character training program were considered.

Educators all over the United States agree that the function of education is not primarily to impart knowledge.

Professor R. B. Thiel, of Lawrence, quotes John Ruskin as follows:

"Education does not mean teaching people what they do not know. It means teaching them to know what they do not know."

CHAPTER I

1. Thiel, R. B. Wisconsin Journal of Education, May, 1930, p. 1

AIM OF EDUCATION

2. Alcock, John C. ...

far as society is concerned, education is defeated."

3. Martin, F. C. Moral Principles of the School Child, p. 25.

Educators all over the United States agree that the function of education is not primarily to impart knowledge. Professor R. B. Thiel of Lawrence quotes John Ruskin as follows:

"Education does not mean teaching people what they do not know. It means teaching them to behave as they do not behave. It is not teaching the youth the shape of letters and the tricks of numbers, and then leaving them to turn their arithmetic to roguery and their literature to lust. It means on the contrary training them into the perfect exercise and kingly continuance of their bodies and souls. It is a painful, continual, and difficult work to be done by kindness, by watching, by precept, and by praise, but above all by example." 1

1. Thiel, R. B. Wisconsin Journal of Education, May, 1930, p. 1

"Education is more than attending school learning things from books, and passing examinations. It is more than reading, reciting, and taking part in the class activities. These are but the means by which the educational process is carried on." 2

2. Almack, John C. Education for Citizenship. p. 2

"In the broadening educational horizon of the twentieth century the end and aim of education is not to make of children animated knowledge-boxes and peregrinating encyclopedias, but to draw out and develop and symmetrize their three-fold natures. If there by no moral training in the schools and children grow up because of this lack of moral development, to lives of shame and crime, the whole object of education so far as they are concerned individually and so far as society is concerned, has been defeated." 3

3. Martin, F. C. Moral Training of the School Child, p. 25.

"We teachers are attempting to impart knowledge and to sharpen the wits. But the value of our work depends upon the end for which these acquisitions are employed." 4

4. Sharp, F. C. Education for Character. p. 1

"The true aim of education is not merely the cultivation of the intellect, but also the formation of moral character. Increased intelligence or physical skill may as easily be employed to the detriment as to the benefit of the community if not accompanied by improved will. . . . It is the duty of the art of education. . . to adapt the available machinery to the realization of the purpose of education in the formation of the highest type of ideal human character." 5

5. Leibell, J. F. Readings in Ethics. p. 284.

Schools of today recognize a duty to the state, to society, and to the individual. Their avowed purpose is to fulfill this duty by setting up an American learning which is life itself. Sharp says:

"The end of education cannot be stated in any less inclusive terms than training for complete living." 6

6. Sharp, F. C. op. cit.,

"The school must identify itself with the aims and objectives of society. The leading aim of society is to improve human welfare. A well organized school is a miniature of society. It seeks to promote the welfare of the members of the school group. It projects its influence and strength into the larger society as far as is practical and possible. Under such conditions there is no

break between the school and society itself." 7

7. Almack, John C. op. cit., p. 3.

"The moral responsibility of the school, and of those who conduct it, is to society. The school is fundamentally an institution erected by society to do a certain specific work - to exercise a certain specific function in maintaining life and advancing the welfare of society. . . The child is an organic whole, intellectually, socially, and morally, as well as physically. We must take the child as a member of society in the broadest sense, and demand for and from the schools whatever is necessary to enable the child intelligently to recognize all his social relations and take his part in sustaining them. . . The ethical responsibility of the school on the social side must be interpreted in the broadest and freest spirit; it is equivalent to that training of the child which will give him such possessions of himself that he may take charge of himself, and may have power to shape and direct the changes going on about him." 8

8. Dewey, John. Moral Principles in Education. pp. 7, 8, 11.

"The public school is the one tax-supported institution on which the state relies for the maintenance of those standards of character and citizenship without which government in a democracy inevitably is a failure. . . Character building is not an incidental or accidental objective in the work of the schools. It is the first, chief, and most important duty. The course of study and all the extra-curricular activities are only the agents through which it is hoped to secure a generation of citizens with high standards of civic and personal virtue." 9

9. Hartwell, E. C. Pamphlet - Character Building. 1927.

"Citizenship as an end in education is a popular word and has been since Plato wrote his utopian, Republic, but no man has done more in America than Horace Mann to exalt citizenship as an educational ideal and to impress his country men with the truth that the schools are the hope of the country. So long as the divine right of kings to rule is unchallenged, it makes relatively little difference whether any citizens other than the rulers are highly educated or not; but among a people who look upon man or woman as having all the potential rights and duties of a sovereign, training for citizenship becomes a paramount duty, and few ideals can have a more important place in the thought of the nation than this one. Here if anywhere apply the words of von Humboldt: 'What you wish to see appear in the life of a nation, must be first introduced into the schools.'" 10

10. Engleman, J. O. Moral Education in Schools and Home. p. 13

13. Character education, moral training, and citizenship are used almost synonymously and are the tools with which educators aim to fashion the individual for complete living. These terms speaking in the broadest sense mean character development. Character development involves the whole child on the physical and emotional, on the creative and intellectual, as well as the moral and spiritual sides. Because of the intangible quality of character, it is hard to define or explain but readily recognized in the individual.

14. pp. 39, 40.

Character is the result of the mind of state. Character is formed by temptations, and by temptation by slanders and lies, and endures throughout the life of the individual.

Character Definitions

"Character consists of two things: mental attitude and the way we spend our time." 11

11. Hubbard, Elbert. The Roycrofters. p. 54.

"Character is used to apply to the most fundamental of the traits of personality. A man's reputation consists of the traits which his associates think he has, while his character is the integrated total of the traits of character which he actually possesses." 12

12. Charters, W. W. The Teaching of Ideals. p.

"Character is not the end but the by-product of living." 13

13. Wile, Ira S. School Executives Magazine, Sept. 1928. In Hygeia.

"Character is the sum total of one's interrelated responses of thinking, feeling, acting.

Character or personality is simply the result of interplay between biological heredity and environment.

Character is the sum total of one's habits and is shown in the way one thinks, feels, and acts in the manifold situations of life." 14

14. Germaine, Charles and Germane, Edith. Character Training. pp. 39, 63, and 156.

"Character is what a person is, reputation is what he is supposed to be. Character is in himself, reputation is in the minds of others. Character is injured by temptations, and by wrong doing; reputation by slanders and libels. Character endures throughout defamation in every form,

20. Watson, J. Behaviorist. p. 412.

but perishes when there is voluntary transgression; reputation may last through many transgressions, but be destroyed by a single, and even an unfounded accusation or aspersion." 15

15. Webster's New International Dictionary. Abbot

"I define character as life dominated by principles." 16

16. Hull, Ernest S. J. The Formation of Character.

"Conduct is the fruit of character." 17

17. Myerson, A. The Foundations of Personality.

"Character is the sum of all personal qualities which are not distinctly intellectual." 18

18. Webb, E. Character and Intelligence. British Journal of Psychology, pp. 111-112.

"Character is an organization of sentiments." 19

19. MacDougall, W. Social Psychology. p. 265.

"Character is used when viewing the individual as a whole from the standpoint of his reactions to the more conventionalized or standardized situations." 20

20. Watson, J. B. Psychology from the Standpoint of a Behaviorist. p. 412.

"Character is the interpenetration of habits. Character is whatever lies behind an act in the way of deliberation and desire, whether these processes be near by or remote, and again, character is that body of creative tendencies and interests in an individual which make him open, ready, warm to certain aims, and callous, cold, blind to others, and which accordingly habitually tend to make acutely aware of and favorable to certain sorts of consequences and ignorant of or hostile to other consequences." 21

21. Dewey, John. Human Nature and Conduct. p. 38.

"Character is the sum total of the predominating dispositions or tendencies popularly called traits." 22

22. Prince, M. The Unconscious. p. 532.

"Character is the characteristic modes of behavior, the characteristic attitudes, reactions, and capacities." 23

23. Hollingworth, H. L. Judging Human Character. p. 2.

"Character is personality with reference to socialization, self-seeking, and social participation. It is personality seen from the view point of social justice as measured in the dimension of legal and moral standard." 24

24. Allport, F. H. Social Psychology. p. 124.

"An individual's temperament is the particular combination of amounts of all these instinctive tendencies to action which have been inherited from persons who could live through primitive hardships to produce him. Under education, every child strives with varying degrees of effort, according to the rewards and punishments met, to adapt these tendencies, in overt action, to the

requirements of civilization. The set of habits thus finally formed is known as character." 25

25. Hollingworth, L. S. Gifted Children; Their Nature and Nurture. pp. 11-17.

"The complex of habit gives character, the complex of wishes gives will, the complex of the two gives personality." 26

26. Kulp, D. H. Outline of Sociology of Human Behavior. p. 83.

"When we speak of character, we look for dependability - that is orderliness - and for discipline which is the capacity to use guidance and for certain security and maturity." 27

27. Bagley, W. C. Classroom Management. p. 229.

"Once or twice in a life time we are permitted to enjoy the charm of noble manners, in the presence of a man or woman who bar in their nature, but whose character emanates freely in their word and gesture. A beautiful form is better than a beautiful face; a beautiful behavior is better than a beautiful form, it gives a higher pleasure than statues or pictures; it is the finest of the fine arts. A man is but a little thing in the objects of nature, yet, by the moral quality radiating from his countenance, he may abolish all considerations of magnitude, and in his manners, equal the majesty of the Character is nature in the highest form." 28

28. Emerson, Ralph Waldo. Character.

these sources. "By character I shall understand the structural basis of conduct, something that is built up more or less and upon which we can more or less rely for the conduct that is to follow. As a matter of fact, however, the unit element of character is habit.

