8-1960

Moral and Spiritual Values in a High School Anthology of Literature

Terrence Eugene Kelsay

Follow this and additional works at: http://digitalcommons.wku.edu/theses

Part of the Children's and Young Adult Literature Commons, Literature in English, North America Commons, Philosophy Commons, Religion Commons, and the Secondary Education and Teaching Commons

Recommended Citation


http://digitalcommons.wku.edu/theses/1764

This Thesis is brought to you for free and open access by TopSCHOLAR®. It has been accepted for inclusion in Masters Theses & Specialist Projects by an authorized administrator of TopSCHOLAR®. For more information, please contact topscholar@wku.edu.
MORAL AND SPIRITUAL VALUES IN A HIGH SCHOOL
ANTHOLOGY OF LITERATURE

BY

TERENCE EUGENE KELSAY

A THESIS
SUBMITTED IN PARTIAL FULFILLMENT
OF THE REQUIREMENTS FOR THE DEGREE OF
MASTER OF ARTS

WESTERN KENTUCKY STATE COLLEGE
AUGUST, 1960
Approved:

Department of Education

Minor Department

Graduate Committee
Sponsor of Thesis
and Chairman

[Signatures]
For some years now the need for the emphasis of moral and spiritual values in our public schools has been recognized by the Kentucky Department of Education. The department has given encouragement to numerous research projects and summer workshops held for the purpose of finding an answer to the problem of emphasizing moral and spiritual values in public education. The concern for this need has informally become known as the "Kentucky Movement."

This study was not undertaken with the thought of introducing new programs in our high schools. The teaching of moral and spiritual values should be done through the curriculum and the school activities as they now exist. If the English teacher is sensitive to life-values and endorses the excellent position of the Second Workshop on Moral and Spiritual Values in Education held at the University of Kentucky in 1950 on his subject, he will have a wonderful time working out lesson-plans slanted toward bringing out these values. It is up to the teacher to work out, according to his own teaching field, the procedure he will use. Basic help can be received in workshops and other study groups where evaluations of success and failure in like situations take place, but still, the teacher must depend on his own individual ability.

The writer desires to express his appreciation for the assistance rendered, in the preparation of this thesis, by
Dr. William Clayton Bower, Professor Emeritus of the Divinity School of the University of Chicago, and by the University of Kentucky and the Episcopal Theological Seminary in Kentucky by allowing the use of their libraries. Above all, he desires to express his obligation to Dr. Earl A. Moore, Professor of English in Western Kentucky State College and a trustee of Moral and Spiritual Education Associates in Kentucky, under whose direction this study has been made, for his continued interest and criticism during the course of the work.
# TABLE OF CONTENTS

