WORK-IN-PROGRESS (OCTOBER 26, 2023) PARALLEL CHART FOR

"Character Building" (1916)

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Sources for "Character Building," in the order in which they first appear

(1) John King Clark, *Systematic Moral Education: With Daily Lessons in Ethics* (New York: The A. S. Barnes Company, 1910)

(2) Dorothy Canfield Fisher, *Self-Reliance: A Practical and Informal Discussion of Methods of Teaching Self-Reliance, Initiative and Responsibility to Modern Children* (Indianapolis: The Bobbs-Merrill Company, 1916)

(3) William S. Sadler, M.D., *The Physiology of Faith and Fear: Or, The Mind in Health and Disease* (Chicago: A. C. McClurg & Co., 1912)

(4) Dr. Durant Drake, "The Acceleration of Moral Progress," *The Scientific Monthly,* June 1916, pp. 601-606

(5) William S. Sadler, M.D., and Lena K. Sadler, M.D., "Making a Child What We Want Him to Be," *The Ladies' Home Journal,* Nov. 1911, pp. 21, 96-97

(6) William S. Sadler, M.D., *Worry and Nervousness: Or, The Science of Self-Mastery* (Chicago: A. C. McClurg & Co., 1914)

Key

(a) Green indicates where a source author (or earlier Sadler book) first appears, or where he/she reappears.

(b) Yellow highlights most parallelisms.

(c) Tan highlights parallelisms not occurring on the same row, or parallelisms separated by yellowed parallelisms.

(d) An underlined word or words indicates where the source and Sadler pointedly differ from each other.

(e) **Bold type indicates passages which the Sadlers copied verbatim, or nearly verbatim, from an uncited source.**

(f) Pink indicates passages where the Sadlers specifically share their own experiences, opinions, advice, etc.

XII: CHARACTER BUILDING[1]

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1.1 **1. Aim of Education.** After all, the real purpose of education and mental discipline is not merely the acquirement of knowledge or the accumulation of facts, but rather the development of the pupil's powers of observation—the ability to reason—the development of character.[2]

1.2 The education which is the highest and truest has for its aims the broadening of our capacity for living, the increasing and improvement of our self-understanding, and, above all, adding to our ability each day to comprehend some other person's view-point of life.[3]

[*Note:* See endnote 3 for Urantia parallel.]

1.3 Accepting this broad view of the aims and purposes of modern education, the work of the school, it will be readily seen, immediately comes in close touch with ethics and morals—yes, even with many phases of thought and conduct more or less spiritual.

While these subjects, as such, are not embraced within the public school curriculum, nevertheless, they are indirectly touched upon in a number of ways; and it is, therefore, deemed wise in a work of this nature to give consideration to a group of these borderline topics under the general head of Character Building.

2.1 **2. The Demand for Moral Education.** One of the quite generally recognized weaknesses of the educational program of the last generation was its failure to inculcate into the minds of the youth a proper regard for law and order—ethics and morals. A certain tendency toward lawlessness, coupled with a perverted idea as to the proper limits and legitimate range of so-called personal liberty, constitute society's challenge today to the educational methods and system of the present generation.

2.2 While we recognize this almost unanimous demand for some sort of moral instruction in the school, we likewise recognize the teacher's inability to give this instruction in a direct manner. Much of this valuable work must be done by indirect methods.

[*Note:* Unlike the Sadlers, Clark advocates direct moral instruction in the schools. The Sadlers apparently change their view about the teacher's inability to give direct moral instruction in 36.2 and 38:3, below.]

I: THE DEMAND FOR MORAL EDUCATION BY THE SCHOOL (Clark 1)

[contd] "THE question of moral education is the heart of the modern educational problem." This is the declaration of a committee appointed at a World's Conference on Moral Education, held in London in September, 1908 ... (C 1).

2.3 A world's conference on moral education, held in London a few years ago,

In 1906 the National Educational Association appointed a committee to report on the best plan of teaching ethics in the elementary schools.

In 1908, the same association put itself on record as approving

"the increasing appreciation among educators of the fact, that the building of character is the real aim of the schools,

and the ultimate reason for the expenditure of millions for their maintenance.

There are in the minds of the children and youth of to-day,

a tendency toward a disregard for constituted authority, a lack of respect for age and superior wisdom,

a weak appreciation of the demands of duty,

a disposition to follow pleasure and interest, rather than obligation and order.

This condition demands the attention and action of our leaders of opinion,

and places important obligations upon school boards, superintendents, and teachers" (C 3-4).

In [England's] 1908 code of regulations for public elementary schools, the Board of Education states:

summed up its conclusions in this statement: "The question of moral education is the heart of the modern educational problem."

2.4 Not many years ago the National Education Association appointed a committee to study and report on a plan of teaching ethics in the schools;

while this same Association put itself upon record as approving

"the increasing appreciation among educators that the building of character is the real aim of the schools

and the ultimate reason for the expenditure of millions for their maintenance."

2.5 There is, in the minds of many children and youth of today,

a tendency to regard lightly constituted authority, a certain lack of respect for age and superior wisdom,

a more or less weak appreciation of the ethical demands of society,

a disposition to follow pleasure and interest rather than obligation and duty.

This condition demands the attention and action of our thinking men and women,

and places important obligations upon school boards, superintendents and teachers.

2.6 The foremost school educational authorities of both England and Germany have reached the conclusion that

SOURCE

"Moral instruction should form an important pat of the curriculum of every elementary school..." (C 4).

Emperor William of Germany appeals to his people for moral instruction in the schools "for the sake of the Fatherland." France ... has gone farther than any other nation in moral education (C 5).

III: MORALITY AND ITS SANCTION (Clark 11)

[contd] How far morality can be taught without the sanction of religion is still an open question.

President G. Stanley Hall says:

"So closely bound together are moral and religious training that a discussion of the one without the other would be incomplete" (C 11).

[*Note:* As indicated in her author description (see above), Lena K. Sadler was a member of the Parent-Teachers' Association.]

XII: PUBLIC SCHOOL METHODS

"moral instruction should form an important part of the curriculum of every elementary school."

2.7 We all recognize, with G. Stanley Hall, the difficulty of separating training in ethics and morals from their long and logical association with religious instruction.

Says Dr. Hall:

"So closely bound together are moral and religious training that a discussion of the one without the other would be incomplete."

Nevertheless, we shall undertake in this article to outline a procedure and suggest methods whereby the vast majority of the desirable principles of ethics and moral training, as relate to character building, may be consistently and effectively taught in connection with present-day school life.

3.1 **3. Parent-Teachers' Associations.** The development of the Parent-Teachers' Association idea is one of the most hopeful and encouraging signs to be discerned on the horizon of present-day educational tendencies.

SOURCE

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The opportunity for the school teacher frequently to meet with the parents of her pupils presents an exceptional opportunity for the development of coöperative team work on the part of parents and teachers to coordinate the work of the home and the school.

3.2 It is at the meetings of the Parent-Teachers' Association that the teachers will be able to do some of their best work, looking toward the moral development and character building of their pupils; that is, they will be able to give such instruction and offer such suggestions to the parents along the lines of ethical and moral training as will be of great help to the parents in the home training of their children and which, at least that bordering on religious lines, would be quite out of place as a part of the regular instruction of the school. These borderland fields of study can be freely entered upon by the teacher at these meetings of the Parent-Teachers' Association.

XIII: AUXILIARY MEANS IN INDIRECT TRAINING (Clark 63)

3.3 The teacher must keep a wise oversight of the activities of

One of the greatest helps is to secure the co-operation of parents. This can be accomplished partly through parents' meetings, and also, if they are properly managed, through parents' clubs.

these associations and clubs—

But a word of caution is necessary in regard to the latter. There is danger of these clubs taking the bit into their own mouths, and running away with the school. Then they become critics, instead of aids, of the school, and seek to direct its policy.

lest they fall into evil lines and extreme tendencies.

SOURCE	XII: PUBLIC SCHOOL METHODS
A discreet, forceful, tactful principal can, however, prevent such a result;	Careful, sympathetic and tactful management on the part of the teacher, however, should prevent this.
and there is no doubt that in many cases these associations are helpful (C 63).	
	3.4 Teachers may also embrace the opportunity to assist in the home training of their pupils by arranging to have their influence felt at frequent social gatherings as well as on the occasion of picnics and other outings. In this way the teacher will be able to give practical, helpful demonstrations in the matter of directing the play and organizing the outdoor activities of the pupils in such a way as to utilize gracefully these occasions for the impartation of character building instruction—ethical and moral training.
	3.5 The influence of the teacher must be extended into the home of the pupil. No educational system can ever become efficient in the matter of moral training and character building unless the efforts of the teacher are adequately backed up by intelligent and effective home training. What the teacher is seeking to accomplish at school by indirect methods, the parents at home must seek to accomplish by direct precept and example.
XVI: NEW SCHOOLS FOR NEW TOWNS (Fisher 215)	
	3.6 And it is along this line that
Lastly, many, many precious advantages belong to the country school, without money and without price (F 232).	the country school and the country school teacher should recognize their advantages.
	In the first place,

SOURCE	XII: PUBLIC SCHOOL METHODS
There is above all the fact that the organic relation of the school to the community can be made so much plainer to the average human eye in the country where numbers are not so confusing (F 232).	they are able to come more directly in contact with the parents,
	they can be of more real help to them in these vital matters which concern morals and character.
	In the second place,
There is space about it for gardening and truck-farming;	there is usually space around the country or village school which may be utilized for gardening and other outdoor activities.
there is still lingering on in the country in spite of industrialism a tradition of self-help for children, which would make poultry raising and similar activities no startling innovations; there is the Bureau of Education at Washington more than eager to cooperate with suggestions and practical help (F 232).	Yes, even poultry raising and similar activities would not be looked upon as strange in the rural community;
	and in these lines of activity the rural teacher will find many opportunities for emphasizing high moral principles and teaching the fundamentals of strong character development.
	3.7 These extra-moral activities on the part of the modern school are invaluable in their influence on the future usefulness and success of the pupils. In fact, every opportunity should be embraced to keep the pupils in contact with community life—to train them for real places in the affairs of the community, and to this end these recent developments along the lines of community clubs and the Parent-Teachers' Association should be hailed with joy on the part of teachers and educators.

SOURCE

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4.1 **4. Character the Aim of Education.**

[*Note:* The Sadlers mention, in 32.3 below, that their son went to the Francis Parker School in Chicago.]

Colonel Francis W. Parker said: "The end and aim of all education is the development of character."

If this is true then our modern educational methods are in need of still further revision and improvement, and the time is certain to come when every phase of school life will be studiously directed toward this great goal of existence—character development.

XIII: AUXILIARY MEANS IN INDIRECT TRAINING (Clark 63)

Little need be said as to the effect upon the child's tastes and character, of the building and its equipment and surroundings (C 68).

Even the architecture of the school buildings, the laying out of the grounds,

the internal arrangement of recitation halls,

In our modern, well-lighted, beautiful buildings, we have much in the way of mural decoration, pictures, and statuary (C 68).

the interior decorations,

as well as the management and organization of the whole school régime, are now being planned and carried out with an idea of controlling the emotions, inspiring the ideals and developing the character of the pupil, as well as merely disciplining his mind and storing it with information.

SOURCE	XII: PUBLIC SCHOOL METHODS
I: THE DEMAND FOR MORAL EDUCATION BY THE SCHOOL (Clark 1)	
	4.2 It is true that
Many maintain that it is not the business of the schools to give moral instruction.	some of our prominent educators have maintained that it was not the business of the school to give moral instruction
	or definitely to seek for the direct upbuilding of character, maintaining that
This, they say, is the function of the home, or of the church and Sunday-school (C 6).	these activities were the function of the home, the church, the Sunday school, and other agencies.
	The weight of some of these arguments must be recognized; but, if we accept the view that the purpose of education is to build character, then the modern teacher is destined to become the directing center of all these influences and activities of both home and community life—ever seeking to harmonize and coördinate and effectively blend all these influences which may be brought to bear upon her pupils so as to assist them in securing that view-point of the relationships of life which will later on result in developing and bringing out, for their own enjoyment and for the good of mankind, their better self—the best there is in them.
But this century witnesses a standard of living and conditions very different from those of the last.	4.3 Changed social and economic conditions
	also compel the teacher to take a greater interest in the moral development of the pupil.

SOURCE	XII: PUBLIC SCHOOL METHODS
A hundred years ago, only five per cent. of the population lived in cities. According to the last census, over fifty per cent. live city lives or are under city influences.	City life,
	the industrial employment of the mother,
With this removal to the cities come increased temptations and allurements from the old-fashioned path of virtue (C 6).	the increased moral stress and strain which exists in the larger centers of population,
In the mad rush of city existence, family interests are divided or lost (C 6).	the "speeding-up" processes of modern life,
Too often, life in the city means life in the street. With children, this is true of necessity: crowded apartments and lack of play space compel them to seek recreation out of doors (C 6-7).	the taking of the child out of the old-fashioned home,
	and many other influences—as will be more fully noted later on—all serve to increase the responsibilities resting on the school teacher of today as regards the moral training of the pupil;
	and it should be borne in mind that
The Sunday-school does an important work; but it cannot be expected to accomplish in one hour a week ... all that is to be desired. Its best work, also, is probably indirect (C 7).	the most valuable moral instruction is that which is indirect,
	that which the pupil unconsciously assimilates; such instruction is acquired by experience, not by platitude.

SOURCE	XII: PUBLIC SCHOOL METHODS
XIV: NEW SCHOOLS FOR NEW TOWNS (Fisher 215)	
	4.4 The newer activities, especially of the newer schools, are all fraught with tremendous possibilities for good in this matter of character training;
[contd] THE school-lunch, the sewing classes,	the school lunch, the sewing classes,
	the training in domestic science, not to mention
the boys' organizations,	boys' and girls' clubs,
	industrial training methods, etc.,
which have been described above, are, after all, only makeshifts ... (F 215).	are all especially adapted to and invaluable aids in, these newer aims and this higher object of modern education.
	4.5 And while many of the newer schools,
Any student of the much-described Gary system will get from that excellent source of original ideas numberless suggestions for bringing the school children of his region under a régime ... under which in the natural routine of the day there occur sufficient opportunities for the children to take responsibility (F 217-18).	the Gary System,
	the Francis Parker School, and other special institutions of this sort have their advantages as before noted, even the old-fashioned country school has many advantages that are almost superior to any of the newer educational organizations.
XIII: AUXILIARY MEANS IN INDIRECT TRAINING (Clark 63)	
	4.6 And so the school work may be so organized that

SOURCE	XII: PUBLIC SCHOOL METHODS
Without continual preaching, everything should be taught that inspires a better life.	everything connected with the daily régime may be utilized in this work of character training; and it can all be done artistically, gracefully, and without the undesirable appearance of continual preaching.
In arithmetic, for example,	The arithmetic class,
problems of of dollars and cents should be limited ... If the teacher supplies original problems, he can easily bring in some generous transaction. For example, if the topic for the week or month be good-will or giving, and percentage be the work in arithmetic, a problem like this may be given: Harold had $2.80 to spend for Christmas presents. He spent 46% for something for his mother, 25% for his father, etc. (C 67)	with its problems,
[contd] Commercial geography has been somewhat overdone of late.... But when right living and high thinking become the controlling ideals of the age, there will be a corresponding elevation of in the tone of readers, histories, geographies, and whatever other texts may be put into the hands of the child (C 67-68).	the geography class,
	the language lesson, and all the daily routine, can be so conducted by the very method of statement and analysis, by the very character of the arithmetic problems and the grammar sentences, as constantly to be sowing into the subconscious intellectual soil of the pupil those principles of conduct and maxims of truth, the growth of which are sure to yield a bountiful character-harvest later on.

SOURCE	XII: PUBLIC SCHOOL METHODS
	5.1 **5. Mechanism of Character Development.** It may be well to pause for a moment and recall our psychology sufficiently to recognize the mechanism we are dealing with in all this high and lofty aim of character training—this appeal to the combined consciousness and conscientiousness of the pupil.
IV: PSYCHOLOGY—HOW WE THINK (*The Physiology of Faith and Fear* 35)	
CONSCIOUSNESS, OR THE STATE OF ATTENTION (*Physiology of Faith and Fear* 40)	
	Let us recall that
Consciousness is not a separate mental power.	consciousness is not a separate mental power.
It represents the action of the entire mind,	It represents the action of the entire mind—
it is the state of mental awareness—the power of attention and recognition.	it is the state of mental awareness—the combined power of attention and recognition.
Consciousness is the recognition of all bodily sensations and mental operations	Consciousness embraces the recognition of all bodily sensations and mental operations,
in which all are bound together and unified (*PF&F* 40).	in which all are bound up together and unified.
[contd] The higher we ascend in the level of consciousness, the less sensation we have,	The higher we ascend in the level of consciousness the less we are controlled and influenced by sensation
and the more appreciation we have	and the more appreciation we have,
of the real meaning of things.	both of the real and relative meaning of things.
Consciousness, then, represents the activity of the entire mind;	Consciousness then, represents the activity of the entire mind—
it is the soul,	

SOURCE	XII: PUBLIC SCHOOL METHODS
the *I know* of the individual (*PF&F* 40).	the *I Know* of the individual.
[contd] *Attention* may be regarded as the selective activity of consciousness,	5.2 Attention, on the other hand, may be regarded as the selected activity of consciousness—
the ability of the mind to concentrate itself on an object or thought.	the ability of the mind to concentrate itself upon a definite object or a single phase of thought.
	Attention is the gateway to the mind, the one thing essential to education—character.
Attention has two aspects:	5.3 We have two ways of awakening, arousing and holding the pupil's attention.
the outer, or sensory attention,	The outer gateway or the sensory channel
which arouses the mental activity	by which we arouse mental activity
	and rivet attention
by means of physical sensory impressions;	by means of physical sensory impressions.
and the inner, or mental attention,	Then we have the inner or mental avenue to the attention,
in which the mind is aroused	in which case the mind is aroused
	and the attention held
by the presence of an idea.	by the presence of an idea or a suggested association of ideas.
This inner attention is the door of the real reflective powers.	This inner attention is the avenue to the real reflective powers of the mind—
It is the *eye of the mind* (*PF&F* 40).	the eye of the soul.

SOURCE	XII: PUBLIC SCHOOL METHODS
IV: CHARACTER; THE SUB-CONSCIOUS MIND; THE POWER OF THOUGHT (Clark 16)	
With the aim of applying more directly this principle of character building through thought-habit,	5.4 With the aim of applying our psychology to the development of thought habit,
let us call that habit the subconscious mind,	it will be necessary for us to regard *habit* as being almost synonymous with the *sub-conscious mind*—
	the marginal consciousness.
and then inquire somewhat into its nature (C 18).	
[contd] Every percept, concept, and related thought	Every sensation, percept or concept,
which comes to us	which passes through the pupil's mind,
goes into what may be called a mental reservoir.	and which ultimately sinks down into the mysterious depths of the subconscious reservoir,
	are all factors, in the last analysis, in the growth and development of the child's character.
Our passing conscious life	The conscious life of the pupil,
	however, is only a part of the material which ultimately enters into the character structure which he is slowly building day by day.
	5.5 From day to day the emotions, feelings, ambitions and inspirations of the schoolroom,
first falls upon, or comes to, the surface;	after their first waves pass through consciousness,
then it sinks into the lower, or subconscious, part of the reservoir (C 18).	all settle down as a residue in the sub-conscious mind

and are there converted into those materials which later must be brought forth as facts and factors in the character building process of later years.

These sub-conscious thoughts of this sub-conscious reservoir, in connection with

Thence also come, when least expected, instincts and impulses out of the mysterious region of heredity (C 18).

those impulses and instincts which arise out of the still deeper and more mysterious storehouse of heredity,

work together and securely determine the limitations and possibilities of the character which we will subsequently be permitted to build for both time and eternity.

[V: THE CHILD: HIS LIMITATIONS AND POSSIBILITIES (C 21)]

5.6 The teacher must thus definitely bear in mind the mechanism—the psychology—of character building and not forget that

A striking characteristic of the subconscious mind is that

the striking characteristic of the sub-conscious mind is that

its activities are largely emotional.

it is highly credulous, extremely emotional and extraordinarily suggestive;

while up to and just beyond adolescence the whole intellect of the growing child is exceedingly plastic and easy of more or less definite molding.

5.7 The teacher should warn the pupil against this over-indulgence in emotion—this careless and thoughtless surrender to spontaneous feeling. Such an understanding of the mechanism of character training on the part of both pupil and teacher will prevent

SOURCE	XII: PUBLIC SCHOOL METHODS
Waves of feeling and impulse come out of it (either unbidden or called forth only by the remotest suggestion) that too often override the bounds of cooler judgment,	a sudden over-riding of one's better reasoning and cooler judgment
and spend themselves either in generous self-sacrificing deeds,	which may lead to either overgenerous and self-sacrificing impulses,
or in careless, criminal acts which are later regretted.	or, on the other hand, to careless, brutal and even criminal acts.
	The very foundation of a good character must be laid in self-control—in self-understanding—on the part of the pupil which prevents the manifestation of a spectacular temper, emotional sprawls,
The newly-coined word "brain-storm," behind which so many recent crimes have sought refuge, is only another term for partly subconscious activity (C 19).	and brain-storms.
	6.1 **6. Feelings and Emotions.**
IV: PSYCHOLOGY—HOW WE THINK (*The Physiology of Faith and Fear* 35)	
IMAGES AND EMOTIONS (*The Physiology of Faith and Fear* 40)	
	It should be borne in mind that
The nervous system is the channel by which both truth and error gain access to the mind (*PF&F* 41).	the nervous system is the only channel of communication between either the mental or spiritual powers and the outside world.
	It is highly important that the nervous hygiene of the child should be given due consideration and this will be more fully emphasized later on.
As the mind is fed upon truth and error,	As to whether the pupil's mind is habitually fed upon truth or error

SOURCE	XII: PUBLIC SCHOOL METHODS
naturally its images and emotions will become true or false (*PF&F* 41).	would naturally determine the trueness or falseness of the resultant images and emotions which would grow up in the child's mind.
	Children should be early taught to form clear-cut images and to visualize the product of their imagination in elaborate detail.
	The child should be taught that
Images may be correct or incorrect,	his images may be correct or incorrect.
as the emotions may be genuine, proportionate, and in harmony with the perceptions;	His emotions may be genuine, proportionate and in harmony with his perceptions;
or through fear and sudden fright	or, through fear, sudden fright
	or other misconception,
they may become exaggerated, distorted,	his feelings and emotions may become greatly exaggerated and distorted,
and highly deceptive in their effect upon the mind (*PF&F* 41).	and thus their influence upon the mind may become highly deceptive.
[contd] The emotions are in reality the recognition of feelings which are going on in the various internal organs of the body in the presence of some unusual or extraordinary situation.	6.2 The emotions are in reality but the recognition of feelings which are going on in the various internal organs of the body in the presence of some unusual or extraordinary situation.
	One's habitual emotions come to have a great influence upon character formation and we must recognize that
The emotions all have their origin and basis in physical sensations and bodily states.	the emotions all have their origin and basis in physical sensations and certain bodily states.

