

## ETHICS FROM A "MORMON" VIEWPOINT

Utah Teacher Takes Advantage of an Opportunity to be Heard—Speaks Out in Defense of a High Degree of Morality in the Schoolroom—Commended by Dr. G. Stanley Hall for the Stand Taken.

Editor Deseret News:

LAST night there occurred in the Clark university a discussion on the methods of teaching morals, which will no doubt be of interest to our Church school teachers; hence I venture to send you the following report.

I have stated that the discussion took place in the Clark university. This is hardly correct, inasmuch as it actually occurred in the fine private library of President G. Stanley Hall, and represented the first half of the session of Dr. Hall's pedagogical seminary. Inasmuch, however, as this famous seminary is attended by all the post-graduate students—here called fellows or scholars—about fifty in number, it has often been called the very central organization of the university. It is here that Dr. Hall is at his best, and gives out, as called for by the manifold aspects which the general discussion takes, the treasures of a mind unexamined in depth and richness. Out of this seminary and you destroy a distinctive feature of this great school of individual research.

Sessions of the seminary occur every Monday night, from 7 o'clock till 11, and are given to the consideration of two papers, generally of an hour's length each, and each followed by an hour's merciless discussion and criticism. These papers may be on any subject that interests mankind, whether in science, philosophy, history, religion, or what not, and are read usually by the fellows of the university, in range and treatment, they must rise above the common-place; and in this very circumstance, viz., the demand for something new or original, lies Dr. Hall's success in creating ideal investigators—out of his students. Not to bring forward something in your line of study worthy the attention of the scholar and thinker, is a confession of incapacity, which no student is ready to stand for, if work will help him to avoid it.

### DR. LINDLAY'S THEME.

Occasionally we have professors from neighboring institutions, for it is counted no small honor to be invited to address Dr. Hall's seminary. Thus it happened that the paper evoking the discussion about ethics last night, was read by Dr. Lindlay of the Harvard faculty. He began by noting a change in the standard of requirements of a professor, which he believed seriously mitigated against the moral advancement of the student. Formerly the chief question asked of the applicant for a professor's chair, was, "What manner of man is he?" Now the stress is laid chiefly on the question, "What does he know?" However, such an adjustment may have improved the college intellectually; it cannot have failed to cause a deterioration in the morals and character of the students.

These are not his exact words, for I am relying upon memory for this report, and recall only the thought. So also in the direct speeches which follow, it will be borne in mind that they are my way of putting down the substance of what was said.

### MORE INFLUENCE NEEDED.

"The absence of a moral influence, which should be exercised directly by every teacher, and was so exercised formerly, has led to courses in ethics, by way of compensation; but I have yet to hear of any secondary school where such substitutes for the old regime, have become popular, or are generally elected by the students."

Dr. Lindlay spoke of his own difficulties in getting students interested in this much-neglected science. "At last

I concluded that the fault lay in the method of presentation. Theoretical ethics is about as dry a subject as can well be foisted upon the school curriculum. What can the analysis of conduct, and the hair-splitting distinctions about this or that aspect of right, amount to? The right is something to be felt, not reasoned about, if it is to interest the student.

There are two alternatives, then, in methods of presentation: to present the method, which is valuable only to the extent that the speaker lends life to his subject; and the indirect method, which proceeds to ethical questions without making the student conscious of how he is being influenced toward the good, the true, and the beautiful."

### INDIRECT METHODS.

One of these indirect ways, said the speaker, is to place into the hand of the student, literature which is alive with moral ideals; not literature of the Sun-know variety, for it is immediately closed; but masterpieces in fiction, poetry, and biography.

"I doubt whether there is any place in the curricula of under graduates, unless perhaps in the fourth college year, where formal ethics can be made to yield moral results. Whatever success I have attained in presenting the subject to freshmen has been through the medium of lectures on personal hygiene. I took my cue for this method of presentation from an incident which Dr. Hall once related of his prison experience."