There are three elements in character; intelligence, so that choices may be made wisely; the right social disposition, so that choice may be made ethically; and the correlative habits to execute the choices that have been made ethically and intelligently." 29

29. Kilpatrick, William. In Building Character. The University of Chicago Press.

"Character is the disposition of a person's will." 30

30. Engelman, J. O. op. cit., p. 14.

"Character constantly realizing itself in practical citizenship, in the community life, in complete living, is immediate, everlasting, and only purpose of the school." 31

31. Parker, Francis W. The Bulletin of the Milwaukee Teachers' Association, February, 1931.

Some one has said that character is the way one acts in the every day situations - hardly a definition - yet it is through the every day acts that ones character is revealed. It is the integrated whole that makes a man what he is and our objectives in character training should therefore extend itself to meet all the elements in human nature.

Up to recent times the church and the home were considered the proper source for education in the moral field, but both

these sources have partially failed so it seems that the work must be done by the schools, and, after all, moral education is more important than any other kind. The status of a nation depends upon the character of its people rather than upon their knowledge of scholastic facts.

"The nation in any analysis is but an aggregation of individual entities. And the broadest statesmanship and wisest publicism unite on the simple yet all important truth that the perpetuity of the country and its beneficent institutions rests upon the high general average of morality and intelligence. Ex-President Roosevelt is one of the most consistent and persistent exponents of this truth which he epitomizes as follows: 'We must strive to bring about clean living and right thinking. We appreciate that the things of the body are important; but we appreciate also that the things of the soul are immeasurably more important. The foundation stone of national life is and ever must be the high individual character of the average citizen.'" 32

32. Martin, F. G. Moral Training of the School Child. The Gorham Press, 1913, p. 24.

34. Here unfolds the province of the public school to inculcate the lessons that make for individuals with strong stable characters.

"The essence of building character is learning. It is the learning of life that I am talking about, and I would give you this definition of learning: 'learning is conduct that has been so acquired that when the time comes it carries itself.' We must wish those habits of thinking, deciding, judging, and weighing so built into us that when the times comes each carries itself properly. The judging takes place carefully and accurately, thus is essentially a process of learning." 33

33. Kilpatrick, William. op. cit.,

Character and conduct cannot be separated. Conduct in general is the expression of character. Kilpatrick, in the article mentioned above says,

"Character is the habit basis of conduct. By this I mean not habits in the sense of mere outward movement. We can have habits of thinking by which we think in the end more accurately. We can have habits of organizing knowledge by which we have available our stores of information. We must have habits in accordance with which we value certain things. We must have habits of thinking and of feeling as well as habits of outward behavior for it takes all of these to make character. . . . By character I shall understand the structural basis of conduct, something that is built up more or less and upon which we can more or less rely for the conduct that is to follow. As a matter of fact, however, the unit element of character is habit. There are three elements in character: intelligence, so that choice may be made wisely; the right social disposition so that choice will be made ethically; and the correlative habits to execute the choices that have been made intelligently and ethically." 34

34. Ibid.,

The modern school realizes that children must be taught and trained carefully in moral human conduct. They must be trained to see what constitutes a good man or what conditions must be fulfilled by a good action. Right doing involves knowledge - it involves habits - the habit of attempting to discover what he ought or ought not to do in given situations.

"The first aim of moral training is to teach children what is the right. A heavy charge rests against society where people do wrong because they are ignorant of what is right. The second aim is moral judgment. This implies that in case of

uncertainty of the right or wrong of a contemplated act, the person will weigh the circumstances carefully and choose finally what is most conducive to the social welfare. The third aim is habit. This demands practice in the social mode, such as etiquette, manners, and conventions. The last aim is ideals. This includes such feeling and aspirations as will have the effect of causing one to do the right thing invariably after he has found out what it is." 35

35. Almack, John C. op. cit., p. 97.

Much the same aim of character training is expressed by Frank Chapman Sharp as follows:

".....Developing in the pupil the power and habit of discovering what conduct is right under the given conditions; training him to discover the significance or value of right conduct in order to develop love through genuine acquaintance - through seeing what there is to be seen; training him in the art of strengthening his will in the intervals between temptations." 36

36. Sharp, Frank Chapman. Education for Character. p. 261.

Our aim must not merely be to give information but rather to develop power of observing and reflecting upon the moral issues involved in good conduct. And since power which one does not use does its possessor no good, we want to develop the habit of using the power. Dr. Angell's definition of a well trained man rings true. "The well-trained man is he whose mind is stored with a fund of varied knowledge which he can promptly command when the necessity arises; he is the man who can keep his attention upon a problem in hand as long as necessary, and in the face of distraction; he is the man who

having paused long enough to see the situation correctly and to bring to bear upon it all the revelant knowledge he possesses, acts there-upon promptly and forcefully. Defects in any of these requirements may defeat efficient action and proclaim the actor a person of defective character."

"Stated in concrete terms the morally efficient person must (1) know definitely what moral living means, (2) he must have moral habits of living and be able to make the proper moral adjustments to usual situations and (3) he must have an appreciation of moral standards. In the training of the individual all three points must be stressed for knowledge is of little value unaccompanied by proper habits." 37

37. Griffin, Grace H. Y. Head of the Department of Education in William Wood's College, Educational Review, 1926, p. 242

One can conclude from the foregoing quotations that the primary objective of education is character development. The fundamental aim is to fit the individual for his place in society. This is done by developing habits - habits of right thinking, feeling, and doing. This implies the growth of traits, the control of the emotions, the will and the development of the intellect.

As one reads and examines the courses of studies sub-
 scribed to by the various state, county, and city boards of
 education he is impressed both by the universal recognition
 of the problem and by the diversity and conditional nature of
 the provisions made for its achievement. Definite subject
 matter, specially trained teachers, and real life situations
 designed to carry home their point are well known but there
 are individual groups who are striving to place character edu-
 cation upon a level of essential realization.

CHAPTER II

Conflict in Theories and Methods

PROVISIONS FOR CHARACTER TRAINING

There has been a widely accepted theory that moral or
 character instruction should be carried on entirely by a thor-
 oughly instructed teacher. The recognition of the
 necessity of the cognitive element in effective learning, the
 educational philosophy evolved, the issue involved is about
 moral training. This inconsistency of attitude is probably
 due in part to a general fear in America that religious and
 moral propaganda might become confused, and in some way en-
 croach upon the field of public education. George Herbert
 Palmer, author of *Ethical and Moral Instruction in Schools*,
 apparently shared this fear when he attempted twenty years ago
 to present logical reasons why the teacher should train the
 character of children in every way except by any verbal hint
 of the real objective.

In the years since the war, however, the entire attitude has
 taken quite a different turn. The indirect method as used here-
 tofore, has not succeeded signally in effectiveness as a

As one reads and examines the courses of studies subscribed to by the various state, county, and city boards of education he is impressed both by the universal recognition of the problem and by the diversity and conditional nature of the provisions made for its achievement. Definite subject matter, specially trained teachers, and real life situations designed to carry home their point are not common but there are individual groups who are striving to place character education upon a level of successful realization.