SOURCE	XII: PUBLIC SCHOOL METHODS
	According to our present state of knowledge, we regard
The emotions are probably largely produced and influenced by the blood supply of the internal organs	the emotions as probably being largely produced and influenced by the blood supply of the internal organs,
together with certain nervous conditions which may originate therein.	together with certain nervous conditions which may originate therein.
	A third possible influence is that of certain so-called "internal secretions."
Thoughts need words for their expression, but feelings and emotions require no words;	Thoughts require words for their expression, but feelings and emotions require no words;
in fact, we often vainly try to express our feelings in words, only to find that mere words are inadequate (*PF&F* 41).	in fact, we often try to express our feelings in words, only to find that mere words are wholly inadequate
	to afford us expression.
[*Note:* Both *The Physiology of Faith and Fear* and *Worry and Nervousness* contain a section called "The Control of Emotions."]	6.3 Next to, if not equal with, the importance of will-training, one must recognize the value of establishing early emotional control. Strength of character is indicated in an exact inverse ratio to emotional manifestations—the stronger the manifestation of the emotions, the weaker the character; the stronger the character, the less the emotional manifestation. This must not be construed as teaching that the feeling or experiencing of an emotion is an evidence of character weakness—for it is not. The strongest characters may experience tremendous emotion, but they keep it in control, they either eliminate it or manifest it orderly—gradually and consistently. Character weakness, on the other hand, is manifested in the failure to control and regulate emotional expression.

SOURCE	XII: PUBLIC SCHOOL METHODS
	To this end, in all our character training, we must early teach the child the importance of calm analysis, clear-cut classification, and otherwise help him to understand and interpret his own emotional experience—how to regulate and control his feelings and temper.
	7.1 **7. Emotional Runaways.**
IX: MAKING DREAMS COME TRUE (Fisher 100)	
[contd] It is an old axiom with psychologists that	It is a recognized law of psychology that
emotion which finds no outlet in action	the emotion which finds no outlet in action,
	which is wholly suppressed or submerged,
is unwholesome and debilitating.	is mentally unwholesome and nervously exhausting.
	On the other hand,
And a new axiom is rapidly coming into currency that	the later psychologists have come to believe that
“suppressed desires”	most unsuppressed desires,
	that is uncontrolled emotions,
have a bad effect on the later strength and development of children (F 100).	have an equally bad effect, later, on physical health and on strength of character.
	The modern science of child culture is coming rapidly to the place where the teaching of emotional control and the regulated expression of desire, is regarded as the aim of the ideal method.

[*Note:* Paragraphs 7.2-7.5 appear in the Sadlers' *The Mother and Her Child* (1916), pp. 320-321.]

7.2 Whether the child be two years of age or ten years of age, when the parent or teacher discovers that the nervous system is "losing its head," that the child is embarking on a nervous runaway, or that it is about to indulge in an emotional sprawl, it is best to interfere suddenly and spectacularly. Lay a firm hand on him and bring things to a sudden stop. Speak to him calmly and deliberately, but firmly. Seat him on a chair, put him in the bed, or take him to a room and isolate him.

7.3 In the case of the older children, tell them a story of the horse which becomes frightened, loses self-control, and tears off down the highway, wrecking the vehicle and throwing out its occupants. Explain to them that many of the mistakes of life are made during the times of these emotional runaways—these passing spells of lost self-control. Tell the little folks that you have perfect confidence in them if they will only take time to stop and think before they talk or act. Explain to them that since you saw that they were rapidly approaching a foolish climax you thought it was your duty to call a halt—to stop them long enough to enable them to collect their wits and indulge in some sober thinking.

7.4 Personally, we have found it to be a good plan not to be too arbitrary with the little folks, like putting them on a chair and saying, "You must sit there one hour by the clock." They usually begin to indulge in resentful thoughts and a situation is often produced akin to that of the stern father who felt compelled to go back and thrash his boy three different times during his hour on the chair, because of what he was satisfied was going through the boy's mind.

No, that is not usually the best way. Put them on the chair with an indeterminate sentence. We prefer to carry it out something like this:

7.5 "Now, son, you are running away with yourself. Stop for a moment and think. This will never do. Now I am going to ask you to sit down in that chair and think this over quietly. I will be in the next room. Whenever you think you have got control of yourself and have thought this thing out so you can talk with me, you may get up from the chair and come into the room to me." Sometimes after five minutes, sometimes fifteen minutes, the little fellow will walk in and talk in a very satisfactory manner. He will give his view-point and the matter will be able to be adjusted in a spirit of conference which will be satisfactory to both parent (or teacher) and the child, without doing the least violence to the responsibility of the one or the individuality of the other.

8.1 **8. Imagination and Phantasy.**

IMAGINATION AND PHANTASY (*The Physiology of Faith and Fear* 42)

Truthfulness, absolute truthfulness, is one of those traits of character which we should early seek to establish as the leading characteristic of the child's unfolding character. But both parents and teachers should see to it that they do not, in their enthusiasm for the literal truth, confuse the young child in his realms of imagination, fancy, and memory. The influence is exceedingly deleterious on the character of the pupil to have been accused of prevarication or untruthfulness, when, in reality, he has probably been slightly mixed in his association of ideas—in the recalling of his memory images.

That is, he had read about bears and remembered bears; he had imagined seeing bears and had created real bear images in the realm of the imagination and then, in an emotional fright—in a time of unguarded thoughtlessness—he confused these different images of the real and the imaginary.

[The child of three years will vividly describe his meetings with lions and other wild beasts, and may tell these things as real experiences which have just happened. He is really recalling the pictures of lions from his books, or reviving the memory images of the beasts observed at the zoo (*PF&F* 42-43).]

Thus the little folks may often relate to their parents or teachers experiences which are more or less imaginary and which they recite as being true and actual.

The teacher will do well to seek to clarify this situation in the child's mind, especially in the case of those children who are excitable, nervous and highly imaginative.

8.2 Let us seek to lead the children to that degree of understanding as to the working out of their own psychology, which will prevent these dreamy and imaginative natures from drifting into the habit of careless prevarication and later on becoming deliberate and cunning falsifiers.

No good is gained by scolding or punishing children for these mental inaccuracies, as if they were wilfully falsifying.

No good comes from scolding or punishing children for these mental inaccuracies as though they were guilty of wilful falsification.

Time and training will teach their young minds the distinction between these different departments of thought (*PF&F* 43).

Time and training will teach their young minds the distinction between these different phases of mental activity.

As we ascend in the realms of thought, we reach more and greater possibilities of mental confusion and mind deception.

8.3 As we ascend in the realms of thought, we reach more and greater possibilities of mental confusion and mind deception.

SOURCE	XII: PUBLIC SCHOOL METHODS
It is quite impossible for the very young child to discriminate between imagination, memory, and images (*PF&F* 42).	It is quite impossible for the very young child to discriminate between imagination, memory and images.
The imagination is in reality the creative power of the mind.	The imagination is in reality the creative power of the mind.
It is ever at work forming new experiences out of our old ones.	It is ever at work, forming new experiences out of our old ones.
The powers of imagination take our ideas and fashion them into our ideals.	The powers of imagination take our ideas and fashion them into our ideals.
This is the higher or creative imagination.	This is the higher or creative imagination.
Another function of this mental power, reproductive imagination, is very closely allied to memory, in fact, it is commonly regarded as a part of memory (*PF&F* 42).	Another function of this mental power, reproductive imagination, is very closely allied to memory, in fact, it is commonly regarded as a part of memory.
[contd] Closely associated with the imagination but entirely distinct from it, is the power of phantasy.	8.4 Closely associated with the imagination but entirely distinct from it, is the power of phantasy.
Phantasy must not be confused with fancy.	Phantasy must not be confused with fancy.
This peculiar power of phantasy represents what might be called the safety-valve of the mind.	This peculiar power of phantasy represents what might be called the safety-valve of the mind.
It is closely associated with memory, and may be regarded as its playhouse.	It is closely associated with memory, and may be regarded as its playhouse.
Our powers of phantasy find expression in daydreams and day reveries.	Our powers of phantasy find expression in daydreams and day reveries.
Phantasy represents the self adrift.	Phantasy represents the self adrift.
It is the state of mind one finds himself in while resting in a hammock on a beautiful summer's afternoon,	It is the state of mind one finds himself in while resting in a hammock on a beautiful summer's afternoon,

SOURCE	XII: PUBLIC SCHOOL METHODS
oblivious of all surroundings, wide awake, and yet letting the thoughts drift down the stream of mind without guidance, help, or interference (*PF&F* 42).	oblivious to all surroundings, wide awake, yet letting the thoughts drift down the stream of mind without guidance, help or interference.
	9.1 **9. Association of Ideas.** The great secret of success in dealing with a child, with an idea of supplying him with material out of which to build a strong character in later life, consists in those wise and artistic suggestions, on the part of the parent or teacher, which shall become properly associated in his mind and thus sink into the deeper levels of the subconscious mind so formulated that when they are subsequently brought forth they lead to thoughts, impulses and actions of the desired order.
	9.2 The psychology of the association of ideas represents the artistic as well as the scientific center from which we operate all our indirect influences and suggestions looking toward character development.
V: THE CHILD: HIS LIMITATIONS AND POSSIBILITIES (Clark 21)	
One favorable condition in our dealing with the child, is	And all this is made possible by
the plasticity,	the extraordinary plasticity of the young and growing mind—
or to use a more modern word, the suggestibility, of his nature.	the suggestibility of the child's nature.
At his age, the child is not so encrusted with habit as to be entirely impervious to good influences. Moreover,	And we have on our side in this great character struggle the well-known fact that, after all,
the average child would somehow rather do right (at least, what he considers right)	the child would really rather do right

SOURCE

than wrong.

Our first concern, therefore, should be to

create in the child new and better ideals ... (C 22-23).

IV: PSYCHOLOGY—HOW WE THINK (*The Physiology of Faith and Fear* 35)

ASSOCIATION OF IDEAS (*The Physiology of Faith and Fear* 47)

The association of ideas may be regarded as the clearing-house of the mind, and the great majority of all our concepts and mental images pass this way en route to the higher activities (*PF&F* 47).

[contd] *Intuition* is simply the spontaneous association of ideas.

We commonly speak of the animal as having instinct, referring to its hereditary knowledge.

In man, we call this hereditary or acquired knowledge which so strongly influences our concepts through the channels of idea-association and imagination, intuition (*PF&F* 47).

[contd] What unlimited possibilities must exist for weal or for woe in the confines of this little-known realm of idea-association!

A glance at the thought-diagram (Fig. 9) will suggest the tremendous possibilities of getting wires crossed, messages tangled, impulses twisted;

XII: PUBLIC SCHOOL METHODS

than wrong.

Our whole effort therefore is directed toward

correcting his ideas of right and wrong

and elevating his ideals of life.

9.3 The association of ideas may be regarded as the clearing-house of the mind, and the great majority of all our concepts and mental images pass this way enroute to the higher activities.

Intuition is simply the spontaneous association of ideas.

We commonly speak of the animal as having instinct, referring to its hereditary knowledge.

In man, we call this hereditary or acquired knowledge which so strongly influences our concepts through the channels of idea-association and imagination, intuition.

9.4 What unlimited possibilities must exist for weal or for woe in the confines of this little-known realm of idea-association!

The tremendous possibilities of getting wires crossed, messages tangled, impulses twisted;

in fact, it may not be out of the way to imagine thought-wrecks and other mental catastrophes and confusions,

as a result of throwing wrong switches or misreading the signals in this important realm of the mind,

or from failure on the part of some mental power to do its work in just the right way and at just the right time (*PF&F* 47).

in fact, it may not be out of the way to imagine thought-wrecks and other mental catastrophes and confusions,

as a result of throwing wrong switches or misreading the signals in this important realm of the mind,

or from failure on the part of some mental power to do its work in just the right way and at just the right time.

10.1 **10. Judgment and Reason.** If character building is the supreme purpose of education, the secondary aim of the school must be the cultivation of the reasoning powers of the pupil and the development of his judgment. The better the pupil can be taught to reason, the more carefully he is trained to analyze, the more critically he is taught to weigh and pass judgment upon evidence and ideas, the better the foundation you have laid upon which he may build the subsequent character structure.

JUDGMENT AND REASON (*The Physiology of Faith and Fear* 49)

[contd] Judgment is the conscious verdict of the mind which is rendered, following the operation of conception and the other mental powers.

The judgment may deal with any object of consciousness.

It may concern itself with things or with ideas.

The judgment is the formulator of facts, the constructor of conclusions, and is the one mental power to benefit especially by educational training.

10.2 Judgment is the conscious verdict of the mind which is rendered, following the operation of conception and the other mental powers.

The judgment may deal with any object of consciousness.

It may concern itself with things or with ideas.

The judgment is the formulator of facts, the constructor of conclusions, and is the one mental power to benefit especially by educational training.

SOURCE	XII: PUBLIC SCHOOL METHODS
Systematic schooling does more to train and develop the judgment than any other mental power.	Systematic schooling does more to train and develop the judgment than any other mental power.
The value of education consists not so much in the acquisition of facts as in the proper training of the powers of judgment and reason (*PF&F* 49).	The value of education consists not so much in the acquisition of facts as in the proper training of the powers of judgment and reason.
[contd] But suppose that the judgment is poorly trained!	10.3 But suppose that the judgment is poorly trained!
What if its conclusions are unreliable and its decrees untrustworthy?	What if its conclusions are unreliable and its decrees untrustworthy?
The higher we ascend in the level of consciousness, the more disastrous become the results of mistakes and errors in the working of the mental machinery.	The higher we ascend in the level of consciousness, the more disastrous become the results of mistakes and errors in the working of the mental machinery.
Regardless of whether sensations, perceptions, conceptions, and ideas are real or false, healthy or diseased, what must be the effect on the health of the mind and body if judgment blunders?	Regardless of whether sensations, perceptions, conceptions, and ideas are real or false, healthy or diseased, what must be the effect on the health of the mind and body if judgment blunders,
If judgment is deceived and deluded, how can an imaginary disease which afflicts the mind and torments the body ever be cured? Is it not possible to see the effects of mistaken judgment upon the health of the body as well as upon the success of our financial enterprises? (*PF&F* 49)	if it is deceived and deluded?
[contd] When judgment has rendered its decision, reason begins the work of analyzing and scrutinizing these judgment decrees;	10.4 When judgment has rendered its decision, reason begins the work of analyzing and scrutinizing these judgment decrees;
in fact, reason may be defined as the manipulation of judgments.	in fact, reason may be defined as the manipulation of judgments.
It is a process of comparison and discrimination.	It is a process of comparison and discrimination.

SOURCE	XII: PUBLIC SCHOOL METHODS
Its business is the hatching of new judgments out of old judgments—a method of getting new truth from the truth already known (*PF&F* 49).	Its business is the hatching of new judgments out of old judgment—a method of getting new truth from the truth already known.
	11.1 **11. Moral Responsibility.** In the work of education, home training, and character building, both parents and teachers must draw clear-cut conclusions (so far as possible) as to where heredity begins and ends as this has a direct bearing upon the moral responsibility of the child for his thoughts and acts—for his habits and character. One of the essentials of character building is the early employment of such teaching as will enable the growing child to acquire definite and clear-cut ideas and standards regarding the difference between right and wrong. This sort of moral judgment and spiritual insight lies at the very foundation of all education and moral training.
MAN A REASONING ANIMAL (*The Physiology of Faith and Fear* 49)	
Man is the reasoning animal, but the trouble is that but few people fully use this wonderful power of the human mind.	11.2 Man is the reasoning animal, but the trouble is that but few people fully use this wonderful power of the human mind.
The majority of us do but little reasoning; and that is why the progress of civilization is so slow, why the causes of liberty and freedom are so backward.	The majority of us do but little reasoning; and that is why the progress of civilization is so slow, why the causes of liberty and freedom are so backward.
Men and women simply will not reason consistently. Again, when the process is started, it not infrequently works in the wrong direction.	Again, when the process is started, it not infrequently works in the wrong direction.
Many <u>persons</u> are just as likely to reason themselves into trouble as out of trouble.	Many <u>children</u> are just as likely to reason themselves into trouble as out of trouble,

SOURCE	XII: PUBLIC SCHOOL METHODS
If the judgment is poor, and if the preceding mental work has been of an inferior quality, what can be expected of reason? (*PF&F* 50)	if the judgment is poor, and if the preceding mental work has been of an inferior quality;
[contd] Reason is altogether too easily influenced by the judgments which are passed up to it (*PF&F* 50).	reason is altogether too easily influenced by the judgments which are passed up to it.
VI: THE SUPREME COURT OF THE MIND (*The Physiology of Faith and Fear* 56)	
MAN A REASONABLE BEING (*The Physiology of Faith and Fear* 58)	
[contd] Because man has this splendid endowment of will, he at once becomes a creature of personal responsibility,	11.3 Because the child has this splendid endowment of will, he at once becomes a creature of personal responsibility,
and it is therefore incumbent upon him to exhibit a reasonable degree of self-possession, self-restraint, and self-control.	and it is therefore incumbent upon him to exhibit a reasonable degree of self-possession and self-control.
Again, the will appears as the governor of the rate of mental activity.	Again, the will appears as the governor of the rate of mental activity.
The mind with a weak will thinks rapidly and superficially.	The mind with a weak will thinks rapidly and superficially.
The strong will compels deep, deliberate, and logical thought.	The strong will compels deep, deliberate and logical thought.
When the mind is not inhibited by the will, it roams about aimlessly from one end of the world to the other.	When the mind is not inhibited by the will, it roams about aimlessly from one end of the world to another.
It resembles a horse which has thrown its rider.	It resembles a horse which has thrown its rider.
Such a mind soon degenerates to the mere animal level—ever changing its course of thought with the constantly changing nerve impressions which are brought to the brain over the sensory nervous system.	Such a mind soon degenerates to the mere animal level—ever changing its course of thought with the constantly changing nerve impressions which are brought to the brain over the sensory nervous system.

SOURCE

It requires downright hard work—constant effort—to keep the mind at work under the direction of the will (*PF&F* 58).

IV: PSYCHOLOGY—HOW WE THINK (*The Physiology of Faith and Fear* 35)

THE CROWNING ACT OF THOUGHT (*The Physiology of Faith and Fear* 50)

[contd] Now we come to the final act of mental operation.

Our thought had its origin in the body, passing up through the various levels of consciousness to judgment and reason ; and, following the conclusions of reason, the mind takes the final step, that of choice.

Choice or affirmation is the crowning act of thought.

It really represents the final decree of combined judgment and reason, and when reduced to writing it constitutes our book knowledge (*PF&F* 50).

[contd] This mental liberty—moral freedom—is the glory of man.

The sensations which were the beginnings of thought are now ripe for full translation into actions, the end of thought.

Actions are the execution of the decrees of choice or affirmation by the order of the will.

Our acts may be voluntary, as when we deliberately choose to do one thing in preference to another thing.

They may be involuntary, as when we automatically do a thing from force of habit, just because we have repeatedly done that same thing in that same way;

XII: PUBLIC SCHOOL METHODS

It requires downright hard work—constant effort—to keep the mind at work under the direction of the will.

12.1 **12. The Power of Decision.**

Now we come to the final act of the mental operation.

Our thought has its origin in the body, passing up through the various levels of consciousness to judgment and reason; and, following the conclusions of reason, the mind takes the final step, that of choice.

Choice or affirmation is the crowning act of thought.

It really represents the final decree of combined judgment and reason, and when reduced to writing it constitutes our book of knowledge.

12.2 This mental liberty—moral freedom—is the glory of man.

The sensations which were the beginnings of thought are now ripe for full translation into actions, the end of thought.

Actions are the execution of the decrees of choice or affirmation by the order of the will.

Our acts may be voluntary, as when we deliberately choose to do one thing in preference to another thing.

They may be involuntary, as when we automatically do a thing from force of habit, just because we have repeatedly done that same thing in that same way;

or our actions may be reflex, as in the case of quickly drawing the hand away from a hot stove (*PF&F* 50-51).

or our actions may be reflex, as in the case of quickly drawing the hand away from a hot stove.

12.3 One of the weaknesses of our school system is that it does not give the pupils sufficient opportunity day by day to reach conclusions—render decisions—to pass judgment upon real problems, to take their stand and then have to abide by the consequences which may come as the result of their choice. The physician every day meets with men and women who have ruined their health and wrecked their careers all because they lacked the ability to reach conclusions—render decisions. The ability to reach a reasonably reliable and definite decision within a reasonable length of time, to affirm one's choice and then to stand bravely in defense thereof, while courageously combating the difficulties that may be encountered in the chosen paths, constitutes one of the things most needed by the men and women of today—and represents a need which the school system of the country must seek more and more to supply.

13.1 **13. The Supreme Court of the Mind.** Now, in our review of the mechanism of character development, we have passed previously over the consideration of the various mental powers down through affirmation and decision, until we have now come to the will—the supreme court of the mind; and no teaching can be successful along the lines of character building which fails to give the child clear-cut, positive and workable ideas with respect to the tremendous influence of will-power upon both thought and conduct.

SOURCE	XII: PUBLIC SCHOOL METHODS
VI: THE SUPREME COURT OF THE MIND (*The Physiology of Faith and Fear* 56)	
THE SOVEREIGN WILL (*The Physiology of Faith and Fear* 56)	
The will is the final arbiter of choice.	13.2 The will is the final arbiter of choice.
It holds the balance of power in all mental operations.	It holds the balance of power in all mental operations.
Its strength determines whether or not the body can be compelled to carry out the orders of the mind.	Its strength determines whether or not the body can be compelled to carry out the orders of the mind.
The man with the strong will has the body under the control of his own mind.	The man with the strong will has the body under the control of his own mind.
The man with a weak will may have a mind controlled by the appetites and passions of the body;	The man with a weak will may have a mind controlled by the appetites and passions of the body;
while one with a diseased will may find himself partially or wholly under the control of another mind.	while one with a diseased will may find himself partially or wholly under the control of another mind.
The will has knowledge of and also includes all mental operations (*PF&F* 56-57).	The will has knowledge of and also includes all mental operations.
[contd] The will represents the combined spiritual, mental, and nervous forces brought to bear upon mind and body to direct them in the channels of choice and conscientious conviction (*PF&F* 57).	13.3 The will represents the combined spiritual, mental, and nervous forces brought to bear upon mind and body to direct them in the channels of choice and conscientious conviction.
[contd] The will may be said to hear the voice of conscience and to receive the insinuations of evil.	13.4 The will may be said to hear the voice of conscience and to receive the insinuations of evil.
It is the clearing-house of the soul in the struggle between mind and matter.	It is the clearing-house of the soul in the struggle between mind and matter.

SOURCE	XII: PUBLIC SCHOOL METHODS
The will represents the supreme conclusions and the final effort of the mind, and it should be remembered that merely wishing is not willing.	The will represents the supreme conclusions and the final effort of the mind, and it should be remembered that merely wishing is not willing.
The will is the battle-ground of character formation (*PF&F* 57).	The will is the battle-ground of character formation.
The will represents to the mind what the sum total does to a column of figures.	The will represents to the mind what the sum total does to a column of figures.
It is the master builder of character and the architect of eternal destiny (*PF&F* 57).	It is the master builder of character and the architect of eternal destiny.
THE WILL AND THE MIND (*The Physiology of Faith and Fear* 57)	
[contd] Man is not a mere machine, not even an intelligent machine.	13.5 Man is not a mere machine, not even an intelligent machine.
Machines can perform only the work for which they are constructed, they are not responsible.	Machines can perform only the work for which they are constructed, they are not responsible.
Man is in the highest sense responsible for his acts and habits; he has a will and possesses the power of choice.	Man is in the highest sense responsible for his acts and habits; he has a will and possesses the power of choice.
The majority of animals are quite dependent upon their instincts and on the stimuli which reach their brains from the sensory nerves,	The majority of animals are quite dependent upon their instincts and on the stimuli which reach their brains from the sensory nerves,
but man is able	but man is able,
	in measure,
to direct himself according to the choosing of his own will.	to direct himself according to the choosing of his own will.
While reason may be the highest act of the mind itself, practical experience goes to prove the reason, in fact the entire mind, is ever subservient to that mighty sovereign of the personality—the will (*PF&F* 57).	While reason may be the highest act of the mind itself, practical experience goes to prove that reason, in fact the entire mind, is ever subservient to that mighty sovereign of the personality—the will.

SOURCE

[contd] We may rent our minds for a consideration, we may let out our intellects for hire, but no man ever leases his will to another.