### DR. HALL'S EXPERIENCE.

"While Dr. Hall was a professor in Johns Hopkins, he undertook to deliver a course of lectures on the principles of ethics to the convicts in the Baltimore prison. The results, as he told us once in this seminary, were absolutely nil. As soon as he perceived this, he changed both subject and treatment, and succeeded, in a measure, under the guise of how to use one's body and mind so as to make the most of life."

Dr. Lindlay then outlined a course of 15 very interesting lectures to young men having the same purpose in view. "Nothing is of such transcendent interest to the college student as to know how to make success of life, physically, intellectually, and morally. If in addition he is convinced that the professor really has his welfare at heart, he may be moulded in the direction of good more without knowing just what is happening to his ideals."

I cannot of course, give the outline of these lectures here—space would not permit. I content myself by noting the leading ideas evolved by the discussion.

### SCATHING STRICTURES.

Dr. Hall's strictures on the prevailing methods of religious and moral training were scathing. "At best," said he, "our educational methods are succeeding only in giving an intellectual appreciation of what it means to be good and true. There is a long cry between that and actually being moral to the core."

Usually the discussion is thrown open after Dr. Hall has spoken, and often

## HUSLER'S FLOUR MAKES GOOD BREAD.

he intentionally exaggerates to arouse opposition. Last night he indicated a number of men who he wanted to hear from. Only a few of these do I report here.

### AN IDEA OF ETHICS.

Dr. S. who declared he had had two years' experience in teaching ethics at a western university, began by saying that if the things that had been discussed constituted ethics, he knew nothing about the subject. What has a teacher of ethics to do with a young man's personal habits or manner of life? I should consider it an impertinence if any teacher should interfere with me. My idea of ethics is that it is a branch of philosophy, which investigates and lays bare what is the highest, fullest and best expression of the life that is human, so far as science has determined the facts. After I have done that, I shall expect the student to choose for his own life just what appeals to him, or just what he can use.

"Of course as to the use of a textbook, I consider that the teacher needs to be taught to go to Australia or Zululand, and give his time to the natives."

I have not given this young doctor's name, because he desired to keep forth something of his life in illustration of his views. He is the son of a rich southern planter, courteous, polished and something of an Adonis. Years ago, so I have been told, he elected to go south as the wonderful boy preacher. Subsequently he attended Michigan university, where at length he took the doctor's degree. In the meanwhile he veered completely around on the question of religion and acts now the part of the leering Mephistopheles in all our discussions of that subject. While he is temperate in habits and so engaging in manners as to be a general favorite, rumor says that President Angell of Ann Arbor would cross the continent to prevent his getting a position as professor under the credentials of the Michigan university. This is owing, so it is whispered, to his loose ideas respecting the sexual relation. That a man of shady morals in so vital a detail of life should be looking for a chair of ethics, has certainly a tinge of irony in it; perhaps not, however, if ethics be viewed, as he views it, purely as study. It accounts satisfactorily at any rate, for his ideas respecting moral training.

### DR. RIGDON TAKES ISSUE.

Dr. Rigdon took issue with Dr. Hall on the question of the barrenness of theoretical ethics. "I taught ethics before I came here, and by some one's flimsy, perhaps, I am teaching it now in the college. Dr. Rigdon has temporarily taken the place of one of the teachers in the undergraduate department of the university. I used to teach ethics, and I use one now, and find it very serviceable. Dr. S. to the contrary. We discuss the principles set forth in the text and then search for applications in our own lives. It seems to me an unusually fine way to deepen the thought of the student."

"In that phrase, 'deepen the thought,'" rejoined President Hall, "you sum up all my objections to teaching methods of teaching ethics. Every thing in the curriculum, science, history, mathematics, philosophy and now ethics, is made to 'deepen the thought,' till man has become a mere intellectual machine. The work of ethics is to take the place that religion is failing more and more to fill, that is, to educate the heart, the soul, the spiritual life."