Conflict in Theories and Methods

There has been a widely accepted theory that moral or character instruction should be carried on entirely by a thoroughly indirect method. In spite of Dewey's recognition of the necessity of the cognitive element in effective learning, his educational philosophy evades the issues involved in direct moral training. This inconsistency of attitude is undoubtedly due in part to a general fear in America that religious and moral propaganda might become confused, and in some way encroach upon the field of public education. George Herbert Palmer, author of *Ethical and Moral Instruction in Schools*, apparently shared this fear when he attempted twenty years ago to present logical reasons why the teacher should train the character of children in every way except by any verbal hint of the real objective.

In the years since the war, however, the entire issue has taken quite a different turn. The indirect method as used heretofore, has not succeeded signally in effectiveness as a

teaching medium. It is but natural, therefore, that the question of the possible values of direct moral training should be seriously considered as an alternative.

W. W. Charters gives this definition of direct moral instruction:

"By direct moral instruction we mean that form of instruction in morals which begins with a consideration of traits." 1

1. Charters, W. W. op. cit., p. 184.

Almack interprets direct moral training in the following manner:

"Two types of material for moral instruction may be distinguished. First is that type whose principle purpose is moral training. Such material is implied when the direct method is used. Under this method, a definite place on the daily program is given, and outlines, syllabic, and texts are prepared, as would be done for courses in arithmetic, language, and other subjects on the curriculum. Creeds and codes also are featured in systems of direct training." 2

2. Almack, John C. op. cit., p. 97.

The most clear cut example of the use of direct moral instruction in the elementary grades is provided by the course of study of Elgin, Illinois. The "Annual Report of the Public Schools of Elgin, Illinois" gives this summary of their work:

"The work on Morals is given each Monday; manners on Tuesday; respect for property on Wednesday; safety on Thursday; and thrift and patriotism on Friday. This work is given for fifteen minutes each

morning, beginning at nine o'clock throughout the school year in grades 1 to 8 inclusive.....

To make the work more impressive, a plan of using a keyword has been found quite successful. Each day upon entrance into the building, regardless of which entrance is used, the pupil is confronted with a placard approximately 6 by 12 inches in size suspended in the corridor. The word may be 'Honesty', 'Gentleness,' or some one of the eighteen key words of the work for that particular day of the week. This key word idea is furthered by its appearance on the blackboard of each room on that particular day. Sometimes an outline is placed upon the blackboard to further the work and make possible the best use of the fifteen minutes available." 3

3. Annual Report of the Public Schools of Elgin, Illinois, 1924-1925, Part III.

Provisions for character training are found in the courses of study of various states and cities but in none is the approach so entirely direct. It is usually found, as in the case of the course of study prepared by Boston, that the material is for use in both indirect and direct moral instruction. The courses too are frequently built upon or based on codes or creeds. Boston has used the Hutchins code with some slight modifications.

The laws of the Hutchins code for elementary pupils refer to health, self-control, self-reliance, clean play, duty, workmanship, team work, kindness and loyalty. The Brevard code consists of fourteen points. These are respect and honor to parents, diligent study, kindness, temperance, purity, honesty, and justice, industry, truthfulness, courage, cheerfulness, self-reliance, patriotism, responsibility and self-control.

The Colliers Code and the Boy Scouts code similar to those mentioned above, are both widely known and widely used. There has been no common agreement as to the value of them but that they are an aid in the field of moral training is generally appreciated.

Symonds criticizes the value of conduct codes. He believes they are unsatisfactory because they are too general.

"The quality of traits listed are too general and give little assistance to an individual or teacher in knowing what habits are desirable or how to go about acquiring them or building them. Take for example 'self-reliance' in the Hutchins code. The mere word 'self-reliance' has little meaning for the boy or girl until it is associated with some concrete experience in conduct." 4

4. Symonds, Percival M. The Nature of Conduct. p. 68.

A second criticism is that they are too ambitious.

Symonds says of this:

"We need to bring our standards of conduct down out of the skies to fit the needs of actual men and women under all sorts of circumstances." 5

5. Ibid.,

Again he says:

"Our conduct codes fail because they deal with indefinite aspects of conduct. The number of really valid habits, especially in the social area, is comparatively small. We do not know the specific habits of social living which make for true social health, as we know some of the laws of hygiene which make for physical health. We only know that certain very general habits, aspects of

all conduct activity, are of general validity. I refer to such traits as trustworthiness, truthfulness, loyalty. But these must be based in the first instance, on more specific habits which perhaps lack the full validity. It is impossible to make the direct leap to the more general habits, such as trustworthiness, without first traversing the field of the more specific habits." 6

6. Ibid.,

A code prepared by Upton and Chassell as published in the Teachers College Record of January, 1919 is a movement to give a more detailed formulation of the objective of conduct education. The list is called "A Scale for Measuring the Importance of Habits of Good Citizenship." It contains 187 separate habits or acts of conduct under 24 headings. Instead of listing general traits or qualities, an endeavor is made to list separate acts or habits which would exemplify more general traits. W. W. Charters in his The Teaching of Ideals shows how honesty can be broken up into several hundred specific trait actions. Attention is focused on behavior situation and not on behavior traits. There is no such thing to a child as honesty in the abstract. It must be specific in some conduct situation.

Charters, in the Elementary School Journal, Volume 25, February, 1925, holds that ideals can and should be taught directly by organizing a large number of situations and trait actions around ideals. For example, the chief classes of situations given under honesty are: money, property, statements, promises, social relations, rules, directions, orders, games, class recitations, examinations, tests, and preparing lessons.

The following examples, from his detailed list of situations involving honesty in connection with statements, illustrates how he uses situations to build ideals:

I - "You make statements about yourself."

7. Dr. Horn,
p. 11.

A - You need an excuse for an unjustified absence from school.

B - You are required to report on your outside reading.

C - Your new suit is ruined, and your father asks how you did it.

II - "You make statements about other people."

A - You accuse another person of some misdeed.

B - You dislike an individual, and you have an opportunity to make statements reflecting on his character.

III - "Miscellaneous."

A - You are asked the price of something you own, and you want it to seem very expensive.

B - You tell a story about things you are supposed to have seen.

Dr. Horn believes in organizing the course around typical life situations. In the Wisconsin Journal of Education for March, 1930 he gives his opinion as follows:

"It is better, in the writer's judgment, to organize the course in moral and civic instruction around the chief classes of moral and civic situations. The conduct units involved in meeting these situations satisfactorily should be the beginning and the end of moral and civic instruction. In such instruction ideals play an important part, but they develop inductively out of a consideration of the concrete situations and therefore are incidental to the direct teaching of good conduct in these situations. Such a play is not

likely to degenerate into mere talk or empty generalizations about abstract qualities of character. It keeps the minds of teachers, parents and pupils upon conduct, which is the aim of all moral instruction." 7

7. Dr. Horn. Wisconsin Journal of Education, March, 1930, p. 11.

An experimental trial of this method was made for the two years preceding the writing of this article and he says of it, "...schools may look with confidence to direct instruction organized about concrete situations as a means of a definite improvement of moral and civic conduct."

The steps in this experiment are as follows: first, it started with a concrete situation that could be readily understood by the children; second, the pupils themselves were allowed to sense what was wrong in that situation; third, the pupils were allowed to formulate for themselves a plan for right conduct; fourth, they were allowed to carry it out, and they were left the feeling that they had not done their job until it was carried out. Mere talking was seen not to be enough. Fifth, they were encouraged to plan for transferring what they had learned in this situation to other situations of a similar type; and sixth, they were guided in formulating in their own words and for themselves principles of conduct to govern them in the future. Finally provisions should be made for an occasional checking up of the number of times that each child has responded correctly in similar situations.