<table>
<thead>
<tr>
<th>Chapter</th>
<th>Page</th>
</tr>
</thead>
<tbody>
<tr>
<td>PREFACE</td>
<td>iii</td>
</tr>
<tr>
<td>I. INTRODUCTION</td>
<td>1</td>
</tr>
<tr>
<td>II. THE SHORT STORY</td>
<td>10</td>
</tr>
<tr>
<td>Action—Dramatic Moments</td>
<td>11</td>
</tr>
<tr>
<td>&quot;Death of Red Feril&quot;</td>
<td>11</td>
</tr>
<tr>
<td>&quot;Coroner's Inquest&quot;</td>
<td>12</td>
</tr>
<tr>
<td>&quot;Springtime à la Carte&quot;</td>
<td>13</td>
</tr>
<tr>
<td>&quot;Report on the Barnhouse Effect&quot;</td>
<td>13</td>
</tr>
<tr>
<td>Theme—Courageous Decisions</td>
<td>13</td>
</tr>
<tr>
<td>&quot;By the Waters of Babylon&quot;</td>
<td>13</td>
</tr>
<tr>
<td>&quot;The Erne from the Coast&quot;</td>
<td>15</td>
</tr>
<tr>
<td>&quot;The Revolt of Lother&quot;</td>
<td>16</td>
</tr>
<tr>
<td>&quot;Carry On, Mr. Farnes&quot;</td>
<td>16</td>
</tr>
<tr>
<td>Character—People Themselves</td>
<td>17</td>
</tr>
<tr>
<td>&quot;The Pheasant Hunter&quot;</td>
<td>17</td>
</tr>
<tr>
<td>&quot;A Lother in Mannville&quot;</td>
<td>17</td>
</tr>
<tr>
<td>&quot;That's What Happened to Me&quot;</td>
<td>18</td>
</tr>
<tr>
<td>&quot;Lead Her Like a Pigeon&quot;</td>
<td>19</td>
</tr>
<tr>
<td>Mood—The Humorous Touch</td>
<td>19</td>
</tr>
<tr>
<td>&quot;Windwagon Smith&quot;</td>
<td>19</td>
</tr>
<tr>
<td>&quot;The Lumber Room&quot;</td>
<td>20</td>
</tr>
<tr>
<td>&quot;The Lilikitcher&quot;</td>
<td>20</td>
</tr>
<tr>
<td>&quot;The Seventeen Cats&quot;</td>
<td>21</td>
</tr>
<tr>
<td>Realism—Of Nice And Men</td>
<td>21</td>
</tr>
<tr>
<td>&quot;A Slander&quot;</td>
<td>21</td>
</tr>
<tr>
<td>&quot;Reward&quot;</td>
<td>22</td>
</tr>
<tr>
<td>&quot;Quality&quot;</td>
<td>23</td>
</tr>
<tr>
<td>III. POETRY</td>
<td>24</td>
</tr>
<tr>
<td>Poems To Evoke Adventure</td>
<td>25</td>
</tr>
<tr>
<td>&quot;A Wanderer's Song&quot;</td>
<td>25</td>
</tr>
<tr>
<td>&quot;Travel&quot;</td>
<td>25</td>
</tr>
<tr>
<td>&quot;Reveille&quot;</td>
<td>25</td>
</tr>
<tr>
<td>&quot;A Song of Sherwood&quot;</td>
<td>25</td>
</tr>
<tr>
<td>&quot;The Skeleton in Armor&quot;</td>
<td>26</td>
</tr>
<tr>
<td>&quot;Haid of Athens&quot;</td>
<td>26</td>
</tr>
<tr>
<td>&quot;A Pallad of John Silver&quot;</td>
<td>26</td>
</tr>
<tr>
<td>Chapter</td>
<td>Page</td>
</tr>
<tr>
<td>---------</td>
<td>------</td>
</tr>
<tr>
<td>&quot;Eldorado&quot;</td>
<td>26</td>
</tr>
<tr>
<td>Poems to House Your Blood</td>
<td>27</td>
</tr>
<tr>
<td>&quot;The Douglas Tragedy&quot;</td>
<td>27</td>
</tr>
<tr>
<td>&quot;Old Christmas Morning&quot;</td>
<td>28</td>
</tr>
<tr>
<td>&quot;Danny Deever&quot;</td>
<td>28</td>
</tr>
<tr>
<td>&quot;Daniel Webster's Horses&quot;</td>
<td>29</td>
</tr>
<tr>
<td>&quot;The Eve of Waterloo&quot;</td>
<td>29</td>
</tr>
<tr>
<td>&quot;Ballad: O What Is That Sound?&quot;</td>
<td>29</td>
</tr>
<tr>
<td>&quot;The Elf-King&quot;</td>
<td>30</td>
</tr>
<tr>
<td>Poems To Win Your Admiration</td>
<td>30</td>
</tr>
<tr>
<td>&quot;The Bronco That Would Not Be Broken&quot;</td>
<td>30</td>
</tr>
<tr>
<td>&quot;The Palad of Father Gilligan&quot;</td>
<td>30</td>
</tr>
<tr>
<td>&quot;Little Giffen&quot;</td>
<td>31</td>
</tr>
<tr>
<td>&quot;The Oregon Trail&quot;</td>
<td>31</td>
</tr>
<tr>
<td>&quot;Opportunity&quot;</td>
<td>32</td>
</tr>
<tr>
<td>&quot;Lee&quot;</td>
<td>32</td>
</tr>
<tr>
<td>Poems To Make You Ponder</td>
<td>32</td>
</tr>
<tr>
<td>&quot;Departure&quot;</td>
<td>32</td>
</tr>
<tr>
<td>&quot;O Captain! My Captain!&quot;</td>
<td>33</td>
</tr>
<tr>
<td>&quot;Weapons&quot;</td>
<td>33</td>
</tr>
<tr>
<td>&quot;The Hammer&quot;</td>
<td>34</td>
</tr>
<tr>
<td>&quot;The Right Kind of People&quot;</td>
<td>34</td>
</tr>
<tr>
<td>&quot;Outwitted&quot;</td>
<td>34</td>
</tr>
<tr>
<td>&quot;Sometimes I Feel Like a Motherless Child&quot;</td>
<td>35</td>
</tr>
<tr>
<td>Poems To Stir Your Wonder</td>
<td>35</td>
</tr>
<tr>
<td>&quot;Crystal Moment&quot;</td>
<td>35</td>
</tr>
<tr>
<td>&quot;Stars&quot;</td>
<td>35</td>
</tr>
<tr>
<td>&quot;A Constellation&quot;</td>
<td>36</td>
</tr>
<tr>
<td>&quot;The Skaters&quot;</td>
<td>36</td>
</tr>
<tr>
<td>&quot;I Like To See It Lap the Lilies&quot;</td>
<td>36</td>
</tr>
<tr>
<td>&quot;Skyscraper&quot;</td>
<td>36</td>
</tr>
<tr>
<td>&quot;The morning Glory&quot;</td>
<td>37</td>
</tr>
<tr>
<td>Poems To Invite Relaxation</td>
<td>37</td>
</tr>
<tr>
<td>&quot;The Rhinoceros — The Purist&quot;</td>
<td>37</td>
</tr>
<tr>
<td>&quot;Jabberwocky&quot;</td>
<td>37</td>
</tr>
<tr>
<td>&quot;A Policeman's Lot&quot;</td>
<td>37</td>
</tr>
<tr>
<td>&quot;They Also Serve Who Only Sit&quot;</td>
<td>38</td>
</tr>
<tr>
<td>&quot;The Old Swimmin' Hole&quot;</td>
<td>38</td>
</tr>
<tr>
<td>&quot;Ty Heart's in the Highlands&quot;</td>
<td>38</td>
</tr>
<tr>
<td>IV, NONFICTION</td>
<td>39</td>
</tr>
<tr>
<td>Autobiographical Sketches</td>
<td>39</td>
</tr>
<tr>
<td>&quot;I Ride a Bucking Horse&quot;</td>
<td>39</td>
</tr>
<tr>
<td>&quot;Hotels and Rehearsals&quot;</td>
<td>40</td>
</tr>
<tr>
<td>&quot;The Figgerin' of Aunt Wilma&quot;</td>
<td>40</td>
</tr>
<tr>
<td>Historical Biographies</td>
<td>40</td>
</tr>
<tr>
<td>Chapter</td>
<td>Page</td>
</tr>
<tr>
<td>---------</td>
<td>------</td>
</tr>
<tr>
<td>&quot;One Life, One Country&quot;</td>
<td>40</td>
</tr>
<tr>
<td>&quot;The Bonhomme Richard&quot;</td>
<td>41</td>
</tr>
<tr>
<td>&quot;One Ranger: No Riot&quot;</td>
<td>42</td>
</tr>
<tr>
<td>Portraits Of Distinctive Personalities</td>
<td>43</td>
</tr>
<tr>
<td>&quot;Lillian Moller Gilbreth&quot;</td>
<td>43</td>
</tr>
<tr>
<td>&quot;Guillaumet&quot;</td>
<td>43</td>
</tr>
<tr>
<td>&quot;Painting as a Pastime&quot;</td>
<td>44</td>
</tr>
<tr>
<td>Men Against Odds</td>
<td>45</td>
</tr>
<tr>
<td>&quot;From Kon-Tiki&quot;</td>
<td>45</td>
</tr>
<tr>
<td>&quot;Summit of the World: The Fight for Everest&quot;</td>
<td>45</td>
</tr>
<tr>
<td>&quot;Meeting with a Tigress&quot;</td>
<td>46</td>
</tr>
<tr>
<td>Ideas In Science</td>
<td>46</td>
</tr>
<tr>
<td>&quot;The Royal Road to Humdrum&quot;</td>
<td>46</td>
</tr>
<tr>
<td>&quot;The Race to the Moon&quot;</td>
<td>47</td>
</tr>
<tr>
<td>Satirical Essays</td>
<td>47</td>
</tr>
<tr>
<td>&quot;The New Food&quot;</td>
<td>47</td>
</tr>
<tr>
<td>&quot;Sporting Life in America: Watching&quot;</td>
<td>47</td>
</tr>
<tr>
<td>&quot;Irtnog&quot;</td>
<td>48</td>
</tr>
<tr>
<td>V. THE DRAMA</td>
<td>49</td>
</tr>
<tr>
<td>Sunday Costs: Five Pesos</td>
<td>49</td>
</tr>
<tr>
<td>The Will</td>
<td>50</td>
</tr>
<tr>
<td>Julius Caesar</td>
<td>51</td>
</tr>
<tr>
<td>VI. THE LITERARY EPIC</td>
<td>60</td>
</tr>
<tr>
<td>Idylls of the King</td>
<td>60</td>
</tr>
<tr>
<td>Establishment of King Arthur's Court</td>
<td>61</td>
</tr>
<tr>
<td>&quot;The Coming of Arthur&quot;</td>
<td>61</td>
</tr>
<tr>
<td>The Court in Its Glory</td>
<td>62</td>
</tr>
<tr>
<td>&quot;Gareth and Lynette&quot;</td>
<td>62</td>
</tr>
<tr>
<td>The Decline of the Court</td>
<td>64</td>
</tr>
<tr>
<td>&quot;Lancelot and Elaine&quot;</td>
<td>64</td>
</tr>
<tr>
<td>Destruction of the Court</td>
<td>65</td>
</tr>
<tr>
<td>&quot;Passing of Arthur&quot;</td>
<td>65</td>
</tr>
<tr>
<td>VII. THE NOVEL</td>
<td>67</td>
</tr>
<tr>
<td>Silas Marner</td>
<td>68</td>
</tr>
<tr>
<td>VIII. CONCLUSION</td>
<td>72</td>
</tr>
<tr>
<td>BIBLIOGRAPHY</td>
<td>76</td>
</tr>
</tbody>
</table>
CHAPTER I