### "MORMON" ETHICS.

"My only excuse, ladies and gentlemen," said Dr. Rigdon, "for detaching you further, is the fact that I have had 19 years' experience in a school that makes ethical training the central fact of the curriculum. So much so, that we have changed the name of our department, 'knowledge is power,' to a new and much truer form: viz, 'character is power.' And this brings me directly to the first point I desire to make—you cannot give what you haven't got yourself. Only the moral man can teach ethics, at least in the way Dr. Hall and Dr. Lindlay would have it taught, viz, as character-building, not merely as the right power."

### NO LONGER A THEORY.

"This is no theory any more with us. Every teacher in a school must first of all be a moral factor, if the ethical atmosphere is to be a living one. The idea that one teacher can teach mathematics, another history, another science, and so on, must not be carried to the extent of believing that one man can be trusted to teach all students to be good. The utmost he could do would be to give them an intellectual idea of goodness."

"Consider for a moment the thousand or fifteen hundred young people who come to our school. They hail from every walk of life, and from remote regions throughout the Rocky mountains. They are good young men and women, in the sense that our rugged mountain oak is good; that is, they are sound to the core, but still full of bugs. If their moral nature—or as I prefer to say it, their spiritual nature—is not awakened, what will life mean to them? A mere hum-drum existence: eating, drinking, working, sleeping—missing the full pulse-beat of the universe. Moral training, the awakening of the soul-life, is, as Dr. Hall has said, the most important of all school work."

"But how is it to be done. On an intellectual basis, as Dr. S. and Dr. Rigdon seem to think? Knowledge is not power in any teacher. The student feels the sham and impency of his words, if moral character be lacking in him; and so he is unimpressed, no matter how clear the moral idea becomes. Morality is power, not knowledge. If the teacher would make the student moral, he must awaken the power in him."

### RELIGION AND ETHICS.

"As before stated all our teachers—and we have over 60—are given classes in religion. We call it religion, it is really practical ethics. By this means each teacher has only a limited number of students—say an average of 25. Hence he is expected to bring as near to himself as a father or a mother would; he

is to visit them at their boarding place, help them in their troubles, sympathize with them, and love them into a life of righteousness, for what is love but another name for the potency behind morality?"

"What, then, after all, is the real purpose of ethical training? I should maintain that it is precisely what is meant in the new form of that old proverb, character, not knowledge, is power, and character is the aim of all moral training."

"Character is to the man what temper is to the knife. The man without it—or even the man with mere knowledge—is like the power blade, turning its edge even with cutting so soft a thing as a willow. Such a man never counts one anywhere in the work of life. He may pose as an ornament, so long as the shams and conventionalities of society shall continue to admit of such human furniture; but he breaks down whenever he encounters life, or comes in contact with law."

"Now, when we come to consider the source of the strength which works up into righteousness—the manhood and womanhood which constitute moral life, we shall need to go deeper than the power of any teacher, or the excellence of any method, whatever be the skeptic's attitude as to a supreme being. That, however, is another question. Here I desire to emphasize the attitude of the paper, that every teacher in a school should be an ethical factor, and that the method must not be academic and intellectual, but deeply and mutually personal, if it is to succeed."

While my speech involved much beside this, I am afraid that my thoughts did not move so freely and smoothly as they seem to do here. They are always likely to be choppy and explosive till I get them to flowing down a pen point. At any rate, I was clearly and favorably understood, and my belated little talk was applauded. During the recess which followed, when we are in the habit of retiring to the dining room for light refreshments, President Hall spoke warmly in praise of these ideas. "You should not be so backward in coming forward," said he. "Your talk was just what was needed to round out the discussion."

I repeat them to the readers of the "News," not because they are mine, but because they constitute the spirit of our Church schools, and are forever a monument to that dear great teacher, Dr. Karl G. Maeser.

Worcester, March 21, 1905.