The will is inseparable from the personality.

Reason is simply the attorney-general of the mind, appearing before the supreme court of the will.

How frequently we see men who persistently hold on to certain opinions which are contrary to all reason.

They will so to think, and you may be sure that such persons will see to it that their servile reasoning powers furnish them with abundant, and, to themselves, satisfactory reasons for their positions (*PF&F* 57-58).

[contd] No man is responsible for the thoughts which enter the mind, but all are responsible for the thoughts which are allowed to remain in the mind,

for the will has complete and full jurisdiction over the entire intellect.

The will can command the brain to think as it may direct, just as the mind possesses the power to direct the spinal cord to execute the physical movements which the brain may order.

All, then, of the mental powers are coördinate and coöperative, while the will stands out as the ranking officer of the whole intellect, wielding the combined powers of direction, decision and discipline (*PF&F* 58).

XII: PUBLIC SCHOOL METHODS

13.6 We may rent our minds for a consideration, we may let out our intellects for hire, but no man ever leases his will to another.

The will is inseparable from the personality.

Reason is simply the attorney-general of the mind, appearing before the supreme court of the will.

How frequently we see men who persistently hold on to certain opinions which are contrary to all reason.

They *will* so to think, and, you may be sure, such persons will see to it that their servile reasoning powers furnish them with abundant, and, to themselves, satisfactory reasons for their positions.

13.7 No child is responsible for the thoughts which enter the mind, but all are responsible for the thoughts which are allowed to remain in the mind,

for the will has complete and full jurisdiction over the entire intellect.

The will can command the brain to think as it may direct, just as the mind possesses the power to direct the spinal cord to execute the physical movements which the brain may order.

All of the mental powers are coördinate and cooperative, while the will stands out as the ranking officer of the whole intellect, wielding the combined powers of direction, decision and discipline.

SOURCE

XII: PUBLIC SCHOOL METHODS

14.1 **14. Habit—The Connection Between Mind and Body.** We have now completed the review of the mechanism of character development—the mind and nervous system of the child, and have reached that place in the systematic study of our subject where we are brought face to face with habit, and habit, we should remember, is the vestibule of character. Habits are the actual units, the bricks as it were, out of which every individual is forced to build his character structure. Our discussion thus far has been concerned with the methods and manner, with the procedure and mechanism, of the formation of habits; but now we have to deal with

[*Compare:* "Sow a thought, and reap an act; sow an act, and reap a habit; sow a habit, and reap a character" (Clark 20).]

those thoughts which have been so repeatedly indulged that they have resulted in the actions which, having been so repeatedly executed, are now crystallized into habits—and character is the sum total of all these different and individual habit-items which enter into and go to make up our life experience.

IV: PSYCHOLOGY—HOW WE THINK
(*The Physiology of Faith and Fear* 35)

THE CROWNING ACT OF THOUGHT (*The Physiology of Faith and Fear* 50)

By frequent repetition, physical acts result in the formation of habits, and habits constitute our mode of life.

14.2 By frequent repetition, physical acts result in the formation of habits, and habits constitute our mode of life.

They represent the kind of thinking we have done, they stand for the thoughts which have ripened into actions;

They represent the kind of thinking we have done; they stand for the thoughts which have ripened into actions;

and these actions have been repeated until they have become automatic, reflex, unconscious, and sometimes uncontrollable.

and these actions have been repeated until they have become automatic, reflex, unconscious, and sometimes uncontrollable.

SOURCE	XII: PUBLIC SCHOOL METHODS
In a certain sense, habit may be regarded as physical memory.	In a certain sense, habit may be regarded as physical memory.
When conscious acts are performed thousands of times they become unconscious.	When conscious acts are performed thousands of times they become unconscious.
In this way we are able to use, as it were, only the interest on our nerve energy and not the principal (*PF&F* 51).	In this way we are able to use, as it were, only the interest on our nerve energy and not the principal.
[contd] And so again, we see how the mind can influence the body.	14.3 And so, again, we see how the mind can influence the body.
Perverted thinking, wicked living, may in time so pervert the nervous system and bring disease upon the brain,	Perverted thinking, wicked acting, may in time so pervert the nervous system and bring disease upon the brain,
as to render the higher intelligence well-nigh helpless in the work of coping with intemperate habits and vicious passions.	as to render the higher intelligence well-nigh helpless in the work of coping with intemperate habits and vicious passions.
And so when habits of pain, of fear, of suffering, of vice, or of disease, are once formed,	And so, when habits of pain, of fear, of suffering, of vice, or of disease, are once formed,
it is exceedingly difficult to break the binding fetters forged by the long-continued and daily repetition of physical impressions and sensations (*PF&F* 51).	it is exceedingly difficult to break the binding fetters forged by the long-continued and daily repetition of these physical impressions and sensations.
	15.1 **15. Character and Conscience.**
VI: THE SUPREME COURT OF THE MIND (*The Physiology of Faith and Fear* 56)	
CHARACTER AND CONSCIENCE (*The Physiology of Faith and Fear* 60)	
[contd] The character is the real individual.	The character is the real individual.
It is the grand sum of sensations, percepts, concepts, ideas, memory, imagination, discrimination, judgment, reason, affirmation, willing, and doing.	It is the grand sum of sensations, percepts, concepts, ideas, memory, imagination, discrimination, judgment, reason, affirmation, willing and doing.

SOURCE	XII: PUBLIC SCHOOL METHODS
It is the finished material picture of the invisible mental painter.	It is the finished material picture of the invisible mental painter.
The character is the combination of our physical habits and our mental operations.	The character is the combination of our physical habits and our mental operations.
It determines the temperament, the morality, and the reliability of the individual.	It determines the temperament, the morality, and the reliability of the individual.
Our character is shown by our honesty, our spirituality, our self-control, our speech, and by our affections (*PF&F* 60).	Our character is shown by our honesty, our spirituality, our self-control, our speech and our affections.
[contd] Character formation represents the grand and sublime purpose of life, and character formation is determined by our every thought, word, and action (*PF&F* 60).	15.2 Character formation represents the grand and sublime purpose of life, and character formation is determined by our every thought, word and action.
[contd] The formation of character is influenced not only by the process of thinking carried on within the mind, and its resultant physical acts, and the habits thereby formed,	15.3 The formation of character is influenced not only by the process of thinking carried on within the mind, and its resultant physical acts, and the habits thereby formed,
but also by the spiritual powers—the higher moral influences to which the mind of man is subject, in contradistinction to the mind of the animal (*PF&F* 60-61).	but also by the spiritual powers—the higher moral influences to which the mind of man is subject, in contra-distinction to the mind of the animal.
[contd] Man has a conscience.	15.4 Man has a conscience.
The conscience cannot be described as a separate mental power.	The conscience cannot be described as a separate mental power.
It is the spiritual or moral guide to conduct and thought, having for its basis our hereditary and acquired mental attitudes and moral standards.	It is the spiritual or moral guide to conduct and thought, having for its basis our hereditary and acquired mental attitudes and moral standards.
It is the spiritual voice, speaking to the will.	It is the spiritual voice, speaking to the will.
The conscience is man's moral instinct.	The conscience is man's moral instinct.

SOURCE	XII: PUBLIC SCHOOL METHODS
It imparts divine dignity to the man,	It imparts divine dignity to man;
	through it the divine will is revealed,
and forever distinguishes him from the animal (*PF&F* 61).	and it forever distinguishes man from the animal.
[contd] The conscience is ever subject to education, and therefore it must never be looked upon as an infallible and unerring guide to conduct.	15.5 The conscience is ever subject to education, and therefore it must never be looked upon as an infallible and unerring guide to conduct.
The heathen is just as conscientious in praying to an idol as the Christian is in worshipping a personal God.	The heathen is just as conscientious in praying to an idol as the Christian is in worshiping a personal God.
The devout Hindoo mother is just as conscientious in throwing her innocent babe into the mouth of the crocodile as is the Christian missionary in his efforts to save her benighted soul (*PF&F* 61).	The devout Hindoo mother is just as conscientious in throwing her innocent babe into the mouth of the crocodile as is the Christian missionary in his efforts to save her benighted soul.
[contd] The character is influenced in its formation not only by the heed we pay to conscience, but also by the insinuations of evil, commonly known as temptation;	15.6 The character is influenced in its formation not only by the heed we pay to conscience, but also by the insinuations of evil, commonly known as temptation;
and these unfavorable influences represent our acquired, hereditary, and suggested tendencies to depart from the way of right as recognized by the mind and dictated by the conscience (*PF&F* 61).	and these unfavorable influences represent our acquired, hereditary and suggested tendencies to depart from the way of right as recognized by the mind and dictated by the conscience.
[contd] And so we must recognize that man is a spiritual being as well as an intelligent animal.	15.7 And so we must recognize that man is a spiritual being as well as an intelligent animal.
The primitive man is always religious, he universally worships something.	The primitive man is always religious; he universally worships something.
Absolute irreligion is only the product of artificial training and miseducation.	Absolute irreligion is only the product of artificial training and miseducation.
The spirit which operates upon the mind of man constitutes the divine source of our higher emotions and affections.	The spirit which operates upon the mind of man constitutes the divine source of our higher emotions and affections.

Judgment, ofttimes spontaneously, determines the right for the mind; and conscience prompts the will to order the execution of judgment's decrees (*PF&F* 61).

Judgment, ofttimes spontaneously, determines the right for the mind; and conscience prompts the will to order the execution of judgment's decrees.

Man strives to attain his ideal in spiritual or religious life and gradually approaches it. The more closely the relationship between his soul and God is established, the higher his religious idea; hence, prayer is one of the best agencies in character building. In fact, in the treatment of many nervous disorders, even the physician is coming to regard prayer as a powerful healing agency.

[*Note:* Both *The Physiology of Faith and Fear* and *Worry and Nervousness* discuss the therapeutic nature of prayer.]

16.1 **16. Difference Between Temperament and Character.** Children are born into this world with temperamental tendencies pretty well settled, whereas the character is only faintly predetermined. Temperament is largely a matter of physiology as well as psychology. Temperament represents the inherited capital and the ancestral tendencies of the individual, whereas character represents the increase, the results, the harvest of the use which has been made of the pre-existent and basic hereditary temperamental tendencies.

16.2 Character is a thing which we literally *build.* The temperamental factors and hereditary tendencies, it is true, represent the building materials—represent the mental, moral and physical factors which we are forced to utilize in building this more sublime character structure. Notwithstanding the fact that the laws of heredity more or less determine the nature of our crude building materials—

notwithstanding the fact that we are somewhat limited in our range of selection as regards the fundamental nature of our character structure—notwithstanding all of these handicaps of both heredity and environment, there nevertheless remains a tremendous range of possibility within which the individual, aided by his parents at home and his teachers at school, may develop a more or less distinctive personality and build a character altogether unique and entirely different from that which would have resulted from the undisciplined and untaught development of his hereditary and temperamental tendencies.

16.3 In other words, the decisions of the pupil, the attitude of the parents, and the methods of the teachers, are all potential in modifying and building the character. Character is a thing which may actually be constructed, may actually be influenced even in directions opposite to that of the hereditary temperamental tendencies.

[*Repeated from 14.1:* "Sow a thought, and reap an act; sow an act, and reap a habit; sow a habit, and reap a character" (Clark 20).]

16.4 Sensory impressions carried to the seats of intelligence by the nervous system serve to arouse thoughts, ideas, and emotions which may subsequently be suppressed in the pupil's mind or expressed in either words or actions—and actions repeated a sufficient number of times make habits, and habits, when crystallized and organized, form character.

[Compare 1:1, above.]

16.5 Now, it must be admitted that the aim of modern education is to develop character of a specific sort, a character whose chief attributes will be those of reliability, efficiency, patience, temperance, and morality.

We will therefore proceed to discuss a group of topics which, as previously stated, while not embraced in the school curriculum, are nevertheless important for the teacher to understand clearly, not only for guidance in the schoolroom, but also for use in connection with such meetings as those of the Parent-Teachers' Association.

17.1 **17. Heredity and Environment.** In considering the relative importance of heredity and environment in the matter of character building, it will be best for the teacher to regard children as largely falling into three classes:

17.2 (1) Those children who have received a very strong hereditary momentum in a certain direction and in whom the hereditary tendencies far outweigh all other influences.

17.3 (2) Children who were born quite evenly balanced and in whose case heredity and environment will exercise approximately about equal influences in the development of character.

17.4 (3) Those children in whom hereditary tendencies are not strong or well marked, who are more highly plastic and susceptible to training and with whom environment, so far as their own personal careers are concerned, may, with proper direction be made to exert the dominant influence as regards the work of character building.

17.5 The tendency among scientific workers during the last generation has been to give more and more weight to heredity in the matter of character determination.

SOURCE	XII: PUBLIC SCHOOL METHODS
	The careful investigation of family traits, whether good or bad, all tends to show that character (temperament), at least in its fundamental tendencies, is more or less a matter of heredity. And while we frankly admit these newer facts brought to light by recent eugenic exploration, nevertheless, we must still hold fast to the doctrine that in any given case, despite all the hereditary tendencies, there are certain possibilities of so training, disciplining, and energizing the will-power and moral convictions of an individual as to enable him very largely to overcome these ancestral handicaps and inherited deficiencies, provided, of course, that they are not so marked and deep-rooted as to fall within the category of *moronism* or *feeble-mindedness*.
XII: ADOLESCENT GIRLS (Fisher 134)	
Every one has known cases of girls of fifteen or sixteen	17.6 **Every one has known cases of** careless and shiftless **girls of fifteen or sixteen**
placed in practical charge of the home by their mother's death, or the need for the mother to go out as a wage-earner,	**placed in practical charge of the home by their mother's death, or the need for the mother to go out as a wage earner,**
and every one must have also remarked **the** thoughtful **steadiness and patience which such girls show,**	**and every one must have also** noted **the** remarkable **steadiness and patience which such girls show,**
not perhaps in comparison with adult women, but with **their giggling,** petulant, self-absorbed **schoolmates** (F 135).	**not perhaps in comparison with adult women, but** as compared to **their giggling** and easygoing **schoolmates.**

SOURCE	XII: PUBLIC SCHOOL METHODS
"The Acceleration of Moral Progress" (Drake 601)	
[A] timely as well as an interesting article ... appeared in a recent number of *The Popular Science Monthly* with the contention that the hope for moral progress lies along the line of eugenics (D 601).	17.7 A moral race will never be produced by the science of eugenics.
That we can breed a healthier race seems undeniable;	By heredity we may hope to improve the physical fiber
and in so far as immorality is due to low vitality, pathological derangement, organic depression of spirits, we may hope for some relief.	
We may perhaps succeed in breeding a more intelligent race;	and increase the intellectual power of the race;[4]
and in so far as immorality is due to underwittedness and stupidity we may hope to diminish it (D 602).	
	but these things do not necessarily improve the morals.
Our educational system is fairly good on the informative side,	Our present educational system is strong as regards the information which it provides
and in the mental drill it provides.	and the mental drill which it affords;
But in its moral training it is inexcusably deficient (D 605).	but it is decidedly weak in the moral training which it imparts.
	And we must admit that this desirable moral education is nowhere systematically provided in our present-day civilization.

SOURCE	XII: PUBLIC SCHOOL METHODS
Is there no hope for the acceleration of moral progress? Yet, there is much hope.	17.8 The only hope we have of improving our moral status as a race
But it lies in the improvement of the old methods of moral teaching and training.	lies in the improvement of our educational system,
Morality	for morals
	are not hereditary—
is something acquired by each generation, and not something transmitted by parents to offspring; we can greatly facilitate its acquisition.	they are acquired anew in each generation
	and are almost wholly the result of the training and education we give the young boy and girl.
Morality is functional, not organic;	Morality is functional, not organic.
it results from the way we use our powers and direct our instincts, not from their inherent nature (D 605).	
	Parents bequeath temperament to their offspring but they do not transmit character and moral stamina to their children.
We employ experts to teach them	We employ experts to teach our children
Latin and mathematics; we see to it that they know how to build bridges properly if they are to be engineers, or fill teeth properly if they are to be dentists.	science, literature and language,
But we leave the most important training of all ... to the haphazard attention of parents, who are for the most part themselves ill-trained and ignorant of how to live (D 605).	but we intrust their moral training to the haphazard methods of the home,

The churches and Sunday-schools do a good deal, but there is little more than a one-day-a-week influence ... and the work of teaching [is] done mostly by volunteers, young men and women of no special training or fitness for the work ... (D 605).

the Sunday school

and the incidental and indirect methods of the public school—

none of which employs experts for doing this all-important work.

17.9 The next great forward step in the progress of human civilization will be taken when

What if our school-superintendents and college presidents were to recognize that the prime function of education is to

the educators and teachers in our school system shall awaken to a realization that the one great purpose of the school is to

alter habits of conduct? What if our school system were to seek from the beginning to impart an interest in right living,

train the pupil for the life that now is, and the life that is to come—

were to discuss concrete problems of conduct, and to quicken conscience,

to facilitate, foster, and encourage the development of a strong character.

by the many methods known to skilful educators? (D 606-07)

18.1 **18. The Influence of Nursery Conduct on Character.** The general tendency of the child's character is largely determined before it is four or five years of age. The foundation stones upon which a character is built, unfortunately, are largely hewed out in the rough in the nursery several years before the child ever presents itself for admission to the public school where it will fall under the influence of the more precise and routine guidance of the trained teacher.

18.2 Self-control—emotional management—is the very basis of character development; and self-control is a character attribute which is most easily acquired in the nursery when the child is of tender years and the mental powers are more or less plastic and hence more easily influenced and readily molded. In the matter of character building the school teacher should begin her work with the parents long before the child has attained school age—and right here we have a live theme for discussion by the Parent-Teachers' Association. The school teacher who desires to accomplish the greatest good should see to it that the parents of her prospective pupils are thoroughly instructed by means of conferences and literature regarding the importance and imperative necessity of maintaining rigid and effective discipline in the nursery.

18.3 It will require ten years of rigid discipline and methodic application to the daily routine of school life to undo the mischief to the child's character which was wrought in three years of spoiling, petting and humoring when the precious little thing was only a mere baby. On the other hand, as will be shown more fully later on, had a firm and regular routine been maintained in the early days of infancy, many—yes, very many—undesirable hereditary traits and tendencies would have been successfully masked, almost completely overcome, by the counter work of those methods of discipline which promote self-control and prevent the indulgence of these juvenile emotional sprawls.

19.1 **19. Implicit Obedience—Respect for Authority.** The very basis of a strong, desirable character in the present stage of civilization is respect for authority; that is, respect for legitimately and naturally constituted authority, proper respect and reverence for the parental law, the school discipline, the civil code, and the moral law.[5] It is true that all children belonging to the first group, in case their hereditary tendencies are strong for the right, seem to survive all these spoiling methods, the lax discipline and the atrocious early training they are subjected to, and turn out to be fairly good, self-controlled and law-abiding citizens. Even some of the second class, where the influences of heredity and environment are almost equally balanced, develop in later years into good and useful neighbors. But it is with the third class where the heredity is weak, or if strongly manifested, is of an undesirable sort—it is with this class that lack of early discipline and the failure to acquire self-control yields the most disastrous harvest; for we must recognize the fact that not all of the delinquent and incorrigible children and criminal adults are feebleminded. A very large percentage of them merely represent spoiled children. They are the end product of the breaking down of discipline in the nursery, the result of the failure to impart that necessary moral training and spiritual discipline which, after all, is a part of the education to which every child is entitled and without which we have never yet been able to develop a successful system for building strong and reliable character.

19.2 If the new baby which comes into the home is allowed to disorganize the whole domestic arrangement, to secure immediate attention every time it begins to kick and "holler"; if all noise must stop out of respect to its sensitive nerves; if all law and order must be thrown to the winds in response to its attacks of indigestion and fits of peevishness, then what can we expect when it reaches school age? Or, even in later years, when it arrives at that time when it must take up the responsibilities of the man or the woman, what can we expect? If we are successful in re-training such a spoiled child and teaching it respect for law and order it will be as a result of many years of patient toiling in the schools and not before the parents have been called in many instances to suffer in sorrow because a proper respect for the rights of our fellow beings and a proper regard for the laws of man and God were not instilled in the minds of their children when they were mere babies at the very time they were so badly spoiled by the laxity of the nursery discipline.

20.1 **20. The Psychology of Child Culture.** The teacher should bear in mind the tremendous value of *suggestion* in character development. With the average child you are going to accomplish far more by working along the line of Froebel's teaching[6]—trying to develop the good there is in the child—than by trying all the while to suppress and combat the evil.

[Source?]

When you see two warring elements, the one good and the other bad, struggling for mastery in the pupil, you will accomplish far more in aiding the unfortunate child by positive suggestion directed towards the strengthening of the better character element, than by negative suggestions aimed at the suppression of the undesirable trait.

20.2 The boy or girl who never hears anything at home but that he or she is "going to turn out bad"; the boy who is constantly told that he is the worst boy in town, and who at school is always in trouble, comes by and by rather to expect that he is going to fail in life and is not altogether surprised later on when he finds that he has gone decidedly wrong.

We remember very well interviewing a young man who had been arrested for the first time. He told us his experience, how he could not get along well at home, everything went wrong at school, his father had told him that he was a "no-gooder." He seemed reconciled with his fortune as he looked up and said, "I reckon there was not much chance for me to turn out any other way."

20.3 Children respond readily to the sense of responsibility which is developed by being trusted. There is such a thing as the patriotism of personality, and it is a wise teacher who knows how to utilize this subtle element in human nature. Simple personal appeal sometimes is able to launch the boy or girl out upon a brand new career of character conquest.

SOURCE

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20.4 Again, we must help the parents to begin this work early in their homes; help the mothers better to understand these fundamentals of the psychology of child culture. A little time spent this way with the parents from week to week or from month to month, will save you or some other teacher a world of trouble when, after the children have attained school age, they fall into your hands for further training and discipline.

21.1 **21. Competition and Public Opinion.** An essential feature of character training is to acquaint the child early with that which is most up-lifting and ideally highest in public opinion. While children are to be taught, in a measure, to think for themselves and to be more or less independent in the formation of their ideas, nevertheless, they must be taught proper and adequate regard for the opinions of organized society as well as respect for the authority of constituted government.

VII: MORAL TRAINING AND SCHOOL INCENTIVES (Clark 32)

Possibly a competitive system may be of advantage in arousing interest,

21.2 Competitive games, drills and classes are stimulating to moral growth if wisely conducted and properly controlled.

for with most children the desire to excel is very strong. Careless and indolent pupils may be aroused by the bestowal of rewards in the shape of marks, and the offer of prizes (C 32).

[contd] But to continue this competitive system is to appeal constantly to what is purely selfish in the child.

To continue indefinitely this competitive system is but to appeal constantly to that which is purely selfish in the child.

The sooner the teacher abandons this course the better. At the very earliest possible moment, he should lead his pupils to love learning for its own sake,

or for its value in making them useful members of society.

The first man to abolish all marks and percentages in his schools was

Colonel Parker.

To-day the schools that are doing the best work are those that do not rely on these false props (C 33).

[contd] Under an ideal educational system, marks should never be mentioned (C 33).

In fact,

with a limited number of pupils, under right conditions, a teacher should so thoroughly know his pupils that he would not need formal examinations (C 33).

At the very earliest possible moment, the teacher should lead his pupils to love learning for its own sake,

or because of its value in making them useful members of society.

The first man to abolish all marks and percentages in his schools was,

we believe,

Colonel Parker.

Today the schools that are doing the best work are those that do not rely altogether on these false props.

21.3 Some educators believe that

under an ideal educational system, marks should never be mentioned.

Others believe that marks have a certain value in any system of education and that they should be used. The opinion of the latter prevails in the majority of schools in the United States. The great danger lies in the fact that too many teachers place more stress upon marks than their real value will warrant.

