

Special Papers.

A CRUSADE FOR EVERY DAY—HONESTY AND TRUTHFULNESS.

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Eminent speakers and writers have iterated and reiterated the statement that our public school system was inaugurated not so much to make business men and professional men scholars as to make good citizens. Accepting this as true, we may ask: (1) What are some of the ingredients in good citizenship? (2) Are these elements lacking among our people? (3) If so, what can be done to secure them?

First, ingredients of good citizenship. The politician and "Fourth of July" orator will tell you of his patriotism, readiness to defend your country, sword in hand, etc., yea, even readiness to die for one's country. This is all well enough when the occasion demands, but happily occasions seldom come when it is necessary to prove your good citizenship by the sword, and we pray that the occasions may become fewer and fewer as the years go on. While we accept the above as one of the ingredients in extreme occasions, there are others for use on all occasions. Among these we find industry, economy, sobriety, candor, honesty, and truthfulness. All these and more are needed for the full measure of good citizenship. We are, however, on this occasion to deal with the last two, namely, honesty and truthfulness.

Second, we are to see, as above indicated, that these qualities are wanting among our people. It takes but little investigation, at most but little experience in dealing with men, to be assured of this fact. That fact, that sad fact, reveals itself in nearly all walks of life. Instances are almost too numerous and too obvious to need mention. Instances like the following are without number—Hire a man to do a small job of work at a given hour. He promises definitely, and you put aside your regular work to be present to direct or help. You go to the place a mile or two distant, promptly on time, but no workman. You go to his shop or home and find that another had offered him a little better job, and that ended all.

You buy a load of corn, hay, or wood, and fix the day and hour for delivery, and remain at home to see to proper placement of the article. The hour comes and goes, and no load; another hour with the same result. Meeting a neighbor next day and narrating your disappointment, he surprises you by telling you that he saw the same man sell his load to another party for \$7.25, which proves to be 25 cents more than you were to pay. This twenty-five-cent gain explains it all; this *great* gain is entirely a sufficient reason (in his estimation) for breaking his promise and leading to the waste of your time in waiting, and probably to a much larger waste in making a second purchase of the article wanted. Again, you are to pay a small debt, say \$40, on a certain day. In order to make this payment you must make a collection of \$20 from Mr. A., one of your debtors. You call on him and ask him if he can make payment by such a day. He very promptly answers, yes. You, with great caution, emphasize your need, saying this amount is to help you keep your promise in making payment to Mr. B. He says, all right. You go about your business resting easy as to both his payment and yours; but when the day of the payment comes, behold no man, no money, not even an explanation. 'Tis a broken promise, business dishonesty and nothing less. Only one day till your promise is due, and you in school or otherwise engaged so as not to be able to go out and hunt up some other creditor, or make sale of goods, chattels, etc., and hence a great sacrifice on your part, or a failure to keep your promise. This both annoys and humiliates you, but the matter does not end here. Your creditor had promised \$500 on the day after you were to pay him. Your failure to pay him compelled his failure to pay \$500 to another creditor and his creditor failed for \$3,000 to a third, and thus this seemingly endless chain goes on until a merchant is broken up or a factory shut down. This chain, as others, was no stronger than its weakest link, and that weak link was the lack of honesty in the little sum of \$20.

These are only types of what is occurring almost every week in every business community. While these are serious, there are others often

much more serious. Among these are exaggerations and misrepresentations, not to say falsehoods, in business advertisements, as "best in the city, or state," "cheapest in the state," "largest house in America," "closing out at cost," with no thought of either closing out or selling at cost, and thus on to the end. Added, are the broken promises of politicians, office-holders, and added to these are bought voters, bribed witnesses, perjured jurors, and thus on till you are ready to exclaim with David, "All men are liars"; or, standing on the more appreciative side, you say with Pope, "An honest man is the noblest work of God." Without further enumeration, we think the evidence sufficient, painfully sufficient, to prove the fearful lack of honesty and truthfulness.

Third, what can be done to secure these virtues, the virtues of common honesty and truthfulness? Writing for an educational journal you almost anticipate the answer, namely, let these be faithfully and rigidly taught in the public schools. Were we defining the work of these schools we would say, morality in general, including the fundamentals of Christianity; but as this is wide of our intent we limit our discussion to the theme in hand, namely, honesty and truthfulness. Without argument as to the mode of this work or its efficiency, it is enough to state the almost axiomatic truths:—"Train up a child in the way he should go, and when he is old he will not depart from it."

"'Tis education forms the common mind."

"Just as the twig is bent, the tree's inclined."

What you want to appear in the life of a nation should be put into the schools of that nation.

Hence let the above-named virtues be ingrained through the school life; and they will crystallize into character in manhood, and, as a consequence, we shall have a generation of honest dealers and truth-tellers. What a "consummation" and how "devoutly to be wished"! What a relief would come to the business world! What safety to government! What trust among neighbors! What sweet confidence in cherished friendship and plighted vows!