Again quoting Dr. Horn from the same article mentioned above:

10. Journal of the National Education Society, January, 1931, p. 11.

"It must be kept in mind that direct instruction does not mean lectures on moral education by the teacher. Neither can instruction be limited to mere devices, helpful though these may be, nor can it be organized about the learning and repeating of moral codes. On the other hand, however, the teacher should be familiar with some of the most successful devices as well as with such codes as seem to be most useful." 8

8. Ibid.,

This interpretation of direct training differs from that which is usually applied to it. Almack gives the general use and meaning of the term:

"Two types of material for moral instruction may be distinguished. First is that type whose principle purpose is moral training. Such material is implied when the direct method is used. Under this method, a definite place on the daily program is given, and outlines, syllabi, and texts are prepared, as would be done for courses in arithmetic, language and other subjects in the curriculum..... Creeds and codes also are featured in systems of direct training." 9

9. Almack, John C. op. cit., p. 97

In the Journal of the National Education Society bearing on this particular thing, I found:

"To confine character education, then, to indirect methods would be merely a matter of letting well enough alone, of announcing that the schools are taking care of this need and doing nothing at all about it. Obviously, then, any program of character education must be direct; and the only question to be considered is: Shall this direct method be formal or informal?" 10

10. Journal of the National Education Society, January, 1931. p. 11.

That it is the informal direct method which Dr. Horn favors, is evident; while it is of the formal direct method that Almack speaks. A. H. Anderson in *Methods in Character Education* in an article in the *Journal of the National Education Society* for January, 1931 says of the informal direct method:

"So far as the elementary schools of Denver are concerned, the supporters of the informal direct method seem to have the better of the argument. . . . The reason is simple: The vast majority of the teachers seem to find not only that the informal direct approach is all that is necessary but that most effective character education experience is that which grows out of actual situations." (Supplements Dr. Horn's platform.) "The diaries kept by the elementary school teachers during the week in which the survey of character education was made, listed 1051 incidents and situations having definite character education value. Not more than fifty of these were of the formal direct type. Among these fifty were definite plans to teach the character values listed on the report card and others not so enumerated by such direct means as planned discussions, self-rating sheets, blackboard statistics, and systems of awards. The remaining 1,000 incidents were of the informal direct type. The common characteristic of the 1,000 incidents of the informal direct type was definite teaching for character in situations and incidents accompanying the routine of the school day. Subject matter provided 582 such incidents; classroom management, 273; and such extra curricular activities as clubs, class meetings, home room discussions, color guard, and lunch room provided 146." 11

11. Anderson, A. H. Methods in Character Education. *Journal of the National Education Society*, January, 1931, p. 11.

English, Social Science, and Health education, according to this survey, are the subjects most likely to stimulate character-building situations. A few typical examples are here cited:

English - "Our reading lesson today involved a story about dogs," writes a third grade teacher. "Very definite training in kindness to animals, especially kindness through care, was involved. Many children decided that their dogs should have more fresh water and cleaner dishes to eat from."

From another elementary teacher we hear, "Our reading today included two of Aesop's Fables, The Dog in the Manger, and The Dog and His Shadow. Many interesting comments were made about these stories, and the lesson was learned from each without holding the moral too plainly. I hope it was easy for the children to decide that the dog was selfish, that he lost all by wanting too much. Later in the day when Jack found Willard hiding a library book on the way to the auditorium, he said to him, 'You will be like the dog in the manger if you do that.' The book was immediately returned."

Social Science - "We are beginning a new topic in social science - Heroes of Peace and Progress," writes one teacher. "When I asked who were the heroes they could name, the answer was as usual, Washington, Lincoln, Lindbergh, and a few other conquerors and historical figures. Some had included such names as God, Henry Ford, Jack Dempsey; and one little girl gave the name of the doctor who took out her tonsils. I then suggested that many people were great conquerors and had conquered enemies of man, working quietly

and alone. I told the story of Jenner and vaccination for small pox. The implication was recognized immediately and Pasteur was mentioned. Enthusiasm was aroused. I launched on a new topic, the heroes of science in medicine, art, and engineering. I feel that many opportunities for character education must lie in this sort of discussion - the clarifying of ideals, study of the fine attributes of character - courage, romance, bravery, patience."

Health - Another teacher writes, "In a class in health education the children were divided into groups and numbered. Each morning the captain inspected the inspectors. Each inspector did likewise for the children in his row. One row seemed always to be checked - because two boys did not comb their hair. The inspector of that row brought this matter up before the group, saying that those boys were not only injuring their own record, but also that of the whole group. Considerable discussion followed, and the next day both boys came with combed hair and shining faces."

(Cf., Ibid., January, 1931, p. 11.)

That this so called informal direct method favors much of the indirect method is evident. Charters' definition for indirect method is as follows:

"... for indirect moral instruction in which we begin with a consideration of situations." 12

12. Charters, W. W. op. cit., p. 184.

is the principal applied by those who use the informal direct method. This system combines the strong points of both direct

and indirect methods. It uses the natural life situations which the routine of the school affords and by using the definite organized system of teaching, which the direct method advocates, their value as a real character training sources are greatly enhanced. The strongest argument in favor of the direct method is that it is a systematic and logical way of teaching as well as learning; and the chief weakness is that the topics may not be timely and, therefore, the desire to learn will not be present. The informal direct method eliminates the weakness and inculcates the advantages.

The fundamental weakness in the indirect method lies in that the character is a by-product of school exercises and as such lacks system. Its greatest value lies in that instruction can be given at the moment when it is needed and therefore the desire for the trait can be aroused with comparative ease.

Charters says:

"If indirect moral instruction is not good, then the teacher has failed to live up to all his opportunities." 13

13. Ibid., p. 164.

In this system too, we find the informal direct method eliminating the weakness and benefitting by its advantages.

Charters says by way of showing the comparative value and the place of each on a school program,

"It is clear to the writer that the basic method of moral instruction is the indirect method; but on those occasions when this method fails to control moral situations, the direct method should be used as an auxiliary. That is to say,

when school activities do not adequately teach traits, a direct drive upon them can be wisely made." 14

14. Ibid., p. 184.

Almack gives his opinion thus:

"Wisdom seems to indicate that morals be given a regular place on the program and taught directly.....on the other hand, it seems that whenever favorable occasions arise, in connection with the work of the school, to drive moral lessons home, they ought not to be neglected. It is believed, therefore, that there is need for both direct and indirect moral training." 15

15. Almack, John C. op. cit., p. 98.

In summarizing the provisions made for character training, one is made to realize how very varied are the programs for its solution. There is on the market an almost endless amount of literature on the subject of character education and the value of the different methods is merely a matter of personal opinion. Until the subjective element can be replaced by the objective, there is little that can be done in the way of making a definite program. The quality of the subject is such that it is doubtful if it will ever reach this stage, but enough has been done for teachers to find sufficient available material to work out some schedule which will fit their own particular need.

Two methods are recognized - The Direct and the Indirect. The indirect appeals to many but it has one big objection, namely; that it is not always opportune to discuss a breach of

etiquette or an infraction of rules at the time it happens, without interfering with other obligations.

The direct method wins favor in that it provides a regular schedule as to time and topic. Lest the direct method result in a formal, inflexible, and hence ineffective and uninteresting program, situations and conditions which can and do exist must be provided in order that the pupils may give a genuine reaction to them.

CHAPTER III

VALUE OF READING IN CHARACTER TRAINING

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NO BOOKS?

Suppose there were no books!
 No books to read in cozy nooks;
 No books to fill the hungry mind
 And teach the art of being kind.

CHAPTER III

No books to smile an hour away,
 To link today with yesterday;
VALUE OF READING IN CHARACTER TRAINING
 No books to charm us for awhile
 To bring a tear or lure a smile.

But there are books, praise God above!
 If we have books and we have love
 We can dispense with other things
 'Tis books, not crowns, that make men kings.

- Ina Brevoort Roberts

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Since the end and aim of all education is the development of character, it should vitally affect the teaching of every school subject - for every school study has a specific moral value and should be so taught. E. M. Marx says:

NO BOOKS?

"The first time to hold first place, not as the ultimate aim for elementary school life, but only so far as they are the tools to good locations of healthful habits of living, to the formation of a sound character. 1

Suppose there were no books!
 No books to read in cozy nooks!
 No books to fill the hungry mind
 And teach the art of being kind.

1. Marx, E. M. Citizenship Training in Elementary Schools.

No books to while an hour away,
 To link today with yesterday;
 No books to charm us for awhile
 To bring a tear or lure a smile.

But there are books, praise God above!

If we have books and we have love

We can dispense with other things -

'Tis books, not crowns, that make men kings.

- Ina Brevoort Roberts

Young readers are so susceptible to bad or evil impressions as they are to good or favorable ones. Almack says:

"It is probable that books influence children for good or bad as much as any other factor in their environment." 2

2. Almack, John G. op. cit., p. 121.

Since the end and aim of all education is the development of character, it should vitally effect the teaching of every school subject - for every school study has a specific moral value and should be so taught. E. M. Marx says:

"The Three R's continue to hold first place, not as the ultimate aim for elementary school life, but only so far as they are the tools to good habits of reading, to the inculcations of healthful habits of living, to practice in activities that lead to the formation of a sound character." 1

1. Marx, E. M. Citizenship Training in Elementary Schools.

Place of Reading

Of the subjects of the school curriculum the most valuable for the purpose of character training are those which deal with life itself. These are literature including history and biography. It is in this type of reading that one meets life face to face. When one examines these stories, it is clearly seen that the subject matter is the life of man, and the manifold relations of human beings to one another. This human element is what grips the interest and makes an impression.