INTRODUCTION

At the beginning of our nation its citizens were educated in church supported institutions with each particular denomination emphasizing its own doctrine. As the country grew, the demands on these institutions became too large for them to handle; thus, public supported school systems began to evolve over the various states. At first moral and spiritual values were taught to the children, but through the years the churches began to clamor over what should or should not be included in the curriculum with their opinions usually based upon conservative or liberal viewpoints. Needless to say, the states could not satisfy all of these points of view; so they began to drop the emphasis of these values. The apex of this emphasis was reached about twenty-five years ago when moral and spiritual values became almost never mentioned in the classroom.

Now, after twenty-five years, responsible Americans all over the nation are becoming aware of the terrible consequences of the neglect of moral and spiritual values in our public schools. Educators are ready to re-examine the problem in its new aspect, which is teaching life-values without getting them confused with religious doctrines. School officials are searching for a constructive solution to the prob-
lem with all the resources at their command.

Many non-educators are speaking out. Augustin G. Rudd, a lawyer and member of the New York Chapter of the Sons of the American Revolution, in a book sponsored by the SAR says:

When the Progressivists expelled God from their philosophy of education, they also undermined standards of conduct based on spiritual influences in human relationships, generally honored for centuries. We have seen how our Republic was inspired by sturdy souls who yearned for a way of life based on their concepts of man’s personal relationship with his Maker. They barred vicarious interpretation of any kind but created a civilization on the life of Christ and the Holy Bible. This had been the spiritual source of Western civilization for centuries and was nothing new. What was new, however, was the Founders’ unique idea of natural or inalienable rights.¹

Of course by saying the Progressivists expelled God, Mr. Rudd is name calling and attempting to pin the blame of the downward trend in teaching values on a particular group. We have already stated that the movement started a long time ago. It just evolved from the gradual breaking away of national education and church related institutions. Mr. Rudd is a little off center by wanting to place the fault squarely on the shoulders of the Progressivists; however, he is quite right in naming the Progressivists debasers of moral and spiritual values, in my opinion.

Specifically stated, what is this new philosophy that is perverting the nation’s moral and spiritual values? Again Mr. Rudd has an excellent paragraph on the subject:

The New Educationists regard man solely as a physical being, influenced only by external stimuli or experi-

ences. They naturally espoused the instrumentalist theory of denial of any fixed standards or permanent criteria to guide human conduct, although the value of an educational philosophy based on constant fundamentals has been recognized by scholars since the teachings of Socrates. In so doing, Dewey, of course, was quite logical, for if the only important factor in man's development is his immediate environment or activities, and these inevitably and constantly change, why bother with anything that occurred in the past? Of what value are the eternal verities which have evolved with the human race? In this position, the Essentialists see a vital defect in the whole program of the New Education.\(^2\)

The preceding paragraph quoted from Bending the Twig gives the essence of the philosophy which finally won out as the proper pedagogical attitude to have in preparing material for presentation in the classroom. However, not all educationalists accepted this new philosophy. There remained a small group known as the Essentialists who claimed that there must be moral responsibility of man for his actions if civilization is to progress. They further held that the nobility of the personality, if properly developed and educated, can successfully combat the blind forces of nature and the miseries of men. Michael Demiashkevich, in his book An Introduction to the Philosophy of Education, points to the history of civilization as indisputable proof of the existence of, and value of, certain standards of achievement. He has forcefully made the following statement:

In the development of civilization there have been certain permanent criteria and standards of achievement, moral, intellectual, material, aesthetic, and spiritual, along with their proper balance, that have shaped the curricula, the training and selection of

\(^2\)Ibid., pp. 165-66.
teachers, and the methods of teaching accordingly.  