Teachers, will you consider and see what you can do in developing in your pupils sterling honesty and rigid truthfulness?

"Provide things honest in the sight of all men."

"Lie not to one another."—*Indiana School Journal*.

THE PROBLEM OF THE BAD BOY.

BY SARAH L. ARNOLD, OF BOSTON.

It is an ever-recurrent problem, ever old and ever new. However the genus may be described, the individual presents a new type. Nothing that has ever been said about other bad boys exactly applies in the crisis in which our individual figures, and yet he is very like the rest.

How easy would the discipline of the school become if Jack and Jim were somewhere else! How pleasant all the work seems on the days when they are kept at home! How natural for us to think that the best solution of the problem would be for them to stay out of school altogether!

What shall we do to them? The question is brought home to our minds because it has been recently discussed by the primary teachers, who have been making a special study of exceptional children, in the hope of growing more closely into sympathy with their lives, and so becoming the better able to help them. While endeavoring to answer the question, the other side presented itself.

"What shall we do with the bad boy?" we have constantly inquired. "What does the bad boy do for us?" we ask in turn.

Out of a hundred teachers who described troublesome children, and questioned the best means of helping them, but one proposed that the boy should be removed from school. Without exception, they felt that the boy should be improved through the influence of school life. They stated, unhesitatingly, "He is better because the children help him. He is learning to show more self-control; he tries more to please me; he has more self-respect. I think I am learning how to deal with him."

But teachers often say: "Think of the effect upon the school!" The children see Jim performing as they cannot—their lessons are interrupted—their time is stolen from them—the teacher's patience is entirely exhausted, and her nerves are

worn, because she must watch this child, in constant fear of some vicious misdemeanor. How much the other children would gain if he were out of the way! How much happier and better the teacher would be!

Would she gain more, would she be happier and better?

If the aim of school life were simply to read, write, spell, and solve problems in arithmetic, then it would follow that every moment taken from that work lessens by just so much the good results of the school. But if the child goes to school for something more—if he has to learn to live with his mates—to work with them—to play with them—to sympathize with them—to share their joys—learn from their virtues and their faults as well—have we wisely measured the gain of which we have spoken?

I have seen many a school which numbered among its pupils a child maimed by some physical injury. Invariably this child has been treated with the utmost consideration by both teachers and scholars; his injury called forth their sympathy and pity; their constant effort was to smooth his path, to help to make up to the child for the loss and pain which he must suffer.

But the child who is troublesome because he is bad seldom receives such sympathy. Why? He, too, has been maimed, has received injury worse than physical. He has received for his heritage a hasty temper or a vicious tendency against which he must forever fight; or he has been dwarfed, and blinded, and defended by sordid environment. Is the child to blame? Of the two, which has the greater need, which calls more loudly to us for the help which we can give—the boy with the twisted knee or the one with the twisted temper?

If we ourselves could separate the offence from the offender, we could deal more justly and generously with the child. If we could recognize the bitter need of the bad boy's life, our sympathy would go out to him as to the sick and suffering, not with a weak sentimentality, but with an earnest desire to help, which would give us the infinite patience which is necessary in order that we may help.

It is evidently meant for us all that we should meet in life children, and men, and women who have not learned, in all ways, to do what is right. If the child learns in school to hold out the helping hand to the troublesome member of the school family, to keep from laughing at the smart sayings, to be patient while the teacher corrects, to recognize "Jim's way" as one which sadly hinders him, and which should never be copied by the others, will he not be better fitted to help those who most need his help, in this battle of life, when he has grown to manhood? Is it not well for him to learn in school how to judge, how to avoid the misdeeds of others, at the same time, as he grows strong, to help the author of the misdeeds?

Trust, and courage, and patience, and, oh, how much of all three do we need in order to deal wisely with the troublesome boy! But are not these lessons set for us to learn, plus the reading, and writing, and arithmetic? Can we not make it the business of our school to help the bad boys, knowing that this will react upon the school in a growth which is beyond price? For the boy's sake and for our own sakes we must do all we can to help him before we decide to turn him into the street. For the problem which is before us now is not whether we shall keep the child in school or send him to a school specially prepared, under favoring conditions, for such as need close care and watchfulness. The alternative is the street or the saloon. Knowing that, let it be a last resort when we decide to assume this responsibility. Let us help all the children to take hold of hands, in the effort to sympathize with and to help the boy who so sadly needs all the help which we can give.—*The American Teacher*.

USES OF COLLEGE TRAINING.

"It is not entirely safe to claim that every kind of success, even of legitimate success, will be promoted by a college training," writes Rev. Charles H. Parkhurst, D.D., in *May Ladies' Home Journal*. "If I had a boy for whom it was my supreme ambition that he should become rich I should not send him to college. So far from helping his prospects in that direction it would probably damage them. Money-making is a trick. The easy acquisition of it is a knack. It involves the condensation of