Importance of Good Reading

Young readers are as susceptible to bad or evil impressions as they are to good or favorable ones. Almack says:

"It is probable that books influence children for good or bad as much as any other factor in their environment." 2

2. Almack, John C. op. cit., p. 121.

If this is true, and the consensus of opinion is that it is, then it is just as true that we as educators are in duty bound to give the best in reading to those in our charge. And there is today no excuse for making a wrong choice. Thousands of dollars have been spent in research work during the last few years in an attempt to select desirable books upon practically every topic that might appeal to children from kindergarten to high school age inclusive. For example, Children's Reading by Terman and Lima lists hundreds of books, giving the author, title, price, name of the publishers, a brief notation of the nature of the book, as well as the age of the child to whom it is likely to appeal. The stories range from Bible stories to books on aviation and radio. Starbuck and Shuttleworth have listed systematically hundreds of myths and legends under such ethical situations as achievement, adventure, chivalry, danger, duty, home, and work, and also hundreds of myths and legends exemplifying such virtues as obedience, cooperation, service, ingenuity, honor, industry, fidelity, and patience. These stories with the names of the authors and publishers given are carefully selected for each grade and ranked as to value. The United States Board of Education has also published a list of books which they recommend for every boy and girl to read before they are sixteen. This list includes forty books and is as follows:

- | | |
|----------------------|------------------------------|
| 1 - Little Women | 21 - Water Babies |
| 2 - Robinson Crusoe | 22 - Child's Garden of Verse |
| 3 - Tanglewood Tales | 23 - Master Skylark |
| 4 - Uncle Remus | 24 - Little Men |

- and reliving in imagination their joys
- 5 - Jungle Book, their 25 - Little Lame Prince
 - 6 - Anderson's Fairy Tales 26 - Gulliver's Travels

 - 7 - Just So Stories 27 - Nils

 - 8 - Alice in Wonderland 28 - Boy's Life of Lincoln

 - 9 - Treasure Island 29 - Story of a Bad Boy a direct
 - 10 - Heidi 30 - Huckleberry Finn heroic ac-
 - 11 - Arabian Nights 31 - Prince and Pauper he moral
 - 12 - Odessey were, one day 32 - Grimm's Fairy Tales y that
 - 13 - Oregon Trail 33 - Dr. Doolittle reader, There
 - 14 - Hans Brinker 34 - Joan of Arc and produced
 - 15 - Tom Sawyer literature 35 - Man Without a Country ap
 - 16 - Swiss Family Robinson 36 - Men of Iron et be bridged.
 - 17 - Captain Courageous 37 - Rebecca be provided some
 - 18 - Boy's King Arthur in 38 - Understood Betsy ghts, am-
 - 19 - Ivanhoe s which have 39 - Dog of Flanders reading.
 - 20 - Aesop's Fables ver, 40 - Robin Hood ce upon charac-

This list is very small and doesn't include even a small fraction of the good literature on the market. More extensive lists can be gotten from libraries or book stores.

Germaine and Germane say:

"Good reading is one great and economical source of right concepts and ideals which ought to be accessible to every child. It is the child's birthright to know and to experience the dreams, the aspirations, the struggles, and immortal achievements of the race. How better could he be stimulated to emulate the accomplishments of the great than by reading

1. They supply right concepts, and right concepts are needed before one can make wise choices.
2. They offer a most wholesome leisure, interest, and activity. A child

and reliving in imagination their joys and sorrows, their conquests and defeats." 3

3. Germaine, C. and Germane, Edith. op. cit., p. 211.

Too much can not be claimed for good reading as a direct character changing force. Until the story of any heroic action is translated into life and "become a part of the moral muscles," as it were, one dare not claim too positively that it is a direct, dynamic maker or modifier of character. There is no necessary connection between the state of mind produced by a piece of good literature, and action. There is a gap between the emotional state and action which must be bridged. Whenever possible, therefore, there should be provided some means of giving expression in action to worthy thoughts, emotions, and ideals which have been awakened through reading.

Good reading, however, exerts its influence upon character in indirect ways. It provides the child with an outlet for his impulses; becoming a wholesome interest. It not only holds his interest while he is reading, but it affords choice food for his active imagination in reliving again and again the experiences portrayed in the story. It may reinforce certain much needed motive drives for right conduct, and it should be used by him as reliable standards of what is right and what is wrong.

Germaine and Germane give the following virtues as inherent in good books:

1. "They supply right concepts, and right concepts are needed before one can make wise choices.
2. They offer a most wholesome leisure, interest, and activity. A child

who is reading good books is safe for the time being from mischief.

3. They are likely to inculcate worthy ideals of conduct which will help the child to make right choices in perplexing life situations." 4

4. Ibid., p. 217.

5. If one analyzes the list of books mentioned above in the light of these requisites it is found that they conform to them. For example:-

Boy's King Arthur supplies concepts of courage and persistence.

Odessey supplies concepts of resourcefulness and endurance.

Dr. Doolittle supplies concepts of patience and resourcefulness.

Nils supplies worthy ideals of comradeship and cooperation.

Hans Brinker supplies worthy ideal of devotion.

Robin Hood supplies worthy ideal of honor.

These, as well as all the rest in the list, offer reading for a wholesome leisure.

Need of Literature

The effect of literature upon character turn upon the relation of literature to life. If it presents essentially accurate pictures of life, it is necessarily, whether by intention or not, a revelation of the real nature of right and wrong in conduct, of good and bad in character. Charles W. Elliot speaks of the need of literature.

"When we ask ourselves why a knowledge of literature seems indispensable to the ordinary idea of cultivation, we find no answer except this, that in

7. Crawford, C. C. Studying the Major Subjects. p. 136.

Herbert literature are portrayed all human passions, desires, and aspirations, and that acquaintance with these human feelings and with the means of portraying them, seems to us essential to culture. These human qualities and powers are the commonest ground of human intercourse." 5

5. Elliot, Charles W. Wisconsin Journal of Education, February, 1929, p. 271.

Literature deals with those instances of human conduct on which most people pass judgments of approval or blame, and it does this with a beauty which heightens and reinforces whatever truth may be conveyed. This human interest arouses the imagination for to read understandingly one must enter into the hopes and fears, successes and failures, the joys and sorrows of the various characters. Sharp says:

"Developing the power and the habit of putting one's self into the place of others lies at the very foundation of moral life." 6

6. Sharp, F. C. op. cit., p. 226.

Crawford gives the same opinion when he says:

"The best way to get inspiration from literature is to read the kind that is capable of inspiring and stimulating. Put yourself in the place of your favorite character. Just as great crises have their effect on the character of those who experience them in actual life, so the crises which you pass through with your hero or heroine may leave you humbler, wiser, stronger, and better able to face those crises which you meet. . . . Be a participant in the action rather than a mere by-stander." 7

7. Crawford, C. C. Studying the Major Subjects. p. 136.

Herbert Martin, in speaking of the moral value of literature, says:

"Literature is only one remove from personal immediacy. This remove, however, has been interpreted as favoring literature beyond persons. The characters which live in books both historically and fictitiously are peculiarly dominating and pervasive. They pervade our thoughts, sway our feelings, and shape our ideals more completely and permanently than living examples.....Literature is an interpreter of life. It reveals the aims, aspirations, and activities of men and their consequences. It probes the depths of the inner life, of our world of appreciation. It furnishes examples of moral struggle, of triumph and of failure. Literature may thus be thought of as affording guideposts to conduct. Literature stirs the imagination without which moral conduct is impossible; it arouses and attaches the feelings; it widens sympathies and stimulates thought. In this way we are qualified to see and feel and think in terms of the experiences of others. Literature discovers and mirrors to us our own selves enabling us to see ourselves as others see us." 8

8. Martin, Herbert. Formative Factors in Character. p. 235.

Aims in Teaching Literature

Since literature is needed to enrich the readers field of experience by reliving the experiences portrayed by the author, the fundamental aim in the teaching of literature should be to help the pupil build up in his own mind in clear, vivid, and as far as may be possible, in complete form, pictures of life as the author saw them, and should help the pupil determine how far they actually represent life. The Utah course of study gives the following as their aim in teaching literature:

"While literature is an interpretation of life, it ought to be so taught and studied as to occasion a changed attitude towards life resulting in a decided enrichment of the moral character. This is possible through the irresistible tendency to project the self into the characters and situations that captivate attention - to lose one's self in the story, to hope with the hero, to think his lofty thoughts, to thrill with his courage, and to rejoice in his victories. The student should be led:

1. To love good literature and to admire the ideals, sentiments, and heroic struggles that it portrays because we tend to become like that which we admire.
2. To receive inspiration and renewed faith from the friendship, beauty, sublimity, and visions embodied in literary masterpieces.
3. To appreciate the heroic struggle of a soul in adversity, as often portrayed in literature, and to develop as a result, increased courage to face one's own difficulties. Example: The life of Stevenson with his cheerful struggle against illness. Read his requiem:
 'Glad did I live and gladly die,
 And I laid me down with a will.'
4. To cultivate a sense of humor - clean kind sympathetic and subtle.
5. To cultivate a feeling of patriotism and loyalty and devotion to the ideal institutions - family, school, and society.
6. To assist in overcoming national provincialism through a better understanding and recognition of the contribution of other peoples.
7. To discriminate between that which is good, because it results in human betterment, and that which is bad, because it results in human misery; and to stimulate enthusiasm for the good.
8. To realize that information, inspiration, and recreation are available in books.
9. To create a love and respect for the mother tongue at its best and a desire to acquire accuracy and ease in writing and speaking it.

played. Because of their physical condition they had never

10. To recognize a sense of obligation to one's fellows-that no one lives unto himself alone.

11. To realize that enduring pleasures of life are born of the spirit; they are not secured through gratifications of the appetites." 9

9. Utah Course of Study. Aim in Teaching Literature.

Realizing These Aims

These aims call for a different set of questions and a different treatment than that which is usually used to test and develop the intellectual power. A knowledge of the moral issues involved - a knowledge of life itself - and the individual reaction to the same are now of prime importance. The questions must afford opportunity to make choices between good and bad; right and wrong in conduct and in action; to express appreciation for that which is beautiful; and to express approval or disapproval as the situation might demand. Text books today are filled with literary treasures which can be interpreted into real character training situations. Many of the newer texts are made with the object of serving this particular need. Following are stories taken from texts used in Milwaukee Public Schools which illustrate how these aims are developed.

The following are some stories taken from The Pathway to Reading, Book IV:

The Professional Umpire and Mascot-Keeper

A story of a crippled boy and his crippled dog. They lived next to a baseball field where great interstate games were

played. Because of their physical condition they had never been able to sneak in, as had many of the other boys in the neighborhood. One day the ball landed into their yard. The boy was tempted to keep it but his honest conscience would not permit this. Taking the ball he entered the gate and was cheered. The luck of the team seemed to turn for the better and they hailed the crippled dog as a mascot. They carried him with them thereafter and sent to Max the money which they said the dog earned. Discussion based on the following questions called for an understanding of the human element in the story.

1. What is a mascot?

2. Does a mascot really help to win games?

3. Suppose that Max (the boy) and Pepper (the dog) had been well and strong, would the story have been different?

4. How?

5. What might have happened if Max had not been honest?

6. What do you like best in the story?

7. Make another title for it.

8. Read your favorite part aloud.

The Kahn of the Silver Crown

A story of Tartars invading China. They are victorious in an attack upon a certain city and the leader makes himself Kahn. Before entering the city they find a silver bowl with an inscription on the bottom, "Be thou brave to conquer the

silver crown and the golden throne. But when Kahn of thy tribe shall die leaving no heir, seek him only to rule the city whom the people love, the beasts follow, and the sun serves. He shall be the Kahn of the Silver Crown." In the course of time, a Kahn died leaving no heir and search for a successor began. Finally a man who filled the requirements as stated in the inscription was found.

1. Was there really anything wonderful in what Tewfik did? Why did it seem so to the nobles?

2. Would Tewfik make a good king? A good president? Why do you think so?

(Cf., The Pathway to Reading, Book IV, pp. 45, 69.)

1. Why was everyone so friendly to Agnes?

In the Treasure Chest of Literature, we find the following stories:

4. What game did The Golden Touch guess?

This is the well known story of King Midas and his love for gold.

1. King Midas learned from bitter experience that gold alone cannot bring happiness. Do you agree with him?

2. Have you ever wished for the Golden Touch? Do you still?

3. Suppose you had been Midas how would you have answered the following questions?

A - Which is worth more, the gift of the Golden Touch, or one cup of clear cold water?

B - The golden Touch or a crust of bread?

C - The Golden Touch or your own little

Marygold?

D - Do you sincerely wish to rid yourself of this Golden Touch?

4. Do you think Midas made a wise choice?

5. Do you sympathize with Midas? If so, why? If not, why not?

Pending of poem, followed by these questions:

1. Why do Agnes and Her Fruit Stand

A story of a blind girl who in spite of her affliction scattered joy and happiness even on a dirty city street.

Have you ever made mother and daddy unhappy because they saw your scowling face? If so, this story was written especially for you. Read the story and find out why?

1. Why was everyone so friendly to Agnes?
2. What name did the Irish milkman give her?
3. Can you tell why the children loved Agnes?
4. What game did they play with Agnes?
5. Who came out best in that game?
6. What things did Agnes do that seem wonderful for a blind person to do?
7. Why was Agnes' fruit stand such a success?

(Cf., Treasure Chest of Literature. pp. 43 and 149.)

These stories are used in silent reading work; a different type of material is now considered better for oral or audience reading as it is spoken of today, namely, poetry. These poems are presented with an introduction for motivating purposes and followed by questions. For example:

"A Song From the Suds" by Louisa Alcott, taken from the Wooster Fifth Reader. Introduction -

Louisa Alcott, who wrote my poem, describes wash day but she says there is another kind of a wash day that she wishes we could have and that, she says, would be a glorious washing day. I want you to tell me what she would wash this day instead of clothes.

Reading of poem, followed by these questions:

1. Why does Louisa Alcott think it is good for people to work?
2. What are the three good results of labor that she mentions in my poem?
3. When are you happier, when you are working, or when you are sitting around wondering what to do?

A general class discussion then opens the way for the expression of opinions or experiences of the class.

"Little Brown Hands." This poem was written by a fifteen year old girl. Some people say it is the finest poem they have ever read. This poem tells of some of the people today who once had little brown hands. Can you name any?

1. Can you name some of the things the little brown hands did?

2. What does the author mean by these lines -

"Those who toil bravely and strongest,
The humble and poor become great."

3. Of all the things the little brown hands did which do you think you would enjoy most?

The House By the Side of the Road

Reading of the poem - and these questions:

Introduction - The author says this is a house with a broken heart. What is it that gives a house a heart?

Reading of poem - and these questions:

1. What is the real duty of a house as this author sees it?
2. Has your house a heart?
3. What can you do in your own house to give it a real warm heart?
4. Have beautiful, rich houses always a warm heart? Why not?

Effect of Moralizing Upon a Story

Somebody

Introduction - "Somebodies" are people who try to do things.

"Nobodies" are people who never do anything and don't even try.

I am going to read a poem to you about "Somebody" and when I finish I want you to tell me which "Somebody" you would like to be.

Reading of poem and these questions:

1. Do you think that that "Somebody" was you? In what way?
2. In what way would you like to be that "Somebody"?

The First Snowfall By - Lowell

Introduction - When the first snow falls, sometimes you are happy, but sometimes you are sad. In this poem a family is very sad. When I am through reading the poem, will you tell me why they were sad?

Reading of the poem - and these questions:

1. From what I have read, when did the snow storm begin? What word tells you?
2. Read line one, stanza three. Why does the author speak of the roofs as being covered with Carrara?
3. What other things besides marble did the author compare the snow to?
4. What in the poem makes you think the father missed the little girl?

Effect of Moralizing Upon a Story

The instinct of a child is to love a story and repel a moral. A much better way is to let him discover the moral for himself. Through the story we are able to present to him feelings, thoughts, and deeds from the experiences of others which have great influence on him through his own capacity for feeling and thinking. Through the stories we give the child a knowledge of human nature, and he learns to understand himself better. In the best stories the true act is seen as it is in true life, not protruded as a moral; the story of the Dutch Boy at the Dike exemplifies this. We meet here faithfulness in action and it compels our homage. There may be no outward sign of the ethical influence except, perhaps, an expression of approval or disapproval, but it has nevertheless a humanizing effect upon the reader.

There are too many excellent stories which do not point to a moral, but which should be chosen for some such reason

as the instructive character, the humor, the language, or the beauty it portrays. We find our text books abounding in this type of reading. Of those, which are instructive in character, we find the following:

1. "A Shooting Star" - The Child's Own Reader, Book IV, Page 99.