A nation can rise no higher than the character of its citizens, and that character is governed by spiritual, not material, impulses. This is the major factor the advocates of agnostic materialism have overlooked. Separation of church and state in education was never meant to separate school children from God, nor from the standards of morals and ethics based on belief in God.

In supporting and indeed employing teaching methods not flavored with moral and spiritual values, the modernists have attempted to introduce into education an ethical attitude which is built upon a foundation of sand. William F. Buckley, Jr., describes the situation as he saw it at Yale University:

The teachings of John Dewey and his predecessors have borne fruit. And there is surely not a department at Yale that is uncontaminated with the absolute that there are no absolutes, no intrinsic rights, no ultimate truths. The acceptance of these notions, which emerge in courses in history and economics, in sociology and political science, in psychology and literature makes impossible any intelligible conception of an omnipotent, purposeful, and benign Supreme Being who has laid down immutable laws, endowed his creatures with inalienable rights, and posited unchangeable rules of human conduct.  

Certainly our school leaders are not to be blamed for conditions beyond their control, but an educational system which neglects or undermines standards of ethics created by

---


moral and spiritual values which have definitely shaped our civilization cannot but be held responsible for whatever takes place in young minds of those whom they teach. Particularly, will they be held responsible when the leaders continue in their error with no recognition of their mistakes but defiantly defend them.

It has been mentioned that in the background a small group of Essentialists remained when agnostic materialism finally triumphed as the foremost educational thought of the day. This was over twenty-five years ago. That remnant is no longer considered "old fashioned," for the merits of the new philosophy are manifesting themselves in the form of many young citizens with little or no life-values. The Progressivists are now being pushed into a position of re-examining their thoughts.

In Kentucky the movement for the return of the teaching of moral and spiritual values in the classroom has particularly been successful. Dr. William Clayton Bower, Professor Emeritus of the Divinity School of the University of Chicago, who has lived in Kentucky for the past number of years published a book in 1952 entitled, Moral and Spiritual Values in Education. This work is the most valuable yet produced in Kentucky to acquaint the teacher with the problem and his responsibility in seeking a solution.

Also up front as a leader in the re-emphasis of moral and spiritual values in the classroom is Dr. Ellis Ford Hartford, Professor of Education at the University of Kentucky.
His book, *Moral Values in Education*, which came off the press in 1958, is very helpful in giving factual information on what has been done and is to be done in Kentucky. In the Preface of Hartford's book he says there is "one specific virtue to be claimed for this volume; it has the kind of validity that is based upon fact."[5]

"The Kentucky movement," which has been given the two above mentioned publications as its basic working tools, is also supported by the State Department of Education. Space is frequently given in the *Education Bulletin* to workshop reports on moral and spiritual emphasis. Monographs issued by the department and by the various state-supported colleges in the commonwealth have helped give the movement sweeping success. These materials have been particularly handy for summer workshops.

The value of these summer workshops is almost impossible to put into print. For example, the concerted effort of the second Workshop on Moral and Spiritual Values in Education, held at the College of Education of the University of Kentucky, took the following stand on literature and placed it in its final report:

**Literature:** Literature as a subject area holds great promise for the development of moral and spiritual values. The stuff of literature is the stuff of the sociologist and of the philosopher—man's relation to God, to his fellow man, and to himself. These ideas are presented by the true artist in a form that is more easily assimilated and more directly influential

---

upon the reader because they emerge from personal and
intimate experience of specific human situations pre-
anted with the "sharpness and intensity of art."

1. The great promise of literature lies in the fact
that it: shows forth the glory of God; illuminates
the dignity of man; provides a sense of beauty and emotional
fulfillment; presents a sense of beauty of form, tone,
and style; presents an approach to life; develops an
image of people working out a common fate; deals with
human relationships, such as a young man coming to
understand himself, adjustment to young love, resolu-
tion of a family conflict, a person involved in
racial intolerance; deals with discrimination and choices;
shows that all men are involved in a web of relation-
ships; substitutes a frame of mind that seeks to under-
stand rather than to blame; helps the reader to put
himself in another's place through sympathetic imagi-
nation; provides a wider perspective than the reader's
age or group can provide; helps to form the personality
of the reader by making him aware of the fact that in
terms of his own bent he can accept or reject pres-
sures, can choose one line of behavior rather than
another, and can reinforce or modify his environment;
gives the reader a sense of the validity of his own
personal response to life; helps the reader to ab-
similate the cultural pattern of his group.

2. The teacher of literature needs these understandings:
That literature exercises its greatest influence on the
emotional level; that literature must be experienced
to have appreciable influence upon that reader; that
values do not come through mere information but through
additional experiences; that real reading experience is
a complex, unsterotyped, never to be duplicated com-
bination of book plus the reader; that under certain
conditions many contemporary works may be of far
greater value to a given reader than the classics; that
literature has social origins and social effects; that
literature read just for fun is perhaps the most in-
fuential of all reading; that the teacher himself must
experience literature before he can help another to
enter upon this great adventure.