Without doubt

a teacher in charge of a limited number of pupils can know each one so thoroughly that written records of their progress are unnecessary,

so far as that teacher is concerned.

SOURCE

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But in the average school the teacher has charge of so many pupils that written records (marks) are a necessity. Moreover, when a pupil is transferred from one school to another, a written record of his work should accompany him. Marks, when properly used, are helpful; when they are abused by having undue emphasis placed upon them they become a hindrance to both teacher and pupil.

22.1 **22. The Child's View-Point.**

IX: METHOD OF PRESENTATION AND DRILL (Clark 39)

The one thing to be kept in mind in any system of ethical instruction is the child's point of view.

The one thing to keep in mind in any system of ethical instruction is the child's point of view.

Neglect to do this is in great measure responsible for the general failure to make the study interesting.

Neglect to do this is in great measure responsible for the general failure to make the study interesting.

The dreariness of most books on ethical training is due to the assumption that the moral world of the child is the same as that of the adult (C 39).

The dreariness of most books on ethical training is due to the assumption that the moral world of the child is the same as that of the adult.

The child's problems of morality are very different from those of the adult.

The child's problems of morality are very different from those of the adult.

What principally concerns the child is his bodily comfort, an opportunity to gratify his play-spirit, and the esteem of his play-fellows.

What principally concerns the child is his bodily comfort, and opportunity to gratify his play-spirit, and the esteem of his play-fellows.

Then, also, he lives entirely in the present; neither past nor future concerns him.

Then, also, he lives almost entirely in the present; neither past nor future concerns him.

He cares not to hear of what experience has taught others; nor does his own future interest him, if the thought of it interferes with his present happiness (C 39).

He cares not to hear of what experience has taught others; nor does his own future interest him, if the thought of it interferes with his present happiness.

Moreover, in planning the full, harmonious, natural development of the child's moral nature, we must take up every side of his life:

22.2 Moreover, in planning the full, harmonious, natural development of the child's moral nature, we must take up every side of his life;

his temperament and moods, his interests, his love of approbation and desire to excel, his eagerness for adventure, his hobbies, his companions,—

his temperament and moods, his interests, his love of approbation and desire to excel, his eagerness for adventure, his hobbies, his companions -

yes, and that desire, tucked away somewhere in his complex nature, to do what he thinks is right.

yes, and that desire, tucked away somewhere in his complex nature, to do what he thinks is right.

We must levy on them all, and make each contribute to accomplishing the end desired.

We must levy on them all, and make each contribute to accomplishing the end desired.

For apart from his immediate interests, the child wastes little time in mere speculation (C 40).

For apart from his immediate interests, the child wastes little time in mere speculation.

Our aim should be to stock the subconscious mind with such a rich content of right thoughts that, whenever reason arises for good desires and good deeds, these thoughts may immediately be brought up into conscious memory (C 40-41).

Our aim should be to stock the subconscious mind with a rich content of right thoughts that, whenever reason arises for good desires and good deeds, these thoughts may immediately be brought up into conscious memory.

Always to discourse solemnly upon the beauty of holiness is to rob holiness of half its beauty.

Always to discourse solemnly upon the beauty of holiness is to rob holiness of half its beauty.

What appeals to children-children of larger growth, too—is a higher, sympathetic, living presentation of truth.

What appeals to children—children of larger growth, too—is a higher, sympathetic, living presentation of truth.

SOURCE

The Great Teacher, when he wished to impress some moral lesson, or to stir his hearers to greater depths than usual, used parables (C 41).

"Making a Child What We Want Him to Be" (*The Ladies' Home Journal,* Nov. 1911)

[contd] A CHILD is the most imitative creature in the world.

Before he is out of pinafores he tries to talk and act just like his elders.

It is because of this inherent tendency to say and do those very things which he hears others say and do, that

if faith-thoughts are early and constantly suggested to the unfolding mind of the child they will assist greatly in evolving a character of joy, confidence and courage.

On the other hand if fear-thoughts are continuously sown in the young mind

they will eventually distort the emotions, deform the conceptions and wholly demoralize the health and life activities of the growing child (*MCWWW* 21).

[contd] In view of this wonderful imitative nature we are able to make of a child almost anything we desire;

not "an angel," in the ordinary acceptation of the term, but a child who knows his place and possesses the power of self-control (*MCWWW* 21).

XII: PUBLIC SCHOOL METHODS

The Great Teacher, when He wished to impress some moral lesson, or to stir His hearers to greater depths than usual, used parables.—Clark.

23.1 **23. Faith Versus Fear.**

A child is the most imitative creature in the world.

Before he is out of pinafores he tries to walk and act just like his elders.

It is because of this inherent tendency to say and do those very things which he hears others say and do, that,

if faith-thoughts are early and constantly suggested to the unfolding mind of the child, they will assist greatly in evolving a character of joy, confidence and courage.

On the other hand if fearthoughts are continuously sown in the young mind

they will eventually distort the emotions, deform the conceptions and wholly demoralize the health and life activities of the growing child.

Within the limitations of the possibilities of hereditary endowment,

and in view of this wonderful imitative nature, we are able to make of a child almost anything we desire;

not an "angel," in the ordinary acceptance of the term, but a child who knows his place and possesses the power of normal self-control.

SOURCE	XII: PUBLIC SCHOOL METHODS
[contd] From two to six years of age, when the imagination is most plastic and vivid, when the imitative instinct is so unconsciously automatic,	23.2 From two to six years of age, when the imagination is most plastic and vivid, when the child's imitative instinct is so unconsciously automatic,
is the most effective and opportune time to initiate good habits and lay the foundations for the later development of a strong and good character.	is the most effective and opportune time to initiate good habits and lay the foundations for the later development of a strong and noble character.
"Baby's skies are Mamma's eyes" is just as true as it is poetical.	"Baby's skies are Mamma's eyes" is just as true as it is poetical.
While a tired and worn-out mother, exhausted by a multitude of harassing household cares, may be pardoned for her occasional irritability,	While a tired and worn-out mother, exhausted by a multitude of harassing household cares, may be pardoned for her occasional irritability,
nevertheless the little one unconsciously partakes of her spirit.	nevertheless the little one unconsciously partakes of her spirit.
When the mother is happy the child is happy.	When the mother is happy, the child is happy.
When Mother is sick and nervous	When mothers or teachers are sick and nervous,
the child is impatient and irritable (*MCWWW* 21).	the children are liable to be impatient and irritable.
[contd] It is unfortunate that at this very time of a child's life when we can do practically anything we choose with him	23.3 It is unfortunate that at this very time of a child's life, when we can do practically anything we choose with him,
is the very time when so many parents fill the child's mind with the unhealthiest fear-thoughts.	is the very time when so many parents fill the child's mind with the unhealthiest fear-thoughts.
"The bogie man'll get you if you don't mind Mamma," or "I'll get the black man to cut your ears off," or "The chimney sweep is around the corner to take bad little boys"	"The bogie man'll get you if you don't mind Mamma," or "I'll get the black man to cut your ears off," or "The chimney-sweep is around the corner to take bad little boys,"
are familiar threats which are so frequently made to the little folks.	are familiar threats which are frequently made to the little folks.

SOURCE	XII: PUBLIC SCHOOL METHODS
These efforts to terrorize the young child into obedience never fail to distort the mind, warp the affections, and, more or less permanently, derange the entire nervous system.	These efforts to terrorize the young child into obedience never fail to distort the mind, warp the affections, and, more or less permanently, derange the entire nervous system.
The arousal of fear-thoughts and fearful emotions in the mind of the growing child is very often such a psychologic and a physiologic shock to the child	The arousal of fear-thoughts and fearful emotions in the mind of the growing child is very often such a psychologic and physiologic shock to the child
that the results are sometimes not eradicated in an entire lifetime (*MCWWW* 21).	that the results are sometimes not wholly eradicated in an entire lifetime.
[contd] Just see how far we carry this unwholesome introduction of fear-thoughts—even to the Almighty.	23.4 Just see how far we carry this unwholesome introduction of fear-thoughts—even to the Almighty.
Thousands of us remember being told as a child that "God don't like naughty boys," or that "God will send the bad man to get you if you don't be good."	Thousands of us remember being told as children that "God doesn't like naughty boys," or that "God will send the bad man to get you if you don't be good."
Thus, early in life, an unwholesome fear of the Supreme Being is sown in the mind of the child,	Thus, in early life, an unwholesome fear of the Supreme Being is sown in the mind of the child,
and as time passes these false fears grow and come so to possess the mind and control the emotions	and as time passes these false fears grow and come so as to possess the mind and control the emotions
that in adult life this early teaching comes to mold the character and shape the religious beliefs of the individual (*MCWWW* 21).	that in adult life this early teaching comes to mold the character and shape the religious beliefs of the individual.
[contd] To the child who has been reared to dread God, who has come to look upon the Creator as an ever-present "threat,"	23.5 To the child who has been reared to dread God, who has come to look upon the Creator as an ever-present "threat,"
how is it possible to convey the beautiful teaching of the fatherhood of God and the brotherhood of man? (*MCWWW* 21)	how is it possible to convey to him the beautiful teaching of the fatherhood of God and the brotherhood of man?

Caution. The fear-thought here referred to should not be confused with the meaning of the word *fear,* as used in the proverb, "The fear of the Lord is the beginning of wisdom." In the sense in which the word is here used it is synonymous with reverence. The same is true in the commandment, "Fear the Lord and keep his commandments." The child should be led to *fear* the Lord in this sense, and because of his reverence for God, he should form a strong aversion to sin, that is, to thinking those thoughts and doing those things that are contrary to God's commands.

The Fear of Noises and of the Dark (*MCWWC* 21)

[contd] HOW frequently some unusual noise leads a parent to say: "Keep still! What was that? Did you hear that noise?"

23.6 How frequently some unusual noise leads a parent to say: "Keep still! What was that? Did you hear that noise?"

The little folks of the family are startled, their eyes grow large and their faces pale, while they cling to the frightened mother.

The little folks of the family are startled, their eyes grow large and their faces pale, while they cling to the frightened mother.

Of course investigation usually shows that the strange and alarming noise was merely the slamming of a cellar-door,

Of course investigation usually shows that the strange and alarming noise was merely the slamming of a cellar-door,

the rattling of a curtain in the wind, some one walking about downstairs, or the action of the new furnace regulator in the basement.

the rattling of a curtain in the wind, someone walking about downstairs, or the action of the new furnace regulator in the basement.

But meantime the harm is done to the children—

But meantime the harm is done to the children—

fear, the worst enemy of childhood, has been unconsciously planted in their minds by the parent (*MCWWW* 21).

fear, the worst enemy of childhood, has been unconsciously planted in their minds by the nervous parent or the thoughtless teacher.

[contd] Consider for a moment the thousands of children who are early taught an abnormal fear of the dark.

23.7 Consider for a moment the thousands of children who are early taught an abnormal fear of the dark.

SOURCE

Even when the child is absolutely free from such a fear, when sent into a dark room, some member of the family will thoughtlessly remark,

"Do you think it is quite right to send that child into that dark room? Suppose something should happen."

The child quickly catches the suggestion that something is supposed to be or happen in the dark, and into his mind is sown the seed of fear (*MCWWW* 21).

Children Who are Called "Cowards" (*MCWWW* 21)

[contd] RECENTLY we overheard a little fellow say, "Father says I'm the only coward in the whole family."

Looking him straight in the face we said to him: "You're not a coward. Such a fine boy as you couldn't possibly be a coward."

The boy was greatly amazed, and, as we left him, he was saying over to himself, "I'm not a coward.

She said I'm not a coward," finally adding, "She said I couldn't be a coward."

This one thought, repeated to him several times and turned over and over in his mind, eventually overthrew the false fears instilled by his father (*MCWWW* 21).

[contd] A short time ago the daily papers contained the story of the young ten-year-old son of a New York business man

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Even when the child is absolutely free from such a fear, when sent into a dark room, some member of the family will thoughtlessly remark,

"Do you think it is quite right to send that child into that dark room? Suppose something should happen."

The child quickly catches the suggestion that something is supposed to be or happen in the dark, and into his mind is sown the seed of fear.

24.1 **24. The Power of Positive Suggestions.**

Recently we overheard a little fellow say, "Father says I'm the only coward in the whole family."

Looking him straight in the face we said to him: "You're not a coward. Such a fine boy as you couldn't possibly be a coward."

The boy was greatly amazed, and, as we left him, he was saying over to himself, "I'm not a coward.

He said I'm not a coward," finally adding, "He said I couldn't be a coward."

This one thought, repeated to him several times and turned over and over in his mind, eventually overthrew the false fears instilled by his father.

24.2 A short time ago the daily papers contained the story of the young ten-year-old son of a New York business man

who drew his few dollars from the savings bank, boarded a train for Chicago, and, after three days of amusement and loneliness, his money all gone, was found in a hotel bitterly weeping.

who drew his few dollars from the savings bank, boarded a train for Chicago, and, after three days of amusement and loneliness, his money all gone, was found in a hotel bitterly weeping.

His identity was revealed, the parents were notified at once, and the boy was sent on the first train back to his home.

His identity was revealed, the parents were notified at once, and the boy was sent on the first train back to his home.

On the way to the station he sobbed out through his tears, "Well, my brother can't call me a coward any more, anyway."

On the way to the station he sobbed out through his tears, "Well, my brother can't call me a coward any more, anyway."

Who knows but that this everlasting taunting of the child with the accusation of being a baby or being a coward has much to do with many such escapades and other daring exploits on the part of the juveniles who are chafed by such unjust insinuations?

Who knows but that this everlasting taunting of the child with the accusation of being a baby or being a coward has much to do with many such escapades and other daring exploits on the part of the juveniles who are chafed by such unjust insinuations?

Those of us who are acquainted with the vice and crime of a great city can imagine just what might have happened if this boy had been a little older,

Those of us who are acquainted with the vice and crime of a great city can imagine just what might have happened if this boy had been a little older,

if his heredity had not been so good,

if his money had not run out, if he had been able to remain in the big city long enough to make undesirable acquaintances (*MCWWW* 21).

if his money had not run out, if he had been able to remain in the big city long enough to make undesirable acquaintances.

Faith-thoughts: thoughts of bravery and of courage may be just as easily instilled into the mind of the child as thoughts of fear and cowardice.

24.3 Faith-thoughts, thoughts of bravery and of courage, may be just as easily instilled into the mind of the <u>normal</u> child as thoughts of fear and cowardice.

A child should never have suggested to him that he is afraid.

A child should never have suggested to him that he is afraid.

He should be constantly assured that he is brave, loyal and fearless.

He should be constantly assured that he is brave, loyal and fearless.

SOURCE	XII: PUBLIC SCHOOL METHODS
The daily repetition of these suggestions will contribute much to the actual acquirement of the very traits of character that are thus suggested (*MCWWW* 21).	The daily repetition of these suggestions will contribute much to the actual acquirement of the very traits of character that are thus suggested. This does not mean that a child should not be taught caution and fore-thought.
The Girl Who Would "Turn Out Bad" (*MCWWW* 21)	
[contd] PARENTS do not begin to realize how fearfully dangerous is this habit of constantly reiterated negative suggestion.	24.4 Parents and teachers do not begin to realize how fearfully dangerous is this habit of constantly reiterated negative suggestion.
Let me illustrate by an actual incident:	Let us illustrate by an actual incident:
A beautiful girl in a near-by State grew up quietly in the little village until she was eighteen years of age,	A beautiful girl in a nearby state grew up quietly in the little village until she was eighteen years of age,
when suddenly she decided to run away from home, declaring she was old enough to do as she pleased.	when suddenly she decided to run away from home declaring she was old enough to do as she pleased.
She confided in one of her girl friends that she was going to Chicago and had made all arrangements to lose herself in the "redlight" district.	She confided in one of her girl friends that she was going to Chicago and had made all arrangements to lose herself in the "redlight" district.
All that this girl friend said had not the slightest influence.	All that this girl friend said had not the slightest influence.
As the train bore her away to the city and to ruin, a missionary in Chicago was wired to meet her at a suburban station.	As the train bore her away to the city and to ruin, a social worker in Chicago was wired to meet her at a suburban station.
The girl was met, taken from the train and whisked in a cab to the home of a Christian woman.	The girl was met, taken from the train and whisked in a cab to the home of a Christian woman.
So possessed was this girl with the idea of throwing herself away that the captain of police was asked to talk to her;	So possessed was this girl with the idea of throwing herself away that the captain of police was asked to talk to her;

but the combined efforts of the police captain, a magistrate and several Christian people could not persuade her to recall her threat.

but the combined efforts of the police captain, a magistrate and several Christian people could not persuade her to recall her threat.

She declared she would kill herself if her parents were notified.

She declared she would kill herself if her parents were notified.

This siege lasted for ten days.

This siege lasted for ten days.

Then she finally broke down, saying: "I simply can't help it.

Then she finally broke down, saying: "I simply can't help it.

All my life my mother has told me that I was going to turn out bad.

All my life my mother has told me that I was going to turn out bad.

No matter what would happen at home, if I broke a dish or went out with the young people and remained away ten minutes later than I was told,

No matter what would happen at home, if I broke a dish or went out with the young people and remained away ten minutes later than I was told,

it would always be thrown up to me, 'Oh, some day you'll turn out bad.'

it would always be thrown up to me, 'Oh, some day you'll turn out bad.'

I have heard it until I am sick of it, and something within seems to push me on and on, telling me I must turn out bad" (*MCWWW* 21, 96).

I have heard it until I am sick of it, and something within me seems to push me on and on, telling me I must turn out bad."

[contd] Of course the girl was persuaded to believe that these were only fear-thoughts;

24.5 Of course the girl was persuaded to believe that these were only fear-thoughts;

that she was a beautiful, virtuous girl, that she simply had received the wrong training, that she couldn't possibly turn out bad.

that she was a beautiful, virtuous girl, that she simply had received the wrong training, that she couldn't possibly turn out bad.

She was thus saved by the sympathy and advice of understanding friends—

She is now the happy wife of a splendid husband, and the mother of a beautiful boy (*MCWWW* 96).

was subsequently married and is today the mistress of a delightful home.

It is Easy to Form Good Habits (*MCWWW* 97)

SOURCE

[contd] LET us get the truth firmly into our minds as parents that it is just as easy to form a good habit as a bad habit,

just as easy to acquire helpful, happy thoughts as those that are injurious;

and we can do it, if we will but see to it that our children early form correct and proper habits of thinking and acting.

Let fear be an unknown word to our children.

Don't let a thought of the fear of insanity, of haunted houses, of drafts, of this and that, enter into your home.

Instead, let in the glorious sunshine of strong, healthy faith-thought,

and a supreme happiness will come into your life, and you will give a legacy to your children for which they will "rise up and call you blessed" (*MCWWW* 97).

The Power of Suggestion *(MCWWW* 96*)*

[contd] TO SEE how powerful is suggestion take this incident in a child's life that every parent knows:

The little one trips and tumbles.

Mamma says, "Oh, did you fall? Well, never mind; come here, I'll kiss it. There, now it's well."

Immediately the child goes back to his play perfectly happy.

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24.6 Let us get the truth firmly into our minds as parents and teachers that it is as easy to form a good habit as a bad habit;

just as easy to acquire helpful, happy thoughts as those that are injurious;

and we can do it, if we will but see to it that the children early form correct and proper habits of thinking and acting.

While the children are taught proper respect for authority,

let fear be an unknown word to them.

Don't let a thought of the fear of the dark, of haunted houses, of drafts, of this and of that, enter into the home or the school.

Instead, let the children live in the glorious sunshine of strong, healthy faith-thought.

25.1 **25. How and When to Suggest.**

To see how powerful is suggestion take this incident in a child's life that every parent and teacher knows:

The little one trips and tumbles.

Mamma says, "Oh, did you fall? Well, never mind; come here, I'll kiss it. There, now it's well."

Immediately the child goes back to his play perfectly happy.

SOURCE	XII: PUBLIC SCHOOL METHODS
One little fellow was taught that when he fell he should get up at once, rub the bump, and say, "That didn't hurt."	One little fellow was taught that when he fell he should get up at once, rub the bump, and say, "That didn't hurt."
All through his career the bumps and the hardships of life were met with the same pluck.	All through his career the bumps and the hardships of life were met with the same pluck.
On the other hand, a thoughtless caretaker will excitedly jump and catch up the slightly injured child, coddle it, rock it, pet it—and the crying continues indefinitely.	On the other hand a thoughtless caretaker will excitedly jump and catch up the slightly injured child, coddle it, rock it, pet it—and the crying continues indefinitely.
This early training in meeting minor hurts and obstacles lasts throughout the lifetime.	This early training in meeting minor hurts and obstacles lasts throughout the lifetime.
Pluck and grit are lacking.	Pluck and grit are lacking.
The behavior of the man in the face of difficulties is foreshadowed by the attitude of the child toward his petty trials and bumps (*MCWWW* 96).	The behavior of the man in the face of difficulties is foreshadowed by the attitude of the child toward his petty trials and bumps.
[contd] Successful child training follows in the path of positive suggestion.	25.2 Successful child training follows in the path of positive suggestion.
Impatient words and careless threats of punishment can only contribute to the wrong training of the young mind (*MCWWW* 96).	Impatient words and careless threats of punishment can only contribute to the wrong training of the young mind.
[contd] When is the best time to suggest to the child?	25.3 When is the best time to suggest to the child?
Catch the little fellow when he is happiest, when he is overjoyed and filled with glee;	Catch the little fellow when he is happiest, when he is overjoyed and filled with glee;
for it is at such times that the suggestions offered will meet with the least resistance (*MCWWW* 96).	for it is at such times that the suggestions offered will meet with the least resistance.

SOURCE	XII: PUBLIC SCHOOL METHODS
[contd] Teach the children through the spirit of play and through the medium of the story.	25.4 Teach the children through the spirit of play and through the medium of the story.
The boy or girl in the story always can have a clean face, always close the doors quietly, and otherwise so conduct himself or herself as to constitute a powerful positive suggestion for good.	The boy or girl in the story always can have a clean face, always closes the doors quietly, and otherwise so conducts himself or herself as to constitute a powerful positive suggestion for good.
The story-child always says, "All right, Papa; all right, Mamma," when corrected (*MCWWW* 96).	The story-child always says, "All right, teacher; all right, mamma," when corrected.
Bedtime is Best Time to Suggest (*MCWWW* 96)	
[contd] The "going-to-bed time" is the time *par excellence* for suggestion in early childhood.	25.5 The "going-to-bed time" is the time par excellence for suggestion in early childhood.
After the play time, the study time and the evening story, when all is quiet, in the peacefulness of the darkness,	After the play time, the study time and the evening story, when all is quiet, in the peacefulness of the darkness,
while you are seated in a low chair close beside the little bed, with your hand in his,	while the mother is seated in a low chair close beside the little bed, with her hand in the child's,
repeat over and over again the positive suggestions which you desire to take root in the mind and bear fruit in the character.	let her repeat over and over again the positive suggestions which she desires to take root in the mind and bear fruit in the character.
Again and again tell the little fellow that he is the noblest and bravest of boys, that he loves truth and hates deceit.	Again and again tell the little fellow that he is the noblest and bravest of boys; that he loves truth and hates deceit.
No matter what disturbs him, if it is the lessons at school or a wrong habit, first think out exactly what you desire him to be or to do, and firmly but quietly tell it over and over to him (*MCWWW* 96).	No matter what disturbs him, if it is the lessons at school or a wrong habit, first think out exactly what you desire him to be or to do, and firmly but quietly tell it over and over to him.
Take the timid little girl who is unable to recite well at school, is shy and has great difficulty with her lessons.	25.6 Take the timid little girl who is unable to recite well at school, is shy and has great difficulty with her lessons.