The motivating question for this story is: Have you ever seen what looks like a star shooting through the sky? Should you like to know what makes a shooting star shoot and where it goes?

2. "When the Fire Alarm Rings" - Same book as above, on Page 168.

Motivating question: The best fire departments in the world are in the United States. Why is this so?

3. "Caught in the Door" - Same book as above, on Page 257.

Motivation - When riding in an elevator have you ever been told to face the door? Do you know aspects of why such a request was made? This story will tell you.

In the Treasure Chest of Literature we find the following humorous selections:

- A Cheese That Ran Away - Page 210
- The Jumblies - Page 212
- A Mad Tea Party - Page 218
- Poor Henry - Page 237

Selections from many long stories, such as Heidi, Little Lame Prince, Robinson Crusoe, Treasure Island, etc. are found

Literature Teaching Morals

in many of the school readers and are to be read merely for the joy of the story. These stories occupy our leisure hours with pleasing entertainment. Sometimes perhaps a moral lesson may be derived from it, but it need not - its moral value lies in the favorable environment which the reader, through imagination, is for the time being allowed to live. Engleman, in speaking of this says that a moral need not be derived from this class of stories,

".....any more than one needs to find a moral lesson in a painting well executed or a musical number well rendered, to justify the pleasure got from it. If they are real literature, if they are beautiful in language, and imagery, there may be excuse enough in these for reading them." 10

10. Engleman, J. O. op. cit., p. 81.

Truth, beauty, and goodness are three abstractions with which we justly concern ourselves because they are three aspects of life or three qualities of it that need development in us to give us proper balance. Again quoting Engleman,

"The child who grows up without a taste for literature that can relax him at times without in any way debasing him, is as much to be pitied as one who has never learned the beneficent tonic of play. Reading of this sort has a big place in life, and the child who learns to use it for such ends is pretty well fortified against a good many dangers to his moral nature likely to be encountered as he seeks necessary relaxation at times in other pursuits that bid for his leisure." 11

11. Ibid., p. 82.

Literature Teaching Morals

Some literature lends itself very well to the teaching of morals. Fables and fairy tales, myths and legends fall in this group. These stories are a rich store house of elemental and basal virtues such as courage, chivalry, joy in life, sense of humor, honesty, etc. This type of story has a message, a moral lesson, a distinct truth so expressed as to take hold upon the feelings as well as the intellect. It is this characteristic of a literary selection with a moral content that gives it a dynamic force which is less likely to characterize didactic teaching. The latter is addressed to the intellect only; the former to the emotions. Action is more likely to be governed by feeling than intelligence. To illustrate this point: Think of the effect resulting from a bare dogmatic statement to a child that one who is guilty of lying frequently will not be believed when he does tell the truth as compared with the effect produced by the reading of the fable of the boy, who, while tending sheep shouted, "A wolf! A wolf!" on successive days just to enjoy the running of the men who were deceived by his shouts, and the latter impression, when the boy called in vain for the help he needed, but did not get because those who heard his cries did not believe him.

There has been and still is considerable difference of opinion among educators as to the value of fairy tales, myths, etc. in character training. Adler says:

"This species of literature can be divided broadly into two classes - One consisting of tales which ought to be rejected because they are really harmful, and children ought to be protected from their influence, the other of tales

Some times which have a most beautiful and elevating effect, and which we cannot possibly afford to leave unutilized." 12

12. Adler, Felix. The Moral Instruction of Children. p. 63.

Considering this last group one is led to believe that their chief value lies in that they exercise and cultivate the imagination. Much of the selfishness of the world is due not to actual hard heartedness, but to a lack of imaginative power. It is difficult for the happy to realize the needs of the miserable. Did they realize those needs, they would in many cases be melted to pity and roused to help. The faculty of putting one's self in the place of others is therefore of great, though indirect, service to the cause of morality, and this faculty may be cultivated by means of fairy tales. As they follow intently the progress of the story, the young readers are constantly called upon to place themselves in the situation in which they have never been, to imagine trials, dangers, difficulties, such as they have never experienced, to reproduce in themselves, for instance, such feelings as that of being alone in the wide world, of being separated from father's and mother's love, of being hungry and without bread, exposed to enemies without protection, etc. Thus their sympathies in a variety of forms is aroused.

Fables serve a different purpose. They may be divided into two classes: those which give illustrations of evil, the effect of which should be to arouse disapprobation, and those which present types of virtue. Their value consists in the reaction which they call forth in the minds of the pupils.

Some times the reaction finds expression in the fable itself; sometimes the particular vice is merely depicted in its nakedness, and it becomes the business of the teacher distinctly to evoke the feeling of disapprobation, and to have it expressly stated in words. The words tend to fix the feeling. Often, when a child has committed some fault, it is useful to refer by name to the fable that fits it. As, when a boy has made room in his seat for another, and the other crowds him out, the mere mention of the fable of the Porcupine is a telling rebuke; or the fable of the Hawk and the Pigeons may be called to mind when a boy has been guilty of mean excuses.

Of the fables that mention virtuous conduct, there is Hercules and the Cart-driver, which teaches self-reliance. Hercules helps the driver as soon as the latter puts his own shoulders to the wheel; the fable of the Lark which shows that so long as the farmer depends on his neighbors, or his kinsmen, the lark is not afraid; but when he proposes to do the work himself, she advises her young that it is time to seek another field. The fable of the Wind and the Sun shows that kindness succeeds where rough treatment would fail. The fable of the Bundle of Sticks exemplifies the value of harmony. The fable of the old hound teaches regard for old servants.

The appeal throughout all fables is to the motive of self-interest. Do not lie because you will be found out, and will be left in the lurch when you depend for help on the confidence of others. Do not indulge in vanity because you will make yourself ridiculous. Do not try to appear like a lion when you cannot support the character. Do not act ungratefully,

because you will be thrust out of doors. Even when good conduct is inculcated it is on the grounds that it pays. Be self-reliant, because if you help yourself, others will help you. Be kind, because by gentle means you can gain your purpose better than by harshness. Agree with your neighbors, because you can then, like the bundle of sticks resist aggression from without. That lying is wrong on principle; that greediness is shameful, whether you lose your cheese or not; that kindness is blessed, even when it does not bring a material reward; that it is lovely for neighbors to dwell together in peace, is nowhere indicated. The beauty and the holiness of right conduct lie beyond the horizon of the fable. Nevertheless, it is well, it is necessary for children to learn that lying, besides being in itself disgraceful, does also entail penalties of a palpable sort; that vanity and self-conceit, besides being immoral, are also punished by the contempt of one's fellows.

Another type of reading which has its influence upon the child is stories of history and biography. Sharp says:

"History will never be able to dispense with accounts of great men and great deeds. Hence its most obvious asset as an instrument for training character. Personalities that habitually exhibit strength and devotion of character and heroic incidents, together with more commonplace incidences of devotion to duty, arouse admiration and strengthen and often clarify the love of excellence, and in so doing, awaken or strengthen to act in like manner." 13

13. Sharp, Frank. C. op. cit., p. 202.

Librarians have said that history ranks second to literature in the number of books that are taken from the shelves. This means that a majority of persons read history books for the same reason that leads them to literature. They find their recreation there. But history is also read for the ascertainment of ideals. Love, justice, purity, virility, righteousness, intelligence, loyalty, or patriotism are seen to be the only abiding foundations upon which nations and individuals can build.

Engleman quotes Froude from his Essay on History:

"It is a voice forever sounding across the centuries the laws of right and wrong. Opinions alter, manners change, creeds rise and fall, but the moral law is written on the tablets of eternity. For every false word or unrighteous deed, for cruelty and oppression, for lust or vanity, the price has to be paid at last; not always by the chief offenders, but paid by some one. Justice and truth alone endure and live." 14

14. Engleman, J. O. op. cit., p. 98.

It is commonly accepted that one aim of teaching history is to teach patriotism. This is, however, but one phase of the more general moral aim, for patriotism is a moral quality and it is taught through the character situations which have gone into building any country.

Biographies are characters in action - they teach their moral lesson better than any sermon. The ideals of human conduct are best understood and are most potent in modifying character when found incarnate in man. It is this fact that makes the biographies of worthy men and women an important

factor in the moral education of children. Both consciously and unconsciously the dominant element in the character in men and women lay hold of the lives of the young readers and become incorporated in them. There is something dynamic in the influence of good men and women that theoretical goodness lacks.