3. Some approaches which may assist the teacher in
helping pupils to derive from literature those moral
and spiritual values which it promises are: know the
concerns of the individuals and the group; discover
the readiness of the reader for the material (vocabulary,
reading skill, powers of attention, emotional
development, experiences, needs); select materials on
the basis of the learner's past experiences and emo-
tional level; provide a wide range of reading materials
and let the child choose; talk honestly with the reader or group about what has been read, recognizing the validity of the reader's response, exchanging reactions, and explaining the setting and author's viewpoint; analyze the content in the light of its values, human relationships, and character delineation rather than in the light of factual presentation; base oral and written compositions on real life situations and moral issues, thereby providing opportunities for pupils to clarify and express attitudes and value judgments; through discussion enable the student to gain the full meaning of what the author is trying to express; help the student to interpret and evaluate the author's communication and to incorporate it into his own set of meanings.6

This thesis deals only with the teaching of literature. It has been written to analyze the selections in one anthology frequently used in high schools, in order to point out the ethical values, if any, inherent in each selection; and further to offer some suggestions as to their implementation by the teacher. The anthology chosen for this investigation is a miscellaneous collection of various types of literature and is designed for use in the tenth grade. It is Adventures in Appreciation, edited by Luella B. Cook, Consultant in Curriculum Development for the public schools of Minneapolis, Minnesota; Walter Loban, School of Education, University of California; and Susanna Baxter, Ball High School, Galveston, Texas, and published by Harcourt, Brace and Company.

It is not the intention of this study to demand that moral and spiritual lessons should be discoverable in every literary selection used in the classroom. Indeed, the purpose

is only to point out moral or spiritual values and traits when they are found. These values and traits should not be emphasized to the neglect of other literary features. If the teacher over-emphasizes the suggestions contained herein and preaches to his students, he will be running contrary to the purpose of this work.
CHAPTER II

THE SHORT STORY

The whole vicarious experience afforded by good stories is one of the prime motives for reading. A reader should feel that after finishing a story, he leaves it in some way a larger being, if only by an increased sympathy with others and better understanding of his own frailties. No one reads just to see what happens, as much as he might think he does. If a story does not concern interesting characters and create suspense, it will not stay with the reader. This is particularly true in the young tenth grade mind which is often on the brink of going one way or the other. That is to say at the tenth grade level the student must be taught what is of philosophical or moral value in stories in order that his mind will lean toward looking for each value rather than becoming bored with a selection that might stimulate him if he were sensitive to its spiritual aspects.

The short story is quick reading because it concentrates on a single happening. Only a few characters are introduced and the action must be limited to only a few incidents. One episode together with its characters and incidents is blended

---

into another to make a single impression upon the reader. The high school mind is often looking for something short and quick, because it has many things to consider. The alert teacher can take advantage of the qualities of a short story and impress upon his students many lessons of value. Let us examine together how this may be done.

The moral and spiritual values found in Adventures in Appreciation may be subtly revealed by the teacher. Often students resent being taught these values. The teacher may bring them out by suggesting their presence in an unoffensive way to the class. The remainder of this chapter will take the short story portion of the text under consideration and bring out only those things which pertain to moral and spiritual values.

**ACTION---DRAMATIC MOMENTS**

**Death of Red Peril.---Walter D. Edmonds** tells in this story of the life of the canallers on Lake Erie. Edmonds relates how a rough boat captain, while waiting for his boat to go through the locks, races his champion caterpillar, Red Peril, against the caterpillars of the canal workmen. The story is wonderfully written, but it is primarily for light entertainment. However, there are two moral and spiritual values the students might like to discuss. One is that these caterpillars were raced in fun, but the men bet on them. Betting is gambling and of course in this short story it appears that the canallers were innocently amusing themselves. The other episode is that during the race Buscerck, the owner of Horned Demon, tried to
outwit Pa to keep his Red Peril from coming in first. The result was that Red Peril won anyway, but Pa became angry with Buscerock and knocked him into the canal. The question which can be put before the class is that in racing, is it possible to keep good sportsmanship, particularly if money is involved.

Coroner's Inquest.--In this story Marc Connelly chooses a courtroom for the scene. It is told in the nature of an examining trial to determine the events surrounding the death of two midgets, one of whom was worried about getting his "second growth," which would ruin his career on the stage. If he grew, he would not grow very much, but enough to keep him out of show business. If he could not get stage work, he would starve for he would still be too short to be hired in any other capacity. The other midget was the source of the growing one's trouble. The story ends in their deaths, but the reader doesn't know whether it is murder or a suicide pact.

This story can be read in class in a few minutes. In regard to life-values, the following questions might be discussed:

1. We do not know if the story ends in suicide or murder, but how do you feel about which it should have been?
2. Is murder or suicide ever justified according to circumstances?
3. Jimmy lived in fear. He feared even when things weren't as bad as they seemed. Could Jimmy have had more faith in life and gotten along much better?
4. As you read this story, it undoubtedly brought out in
you sympathy for the midgets. Society seemed to have only one place for them, show business. Should we try to understand the handicapped and treat them as normal persons in all conditions of life?

Springtime à la Carte.—O. Henry is a master of storytelling and here in this little tale he relates a human interest story of love. Love that started in the summer, developed through the winter when the lovers were apart, and fully bloomed in the spring. It is a story that warms the heart, but has no particular moral or spiritual values that need to be emphasized other than the fact that true love grows very tender when the lovers must be separated for a while.

Report on the Barnhouse Effect.—This story by a little known author, Kurt Vonnegut, Jr., has a single thought in it which lends itself well to a discussion in which the moral and spiritual values of a person must come out. The entire plot of our story here is about a professor who discovers within himself an unusual power to concentrate on a thought, good or bad, and it will happen. After reading this story and talking about its literary value, the class could easily move to the discussion of this sort of question. If you were suddenly given, as Professor Barnhouse was, new intelligence to concentrate upon any thought and it would happen, how would you use it? Would you do good or evil? What world problems would you solve? What problems would you create?