SOURCE	XII: PUBLIC SCHOOL METHODS
At the going-to-sleep time sit by the side of her bed and tell her that tomorrow she will have her lessons better, that she will not any more be afraid, that she will get up and recite without the least fear in her heart.	At the going-to-sleep time sit by the side of her bed and tell her that tomorrow she will have her lessons better, that she will not any more be afraid, that she will get up and recite without the least fear in her heart.
	Let the teacher at school put forth the same good suggestions.
By constantly repeating these suggestions she will be given confidence and in most cases it will result in effecting the deliverance of the child from her bondage to fear.	By constantly repeating these suggestions the timid one will be given confidence and in most cases it will result in effecting the deliverance of the child from her bondage of fear.
Never tell her that she is shy or that she cannot do things.	Never tell her that she is shy or that she cannot do things.
Constantly tell her that she is a successful girl with a strong character, and that she is going to make a very useful and courageous woman.	Constantly tell her that she is a successful girl with a strong character, and that she is going to make a very useful and courageous woman.
Hold high aims and ideals before her (*MCWWW* 97).	Hold high aims and ideals before her.
	Suggestion cannot atone for all the defects of character which may be inherited but it can do much to help such unfortunate little ones gracefully bear their burdens.
Never Accuse Children of Dishonesty (*MCWWW* 97)	
[contd] NEVER tell children that you suspect that they are being dishonest or untruthful.	25.7 Never tell children that you suspect that they are dishonest or untruthful.
Be very slow to accuse and suspect them of falsehood or theft.	Be very slow to accuse and suspect them of falsehood or theft.
Tell them over and over again they are the best boys and girls in the world;	Tell them over and over again they are the best boys and girls in the world;

that they are going to make the noblest of men and women; that they love honesty and truth.

Even when you discover them in minor faults do not make the mistake of unduly magnifying and emphasizing the error.

As soon as possible direct the thoughts and attention of the wrong-doer away from his error, and focus his thoughts and attention on the high goal you expect him to reach (*MCWWW* 97).

that they are going to make the noblest of men and women; that they love honesty and truth.

Even when you discover them in minor faults do not make the mistake of unduly magnifying and emphasizing the error.

As soon as possible direct the thoughts and attention of the wrong-doer away from his error, and focus his thoughts and attention on the high goal you expect him to reach.

This, of course, will not be construed as doing away with proper punishment for persistent faults after the more ideal methods seem to have failed.

26.1 **26. The Biology and Psychology of Play.**

XXIX: RECREATION AND RELAXATION (*Worry and Nervousness* 371)

THE PSYCHOLOGY OF PLAY (*Worry and Nervousness* 377)

[contd] Herbert Spencer was probably the first to advance a theory of play.

It was hardly a working theory, however, in that he contended that play was merely the overflow of the superabundant animal spirits and vital energy of youth.

This seems to us to be merely a recognition of the phenomenon of play rather than a theory explanatory of its biological or psychological significance.

The later theory of Gross, advocated in his works *The Play of Animals,* and *The Play of Men,*

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The later theory of Gross, advocated in his works The Play of Animals and The Play of Men,

sought to account for play on the ground that children were thus engaged in practicing their later and more serious and sober life pursuits.

But a later theory, and one which to our mind comes more nearly explaining the significance of play, is that advanced by Stanley Hall,

who seeks to connect the free and easy play of the modern child with the more serious and sober pursuits of his ancestors—our more primitive progenitors (*W&N* 377)

[contd] And so we are told that the spectacle of the young infant suspending its weight while holding on to some object and the early instincts so commonly shown to climb ladders, trees, or anything else available,

are but racial mementoes of our ancestral forest life.

The hide and seek games, the desire to convert a blanket into a tent, the instinct for "shanties"—which all boys universally manifest—

we are told that these forms of play are but the echo of remote ages when our ancestors sojourned in caves, lived in tents, or dwelt in the mountain fastnesses (*W&N* 377).

[contd] In this same way the advocates of this theory seek to explain the strange and early drawings which the young lad has for wading, swimming, fishing, boating, and other forms of aquatic recreation (*W&N* 377).

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who seeks to connect the free and easy play of the modern child with the more serious and sober pursuits of his ancestors.

26.2 And so we are told that the spectacle of the young infant suspending its weight while holding on to some object and the early instincts so commonly shown to climb ladders, trees, or anything else available,

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The hide-and-seek games, the desire to convert a blanket into a tent, the instinct for "shanties"—which all boys universally manifest—

we are told that these forms of play are but the echo of remote ages when our ancestors sojourned in caves, lived in tents, or dwelt in the mountain fastnesses.

26.3 In this same way the advocates of this theory seek to explain the strange and early drawings which the young lad has for wading, swimming, fishing, boating, and other forms of aquatic recreation.

SOURCE	XII: PUBLIC SCHOOL METHODS
[contd] Speed was a vital requisite in past ages, both in the chase for food and in the ability to escape from one's enemies or to flee from danger;	26.4 Speed was a vital requisite in past ages, both in the chase for food and in the ability to escape from one's enemies or to flee from danger;
and so it is suggested that this is an explanation of that racial heredity which is shown in the joy with which the children engage in running, racing, coasting, and skating,	and so it is suggested that this is an explanation of that racial heredity which is shown in the joy with which the children engage in running, racing, coasting and skating,
and in the modern speed mania of the adult for motoring, yachting, and airship flying, not to mention horse racing (*W&N* 377-78).	and in the modern speed mania of the adult for motoring, yachting and airship flying, not to mention horse racing.
[contd] Other universal forms of play such as "tag," "pull-away," and "black man," together with mimic fighting and wrestling, the bow and arrow, the slingshot, and the air gun,	26.5 Other universal forms of play such as "tag," "pull away," and "black man," together with mimic fighting and wrestling, the bow and arrow, the slingshot, and the air gun,
all represent the boy or the girl engaged in play at those very same pursuits and primitive activities	all represent the boy or the girl engaged in play at those very same pursuits and primitive activities
which, in by-gone generations, constituted the real life work and the sober employment of our ancestors at different stages of barbarism and civilization (*W&N* 378).	which, in bygone generations, constituted the real life work and the sober employment of our ancestors at different stages of barbarism and civilization.[7]
THE PURPOSE OF PLAY (*Worry and Nervousness* 378)	
[contd] It is very evident that the play of the child is not a preparation for one's later life work.	26.6 It is very evident that the play of the child is not a preparation for his later life work.
The real work of the world today is found in the school, the bank, the office, the shop, the factory and the railroad;	The real work of the world today is found in the school, the bank, the office, the shop, the factory and the railroad;

but children do not enthusiastically and instinctively play at these, neither are they greatly interested in the stories surrounding these modern spheres of activity.

but children do not enthusiastically and instinctively play at these, neither are they greatly interested in the stories surrounding these modern spheres of activity.

They are instinctively led, both in play and tale, to the forest, the stream, the camp, the cave, the hut, the forest hunting grounds and the battlefield, both mimic and real (*W&N* 378).

They are instinctively led, both in play and tale, to the forest, the stream, the camp, the cave, the hut, the forest hunting grounds and the battlefield, both mimic and real.

[contd] Dr. Stanley Hall, Dr. Gulick, and Professor Patrick have repeatedly called attention to these newer ideas of play and recreation,

26.7 Dr. Stanley Hall, Dr. Gulick, and Professor Patrick have repeatedly called attention to these newer ideas of play and recreation,

and I am indebted to their numerous writings for many of the ideas expressed in this connection; particularly to Professor Patrick,

and we are indebted to their numerous writings for many of the ideas expressed in this connection; particularly to Professor Patrick.

whose illuminating contribution on play and recreation in *The Popular Science Monthly* has been so freely drawn upon in the writing of the latter part of this chapter (*W&N* 378).

[contd] Everything which has such a vital and absorbing interest for the boy has had at one time in our racial history an actual life and death interest for mankind (*W&N* 378).

26.8 Everything which has such a vital and absorbing interest for the boy has had at one time in our racial history an actual life and death interest for mankind.

[contd] Take, for instance, the jack-knife. How many knives has your boy had and lost and what rich joy there is in every new one!

26.9 Take, for instance, the jack-knife. How many knives has your boy had and lost and what rich joy there is in every new one!

We see how the practice and preparation theory of play fails here.

We see how the practice and preparation theory of play falls here.

The knife has no significance in society now.

The knife has no significance in society now.

SOURCE	XII: PUBLIC SCHOOL METHODS
It has degenerated to mere finger-nail purposes.	It has degenerated to mere finger-nail purposes.
But at one time it meant life in defence and food in offence.	But at one time it meant life in defence and food in offence.
Your boy's supreme interest in the knife is a latent memory of those ancient days.	Your boy's supreme interest in the knife is a latent memory of those ancient days.
Those who could use the knife and use it well, survived and transmitted this trait to their offspring (*W&N* 378-79).	Those who could use the knife and use it well, survived and transmitted this trait to their offspring.
[contd] The same could be said of the sling, the bow and arrow, and of sports like boxing, fencing, fishing, the "camping out" craze, etc. (*W&N* 379)	26.10 The same could be said of the sling, the bow and arrow, and of sports like boxing, fencing, fishing, the "camping out" craze, etc.
[contd] Consider the fascination of fishing.	26.11 Consider the fascination of fishing.
This is not a practice and preparation for the real life of today, but a reverberation of racial activities (*W&N* 379).	This is not a practice and preparation for the real life of today, but a reverberation of ancient industrial activities.
BASEBALL AND FOOTBALL (*Worry and Nervousness* 379)	
[contd] If we accept this newer theory that the play of the child is the spontaneous and instinctive expression of former and ancient racial pursuits of his ancestors,	26.12 If we accept this newer theory that the play of the child is the spontaneous and instinctive expression of former and ancient racial pursuits of his ancestors,
then we can come to understand something about the great popularity of baseball and football.	then we can come to understand something about the great popularity of baseball and football.
In this respect the daily press is a pretty good way of judging the popular interest in these outdoor sports.	In this respect the daily press is a pretty good way of judging the popular interest in these outdoor sports.
The morning of this writing I examined a dozen copies of metropolitan dailies,	The morning of this writing we examined a dozen copies of metropolitan dailies,

and found two or three columns given to politics, a column or two to a murder or suicide,

and found two or three columns given to politics, a column or two to a murder or suicide,

and even in the crisis of a threatened war only five or six columns were devoted to the news of the situation;

and even in a crisis of war only five or six columns were devoted to the news of the situation;

but in these same papers and at this same time, I found from twelve to twenty- five columns of matter devoted to baseball, football, horse-racing, yachting, golf, and prizefighting;

but in these same papers and at this same time, we found from twelve to twenty-five columns of matter devoted to baseball, football, horse-racing, yachting, golf, and prizefighting;

far more space devoted to sports than to the combined interests of science, art, literature, religion, and politics (*W&N* 379-80).

far more space devoted to sports than to the combined interests of science, art, literature, religion and politics.

[contd] The ability to throw a stone with power, accuracy and speed was at one time in our early civilization an important factor in determining the survival of the fittest.

26.13 The ability to throw a stone with power, accuracy and speed was at one time in our early civilization an important factor in determining the survival of the fittest.

Among our early and barbarous ancestors, the man who could pick up a club and strike with accuracy—hit with certainty and power—was the man best fitted to survive in the brutal struggles of those early days.

Among our early and barbarous ancestors, the man who could pick up a club and strike with accuracy—hit with certainty and power—was the man best fitted to survive in the brutal struggles of those early days.

He not only could better defend his family, but was also better fitted for killing game and overcoming his enemies.

He not only could better defend his family, but was also better fitted for killing game and overcoming his enemies.

And so the ability to run with speed and dodge with cunning—the fleetness of foot and endurance of chase—

And so the ability to run with speed and dodge with cunning—the fleetness of foot and endurance of chase—

were all vital factors in the make-up of our ancestors who survived and transmitted these characteristic instincts and tendencies to us, their progeny.

were all vital factors in the makeup of our ancestors who survived and transmitted these characteristic instincts and tendencies to us, their progeny.

SOURCE	XII: PUBLIC SCHOOL METHODS
And today, when we let go the mental tension, relax, we find ourselves taking to these same primitive occupations as our favorite sport—just like and for the same reasons—that a duck takes to water (*W&N* 380).	And today, when we let go the mental tension, and relax, we find ourselves taking to these same primitive occupations as our favorite sport—just as and for the same reasons—that a duck takes to water.
[contd] And so in baseball we have a game which combines three of the most deep-seated and ancestral racial instincts; the instinct to throw straight, to run fast, and to strike hard, not to mention the love of conquest.	26.14 And so in baseball we have a game which combines three of the most deep-seated and ancestral racial instincts; the instinct to throw straight, to run fast and to strike hard, not to mention the love of conquest.
During long periods of the ancestral life-history of our race, survival has come to him who could throw the straightest, run the swiftest, and strike the hardest.	During long periods of the ancestral life-history of our race, survival has come to him who could throw the straightest, run the swiftest and strike the hardest.
To throw a stone at something is almost second nature for a boy; throwing is a universal instinct.	To throw a stone at something is almost second nature for a boy; throwing is a universal instinct.
Now we must admit that throwing, batting, and running are no longer of any practical use in this civilized and advanced age of art, science, and commerce; but they were qualifications of life and death significance in by-gone ages.	Now we must admit that throwing, batting and running are no longer of any practical use in this civilized and advanced age of art, science and commerce; but they were qualifications of life and death significance in by-gone ages.
The baseball game revives these old race attitudes and brings a thrill of joy and cherished racial memory to both the participants and spectators.	The baseball game revives these old race attitudes and brings a thrill of joy and cherished racial memory to both the participants and the spectators.
Any one who has ever held a bat in hand and assumed the expectant attitude of the batter knows the peculiar thrill of his distant ancestors, who in just that attitude,	Any one who has ever held a bat in hand and assumed the expectant attitude of the batter knows the peculiar thrill of his distant ancestors, who, in just that attitude,
waited for an approaching enemy and beat down his foe with a real war club, whether his antagonist was man or beast,	waited for an approaching enemy and beat down the foe with a real war club, whether their antagonist were man or beast,

and those who assumed the best position, struck hardest, and aimed most accurately, survived and transmitted that instinct to their offspring—and baseball is the modernized and civilized expression of these ancient racial characteristics.

and those who assumed the best position, struck hardest, and aimed most accurately, survived and transmitted that instinct to their offspring—and baseball is the modernized and civilized expression of these ancient racial characteristics.

The next ball game you attend take notice of the star batter as he takes his place at the plate.

The next ball game you attend take notice of the star batter as he takes his place at the plate.

See him stand there, bat in hand, every muscle tense, ready to strike, dodge, jump, or run on a moment's notice, bat in striking position, oscillating in expectancy while waiting for the ball! (Fig. 12.)

See him stand there, bat in hand, every muscle tense, ready to strike, dodge, jump or run on a moment's notice, bat in striking position, oscillating in expectancy while waiting for the ball.

And then the climax—that vicious and all-powerful strike, the home run, and the vociferous cheering and wild enthusiasm of the vast throng of spectators in the grand-stand

And then the climax—that vicious and all-powerful strike, the home run, and the vociferous cheering and wild enthusiasm of the vast throng of spectators in the grand-stand

who yell themselves hoarse as did their ancestors in olden times when the gladiator had vanquished the beast or killed the bull in the ancient arena! (*W&N* 380-81).

who yell themselves hoarse as did their ancestors in olden times when the gladiator had vanquished the beast or killed the bull in the ancient arena.

[contd] This instinct to throw belongs largely to boys, scarcely appearing in the case of girls.

26.15 This instinct to throw belongs largely to boys, scarcely appearing in the case of girls.

The awkward throw of girls, like the left arm throw of boys, is well known.

The awkward throw of girls, like the left arm throw of boys, is well known.

The plays of the little girl reveal a different set of instincts recalling the habits of primitive woman,

The plays of the little girls reveal a different set of instincts recalling the habits of primitive woman,

and so we find that "We are the descendants of those men who could throw, and those women who loved children" (*W&N* 381).

and so we find that "We are the descendants of those men who could throw, and those women who loved children."

[contd] Football excites still greater enthusiasm than baseball because it reinstates and recalls still more vividly those still more primitive forms of ancestral activity.

26.16 Football excites still greater enthusiasm than baseball because it reinstates and recalls still more vividly those still more primitive forms of ancestral activity.

Here we have the face to face opposition of two trained and able hostile forces, the rude and primitive physical shock of the onslaught, the barbarous scramble, the cruel tackle, the uncivilized scrimmage, the savage melee, the fierce charges and collisions, the tackling, dodging, and the lively chases for goal, as for ancient cave of safety—

Here we have the face to face opposition of two trained and able hostile forces, the rude and primitive physical shock of the onslaught, the barbarous scramble, the cruel tackle, the uncivilized scrimmage, the savage melee, the fierce charges and collisions, the tackling, dodging, and the lively chases for goal, as for ancient cave of safety—

all are a vivid re-enactment of the life struggles of the race in by-gone days. (Fig. 13.)

all are a vivid re-enactment of the life struggles of the race in bygone days.

It is all a play-picture of far-away realities, and the psychology of our whole play tendency is comprehended in the fact that our instinctive pursuits of mind and body unfailingly choose to discharge along the channels of the least psychic resistance,

26.17 It is all a play-picture of far-away realities, and the psychology of our whole play tendency is comprehended in the fact that our instinctive pursuits of mind and body unfailingly choose to discharge along the channels of the least psychic resistance,

and, therefore, our instinctive play-efforts are productive of little or no real fatigue,

and, therefore, our instinctive play-efforts are productive of little or no real fatigue,

because they operate along and over long established and well initiated nerve paths in the brain, calling into play only those nerve actions and emotions to which our race has long been accustomed (*W&N* 381-82).

because they operate along and over long established and well initiated nerve paths in the brain, calling into play only those nerve actions and emotions to which our race has long been accustomed.—SADLER: Worry and Nervousness.[8]

27.1 **27. The Influence of Organized Play on Character.** The work of the playground, when properly organized, can be made to contribute immensely to the moral training of the pupil. The spirit of self-reliance, on the one hand, and the proper regard for the rights and feelings of our associates, on the other, can be fostered and promoted by the proper organization and conduct of the play period.

27.2 It is one of the essentials of a strong character that it shall accept defeat without becoming peeved or without manifesting anger and without any other undue or unseemly emotional reaction. The physical bumps of early life and the athletic defeats and triumphs of adolescence are all important factors in this character preparation which is requisite to the meeting of the trials and triumphs and the overcoming of the obstacles and difficulties which are sure to beset and harass the adult life of later years.

27.3 We have sometimes seriously thought that there is an even greater opportunity to inculcate principles of ethics and morals on the playground than there is in the Sunday-school class, especially when the teaching consists in mere platitudes, and this without any thought of belittling the important instruction connected with the Church and its influence upon the life of the child. What we want to emphasize is this: that ordinary play, if properly followed up and directed, presents one of the best possible opportunities for instructing the child in a practical and lasting manner with reference to many of the fundamental principles that have to do with our subsequent social, industrial, professional and even religious experience.[9]

27.4 Much should be done to help the mother at home to understand the psychology of play and to show her how to control and direct these important activities in her own family as regards children of varying ages, and also how to relate herself to the difficulties which arise through the playing of her children with the other children in the neighborhood. It is a great mistake to let a child grow up and think he is always right and his playmates always wrong in the many petty difficulties of early childhood. In many cases the foundation is thus laid for lifelong selfishness, through undue sympathy with the child in these minor misunderstandings associated with the neighborhood squabbles.

27.5 Both parents and teachers should aim at making the children brave, developing self reliance, raising and training the children to expect a reasonable amount of hardship, rebuff and misunderstanding—even occasional defeat—and to take it gracefully, manfully and so far as possible, cheerfully. In other words, we must, for the sake of the character development, train the little folks how to become brave and cheerful losers.

27.6 We must not fail to recognize all the agencies and phases of experience which are connected with the up-building of moral resistance and the development of a strong and resistive character. These influences are not all centered directly in either the schoolroom or the home. There is the street with its influences and the ever-present "gang," not to mention the other organizations of childhood which are springing into existence, such as the Boy Scouts, etc.

SOURCE	XII: PUBLIC SCHOOL METHODS
	We have often thought that the influence of the school grounds and athletic fields and the experiences on the way to and from school sometimes share equally with the influence of the teacher in the school and the parents in the home, as regards final weight and influence in the development of character.
X: MORAL GROWTH THROUGH PRACTICE (Clark 44)	
In the case of children, as in that of adults, we should discriminate between wholesome, helpful play, and that which is destructive of the better qualities.	27.7 **In the case of children, as in that of adults, we should discriminate between wholesome, helpful play, and that which is destructive of the better qualities.**
It is a healthful sign of the times that university presidents are taking a hand in eliminating whatever is brutalizing in the sports of college life (C 44).	**It is a healthful sign of the times that university presidents are taking a hand in eliminating whatever is brutalizing in the sports of college life.**
	28.1 **28. The Call of the Wild.**
VI: THE ROBINSON CRUSOE INSTINCT (Fisher 69)	
Any child old enough to walk four miles	**Any child old enough to walk four miles**
(and any healthy child of six should be able to do this)	
is old enough to have frequent tastes of Robinson Crusoeing.	**is old enough to have frequent tastes of Robinson Crusoeing.**
A weekly or bi-weekly careful planning and preparation of outfit and food, a walk to suit the capacities of the youngest, an encampment of an hour or two,	**A weekly or bi-weekly careful planning and preparation of outfit and food, a walk to suit the capacities of the youngest, an encampment of an hour or two,**
while the stronger legs go farther in exploration,	

SOURCE

a meal well-cooked outdoors, the camping-place left in good condition, the return with trophies for the home collection—

this is a different program from the profitless, somnolent nodding over Sunday newspapers after a heavy dinner which represents a too common method of spending the precious hours together of a day of rest (F 71).

To be sure, all this can be done, more formally with more definite organization by some of the modern substitutes for parents—such as the Boy Scouts.

But I do not see why the realization of the value of outdoor life as a means of arousing self-reliance should necessarily be another factor for the alienation of the child from his family (F 72-73).

IX: MAKING DREAMS COME TRUE (Fisher 100)

Bearing these in mind , consider what you would answer to a little boy of eight or nine who says, wistfully, " Oh , I *wish* we lived where Indians are! I wish I was an Indian!"

As a modern parent you dare not practise the negligent offhand methods of the parents of two generations ago, who said briskly,

"What nonsense, Jimmy! If I hear any more such talk, I'll know how to make you stop it! Go and split your kindlings this minute!"

You remember that such parents were always cut to the heart when the most energetic of their sons ran away from home to lead a roaming life.

XII: PUBLIC SCHOOL METHODS

a meal well-cooked outdoors, the camping-place left in good condition, and the return with trophies for the home collection

will be at once a joy and a benefit to the youngsters.

28.2 To be sure, all this can be done, more formally with more definite organization by some of the modern substitutes for parents—such as the Boy Scouts.

But I do not see why the realization of the value of outdoor life as a means of arousing self-reliance should necessarily be another factor for the alienation of the child from his family.

Bearing these things in mind, consider what you would answer to a little boy of eight or nine who says, wistfully, " Oh, I wish we lived where Indians are! I wish I was an Indian!"

As a modern parent you dare not practice the negligent offhand methods of the parents of two generations ago, who said briskly,

"What nonsense, Jimmy! If I hear any more such talk, I'll know how to make you stop it! Go and split your kindlings this minute!"