Martin speaks of the value of biography,

"Biography is unsurpassed in its moral potentialities. It furnishes us examples of characters of national and international approval. Biography discloses with moral impressiveness the sources, principles, struggles, and habits of youth, which made possible later attainments. Biography....is both a record and an inspiration. To learn to love noble lives as portrayed in literature, to commune thereby with great souls, is fraught with incalculable moral significance." 15

15. Martin, Herbert op.cit., p. 236.

A biography of genuine interest will arouse within the reader whims, moods, thoughts, aspirations, feelings, and other characteristics which are identical with the character. This is true at all times but most strikingly so when youth is living in his period of hero worship.

Moore says of this,

"Youth is the period of hero worship and as the stories of great characters unfold, hero worship goes on apace. Each individual in his striving to know himself, and the part he would play in life's drama, studies intently the great characters of achievement, hoping thereby to gain light upon the problem of how best to proceed in the making of his own life. He studies facts, objects and himself, but he is not content until he

gains some insight into the experience of others, particularly of those we call great." 16

16. Moore, Citizenship Through Education. p. 251.

That the writers of text books today take into consideration the great value of this type of stories is clearly seen when one examines the books used in our schools. For example: In the Pathway to Reading, Book IV are the stories of: Rosa Bonheur, Luther Burbank, George Washington, General Lee, Robert Louis Stevenson, Abraham Lincoln, Thomas Gainsborough. In the Childrens Own Reader, Book IV are stories of: Frightening the Indians (an historical incident), The Unknown Soldier, William Tell, Florence Nightingale, Joan of Arc, John Muir. In High and Far are: The Father of the Symphony (story of Franz Joseph Haydn), On the Labrador (story of Dr. Grenfell), With the Forest Ranger, John Burroughs.

Method of Teaching

As was stated before, the story must not be moralized upon - how then can the ethical effect be produced? The audience reading with the informal class discussion is the method in the oral reading of Milwaukee, and seems to fill the need very successfully. In silent reading, exercises are used upon which the child works independently, followed later by a class discussion. The socialized part of the recitation gives the children opportunities to express opinions, ideas, likes, and dislikes. Following are some of the exercises that may be used:

1. Comparing characters in different stories.

A - To find common character traits

B - To find traits present in real people today

2. Selecting and memorizing sentences, paragraphs, and poems that will be helpful in attempts to make ourselves better, as

A - Progressive Road to Reading, Book IV,

1 - Page 12 - "No man can be sure of what he doesn't know."

2 - Page 13 - "Any man may meet his master."

3 - Page 50 - "We must learn to spend to some good end."

4 - Page 233 - "I can at least see the stars at night and the sunlight each morning."

5 - Page 233 - "I must learn to be hardy and strong if I am ever to do any great work in the world."

(Note: The selection of quotations should be made by the children, not by the teacher.)

3. Changing sentences to fit every day needs

A - Progressive Road to Reading, Book IV,

1 - Page 161 - "He who plants a tree, plants _____."

Children fill in blanks with such words as "shade", "comfort", "lumber", etc.

2 - Page 165 - "The boy that has the courage to face _____ deserves to rise."

Children fill in blanks with such words as "temptation", "danger", etc.

3 - Page 182 - "A horse is more useful than a cow."

Give the following directions: "Put these words in the blanks where they belong."

of the selections for seat work. At the end of the seat work,

" _____ is more useful than _____ ."

truth	carelessness
learning	lying
walking	forgetting
safety	laziness
working	skipping

4. Matching sentences and paragraphs to character traits.

A - Place the following traits and paragraphs on the board. Tell the children to read the paragraphs and find what trait each illustrates.

1 - Progressive Road to Reading, Book IV, Pages 9, 11, 12, and 18

being happy being contented

being courteous being honest

2 - "Don't worry yourself about that," said Swen. "An old pair of woolen gloves is a good thing to have when the cold nips ones fingers, and your blessing is worth more to me than all the gold in the world."

3 - "Wherever he wandered he hastened along with so quick and buoyant a step, and with a face so sunny and bright, that the folks who meet him would turn around to look at him and say, "That's a merry youngster for you!"

4 - "Good day, Your Majesty," said Swen.

5 - "When Swen saw that the thieves had left the great door open, he realized that if he wanted to save his life, he could. But he stuck to his post."

5. Making illustrations to accompany helpful paragraphs found in the reading books.

A - The teacher may put several selections on the board or refer them to the reader. Each child may then illustrate one or more of the selections for seat work. At the end of the seat work,

period, the class may judge the illustration to see if they tell which selection a child has chosen to illustrate and what lesson in citizenship it tells.

B - The following selections may be sketched:
(Progressive Road to Reading, Book IV)

- (a) Page 27, "At last they found a poor little girl," etc.
- (b) Page 57, "Rejoice with us," said the fragrant air and bright sunshine to the fir tree. "Rejoice in thy fresh youth here in the woodland."
- (c) Pages 88, and 89, "So with one consent," etc.

6. Noting how stories might have ended if the characters had all done the right thing. (Progressive Road, Book IV)

A - Page 9, The Boy who Couldn't Tell a Lie.

Suppose Swen had lied instead of confessing that he went to sleep while guarding the king's jewels. How might the story have ended?

B - Page 24, The Chinese Nightingale.

Suppose the real nightingale had not forgiven the Emperor for his neglect. What might have happened to the Emperor?

C - Page 77, Pandora's Box.

Suppose Pandora had never opened the box of troubles. How would this have changed things for people? Suppose hope had not been in the box. What would have happened?

7. Making lists of stories and people which illustrate certain character traits.

A - After several stories have been read, the teacher may introduce this idea by noting on the board three or four character traits. Then she may ask the children to name the characters in the stories who show these traits.

(Progressive Road to Reading, Book IV)

1. Boy Who Could Not Tell a Lie.

Characteristics placed on the board:

- | | | |
|-------------|-------------------|----------------------|
| contented | disobedient | skillful |
| quarrelsome | honest | modest (expl) |
| kind | happy | untrustworthy (expl) |
| merry | friendly | tricky |
| angry | sunny tempered | |
| selfish | unreliable (expl) | |

2. As soon as the pupils have learned to match characteristics to characters, they may be encouraged to analyze the characters themselves and to discover traits for good and bad.

It should constantly be kept in mind that children often have little idea of the real meaning back of the words used to describe character traits. Words denoting qualities and traits need many explanations in terms of real situations in order to clarify understandings for the younger children.

Conclusion

That each teacher must work out her own outline seems to be the only way to do this type of work at present. The elaborate system of codes and creeds offer little help in the class room because their type of work is not as yet an integrated part of the actual classroom situations and activities. This objective work, however, has its value for the teacher. It gives her a foundation upon which to build her own workable outline, it has produced a new type of text book, which lends itself to the making of this outline, and it has made educators and leaders of young people's organizations character training conscious. It is a common realization that character grows out of life, is connected with life, expresses itself in terms of life, and must be established through living experiences and through the formation of right habits inspired by and conducted according to the highest ideals.

Books

Adler, Felix. The Moral Instruction of Children. D. Appleton
and Co., 1921.

This is a series of lectures given in 1891 for the purpose of showing the need, the value, and the place of moral instruction in the school system. It is a pioneer work on this subject.

Almack, John C. Methods for Citizenship. Macmillan
Co., Chicago, 1921.

This book attempts to set forth and
analyze several practical methods
or in line with the book
or in line with the aim of character training.
The aim of character training is
analyzed. Methods of procedure are
summarized. Beginning with Chapter II, he
shows the constant direct and incidental
opportunities in the modern school for
character training.

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citizen, in the home, in the school, at
work, and at play.

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Discusses the selection of ideals and
situations for character education. Dis-
cusses on trait actions, individual instruc-
tion, indirect moral instruction, direct
moral instruction, rewards and penalties,
reasoning, conduct measurement of traits,
and similar topics.

Books

Adler, Felix. The Moral Instruction of Children. D. Appleton and Co., 1925

This is a series of lectures given in 1891 for the purpose of showing the need, the value, and the place of moral instruction in the school systems. It is a pioneer book on this subject.

Almack, John C. Education for Citizenship. Houghton Mifflin Co., Chicago, Illinois.

The author attempts to show ways and means by which school practices may be brought more in line with the civic goal, or in line with the aim of character training. The problem of character training is analyzed and methods of procedure are summarized. Beginning with Chapter II, he shows the abundant direct and incidental opportunities in the modern school for character training.

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