THEME——COURAGEOUS DECISIONS

By the Waters of Babylon.—Stephen Vincent Benét is liked by
all lovers of good literature. In this story we are considering
he endears us to himself afresh by telling us about a boy named
John. John has primitive ways and lives among primitive people.
There is a place—the Place of the Gods—that John and the
tribes around him fear. This place is unusual because it is
in ruins. At this point the question must come up concerning
this primitive boy’s name. Why is it John? Now we suddenly
realize what the story is about. It is a story of a boy be-
longing to a once highly civilized race which more than likely
had destroyed itself. The story continues with John making a
journey to the Place of the Gods. When he reaches the ruins,
their description solves the mystery—they are what is left
of the modern world after an atomic war.

The moral and spiritual values in this story are many
and the text brings them out well in an essay about the story.

It says in one paragraph:

The meaning of the story might also be put into words
like this: Knowledge can be used by mankind for evil
purposes as well as for good purposes. For example,
knowledge of how to fly in the air can be used to speed
medicine to the people of a stricken area; airplanes
can also be used to carry atomic bombs to wipe out cities.
At present, mankind is fearful that his knowledge has
progressed beyond his power to control it for wise uses.
The theme of Benét’s story is stated best when John
says of our twentieth century, "Perhaps, in the old days,
they ate knowledge too fast."

In a discussion which might arise from the preceding
paragraph the young student in high school can easily be
awakened to the kind of world he is growing into. The question

---

1932), p. 47.
can be brought up that will ask the student to think why he considers the world in such a bad shape. From there the teacher can go on to lead the class in a discussion of knowledge. A good point of departure on knowledge would be John's statement, "Perhaps, in the old days, they ate knowledge too fast.

A brief paper might also be assigned, the subject being something like, "What I Can Do to Keep 'By the Waters of Babylon' from Becoming a Reality." To write this paper the student will have to draw upon every moral and spiritual value he knows, for from reading the story he should have realized that the civilization was destroyed because man had worked to save it only with political and economic schemes.

The Erne from the Coast.--T. O. Beachcroft tells us of a boy, a shepherd boy, who puts his courage to a supreme test; he is forced to fight with an eagle to save his sheep. However, the real meaning of the story is implicit. And it is within this implicitness the moral and spiritual implication is found.

It was important for Harry that he kill the eagle because his father thought he was not very useful. Harry had to prove himself to his father. Actually, Harry was a very talented boy. All he needed was encouragement from his father.

Using the unfriendly parent-child relationship in the story, the teacher can easily get the class to discuss what is expected of a child and what is expected of a parent. Each person could be asked to examine himself to see where he stands with his parents or his parents with him. After the class has talked for fifteen or twenty minutes about parent-child rela-
tionship, rules could be suggested to help keep their homes pleasant.

The Revolt of Mother.--Mary E. Wilkins Freeman has written this story of strong character. She tells of a mother whose husband promised her a new house on a certain plot of ground forty years ago when they married. The mother never gave up hope of one day having the house. The climax of the story comes when the husband builds a barn on the spot of her dream house instead of a home. The rest of the story unwinds by telling how Sarah Penn, the mother, risks the remainder of her marriage to get what she thinks is rightfully hers, a new house.

Most of the story is just entertaining, but if the teacher wishes, he may bring out a fact that makes married life happier. The fact concerns co-operation and understanding between married couples. The class could discuss what they thought was the cause of the misunderstanding between Mr. and Mrs. Penn. After the reasons for this particular misunderstanding are determined, the children might like to talk about why they think so many homes are unhappy today. They also might like to make a list of preventive measures, or relate the home life found in "The Revolt of Mother" to that in "The Erne from the Coast."

Carry On, Mr. Farnes.--The next story for consideration is one about the sea. Albert Richard Wetjen lets the reader live with a group of seamen floating in a lifeboat hoping for rescue. Their leader is young third mate, Mr. Farnes, who is automatically placed in command after all his superiors die. The
theme of the story is a struggle between the inexperienced twenty-year-old third mate and the old well-experienced sailors.

Again, if the teacher desires to assist the students in looking for life-values which will help them in their own advancement, no one would be more suitable in this story than that of leadership. Mr. Barnes, whose "ink ain't dry on his ticket yet" displays courage, authority, sound judgment, and wisdom in taking the advice of the dying first mate. Have the children talk in class about what they consider good leadership and the necessity of following it.

CHARACTER---PEOPLE THEMSELVES

The Pheasant Hunter.--This story of William Saroyan's has few or no moral and spiritual values that might be interestingly discussed in class. "The Pheasant Hunter" is primarily written for boys, for it tells about a young lad's great wish for a hunting gun and his father's attitude toward it. I do not think this short story lends itself well to teaching life-values; however, it is interesting, entertaining, and excellently written.

A Mother in Hannville.--In this first person short story Marjorie Kinnan Rawlings tells of a writer who rents a cabin from a mountain orphanage. In order to allow herself to get lots of writing done, she hires an orphan boy to do odd jobs about the cabin. As the story unfolds, the two grow very close to each other and Jerry, the orphan, looks upon the writer as his mother. He tells her, though, he has a real mother who is very interested in him and sends him many gifts. It is later
learned that this is not true. The story ends with the reader's satisfaction that the two will live together.

This entire short story is very high in moral and spiritual values, for it leaves the reader in a contemplative mood. To just sit deep in one's own thoughts is the best way to get the full meaning of what the writer is trying to get across. If one does this his mind will go without a doubt to love and understanding for the orphan, to the companionship of the dog, and then he will identify himself with the sympathetic actions of the writer for Jerry. The greatest way to teach moral and spiritual values from this little tale is to let the class just develop their own thoughts individually and silently.