You remember that such parents were always cut to the heart when the most energetic of their sons ran away from home to lead a roaming life.[10]

SOURCE	XII: PUBLIC SCHOOL METHODS
But, on the other hand, you say to yourself with the humorous despair which is a frequent mood with modern parents: "Good gracious, we can't be expected to move out to an Indian reservation and live in a wigwam!	But, on the other hand, you say to yourself with the humorous despair which is a frequent mood with modern parents: "Good gracious, we can't be expected to move out to an Indian reservation and live in a wigwam!
If there were no other reasons, before we got there, Jimmy would have forgotten his Indians and want to be a sailor" (F 102).	If there were no other reasons, before we got there, Jimmy would have forgotten his Indians and want to be a sailor."
VI: THE ROBINSON CRUSOE INSTINCT (Fisher 69)	
Any spot that has the sky overhead and the earth beneath is a happy hunting-ground where parents can successfully lead their children forth	Any spot that has the sky overhead and the earth beneath is a happy hunting-ground where parents can successfully lead their children forth
into the flight away from modern habits of passivity and possession, toward the age-old impulses to activity and endeavor.	into the flight away from modern habits of passivity and possession, toward the age-old impulses to activity and endeavor.
And there is no need for elaborate preparation.	And there is no need for elaborate preparation.
This very afternoon, armed with a loaf of bread and a pound of bacon, one can take the children by the hand and walk out of the twentieth century back into the Stone Age (F 74).	This very afternoon, armed with a loaf of bread and a pound of bacon, one can take the children by the hand and walk out of the twentieth century back into the Stone Age.
Ten to one, if the ground is at all workable they will dig a cave.	Ten to one, if the ground is at all workable they will dig a cave.
The man who said that no adult ever amounted to anything who had not in childhood played in a hole-in-the-ground, exaggerated—but not much (F 77).	The man who said that no adult ever amounted to anything who had not in childhood played in a hole-in-the-ground, exaggerated—but not much.—Fisher.

29.1 **29. Self-Reliance in Early Childhood.**

I: SOME GENERAL CONSIDERATIONS (Fisher 1)

In the last generation children had an opportunity early to develop a spirit of self-reliance by the responsibilities that were placed upon their young shoulders in connection with the daily work of the household—doing chores, running errands,

It is no longer necessary for the growing boys of the family to carry water by pailsful in from the well ... (F 3).

bringing in water and coal,

We need to remember that there is no essential virtue in the old-fashioned home activities, now superseded: the splitting of kindling,

splitting kindling-work about the barn in the winter

the shoveling of snow, the stoking of stoves, the weeding of gardens (F 7).

and in the garden during the summer.

All these useful activities on the part of the child were of great value in his moral training and the up-building of his character; but modern civilization, at least in the great cities and the larger towns and villages, is gradually robbing the children of the present generation of these valuable modes of discipline and methods of character development.

The whole trend of American life is away from the old, plainly visible, individual responsibility (F 3).

29.2 The whole trend of our present-day American life tends to rob the boy and the girl of these opportunities for developing individual responsibility

It takes a great deal more ingenuity on the part of the parents than it used to,

and it is going to require a great deal of ingenuity on the part of the parents of this and future generations

to find valuable and helpful substitutes for these old-fashioned chores and errands.

Likewise, these changes in our mode of living will bring new responsibilities to the school teacher who must needs, perforce, tax his ingenuity in an effort to help the parents solve these new problems in child culture. New substitutes must be found for these old activities on the part of the child, that he may not grow up passively enjoying the blessings which are brought to him by the plumber and the furnace maker. New tasks must be found for him,

to give their children the tonic knowledge of the axiom that effect precedes enjoyment, since in many cases it is no longer their own effort which precedes their own enjoyment (F 4).

that he may understand that effort always comes before enjoyment, and that a sowing must precede the reaping.

29.3 City life is robbing the child of an opportunity to develop an early feeling of self-reliance.

A specialist (the plumber) ... came into the child's home, and ... took away forever the necessity for any effort on any one's part beyond turning a faucet on and off (F 4).

He gets water now by turning on a faucet

instead of going to the well.

A steam-heated apartment is warmed by turning a valve.

IV: CHILDHOOD UNDER APARTMENT-HOTEL CONDITIONS (Fisher 39)

The opportunity of splitting kindling, carrying in coal, and building fires, has largely passed;

SOURCE	XII: PUBLIC SCHOOL METHODS
However, there are women, an increasing number of them, for whom it would be folly to try to fit their lives into the old-fashioned home ... (F 39-40).	and, as more mothers are leaving home as wage earners or professional women,
She need not expect that she will ever be able to hire a nurse-maid	and as it is impossible to find any servant or caretaker
capable of grasping the faintest conception of teaching children self-reliance (F 42).	who will be able to instill this spirit of self-reliance into the children,
	the problem remains to be solved by the united efforts of earnest parents and painstaking teachers.
	29.4 We must develop a new line of responsibility—a new list of duties for the growing child to attend to in connection with home and school work.
The daily toilet, of course, being an entirely personal matter, should as soon and as completely as possible, be put in the hands of the person whom it concerns.	The daily toilet must be standardized and the children must be held responsible for its proper performance.
Not only should the child of six expect as a matter of course to dress himself,	From the time children are six years of age they must be taught acceptably to dress themselves,
brush his own teeth and wash his own face;	to brush their teeth,
but he should begin to decide (subject to veto by his mother) which of his clothes he should wear (F 45).	and, as soon as possible, to decide what clothes they shall wear.
In several families of my acquaintance the question of going-to-bed has been made an opportunity for the inculcating of responsibility and self-reliance ... (F 46).	The going-to-bed hours should constitute an opportunity for rigid discipline—

SOURCE	XII: PUBLIC SCHOOL METHODS
The bedtime of the different children is decided upon in family conclave ... and then as part of his day's work the child is expected to get himself undressed and in bed at the hour set (F 46).	the child should be held responsible for being undressed and in bed at the appointed hour.
II: SELF-HELP IN EARLY CHILDHOOD (Fisher 11)	
	29.5 The child should not be helped at every little thing about the house and neither should he be assisted unduly with his difficulties in the schoolroom.
"Why don't you give [the baby] a stick and show him how to poke [the ball] out for himself?" suggested the tool-using father from his chair (F 12).	Children should rather be given assistance in learning how to help themselves;
	this is consistent with the development of a proper spirit of self-reliance.
	Children are spoiled in this way by
[The mother] never dreams of saying: "No, dearest baby, 'kitty' is too hard a word for baby to say. Let mama say it for him!" The absurdity of that is patent to her. But she does not with equal patience show him over and over how to carry a light stool about and use it to climb up in the armchair he covets. She says: "Does baby want to get into papa's chair? There, mama lift him in!" (F 21)	having baby talk practised on them when infants and then when they grow up they are helped into chairs instead of being taught to climb up by means of a stool.

SOURCE	XII: PUBLIC SCHOOL METHODS
	29.6 If children were left alone more in the face of the problems of early childhood—if they were given but a minimum of assistance—it would lead to the development of more ingenuity, the acquirement of more ability for self-help, and the promotion of that spirit of courage and confidence which will be so necessary to these little folks, if they ever achieve success and usefulness in later years.
There is no surer beginning for the habit of self-help	There is no surer way of developing the habit of self-help
than the consistent training of the capacity for it.	than by training the children, when young, in the performance of regular and increasingly difficult tasks which will lead to their later enjoyment of the humdrum tasks of the work-a-day world—
What people know how to do well, they like to do (F 25).	for most people like to do what they know how to do well.
	30.1 **30. Early Development of Responsibility.**
IV: CHILDHOOD UNDER APARTMENT-HOTEL CONDITIONS (Fisher 39)	
Responsibility—there is a magic key to the door we are all trying to open to our children (F 41).	Responsibility is the watchword—the keynote—of the best thought in modern educational training. Teaching the pupil how gracefully and acceptably to bear responsibility is the chief factor in character development. The real purpose of our school training is to acquaint the child with the highest meaning of the term "making good"; or, as sometimes expressed in slang, "to deliver the goods."

SOURCE	XII: PUBLIC SCHOOL METHODS
	The purpose of all our training is to develop in the pupil a sense of personal reliability—to stimulate the child's ambition to reach a worthy goal and to accomplish his life-purpose.
I: SOME GENERAL CONSIDERATIONS (Fisher 1)	
Children are thoroughly human and if	30.2 Children are thoroughly human and if
all their needs are provided for, with little effort on their parts	the sense of responsibility is not early developed as a part of their character,
they fall into habits of inertia	they are liable to develop an alarming inertia,
	to degenerate into an alarming state of
and moral flabbiness as surely as their elders do under similar conditions.	moral flabbiness.
What we parents need to realize is that ordinary modern conditions more and more tend to put children in a passive, receptive mental attitude,	They are apt to acquire a passive mental attitude
and not in an active and masterful one;	instead of developing that active, aggressive and masterful state of mind which we so much like to see in a young boy or girl.
and further that we can not better this condition without taking a great deal of very intelligent thought (F 4-5).	
	30.3 If the children are at first backward and bungling in the performance of their little duties about the home, or if they are inapt or even exasperating in their school work—don't help them too much—let them plow through it, let them fight it out.

All this effort on their part is developing responsibility, and that is the chief purpose of both our home training and our school discipline.

If he is to avoid awkward bungling and in many cases serious mistakes in running his life, he needs to be taught how rightly and aptly to use modern tools:

30.4 Children must be taught how to use tools to help in overcoming their difficulties;

how acceptably to relate themselves to the common situations to be met in life.

Children should be taught how to take care of themselves when traveling. They should early be given an experience in

precisely how to order a room at a hotel,

engaging and selecting a room at a hotel.

[See 35.4, below.]

They should be taught how to purchase their tickets and check their baggage.

As soon as possible they should be taught

how to buy his clothes,

how to select and buy their own clothing,

in the case of girls, how to make much of their clothing;

how to fee a porter, how to buy a theater-ticket, how to make an appointment with the dentist ... (F 6).

[Most five- and six-year-olds are capable of sewing on their own buttons and they are all capable of looking over a garment, deciding if it needs repairs, and taking it themselves to whomever in their homes is the mender of the family (F 44).]

and even in the case of boys, how to mend slight tears and sew on buttons.

SOURCE	XII: PUBLIC SCHOOL METHODS
III: AFTER BABYHOOD AND BEFORE SCHOOL AGE (Fisher 26)	
[T]he father might be willing to adopt the plan of opening to his little six-year-old ... several money-making possibilities. If, in addition to keeping her own bureau in order and sewing on her own buttons, she fix up the bathroom neatly, she will have earned five cents. [Etc.] (F 36-37)	30.5 Children should be early given opportunities to earn small sums of money—
	should be taught how to save it.
X: FINANCIAL SELF-RELIANCE AND RESPONSIBILITY (Fisher 110)	
	They should also be counselled in the proper spending of a part of their earnings.
But we are too prone to overlook the fact that ... money getting is but half of economic independence and financial responsibility. Money spending is quite as important a science though as a subject of serious study it is sadly neglected (F 110).	The ability to spend wisely is just as important a moral asset as the ability to earn money
	and the willingness to save a portion of it.
III: AFTER BABYHOOD AND BEFORE SCHOOL AGE (Fisher 26)	
	30.6 The child should be taught to use his time systematically—
[C]hildren ... infinitely prefer to have some regular definite task ... than to ... do single, detached, unrelated bits of drudgery whenever it occurs to an adult that they should be done.	regular times for work and play should be allowed
	and it exerts a bad influence upon a child's character to

SOURCE	XII: PUBLIC SCHOOL METHODS
It is easier for a child to set his will to the accomplishing of a fair amount of work suitable for him than to be at the beck and call of every adult who wants spectacles fetched (F 33).	have him always at the beck and call of every one in the family to do any and everything.
Of course this should not be too rigidly carried out, and like all other members of the family, he should expect to take his share of any unplanned-for work which circumstances make necessary.	While he should be taught to be accommodating and to be willing to render a necessary service at any time,
But as a general thing his little dignity should be respected (F 33-34).	nevertheless, it is best for his character training if he can have more or less regularity in his daily régime of study, work, play, etc.
	30.7 But the training should not be confined to responsibility concerning economic matters. Responsibility for moral acts should be developed. The child should be held responsible for going with evil associates, for the use of bad language, for listening without protest to sentiments he has been trained to believe wrong, and for indulging in any practices that do not meet the approval of his parents or teachers.
IV: CHILDHOOD UNDER APARTMENT-HOTEL CONDITIONS (Fisher 39)	
Each child of five or over can begin to be held responsible for the cleanliness of his own clothes,	30.8 From the time children are six years of age they ought to begin to take care of their own clothing,
	having everything in the bureau drawers of their own room.
and can have his own individual laundry bag. He can be trained to remember ... when to change his underwear and when to put his own soiled clothes in with the general family laundry:	They should be held responsible for their soiled clothes, seeing to it that they are placed in the individual or family laundry bag.

and when the clean clothes return, he can be held responsible for putting away his own garments in the space allotted to them (F 44).

The answering of the telephone is in some cases a process of modern life in which children can share (F 45).

They may also be given valuable training in this day and age by being taught when very young how properly to answer the telephone

and how to write down messages,

Answering the door-bell is another duty of which the children might well have an occasional experience, even if they make mistakes in their responses to the various sorts and conditions of callers (F 45).

as well as to answer the door-bell

and properly receive visitors.

All of these things can be made to serve the purpose of the numerous errands and chores of the last generation, whose valuable assistance in character training are being rapidly lost to the present generation.

31.1 **31. New Problems Resulting from Social Evolution.** We have already noted the fact that the movement away from the country to the city, together with modern methods of plumbing, heating, sanitation, etc., have considerably altered the daily home life of the child. We have also called attention to a number of ways in which new chores and errands may be substituted for those which are passing.

I: GENERAL CONSIDERATIONS (Fisher 1)

[!]

The boy who has, as his daily task, the feeding of the poultry yard, learns something about responsibility; but does he learn any more than the boy

who has as his responsibility to see to the monthly payment of certain of the family bills? (F 8)

[*Note:* The Sadlers had only one child, Bill. According to Carolyn Kendall, the Sadlers had once taken in a foster child for an unspecified period of time, perhaps before they started medical school in 1902.]

31.2 We read not long ago, that

while a boy may be deprived of the beneficial training which resulted from feeding the chickens

he may have substituted for such an experience the discipline and education that comes from

attending to certain features of the household expense.

The opportunity to carry in water and coal is passing, but what is to hinder our holding the boy or girl responsible for the water bills and the gas bills, to have them checked up with the meters—to have them constantly watching to save wastage in either water or gas and have them personally pay the bills each month.

We thought this was a valuable suggestion and it led to some immediate changes in the management of our own home with reference to the children.

31.3 We must not allow city life and modern development to rob our children of initiative and the benefit that arises from creative effort, personal responsibility and wholesome watchfulness.

SOURCE	XII: PUBLIC SCHOOL METHODS
IV: CHILDHOOD UNDER APARTMENT-HOTEL CONDITIONS (Fisher 39)	
Another side of the child's life which would profit by a larger infusion of self-reliance, is the question of his relation to the weather (F 49).	31.4 Even the weather can be used as a means of developing a sense of responsibility. A temperature table can be prepared and put up in the child's room, as it also could be fittingly posted at school.
I quote from such a wrap-chart already existing, which would need to be varied according to climate and the age of the child.	
Above 74: barefoot.	When the temperature is 75 and above children could safely be allowed to go bareheaded and bare-footed.
Above 60: no hat, no coat.	When the temperature is 60 and above it is safe to go without a coat.
Between 45 and 60: light coat, cap.	From 50 to 60 a light coat should be worn and hat or cap should be worn when out-of-doors.
Between 30 and 45: heavy coat, cap, mittens.	From 30 degrees (freezing) up to 50, pupils should wear heavy coats and wraps, caps, mittens, etc.
Below 30: heavy coat, leggings, fur-cap, mittens.	Below freezing, in addition to these heavy wraps and mittens, leggings, fur caps and other suitable winter garments should be worn; while of course,
On rainy days	on rainy days, in addition to the usual garb,

SOURCE	XII: PUBLIC SCHOOL METHODS
wear rubbers, a rain-coat.	rubbers, rain-coat or umbrella should be provided,
On threatening days	and when the weather is threatening
	children should be early taught to provide against possible rain and
carry rubbers in school-bag when leaving home, and either umbrella or rain-coat (F 49-50).	take to school with them suitable rainy-day garments.
	In this way weather changes, instead of becoming a source of colds, pneumonia and other sickness, could be utilized as a means of direct character training.
[*Note:* Paragraphs 31.5-31.6 appear in the Sadlers' *The Mother and Her Child* (1916), pp. 395-396.]	31.5 The "movie" is an institution that has come to stay and today mothers and teachers everywhere are perhaps discussing this particular institution more than any other. The "movie" affords a wonderful opportunity to see the sights and scenes of other lands, of feeding the imagination of the child on travel pictures and nature pictures. It is a most deplorable fact, however, that this wonderful institution which is fraught with so many opportunities to educate and enlighten the mind of the growing child has carefully to be censored. Women's clubs have done much to purify the "movies" for the school-age child; many theatres are showing on certain days a special afternoon "movie" for the children, and while many of these "movies" have great possibilities for good, we most earnestly urge that the young school child see the "movie" that he is to see before dinner, and not have his mind excited and his nervous system "thrilled" just before going to bed.

Some one asked us several years ago, "Are you going to let your little fellow go to "movies?" We instantly answered, "No, but we shall take him." If the mother or the father sits by the side of the child and carefully, thoughtfully, and yes, prayerfully, points out the good and explains the evil, then even the questionable "movies" will prove the means of bringing father and son and mother and daughter into closer companionship.

31.6 Under no circumstances should children under twelve years of age be taken to long lectures, entertainments, or concerts, during the evening, which will keep them out until eleven p.m.

32.1 **32. Subduing Nature—Raw Materials.**

V: RAW MATERIAL (Fisher 54)

In our effort to develop character to stimulate initiative, promote ingenuity, and increase self-reliance—we must endeavor to encourage the child in his desires and ability to make things, to create a finished product out of raw materials.

The presence of raw material

32.2 If cloth, paper, lumber, modelling clay[11] and other simple materials are placed before him

stimulates the creative instinct,

they seldom fail to arouse in the most sluggish child mind this creative instinct—

[[T]he child must be surrounded by ... irresistible *temptations* which even the naturally slothful or sluggish can not resist (F 55-56).]

this desire to subdue Nature—

the noblest and most fertile of all human impulses,

for this impulse to "make something" is one of the most promising elements in child-nature

and the presence of finished products stimulates the ignoble instinct for personal possession, one of the most futile of human instincts (F 56).

which the educator, both at home and at school, can utilize in his effort to realize the ideals of education—real character training.

In the chapters on Kindergarten (Chap. I, Vol. I) Construction Work (Chap. VII, Vol. I) and Drawing (Chap. IV, Vol. II), the teacher will find abundant material and full directions for this sort of work.

[*Compare:* Children should spend as little of their precious youth as possible hankering after ready-made possessions ... (F 59).]

32.3 It is a great mistake to buy everything ready-made that a little girl or boy craves,

There is a remark very familiar to parental ears, "Oh, I wish we had a play-house!"—or a toboggan slide, or a basket-ball outfit, or a shelf in the porch, or what not—

whether it be dolls for the girls or sleds for the boys.

And the wise parent makes answer to this, "Well, let's see if we can't make one" (F 59-60).

Encourage the parents to take a little time off and help their children make these things;

and if possible and consistent with the school curriculum, give them a chance to make things at school.

SOURCE	XII: PUBLIC SCHOOL METHODS
	Well do we remember when our boy, not over seven years of age, came home from the Francis Parker school one day and exhibited a glass of grape jelly which he had made—gleefully telling every step in the process—his features beaming with enthusiasm, with the thought that he could take the grape, the raw material, and convert it into the jelly "just like we eat on the table."
If the parent ... will look at the very most modern and advanced schools, he will see that they are all trying to	We believe it is one of the features of the most advanced and modern schools today to
substitute raw material and the impulse to master it, to a passive possession of finished products (F 56).	give the children a chance to "make things,"
	and it is certain that in any school such simple work as making jelly could be provided for the younger children.
	32.4 And in this connection the valuable character attribute of practical discrimination can be early developed by
As soon as [children] begin to be old enough to understand relative prices,	teaching the children the relative cost between purchased articles and home-made articles.
they should begin to some extent to buy their own raw material ... (F 59)	
	Let them learn the cost between the raw materials and the finished product and this exercise possesses very many and practical angles for the intellectual and commercial training of the pupil.
	For instance, our boy wanted a tent—every boy wants one—
A tent is an indispensable adjunct to the proper bringing-up of boys,	a tent or a shanty is a part of the psychological evolution of a boy.

but whether or not it needs to be bought outright depends on the age of the boys.

One to answer his purpose would cost $10.50, but we found by careful planning, that the raw materials, including paraffin to waterproof it, would cost a little less than $5.00

If a good book of instruction can be procured (any reference librarian can give you four or five such books about outdoor life)

and with the aid of books secured from the library

the necessary instructions and patterns were secured

most boys immensely enjoy studying out the patterns for different styles of tents; cutting and sewing on their own, and applying the water-proofing themselves (F 64).

and the boy had the satisfaction of producing his tent, step by step, at home.

32.5 In recent years

Make a scrap-book of suggestions, read or heard,

we have made a mental note, from reading magazines and books,

for things of home manufacture (F 66).

of those things which children can do at home to amuse and instruct themselves, to promote coördination between the mind and the eye, to give them skill in working up raw materials,

and we have found all sorts of helpful advice regarding the use of

Too few children know the joys and fascinations of the dye-pot, the miraculous way in which five-cent unbleached cheese-cloth can be transformed into rainbow-tinted draperies for home-fairies,

cheese cloth,

in which corn-husks or raffia, or rags, or feathers are glorified into fabrics irresistibly tempting to handle and fashion.

rags, feathers,

muslin,

Have on hand as a matter of course, just as you have bread, a miscellaneous collection of the more familiar raw materials, tools, odd bits of board and pasteboard, dye, tissue-paper, glue, paste,

glue, paste and die stuffs, not to mention pasteboard, tissue paper,

transfers,

scissors, modeling clay, tacks, gilding, water colors, paper of all kinds, crayons, sewing materials, etc., etc. (F 66)

outlines for water coloring, crayons,

blackboards, etc.

A few dollars invested in materials of this kind are worth more to the character training of the child than infecting his young mind with dollars upon dollars worth of ready-made toys, some of which may be several years ahead of him in his ability to enjoy and utilize them.

32.6 Take the children to the woods, properly clothed and with heavy shoes or boots. Let them stamp through the underbrush—take them out of the beaten paths. Let them climb trees a safe distance—teach them to be careful—to hold tight—instead of negatively suggesting they are going to "fall and break their necks."

32.7 Every child, especially the boys, must come close to Nature—they must have some personal experience in trying to subdue Nature, for all this creates a legitimate feeling of self-confidence and self-reliance.

SOURCE	XII: PUBLIC SCHOOL METHODS
	33.1 **33. The Use of Tools—Industrial Training.**
X: MORAL GROWTH THROUGH PRACTICE (Clark 44)	
	After all,
One of the strongest arguments for the introduction into the schools of manual training is its ethical value.	the most important thing about industrial training is its ethical value.
The making of articles by hand results in habits of precision	The use of tools tends to promote habits of decision and precision.
	Industrial training encourages
and concentration.	important concentration of the mind
	in connection with a settled purpose—a definite aim.
	This sort of training also possesses a peculiar moral value in that it encourages independence on the part of the pupil, it strengthens the ability to overcome difficulties, it assists the child in cultivating that very desirable ability to work up "raw materials."
To produce a perfect copy of some model means an exercise of judgment as to exactness,	Still further, it develops the judgment as to exactness
	and encourages those most valuable character attributes—accuracy
and a discrimination in material things of right and wrong, which may be carried over into the realm of morality.	and discrimination.

33.2 With the aid of tools the pupils should be encouraged to produce something useful—something of real value—something which will serve a character development purpose, and not to spend all their time

Too frequently, however, this ethical value in manual training is lost sight of by teachers, in their effort to produce something for show (C 45).

in producing some handiwork for mere exhibition purposes.