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- 1 box Pictures, consigned Mrs. Walter Risk, charges \$2.00.
- 2 barrels Glassware, consigned H. W. Caldwell, charges \$2.00.
- 1 box Pictures, consigned Mrs. Walter Risk, charges \$2.00.
- 1 Press Board, consigned Western Tailors, charges \$1.10.
- 1 case Shoes, charges \$1.00.
- 1 bundle Burlap Sacks, consigned W. A. Ray & Sons, charges \$2.74.
- 1 case Knit Goods, shipped by the Ogden Knitting Works to the Western Knit-Factory, Salt Lake City, charges \$2.00.
- 48 barrels Empty Beer Bottles, consigned Becker Brewing Co., Ogden, charges \$40.80.
- 1 Automatic Slot Machine, consigned Morgan Safe Co., notify Joseph McKee, charges \$9.77.
- 1 Automatic Slot Machine, consigned Morgan Safe Co., notify Henry Gardner, charges \$9.77.
- 1 box Pictures, consigned J. A. Peterson, charges \$1.50.
- 1 box Glassware, consigned Mrs. R. H. Allison, charges \$2.77.
- 2 crates Stoves, consigned Emma Co., charges \$12.00.
- 1 crate Pictures, consigned Clinton Rhodes, charges \$2.00.
- 1 crate School Furniture, consigned Wm. Sterling, Modena, charges \$3.00.
- 8 boxes Fire Extinguishers, consigned F. T. Dave, charges \$9.82.
- 1 Glass Sign and box of Marble, consigned Joseph Carroll, charges \$2.00.
- 1 Crasher, consigned Polson Crusher Co., charges \$3.20.
- 2 cases Advertising Matter, consigned Edward Galt, charges \$2.00.
- 1 box Books, consigned A. J. Inger, care of Valentine Institute of Science, charges \$4.20.
- 1 bundle W. Paper, consigned Lewis Hanson, charges 50 cents.
- 1 box Iron Wire, consigned A. H. Keibolan, charges \$2.25.
- 1 box Chemical Powder, consigned Ruth & Solomon, charges \$2.25.
- 1 box Books, consigned C. T. McDermott, charges \$1.50.
- 1 crate Coat Hangers, consigned Paul Smith, charges \$2.70.
- 1 box Picture Moulding, consigned Salt Lake W. & R. Co., charges \$2.73.
- 1 box Clothing, consigned G. Stevens, charges \$2.00.
- 1 box Advertising Matter, consigned F. T. Winny, charges \$2.20.
- 1 crate Bath Robes, consigned Mayers Co., charges \$1.00.
- 1 box Books, consigned M. C. Welch, charges \$2.25.
- 1 box Pickles, consigned Rouse & Elbers, charges \$1.00.
- 6 pieces Iron Pipe and one bundle Ladders, consigned H. G. Austin, charges \$14.22.
- 1 box Books, consigned order Powers-Higley Co., notify J. A. Shoenholt, charges \$5.75.
- 1 box Bike Parts, consigned Salt Lake Hardware Co., charges \$2.50.
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You suffer more than you need. Your only excuse is ignorance of the fact that female pains, dragging down sensations, leucorrhea, etc., which are due to the responsibilities and strain of married life, can be cured. But now, you know that there is no need for you to suffer pain. You can be cured. The cure is

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Thousands of Men and Women Have Kidney Disease and Do Not Know Until It Has Developed Into Bladder Trouble, Rheumatism, Diabetes or Bright's Disease, Which Will Prove Fatal If Not Attended To At Once.

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Pains in the small of the back, painful passing of urine, inflammation of the bladder, torpid liver, cloudy urine, pains in the back of the head and neck, rheumatic pains and swellings all over the body, eczema and jaundice tell you your kidneys are diseased. If you neglect them, you will have to pay the price of these symptoms great care should be taken to stop the progress of the disease and prevent it becoming chronic and poisoning the entire system.

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G. F. Clements, the noted professional runner and one of the athletic trainers at Harvard College, says:

"Warner's Safe Cure did wonders for me. About a year ago I was run down from overtraining on the track and in baseball. I suffered continually, and was obliged to drop everything connected with athletics. One day a friend recommended Warner's Safe Cure as a general tonic and kidney builder. After trying a single bottle I began to feel brighter, and when three bottles were gone I had regained my old-time athletic vigor and health."

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