That's What Happened to Me.--Of all the selections in Adventures in Appreciation, this one by Michael Fessier is the most suitable to teach ethical values to high school students. "Bottles" Barton is a day dreamer. He wishes to be a hero, but hasn't the ability; so he just daydreams about it. Yet, he believes a little in his daydreams in order that he may escape from life. "Bottles" has his feelings hurt almost every day in school because of his nickname, "Old Rubbernose." He is called this nickname mostly by the girl he best likes.

As in "By the Waters of Babylon," the suggestions for story discussion given in the textbook cannot be improved upon to bring out moral and spiritual values.

1. Bottles had what is commonly known as an "inferiority complex." Find examples which show that he wasn't sure of himself at school, at the store. To what circumstances in his life do you attribute his sense of defeat? What change in circumstances would, in all probability, have permitted Bottles to develop as a normal, competent boy?
2. How did Bottles excuse himself to himself? Whom or what did he blame for his failures? Did you accept his explanation as true?

3. Look back over the story and notice how often Bottles uses the words some day: some day he'd own a real, modern drugstore, and so forth. What explanation can you give of his reliance on some day? Does it sound to you like wholesome ambition?

4. Into what kind of an emergency did Bottles, the hero, miraculously step? Is this situation in any way similar to those in your own daydreams? In what particulars?

5. By what means did Bottles reinstate himself in his own eyes? What lines can you quote to show in Bottles's mind his new victory offset the old defeats?

Lead Her Like a Pigeon.—Jessamyn West's short story is to be read for entertainment and aesthetic value. The theme centers around one day of a young Quaker girl's life, when she falls in love and realizes for the first time what it would be like to leave her parents' home.

Mood—THE HUMOROUS TOUCH

Windwagon Smith.—Wilbur Schramm is a humorist and he tells this tall tale true to his fashion. It is a silly story of a pioneer attempting to cross the Western plains in a "windwagon." However, his steadfastness brings out a point from which a moral and spiritual value might be emphasized. Windwagon Smith is full of that early American spirit of conquering all obstacles and moving on to bigger ones. Some people think this American spirit has died out and because of that our nation is in danger. Get the students to talking about the American spirit and if they decide it has really died away get them to making sug—

Ibid., p. 105.
gestions on what can be done to revive it.

The Lumber Room.--It has been said that one can do a friend no greater favor than to give him a copy of Saki. In "The Lumber Room" Saki (H. E. Munro) tells us a delightful story of a little boy with a runaway imagination under the care of a punitive aunt. Several questions can be posed about the story to get the children to think about some of its implied meanings. They are:

1. What is a good approach to punishment, particularly if one is trying to get children to behave?
2. The aunt of the story was very strict and severe in her corrective measures with the children. Can you point out how she could have been more sensible in her understanding?

The Milk Pitcher.--Howard Brubaker's short story is an entertaining account of a red-haired, freckle-faced boy who wanted to make the spring baseball team of his high school. It is more amusing than anything else, but Phil has one virtue the teacher might like to have the students notice. He is funny-looking with his red hair, too many freckles, big ears, and large eyes; his often confused intentions make him appear even more ridiculous. But his virtue of being able to make people laugh with him instead of at him enables him to enjoy sports more.

In every school there are students who cannot laugh with others who are laughing at them. The teacher might point out that if we learn to laugh at our own mistakes, even as
others see them, we can have as much fun out of life as Phil did in trying to make the baseball team.

**The Seventeen Cats.**—This Swedish short story by Selma Lagerlöf, about an army lieutenant forced to turn farmer on account of the death of his father, has little or no moral or spiritual value in it. It was not written to have. It was written to entertain and indeed it does.

**REALISM—OF MICE AND MEN**

**A Slander.**—Anton Chekhov's story is one of the shortest in the text, yet it has great value from a moral point of view. The entire story is a lesson on keeping one's mouth closed. In connection with a small incident at Ahineev's wedding party for his daughter, the host was slandered because he picked up an intended-to-be funny remark of one of the guests, Vankin, and attempted to explain it.

There are two values to be learned from Chekhov's story. The first is do not be an overly suspicious person or you might wind up getting yourself in trouble. Ahineev's fear and suspicion of what others might think made them think it, because he was acting so queerly. The second value to be learned is about spreading rumors. Even though Ahineev was responsible for the slanderous gossip at his own wedding, people passed it along, one to another, on hearsay evidence only. The students might like to develop their thoughts along this line by listing things they can do to keep rumors from spreading. The teacher could head the list by writing on the board something like this, "Investigate the source of all news suspected of being a rumor.
before passing it to another." The pupils can easily start from there.

Reward.--Jean C. Becket gives us a story told in an interesting way. It is about a boy named Jed who reminisces and daydreams his welcome in his old home town of Ware's Landing, from which he ran away twelve years previously. He was a no-good and constantly in trouble while living at Ware's Landing with his mother, who bragged on him and claimed he would make something of himself, just to show the entire town. When he ran off she claimed he was working for a big company as a boss and being sent all over the world on business. He returns one winter day in bum's clothing and without a cent to his name. No one recognizes him he is in such a state. Through accident he learns of his mother's wild tales of his success. He becomes so ashamed of himself that he passes right on through the little village without even looking at his mother's house.

In this story there are three questions the teacher might ask which would lead the class to discuss life-values. They are:

1. In her pride, was Jed's mother justified in telling those success stories about her son, whom she knew to be a bum?

2. Old Asa said, "Well, just goes to show there's no tellin'. Breedin's a funny thing that way. Once there's been good blood, you never know when it'll crop out ag'in." Is this remark true? Does it fail to allow for individual initiative regardless of background?
3. Jed passed on by his mother's house when he learned she was telling big things about him. Should he have stopped? What would you have done?