33.3 The ability to use tools emancipates the child from his infant helplessness when he undertook to accomplish everything by the use of his bare hands.

Patience, perseverance, thoroughness, and endurance—these sterner virtues are all nourished at the breast of sturdy, honest toil; they are all the by-product of work (C 45).

It develops patience and perseverance,

as well as contributes to the satisfaction of seeing a task finished—a job completed.

[The carpenter's bench for [the father's] boys may seem to him not a bulky and rather expensive toy, but a step along the path which will lead them to professional success when the time comes for them to construct a tight-jointed legal argument with the habit of persistent effort induced by constructing a tight-jointed box (Fisher 57).]

33.4 A carpenter bench is a valuable factor in the moral training of a boy

as well as a religious book or attendance upon the Sunday school; and we believe that these principles are so thoroughly accepted by educators that it is superfluous to reiterate them here.

33.5 We believe there is a special value in having the pupils make articles which are practical and useful about the home or the school. This tends to give a real economic value to so-called industrial training.

34.1 **34. The Province of Books.**

VIII: THE USE OF BOOKS AND LIBRARIES (Fisher 91)

Every child should early be taught how to buy books, how to read books,

But of all the tools in this world it is doubtful if any are so useful to twentieth-century people, as books, and the capacity to extract from them the information and guidance which they so amply contain (F 91).

how to extract the best out of books,

how to exercise discrimination regarding books and how to utilize the advantages of a Public Library.

34.2 It is best that children should not have access to too many books, lest they form the habit of skimming through them, of becoming superficial readers, of cramming their little minds full of a lot of partially digested ideas which they are not able fully to assimilate. It is a good plan to have children read one book at a time and be able to pass a satisfactory quiz upon its contents before they pass on to another book.

34.3 The evil influence of bad books cannot be over-emphasized, and children should be assisted in the selection of books until a taste for good reading has been thoroughly established.

SOURCE

[As early as possible, the principal should seek to install a carefully-selected library, in an attractively-furnished room, accessible to all class-rooms, with a good supply of wholesome, instructive and elevating books, magazines, and papers, children's, as well as adults' (Clark 65).]

I am taking it for granted that every family will have a dictionary, an atlas,

and as good an encyclopedia as they can afford;

and so they should have, no matter how they have to stint and save to buy them (F 97).

High-school teachers report that many of their pupils do not know how to look up a subject in an encyclopedia, that they are wholly put off if they do not find it indexed under the first heading which occurs to them, and are entirely without resourcefulness as to means to dig out from the ore from that great gold mine of human knowledge. This is a tool of self-reliance, the use of which can be taught them only at home by means of repeated comradely excursions into books (F 94-95).

XII: PUBLIC SCHOOL METHODS

The books found in school libraries have been carefully selected

and may be considered safe.

Public libraries, however, contain many books that children should not read, and the unrestricted use of the public library may be productive of more harm than good.

34.4 Every child should have access to a good dictionary, a good atlas,

and some sort of encyclopedia,

and should very early be initiated into the uses of these works of reference.

When a child wants to know something, instead of giving him a half-reliable answer, teach him how to look it up for himself—

train him in going from one heading to another in the encyclopedia,

SOURCE	XII: PUBLIC SCHOOL METHODS
	teach him how to get answers out of works of reference just as he gets finished products out of raw material in the workshop.
	34.5 Early train the children how to patronize the library, as the majority of even the small centers of population are now blessed with such an institution.
For this purpose it is necessary to have a variety of books of reference available, either at home, or in the nearest library, and to show him how to check up an English authority by reference to an American one; a Boston historian of the Civil War by one from Virginia (F 99).	Train them in checking up opinions, how to compare authorities
	and how to discriminate and choose between authors.
Since school life, to a greater extent than home life, is outwardly concerned with books, parents often feel that there is no need for them to say anything on the subject; but as a matter of fact	It is exceedingly unfortunate that
few school children are taught anything like the extent to which books may be used to supply their needs (F 92).	children must grow up in the world surrounded with books and yet know so little about how to use them.
	How to utilize the wonderful advantages of a library in the up-building of his own character and the completion of his intellectual training is a great advantage to anyone. (See Chapter IX, *Books and Libraries.*)

SOURCE

X: FINANCIAL SELF-RELIANCE AND RESPONSIBILITY (Fisher 110)

[See 30:5, above.]

[Children] should occasionally be taken on a well-regulated buying trip, and taught how to avoid that invention of the Evil One, a "shopping" expedition (F 119).

The merchants put every ounce of their inventiveness in such [show-window] displays and we sheep-like parents ... lead our little folks dazed and blinking up one aisle and down another ... (F 119).

One of the rules of the game in such educational buying as part of child-training, should be to conduct the enterprise with all possible expedition, to have the [shopping] list compact, and well-arranged, ... and to despatch each item as briskly as a due consideration of its merits will allow (F 121).

XII: PUBLIC SCHOOL METHODS

35.1 **35. Early Financial Training.**

One of the most frequently neglected phases of moral training is that which pertains to teaching the child how to earn, save and spend money—

how to overcome the temptation or tendency to buy everything he sees if he has the money in his pocket.

35.2 We should train the little ones to visit the shops,

to pass by the attractive display windows,

to go on a shopping tour expeditiously to buy everything on the list that is obtainable

and then *stop*.

Children should be very early trained in the art of buying what is necessary, to make purchases for the home or for the school, in the case of those schools having industrial work, school gardens, etc.

SOURCE

As the child grows older, and has absorbed the family atmosphere of systematic and well-proportioned expenditures, he can be trusted with an allowance of his own ... (F 122).

[See 30.5, above.]

XI: ALLOWANCES (Fisher 125)

Most financial responsibility does not come from downright dishonesty, but from a hazy and inaccurate idea about the purchasing power of money ... (F 128).

IV: CHILDHOOD UNDER APARTMENT-HOTEL CONDITIONS (Fisher 39)

As the children in the apartment hotel grow older, there come into their lives other factors which may be, but not often are, used to develop self-reliance and responsibility. Such modern families are apt to travel about a good deal,

and this is an excellent opportunity to lead the children out of babyish dependence into a competent ability to handle a number of modern institutions (F 50).

XII: PUBLIC SCHOOL METHODS

35.3 We think it best for

most children to be entrusted with a moderate allowance,

for them to have spending money which they can regard as their own, for either the saving or spending of which they are held responsible;

or, if instead of an allowance, some system of regular pay for regular duties or special pay for extra work, may be worked out.

By the time a child is eight years of age he should be started in his training as to

the purchasing power of money.

35.4 In this connection,

those families who are permitted to travel extensively

should utilize this experience as a means of developing the child's character.

Traveling is an exceedingly valuable educational influence in that it broadens the mind of the child and brings him in contact with the world.

The influence along these lines would be greatly enhanced if

Let the fourteen-year-olds (subject, of course, to their parents' advice and veto) plan all the family trips, determine the routes

the children were set to work in planning the itinerary and preparing the train schedules for the trip.

and estimate beforehand the amount of money that will be needed, and, as soon as possible, let them handle some of the actual details of the transaction (F 51).

Teach the twelve-year-old girl how to use a railroad time-table ... (F 51).

Children of only nine or ten years of age can be taught how to use a time table very satisfactorily

and, as already suggested,

At a small station, with few travelers, if the baggage master looks good-natured and unhurried, enlist his help in the matter, and let the twelve-year-old ... actually perform the operation of buying his own ticket,

they should be given experience in purchasing tickets,

seeing that the change is correct and checking his own satchel or trunk (F 51-52).

checking baggage, etc.;

not to mention the value that will come from

He is not too young at ten or twelve to be set the task of ordering a sensible meal which will satisfy him and not be extravagant ... (F 52).

teaching them how, at an early age, to order their own meals at restaurants and hotels,

how to meet strangers and behave themselves properly in public.

They should be definitely trained for these things. In this way opportunities for modern travel can be made in some measure to atone for the lack of that home influence which the children miss at such times. There is absolutely no excuse for having children spoiled because they have been away from home so much or have been out in public a great deal.

36.1 **36. The Personality of the Teacher.** The character and temperament of the teacher, the personality of the one who guides the destinies of the child for such a great part of the whole year, is, after all, probably the most influential single factor in the problem of character development outside of heredity, and is equal, in some cases superior, to the influence of the home.

VI: THE TEACHER: HIS TRAINING AND HIS PERSONALITY (Clark 26)

One of the best things about moral training is that it reacts upon the teacher.

36.2 Another good thing about moral training is that it reacts favorably upon the teacher.

For, if it is true that the best way to learn a thing is to teach it,

The best way to learn a thing is to teach it,

the consistent teacher of ethics

and so the teacher of ethics

will ever be on the alert to mend his own moral fences.

is constantly exposed to the influence of her own good suggestions.

Moreover, to be true to himself and most teachers desire to be so—he must live up to the standard he sets before others.

She must live up to the standard of her moral teaching. [*Note:* See 2.2, above.]

Nobody can talk self-control to others without finding himself in better control of his own temper;

Nobody can talk self-control to others without finding himself in better control of his own temper;

SOURCE	XII: PUBLIC SCHOOL METHODS
he cannot preach courtesy, and be rude; he cannot laud service, and be selfish (C 27).	he cannot preach courtesy, and be rude; he cannot praise service, and at the same time be selfish.
Less and less should the teacher make use of his authority.	36.3 The wise teacher will not flaunt her authority before her pupils.
Where the air is oppressive with the power from without,	When the atmosphere of the schoolroom is sultry and oppressive with arbitrary power and authority,
there can be no moral growth.	there is but limited opportunity to foster moral training.
Said Rabbi Wise in a recent address:	A prominent educator, in a recent address said:
“The class-room is not a petty despotism, but a diminutive republic;	“The class-room is not a petty despotism, but a diminutive republic;
the teacher is not to be the repressive tyrant , but the freedom-nurturing leader;	the teacher is not to be the repressive tyrant, but the freedom-nurturing leader;
to train self-directed agents, not to make soldiers.”	to train self-directed agents, not to make soldiers.
The child should breathe the pure air of hope, confidence, and love.	The child should breathe the pure air of hope, confidence and love.
He should be offered nothing as food for thought that will not strengthen his moral nature.	He should be offered nothing as food for thought that will not strengthen his moral nature.
His school-days should be filled with positive, constructive, life-sustaining thoughts and suggestions (C 28-29).	His school-days should be filled with positive, constructive, life-sustaining thoughts and suggestions.”

37.1 **37. Moral Growth through Practice.**

X: MORAL GROWTH THROUGH PRACTICE (Clark 44)

The pupil who is receiving a course of instruction in character training in connection with his daily school life must be given opportunities to put this instruction into practice. The pupil, at school and in connection with the parents' supervision at home, must early be introduced to a régime of applied ethics—of morals in practice.

37.2 If the pupil is taught to be charitable

In New York City some schools maintain a food and clothing closet

there should be provided at the school an old-clothes closet.

Cast-off clothing or garments which could be spared from the home should be assembled here. The older girls can remain after school hours some afternoon and assist in mending the clothing and otherwise putting it in proper condition

to supply needy persons (C 49).

to pass out to the worthy poor.

The school can appoint scouting committees to report cases deserving of help. Likewise, before Christmas, especially in the larger centers of population, the children can assemble their unused, broken and outgrown toys. These can be mended, painted by the older children, and at Yuletide the whole school can enjoy the satisfaction which comes from having done something helpful for someone in real need.

37.3 It is highly probable that

Practice and preaching must go hand in hand; or better still, practice should precede preaching. The greater the practice, the less need of preaching (C 46).

more practical and direct activities along this line would be of greater value than an unseemly amount of preaching and exhortation.

A little direct instruction from time to time in these higher things of the better nature, coupled with a practical plan for giving expression to these better emotions, would seem to be the more ideal method of inculcating these philanthropic sentiments into the minds of young and growing children.

37.4 In connection with your teaching of kindness

[*Compare*: 6. KINDNESS: ... 8. Discuss the object of the Society for the Prevention of Cruelty to Animals; the Audubon Society, etc. (C 98, 100)]

organize the children into definite groups for the prevention of cruelty to animals, birds, etc.;

and when teaching the duties of citizenship, organize your school into survey committees to inspect alleys, garbage receptacles, and otherwise enlist

Boys of twelve to fourteen usually get interested in crusades, and the doings of King Arthur (C 46-47)

the children in definite crusades of a civic, sanitary and philanthropic order.

37.5 Give the boys and girls an early insight into the duties and responsibilities of citizenship, and this will afford them the satisfaction that comes from having had a part in some school movement or some community uplift.

SOURCE	XII: PUBLIC SCHOOL METHODS
	37.6 Something must be done in connection with our educational system to pull ethics and morals down out of the mysticism of the clouds and breathe into its form the breath of life, to teach children actually to live these noble sentiments and not to grow up recognizing them merely as pleasant platitudes, beautiful for utterance, but in no way susceptible of practical application in one's daily life.
	38.1 **38. Pupil Government and Character Development**.
XI: MORAL GROWTH THROUGH PUPIL GOVERNMENT (Clark 52)	
	The practice of many schools in having
The system may be more or less elaborate (C 52).	an elaborate system of pupil government
[Source?]	embracing the entire school and every class, with its deliberate and advisory relations to the real school management, seems to have proven highly satisfactory in many instances. It has the advantage of drilling the pupils in parliamentary practice, promoting the coöperative spirit, developing team work, encouraging the genius for organization, and it must be very evident that the plan possesses many possibilities for ethical culture as well as opportunities for definite social and moral training.
	Besides,
There is thus afforded an opportunity for putting into practice some of the rules of conduct taught	this plan gives the pupils an opportunity actually to put into practice many of the principles which are being constantly taught

SOURCE	XII: PUBLIC SCHOOL METHODS
in the regular course of moral instruction (C 53).	by their parents and teachers in their efforts to impress the young mind with the essentials of character building.
Where its aim is training for citizenship, this scheme has considerable value,	38.2 This idea of pupil government also possesses a very valuable feature as regards the training of the pupil for future citizenship.
and undoubtedly gives pupils a good general knowledge of city government (C 52).	
Many plans of making use of the system of pupil government will suggest themselves to the inventive teacher (C 55).	The many advantages associated with the idea of pupil government will present themselves to every ingenious teacher
	who endeavors to put the idea into practice.
XII: MORAL TRAINING THROUGH ASSEMBLY EXERCISES (Clark 58)	
	38.3 In this connection the opportunities of the general exercise with reference to moral training should not be overlooked.
[contd] The place where the principal of a school can best make felt his power for good is the general assembly (C 58).	It is at this time that most teachers and most schools will find their best opportunity for carrying on a more or less systematic course of instruction in ethics and morals.
[*Note:* This paragraph appears to contradict what the Sadlers said in 2.2, above.]	In the most simple way, and sometimes with the most candid directness, these things should be brought before the children at the time of the general exercises.

38.4 If properly managed and directed, the general exercise of the school, in connection with the proper organization and supervision of the play-ground, will probably be made to tell more directly in the matter of character training than all the rest of the school work put together.

38.5 It is certainly a great mistake for any teacher or superintendent to use the precious moments of the general exercises, when the whole school is together, and when the collective psychology is so favorable for the accomplishment of the greatest possible moral good, we say, it is a great mistake to use this precious time for

In some [schools], this opening is made for the occasion of a military drill; in others, a singing lesson is given; in still others, announcement is made of new rules and regulations; and in a few, unfortunately, principals use the time to scold and stir up bad feelings generally (C 58).

scolding the pupils, promulgating new rules of school discipline, or for even singing lessons or a military drill.

Such occasions are fraught with unlimited possibilities for good, and it is a wise teacher who will recognize the opportunity and so employ it.

39.1 **39. Threats, Punishments and Rewards.** It is always an evidence of weakness when a teacher has to indulge freely in threats in order to secure obedience. Punishments are undoubtedly necessary, while the matter of rewards is more debatable. They certainly have a place in the discipline and training of a child, but it is a great mistake, at least upon the part of parents, to have to promise their children rewards of some kind every time they want them to do anything.

SOURCE

[See 48:3, below, where the recommendation of corporal punishment, in some cases, is repeated.]

XII: PUBLIC SCHOOL METHODS

39.2 In both the home and the school we believe that if the newer ideas of discipline based upon the art of suggestion and the more ideal methods of utilizing the child's energy by substitution in other ways—we say that if these newer notions of discipline do not secure prompt and satisfactory obedience, then we believe that both parents and teachers are warranted in resorting to the older methods of punishment, the laying on of hands and the effective use of the rod. If the parents and teachers are inapt in the psychology of discipline, or if children, through adverse heredity or lax discipline are so thoroughly spoiled that the more ideal methods are not effective, then let us not hesitate to resort to the old-fashioned procedures and at least accomplish the essential of our purpose, prompt obedience and respect for the amenities and proprieties of the occasion.

"Making a Child What We Want Him to Be" (*The Ladies' Home Journal,* Nov. 1911)

The Folly of Making Threats (*MCWWW* 22)

[contd] THREATS only show weakness on the part of the disciplinarian.

39.3 Threats only show weakness on the part of the disciplinarian.

Most school-teachers early learn the folly of making threats.

Most school teachers early learn the folly of making threats.

When I was teaching school I recall that a number of slate pencils had been dropped on the floor one afternoon.[12]

You will recall that a number of slate pencils had been dropped on the floor one afternoon.

Thoughtlessly I threatened, "Now the next child that drops a pencil will remain after school and receive punishment!"

Thoughtlessly you threatened, "Now the next child that drops a pencil will remain after school and receive punishment!"

My fate! The weakest, most delicate girl in the room was the next to drop her pencil, and she was a pupil with a perfect record in deportment.

The weakest, most delicate girl in the room was probably the next to drop her pencil, and she was a pupil with a perfect record in deportment.

The reader can imagine my embarrassment. I had threatened punishment, and so had to get out of the predicament as best I could. This experienced effectually cured me of making such threats (*MCWWW* 22).

[contd] Most of us live to regret the threats we make.

39.4 Most of us live to regret the threats we make.

"Your father will thrash you when he comes home tonight," or "You'd better not let your father see you doing that," or "You wouldn't behave that way if your father was here," etc.,

"Your father will thrash you when he comes home tonight," or "You'd better not let your father see you doing that," or "You wouldn't behave that way if your father was here," etc.,

are common threats which we hear directed at headstrong and willful boys.

are common threats which we hear directed at headstrong and wilful boys.

What is the result? Do such threats cause the love of the child for his father to increase? They make the child actually afraid of his father (*MCWWW* 22).

What is the result? Do such threats cause the love of the child for his father to increase? They make the child actually afraid of his father.

[contd] "I'll 'bust' your brains out," said a four-year-old to his pet lion, because it wouldn't stand up.

39.5 "I'll 'bust' your brains out," said a four-year-old to his pet lion, because it wouldn't stand up.

Now it should be remembered that these things do not originate in the minds of the boy and girl.

Now it should be remembered that these things do not originate in the minds of the boy and girl.

They only repeat the things they hear others say.

They only repeat the things they hear others say.

It betrays both cowardice and ignorance to undertake to secure obedience by such threats as "I will box your ears if you don't mind," etc.

It betrays both cowardice and ignorance to undertake to secure obedience by such threats as "I will box your ears if you don't mind," etc.

Obedience that is worth anything is only secured by suggestion and love, never by promises of reward or threats of punishment (*MCWWW* 22).

Obedience that is worth anything is only secured by suggestion and love—never by promises of reward or threats of punishment.

[*Note:* Sections 40 to 46 appear to have drawn their titles from topics in Part II of Clark's book. See Appendix A, which shows Clark's list of topics.]

[24. Punctuality (C v)]

40.1 **40. Order, Neatness and Punctuality.**

[*Note:* This sentence appears in modified form in *The Mother and Her Child,* p. 319.]

Both at home and at school the child should have a place for everything and everything in its place.

In this matter the teacher will again find it best to induce the parent to see to it that the child is taught these things at home before it attains school age. Counsel and exhort the mothers in the early training of the little ones in these essentials of character, and in the early years of school life find time somehow to give the children drills, to arrange tests and to conduct competitive exercises which will serve to demonstrate these important character attributes.

40.2 All through the curriculum employ every opportunity, whether it be in the precision of mathematics or in the discussion of the heroes of history, to bring out the importance of thoroughness, orderly arrangement, and classification, coupled with thorough reliability, punctuality and trustworthiness. These are things the teacher must bear in mind and which make for success and happiness later in life and not the mere acquirement of facts or the accumulation of knowledge, notwithstanding the fact that these exercises are attended by relative degrees of mental discipline and will-training.

SOURCE

XII: PUBLIC SCHOOL METHODS

In the matter of education, these questions of facts and knowledge are things that we ought to have done, while we should not have left the other things—the moral training and the development of character—undone.

IV: CHILDHOOD UNDER APARTMENT-HOTEL CONDITIONS (Fisher 39)

It would seem hardly necessary to add a suggestion that each child have a hook or two for his own wraps and a place for his own rubbers and umbrella,

40.3 "It would seem hardly necessary to add a suggestion that each child have a hook or two for his own wraps and a place for his own rubbers and umbrella,

if there were not still existing so many American households where this elementary device for self-help is non-existent

if there were not still existing so many American households where this elementary device for self-help and order is non-existent

and where in response to the clamorous rainy-morning demand from the children, "Where are my rubbers?"

and where in response to the clamorous rainy-morning demand from the children, 'Where are my rubbers?'

the harassed mother calls out: "Look behind the door in the hall! Have you tried the back-porch? Maybe they're in the closet under the stairs. Where *do* you suppose you left them *this time?"* (F 46-47)

the harassed mother calls out: 'Look behind the door in the hall! Have you tried the back-porch? Maybe they're in the closet under the stairs. Where do you suppose you left them last time?'"

[6. Kindness (C v), 16. Courtesy (C v)]

41.1 **41. Kindness, Courtesy and Tolerance.** We cannot begin too early in a child's life to teach him how to cultivate a kindly feeling toward all Nature as well as toward his playmates and fellow beings. We should early teach the child that he who would have friends must show himself friendly, and imbue him with a spirit of cheerful helpfulness.

[4. Service (C v).]

41.2 Let us teach the pupil that service is the very chief of all the elements of greatness. The founder of the Christian religion taught that those who would be chief must first become servants of humanity—the one who aspires to greatness must become the servant of his fellows.

41.3 Let us become ingenious in finding appropriate and practical methods whereby a child may lend his energies and consecrate his services in useful, inspiring channels of helpfulness.

[5. Helpfulness (C v)]

41.4 One of the most difficult things for a child to learn early is to be tolerant of other people's opinions and charitable toward the mistakes and shortcomings of his fellow-playmates. Liberty—civil liberty and religious liberty—is based upon tolerance, and the earlier children of the rising generation acquire this beautiful trait of character as a part of their mental make-up, the better it will be for the future of the nation.

41.5 In settling the squabbles and smoothing out the misunderstandings and difficulties which occur in even the best regulated schools, the teacher should not fail to embrace the opportunity to teach the pupils the principles of charity.

[10. Charity (C v)]

Likewise, the parent in the home carelessly passes over numerous opportunities every day and every week to teach the children both by precept and example, the importance of these basic principles of a strong and beautiful character.

41.6 It is true that children are always being taught to be polite, to be kind even to animals, tender to plants, to be considerate of the aged, and helpful to the afflicted, and these, the more tender and chivalrous factors of a noble character, are not to be neglected but are to be promoted by every possible means and upon every suitable occasion.

[9. Gratitude (C v), 12. Respect (C v)]

42.1 **42. Gratitude, Reverence and Respectfulness.** Ingratitude is one of the most unforgivable traits of an unbecoming character. Both parents and teachers should keep a watchful eye directed toward the little ones, lest this monster of ingratitude come in to spoil their souls. Nothing so shrivels moral nature and handicaps the social and economic career of the child as the habit of failing to manifest gratitude for kindness shown or favors done him.

[7. Good Will (C v)]

42.2 Good will and sociability are of great value in the ethical and moral training of a child. Children should early learn how to meet those of their own age as well as how appropriately to relate themselves in kindness to those of a younger age and in reverence to their seniors.

VII: SOCIAL SELF-RELIANCE (Fisher 80)

A social afternoon or social evening for the older children may be so managed and conducted as to be of great value in stimulating high ideas and creating noble ideals.

It is to be regretted that

Why make a bugbear of [the social life of children]? (F 83)

so much fuss has to be made over the children, socially.

[I]nstead of a hard-and-fast program of entertainment, a succession of "things-to-do" thought out beforehand, ... leave much, if not all, to the inspiration of the moment, the freshness of which will certainly make up for the lack of formal preparation.

Rather would it be better to have them come together informally,

And, above all, accustom the children from the first to feel a cheerful and competent responsibility for their own fun ... (F 84).

depending upon their own ingenuity and ability to plan their games,

or these plans may be laid in advance by the children themselves;

If a picnic is decided upon, do not spend a whole morning ... packing a big hamper with costly ready-to-eat food. Make your picnic more like an encampment, with a fire where chops may be broiled, each holding his own over the coals ... [Etc.] (F 87)

and let them prepare, as far as possible, their own refreshment

and utilize everything connected with the social occasion as a means of developing the spirit of self-confidence and self-reliance.

[18. Friendship (C v)]

42.3 Youthful friendships and associations, if wisely manipulated, may be utilized by parents and teachers as a means of indelibly impressing upon the young mind some of the most valuable and highly prized traits of a strong and noble character.

42.4 Both parents and teacher must be at fault in the failure to teach the youth of the rising generation more of the spirit of reverence. We speak of reverence with respect to society, the home, the Church and the State. Altogether too little regard and consideration are shown by the youth of today for the important conventions and institutions of society.

[14. Amiability (C v)]

42.5 Children should be instructed in the beautiful art of rendering themselves amiable and attractive to their fellows.

They should be taught how to win the confidence, respect and good will of their playmates. When in trouble about the school and the home, they should be helped to analyze what brought the trouble on. They should be helped to realize and appreciate how they must give and take in life in order to get along in this world.

[8. Confidence (C v), 21. Courage (C vi), 26. Perseverance (C vi)]

43.1 **43. Confidence, Courage and Perseverance.** A legitimate self-confidence, a reasonable but indomitable courage and a strong and unyielding perseverance, constitute a trio of character traits invaluable to that boy or girl who is to become one of the world's workers. The aim and purpose of our education, of our moral training our character building efforts should be to inspire the child with a legitimate and reasonable self-confidence.

[*Note:* Compare this description of the aim of education with 1:1, above.]

43.2 We should organize his play and regulate his sports with a view to developing courage—individual courage—as well as courageous and co-operative team work.

43.3 Let us inspire the pupil with a legitimate self-respect—encourage him to stand up like a man—either to express his opinions, confess a fault, or acknowledge the truth. The pupil should not only understand that honesty is the best policy in the long run as regards our relations with organized society, but he should be made clearly to understand that it is the best policy now—just now—at home, at school, in all his relations with his fellow pupils.

Let the pupil early understand that he is punished not for his mistakes or accidents but only for disobedience—for out-and-out insubordination.

43.4 In every way possible foster perseverance—do not offer the child unnecessary help at home or at school. If it is possible, let him work his way out of his difficulties. The sympathy of a parent and the helpfulness of a teacher must not be prostituted so as to destroy or interfere with the development of this indispensable trait of perseverance—stick-to-it-iveness.

[13. Cleanliness (C v), 15. Cheerfulness (C v)]

44.1 **44. Health, Cleanliness and Cheerfulness.** Even the teaching of physiology and hygiene can be so directed as to afford an opportunity to enhance the realm of morals and dignify the kingdom of things spiritual. Healthful living should be taught not only as a means of gaining happiness and acquiring a stronger body—a physique more competent to resist disease, but also as a means of affording a higher expression for the spiritual nature—as constituting a better background for the operations of the soul powers.[13]

44.2 Our reference to teaching the pupil personal cleanliness as well as our instruction concerning the sanitation of the school buildings and premises may all be utilized as a means of developing faithfulness, careful scrutiny, reliability, and thus, in one and a hundred ways, the entire work of the school in its different departments of instruction may be made directly and indirectly to contribute to the moral training and spiritual discipline of the pupil.

44.3 In every way possible, both at home and at school, we should seek to cultivate an habitual demeanor of cheerfulness on the part of the child. This early acquirement of an ability to look on the bright side of things, to travel on the sunny side of the road, will prove of great value in later life, not only as an attribute of character and a social asset, but also as a health promoting influence in the individual's experience.

[19. Honor (C v), 20. Fair Play (C v), 28. Patriotism (C vi)]

45.1 **45. Honor, Fair Play and Patriotism.** Our pupils must be trusted. They must early learn what is required to make men and women honorable, reliable and trustworthy. And so, early in their experience, they must be given tasks to perform, work to do which may easily have associated with it a certain amount of sentiment and more or less emotion, and thus early in their young careers they will learn how to bear burdens cheerfully, discharge duty courageously, to become trustworthy and reliable—patriotic with reference to work, home, school and society.

45.2 Great care should be exercised by the guardians of our youth to see that they grow up with the spirit of fair play actuating all their games and sports. The child must be taught to be a good loser, to take defeat cheerfully and philosophically. This is the proper time and place to prevent that moodiness, peevishness and tendency to brood over the hardships of life which some children grow up with and carry as a temperamental curse throughout their careers. We cannot begin too early to teach the little ones how to *work* over their problems but not to worry over their difficulties.

In the presence of an obstacle they must be inspired with faith and confidence and not be allowed to give up and surrender in the face of fear and discouragement.

45.3 Patriotism is a term we apply to certain definite manifestations of the spirit of loyalty and fidelity and it has a tremendously ennobling effect upon a child's character to feel that it is an enlisted, uniformed and accredited member of a club, a school, a church, an army or a nation; and these tribal instincts and social longings of the child should be utilized whether in the form of clubs, classes, the Boy Scouts, sewing circles or the Camp Fire Girls. The means of utilization matters little, but this wonderfully strong inherent desire on the part of the child to be true to something or somebody should be seized upon by its teachers and turned to good account in the school scheme for moral training and character development.

[22. Work (C vi), 25. Thrift (C vi), 23. Business (C vi)]

46.1 **46. Work, Thrift and Business.** Every child needs to have regular daily and weekly tasks to perform. While it is true that children are by nature playing animals and not studying animals, just as the adult seems to be a fighting animal rather than a working animal by nature, nevertheless, because of the fact that sooner or later our pupils must settle down to the humdrum tasks of life, we should begin at home and school early to train them in certain regular duties outside of the routine school work.

46.2 It is a great pity that the exuberant and over-abundant vitality of the school child is not utilized in some way helpful to the entire community. Every teacher and every superintendent should try to use their classes and their school as a whole and as individuals to add something definite to the community life. In this way the pupils will gain the benefit of a training directed both toward the development of individual character and the improvement of the community life.

46.3 Early in life the boy and the girl need to have placed before them the incentives to thrift—inspirations to definite, continuous and sustained effort. Stories and books telling of the success of humble men and women who have, through thrift, courage, and perseverance, attained eminence and usefulness in life, should be repeatedly brought to the notice of the school child. The pupils should be assisted in their planning. They should be advised and counselled and helped into some line of work, into some gainful employment, that will afford them an opportunity to acquire a knowledge of business principles and thus stimulate them to develop along the lines of thrift and economy.

47.1 **47. Crime, Intemperance[14] and Hysteria.**

[*Note:* Paragraphs 47.1-47.2 appear in the Sadlers' *The Mother and Her Child* (1916), p. 313.]

While it is generally admitted that feeble-mindedness lies at the foundation of most crime,[15] we must recognize that failure on the part of parents and teachers to teach the children self-control is also responsible for many otherwise fairly normal youths falling into crime and intemperance.

The parents of a nervous child must recognize that it will, in all probability, be subject to special danger along these lines as it grows up; it is quite likely to be erratic, emotional, indecisive and otherwise easily influenced by its associates and environment.

47.2 Nervous children are more highly suggestible and if they have not been taught to control their appetites and desires, their wants and passions, they are going to form an especially susceptible class of youth from which may be recruited high-class criminals, dipsomaniacs and other unfortunates. Of course, any spoiled child, however normal its heredity, may turn out bad in these respects if it is not properly trained; but what we are trying to accomplish here is to emphasize to parents that the nervous child is doubly prone to go wrong and suffer much sorrow in after life if it is not early and effectively taught self-control.

[*Note:* Paragraphs 47.3-47.6 appear in the Sadlers' *The Mother and Her Child* (1916), pp. 315-316.]

47.3 Every year we have pass through our hands men and women, especially women, who possess beautiful characters, who have noble intellects and who have high aims and holy ambitions in life, but whose careers have been well-nigh ruined—almost shattered—because of the hysterical tendency which ever follows them, and which, just as soon as the stress and strain of life reaches a certain degree of intensity, unfailingly produces its characteristic breakdown, the patient is seized with confusion, is overcome by feeling, indulges in an emotional sprawl, is flooded with terrible apprehensions and distracting sensations, may even go into a convulsive fit, and, in extreme cases, even become unconscious and rigidly stiff.

47.4 Now, in the vast majority of cases, if this nervous patient, when a little girl or boy baby, had been thoroughly disciplined and taught proper self-control before it was four years of age, it would have developed into quite a model little citizen; and while throughout life it would have borne more or less of a hysteria stigma, nevertheless, it would have possessed a sufficient amount of self-control to have gotten along with dignity and success. The possibilities are so tremendous, the situation is so delicate in the case of these nervous babies, that we might almost say that in the majority of cases success and failure in life will be largely determined by the early and effective application of these methods of preventive discipline.

47.5 We were recently consulted by a patient whose nervous system was in a deplorable state, who had lost almost complete mental control of herself, and who really presented a pathetic spectacle as she told of the fears and worries that enthralled her. In an effort to get to the bottom of this patient's heredity we had a conference with her father and we learned that this woman, in her childhood days, had been constantly humored—allowed to have everything she wanted. She was a delicate and sensitive little thing and the parents could not bear to hear her cry, it made her sick, it gave her convulsions, it produced sleepless nights, it destroyed her appetite, and so she grew up in this pampered way.

The father recognized the greatness of his mistake and told us with tears in his eyes how, when the ringing of the school bell disturbed his little girl baby, he saw the school directors and had them stop ringing the bell, and he even stopped the ringing of the church bells. He was an influential citizen and could even stop the blowing of the whistles if it disturbed his precious little daughter.

47.6 And so this woman has grown up with this nervous system, naturally weakened by heredity and further weakened by "spoiling"; and fortunate indeed she will be if the most of her life she is not seeking the advice of a physician in her efforts to gain that self-control which her parents could have so easily put in her possession at the time she was three or four years of age, if they had only spent a few hours of the many months and years that subsequently have been devoted to medical attention.

[*Note:* All of Section 48 appears in Chap. 30 ("The Nervous Child," pp. 308-322) of the Sadlers' *The Mother and Her Child* (1916).]

48.1 **48. The Nervous Child.** The so-called nervous child—all things being equal—is the child who is born into the world with an unbalanced or inefficiently controlled nervous system, and while it is all too true that the common nursery methods of "spoiling the child" are often equally to blame with heredity for the production of an erratic disposition and an uncontrolled temper; nevertheless, it is now generally recognized that the foundation of the difficulties of the nervous child reaches back into its immediate and remote ancestral heredity.

48.2 One of the very first things that a child should learn—especially the nervous child—is that crying and other angerful manifestations accomplish absolutely nothing. The greatest part of the successful training of the nervous child should take place before it is three and one-half years of age. It should early learn to lie quietly in its little bed and be entirely happy without receiving any attention or having any fuss made over it. It should not become the center of a circle of admiring and indulgent family friends and caretakers who will succeed in effectively destroying what little degree of self-control it may be fortunate enough to possess.

48.3 The nervous child must early learn absolute respect for authority so that what it lacks in its own nervous control may be partially made up by parental suggestion and discipline. Of course, as previously suggested, the more ideal methods of suggestion, education, and persuasion should be employed in efforts to secure obedience and promote self-control; but, when through either the deep-rooted incorrigibility of a child, or the inefficiency of the parents' and teachers' efforts in the employment of suggestion—we repeat, no matter what the cause of the failure of your ideal methods to control temper, stop crying or otherwise put down the juvenile rebellion—no matter whether the child has been spoiled on account of company, sickness or your own carelessness—when you cannot effectively and immediately force your will any other way, do not hesitate to punish; spank promptly and vigorously and spank repeatedly if necessary to accomplish your purpose. You must not fail in the case of the nervous child to accomplish exactly what you start out to do.

48.4 The early play of the nervous child should be carefully supervised and organized. Under no circumstance should he be allowed exclusively to play with children younger than himself. He must not be allowed to dictate to and control his playmates; it is far better that he should play at least a part of the time with older children who will force him to occupy subordinate roles in their affairs of play. In this way much may be accomplished toward preventing the development of a selfish, headstrong and intolerant attitude. When the nervous child is "miffed" or "peeved" at play and wants to quit because he cannot have his way, see to it that he quickly takes his place in the ranks of his play-fellows and thus early teach him how to react to defeat and disappointment. The nervous child must not be allowed to grow up with a disposition that will in some later crisis cause him "to get mad and quit."

48.5 If the nervous baby has older brothers and sisters, see to it that he does not, through pet and peeve and other manifestations of temper, control the family and thus dictate the trend of all the children's play. Early train him to be manly, to play fair and when his feelings are hurt or things do not go just to his liking, teach him in the language of the street, "to be game." It is equally important that little girls in the same way be taught how to take disappointment and defeat without murmur or complaint.

48.6 Let us urge parents, and urge teachers to urge parents, to secure this self-control and enforce this discipline before the child is three or four years of age; correct the child at a time when your purpose can be accomplished without leaving in his subconscious mind so many vivid memories of these personal and—sometimes—more or less brutal physical encounters. Every year you put off winning the disciplinary fight with your offspring, you enormously increase the danger and likelihood of alienating his affections and otherwise destroying that beautiful and sympathetic relationship which should always exist between a child and its parents. As a rule, it will be found best not to argue with the nervous child. The moment your commands are not heeded, when you have admonished the child once or twice without effect, take it quickly to the crib or the nursery and there leave it alone—isolated until it is in a state of mind to manifest a kindly spirit and an obedient disposition. It is an excellent plan quietly and quickly to deprive children of their pleasure temporarily, in order to produce thoughtfulness; and these methods are often more efficacious than the infliction of varying degrees of pain under the guise of punishment.

48.7 It is decidedly wrong to allow these young, nervous children to over-play and thus wear themselves out unduly. This over-exhaustion sometimes renders the training of the child much more difficult, as it is a well known fact that we are all much more irritable and more lacking in self-control when we are tired, especially when we are over-fatigued, than at any other time.

48.8 There are just two things the nervous child must grow up to respect; one is authority, and the other is the rights and privileges of his associates. The nervous child needs early to learn to reach a conclusion and to render a decision without equivocation, to move forward in obedience to that decision without quibbling and without question; that is the thing the nervous man and woman must learn in connection with the later conquest of their own nerves; and a foundation for such a mastery of one's unruly nerves is best laid early in life by teaching the child prompt and unquestioning obedience to parental commands. At the same time, endeavor so to raise the child that it acquires the faculty of quickly and agreeably adapting itself to its environment, cheerfully recognizing the rights of its fellows.

48.9 System and order are desirable acquisitions for all children, but they are absolutely indispensable to the successful rearing of the nervous child, who should be taught to have a place for everything and everything in its place. When he enters the house his clothes must not be thoughtlessly thrown about. Every garment must be put in its proper place. These little folks must be taught a systematic and regular way of doing things at home and at school.

48.10 Nervous children must not be allowed to put things off. They must not be allowed to put anything off until tomorrow which can be done today. They must be taught how to keep the working decks of life clean—caught right up to the minute.

They should be taught proper methods of analysis—how to go to the bottom of things, how to render a decision, execute it, and then move forward quickly to the next task of life. When they come home from school with home work to do, as a rule, it would be best first to do the school work before engaging in play. In fact, all the methods which are needful for the proper discipline of the ordinary child are more than doubly needful for the training of the nervous child; while more than fourfold persistence is needed on the part of parents and teachers to make them effective.

[Note: Chap XL of *The Mother and Her Child* (1916) is called "Teaching Truth" (pp. 405-424) but is primarily about sex education. Both the chapter and this section mention Santa Claus and the Stork story.]

49.1 **49. Teaching Truth.** We believe this is a topic which the teachers should take up with the parents at the meetings of the Parent-Teachers' Association and seek to impress upon parents the importance of dealing honestly and sincerely with their sons and daughters. It is a great shock to boys or girls, as they grow up, to find out that their parents have misrepresented things to them. They are not able at this time of life to take into consideration the fact that the parents' motives were of the very best. They simply suffer under the conscious sting that they have been taught to believe in things that were not true. This refers to teaching a child who is growing up to believe in the reality of Santa Claus, and other myths dear to children. While young children derive much pleasure from these myths, and during early childhood their acceptance has no injurious effect, as they grow older they should be led to see that Santa Claus and the Stork story are fairy tales like *Cinderella* and many other tales they have learned.

If properly taught the child usually leads himself out of these tales into those which are founded on fact, but the truth which the fairy tale teaches will remain and strengthen his character.

49.2 No consideration of the subject of character building and all of the problems of childhood connected therewith could be considered complete without a discussion of that important question of sex hygiene, but we deem it out of the question to go into the matter in detail at this time. Both parents and teachers are referred to special works taking up this question and offering suggestions as to its management.

TEST QUESTIONS

1. Why should character building be the chief aim of education?

2. What are parent-teachers' associations? What ought these associations to accomplish?

3. What is meant by "the mechanism of character development?"

4. Why should the child be trained to control his emotions?

5. Show why most of the child's exaggerated statements appear true to him.

6. What relation does the association of ideas have upon the development of character?

7. What is the difference between voluntary and involuntary acts?

8. How are habits formed? Why should the child be prevented from forming bad habits?

9. Is conscience a separate mental power? Can it be educated?

10. What is the difference between character and temperament?

11. What moral lessons should the child learn in the nursery?

12. Why is there special need for teaching respect for authority?

13. Why should the teacher and the parent always consider the child's point of view?

14. Show the effect of trying to frighten young children into obedience.

15. Show the relation of play to the development of character.

1. This essay appeared as Chapter 12 in the 1916 edition of *Public School Methods, Vol. III,* published by School Methods Publishing Co., Chicago. The volume consists of fourteen chapters, each written by a different author or authors. The chapter topics include geography, history, "testing, classifying and controlling pupils," "the new school, the community and the teacher," physical education and hygiene, good manners, music, "special day programs," as well as the Sadlers' chapter on character building.

It appears to have been published about the same time as the Sadlers' *The Mother and Her Child* (1916) and contains sections that appear in that book.

POSSIBLE INFLUENCES ON THE URANTIA PAPERS:

(1) Clark: "We learn by doing" (p. 45).

UB: Every child is provided an opportunity to learn by doing; education is the watchword of these ages (50:5.7).

(2) Fisher: This is, of course, a counsel of perfection: the ideal toward which to work (p. 216).

UB: Divine Counselors are the perfection of the divine counsel of the Paradise Trinity. We represent, in fact are, the counsel of perfection (19:3.6).

(3) Fisher: Children should not be excluded from the family council table (p. xi). [Also: The bedtime of the different children is decided upon in family conclave (which includes, of course, the child in question) and then as part of his day's work the child is expected to get himself undressed and in bed at the hour set (p. 46).]

UB: 84:7:29: Human society would be greatly improved if the civilized races would more generally return to the family-council practices of the Andites (84:7.29).

(4) Fisher's Chapter XVI: "New Schools for New Towns" emphasizes manual training and agricultural activities; Fisher proposes that children make "the necessary shelves, closets, nail-chests, etc." for a workshop and engage in gardening and poultry-raising during school-hours. Perhaps the education system on the "neighboring planet" in Paper 72, section 4—where the children work in school shops and on school farms instead of sitting in classrooms—was influenced by Fisher's chapter. (Fisher doesn't advocate doing away with classroom teaching, however.)

2. Compare the Sadlers' description of the aims of education with these in the UB:

The real purpose of all universe education is to effect the better co-ordination of the isolated child of the worlds with the larger realities of his expanding experience (2:7.12).

It is the purpose of education to develop and sharpen these innate endowments of the human mind; of civilization to express them; of life experience to realize them; of religion to ennoble them; and of personality to unify them (16:6.1).

The purpose of education should be acquirement of skill, pursuit of wisdom, realization of selfhood, and attainment of spiritual values (71:7.1).

The purpose of all education should be to foster and further the supreme purpose of life, the development of a majestic and well-balanced personality (195:10.17).

3. Sadler would repeat this definition in *Personality and Health* (1924):

My wife once asked me for a good definition of education, and after thinking a moment I told her one that I never have been able to improve upon in my own mind. It was this: that man is well educated, who, each day he lives, gets one more man's viewpoint of life (p. 40).

This description is echoed in Paper 100 of the Urantia Book:

If each day or each week you achieve an understanding of one more of your fellows, and if this is the limit of your ability, then you are certainly socializing and truly spiritualizing your personality (100:4.6)]

4. The Urantia Book describes the results of the eugenics measures implemented by the Planetary Prince in section 2 of Paper 52, "Planetary Mortal Epochs."

The races are purified and brought up to a high state of physical perfection and intellectual

strength before the end of this era (52:2.9).

5. *Compare:*

> Obedience, however,— not only to those in authority, but also to nature's laws, social demands, and conscience,—must in the end be the foundation on which all other virtues are built (Clark 37).

6. Friedrich Froebel (1782-1852) was a German educator who was founder of the kindergarten and one of the most influential educational reformers of the 19th century. (From britannica.com.)

7. *Compare with UB:*

> That which was serious business to primitive man has survived as a diversion of the modern child (90:2.4).

8. When quoting from *Worry and Nervousness,* Sadler named his book. When quoting from Clark (22.2) and Fisher (28.2), on the other hand, Sadler omitted to mention the name of their books. Unlike some of the authors in *Public School Methods,* the Sadlers did not list their references at the end of their article.

9. *Compare: :*

> The right kind of play ... may be made to cultivate many of the finer virtues, such as justice, perseverance, self-control, courage to stand defeat, modesty in gaining victory, consideration for those defeated (Clark 44).

10. The Sadlers' son Bill left home without notice at the age of 16 to join the Marines.

11. Fisher mentions cloth and paper on p. 60, modelling clay on p. 57.

12. At the time of this writing, it has not been ascertained when and where Lena K. Sadler worked as a school-teacher.

13. "Soul powers" in the UB:

> But the great problem of religious living consists in the task of unifying the soul powers of the personality by the dominance of LOVE (100:4.3).
>
> "While you cannot observe the divine spirit at work in your minds, there is a practical method of discovering the degree to which you have yielded the control of your soul powers to the teaching and guidance of this indwelling spirit of the heavenly Father, and that is the degree of your love for your fellow men..." (146:3.6).
>
> To [Jesus] prayer was ... the mighty mobilization of the combined soul powers to withstand all human tendencies toward selfishness, evil, and sin (196:0.10).

14. 27. Temperance (C vi)

15. Dr. Durant Drake writes, in "Acceleration of Moral Progress":

> It is true that a large proportion of prisoners and paupers and prostitutes are feeble-minded; we may agree to their segregation for life or sterilization. But to a large extent crime and vice are the result, under fostering influences, of tendences which exist in us all (D 604-05).