**Quality.**—John Jalsworthy has written a short story of character as well as quality, as the title indicates. Mr. Gessler is a shoemaker of excellent skill who knows the "soul of the boot." Mass production is pushing him out of business. Yet, he will not sell a boot unless he has made it himself. Quality is first with him. In the end the old man starves to death, because modern production has reduced his trade and all his profits have gone for rent and leather. To the last, Mr. Gessler works harder and harder and harder to make better and better boots.

"Quality" is a sad story, but even in its sadness, one feels that the old shoemaker dies in victory. The victory is within the fact that even to the bitter end, Mr. Gessler remains a perfect shoemaker. The students will, I am quite sure, like to discuss quality and how much one should put into his job. Ask the class whether one should take his work as seriously as Mr. Gessler and refuse to bend with the times, or should replace quality with quantity.
CHAPTER III

POETRY

Poetry is a form of speech, or discourse, written or spoken; it is the oldest of the arts. The question of the value of poetry can be answered by saying it springs from basic human impulses and fulfils basic human interests. Perhaps the reason for its value is the reason for its being the oldest form of human expression. But to answer the question completely, one would have to answer the question as to the value of those common impulses and interests.

Earlier in this thesis it was stated that moral and spiritual values are a part of, and could not be separated from, the basic impulses of the human being. It was said that they may be disguised or denied by an individual, but they cannot be entirely abolished. For one who can express himself, it is in poetry that these deep-seated human values frequently appear.

This chapter is not to consider all of the values which make up the personality of man. It is to study only a part, the moral and spiritual, as found in one phase of human expression, poetry.

---

A Wanderer's Song.—John Masefield, the poet laureate of England, tells in this short poem of a desire to leave land and take to the sea. It is a well written, exciting piece of verse, but contains few or no moral or spiritual implications.

Travel.—In this poem Edna St. Vincent Millay expresses through the ever passing train, a wanderer's mood. It is a mood to be free, to go wherever the fancy desires. It is a mood that is willing to leave house and home and loved ones to achieve freedom. In these beautifully composed lines one reads no sense of shiftlessness, but a searching for something. The teacher, in trying to find life-values in the poem, might attempt to get the class to imagine what the wanderer is searching for. Also the class could discuss the value in finding oneself.

Reveille.—A. E. Housman has in this poem a message for the high school student. The poem tells youth to make the most of life, for it is short and slips away quickly. At the end of the poem the poet says not to sleep too much while living, because after life there will be plenty of time for rest.

Of course this poem has a life-value which many young people fail to see unless it is pointed out. That life-value is being a good student and doing all things to the best of one's ability. The reward for doing these things will come in the form of a purposeful life with definite objectives.

A Song of Sherwood.—Alfred Noyes puts into excellent words every man's desire sometime during life to get away from the
world and live simply. Here in this poem Sherwood and Robin
Hood are used as symbols of that desired care-free life. For
a thought about moral and spiritual values, the teacher might
suggest that it is impossible to escape from life. He also
might add that using worldly symbols and dreams to lighten the
burden is not satisfactory, but that man can only truly seek
rest by desiring God.

The Skeleton in Armor.--Although this poem is written by a
very famous poet, Henry Wadsworth Longfellow, and is the story
of a warrior's love affair with a blue-eyed maid which ended
in tragedy, I can find no particular moral and spiritual values
in it that would be of interest to high school students. It
would take a stretch of the imagination to do so and this might
ruin a romantic love story which average tenth grade students
relish.

Maid of Athens.--Often written in poetry, prose, and music has
been the feeling an adventurer has when he has left his lover
behind. Lord Byron is reiterating this familiar lament in
"Maid of Athens." The poem is written primarily to entertain
and conveys no particular life-value implications.

A Ballad of John Silver.--This poem by John Masefield is written
entirely for amusement and contains no moral or spiritual impli-
cations. It is a simple ballad about pirate life and ends by
saying the naughty Bead of Trade has stopped this adventurous
life and all the daring seamen are resting on the "Islands of
the Blest."

Eldorado.--Edgar Allan Poe gives us in this very brief poem a
story of a knight seeking a Utopia or ideal life. "Eldorado"
is somewhat in meaning like "A Song of Sherwood." Each poem tells of man's desire for peace and his inability to find it through his own efforts. Again, it could be suggested to the students that "Eldorado" will be found only when the seeker desires God. Also the textbook makes a good suggestion which the teacher can easily turn into a question concerning life-values. The question is asked, "What does the poem suggest about man's desires and capabilities?" To answer this question, the students could lead off by exchanging ideas on the matter. Maybe someone might like to go to the board and make a list of the things man is able to do alone and the things he can accomplish only with God's assistance. Needless to say, the list of items needing God's help will be longer.

POEMS TO ROUSE YOUR BLOOD!
The Douglas Tragedy.—Ballads often tell old stories which are fresh and grow younger each time they are repeated. This is the case in "The Douglas Tragedy." The old Scottish ballad is about the familiar theme of a secret marriage. The bride's parents become angry and cause a feud in which all, including the lovers, are mortally wounded. The only unfamiliar ring to this story is it goes on to unite the couple after death.

For modern sweethearts this ballad would be distasteful, for twentieth century ideas of love making and marriage do not require family approval. Since this is the situation, reading this old ballad offers the teacher a splendid opportunity to discuss with high school students the serious subject of marriage. The students will not have to be led by the teacher in this topic for it is something that is very much on the minds of boys and girls of second year high school age.
The tragedy in the ballad is the deaths of Lord Douglas, Lord William, Lady Margaret, and her seven brothers plus the attitude toward elopement. A good homework assignment would be to have the children take the tragedy and tell what the ballad might have said if modern ideas of elopement had been held when it was composed. An alternative assignment, to give those not interested in the love angle something to do, might run somewhat like this: Write a brief essay on the subject, "Do you think the deaths of ten people were justified in order to hold a social custom intact?"

_Old Christmas Morning._—Roy Helton writes into verse an old Kentucky hill ballad which is to be read mostly for amusement. It is the story of a woman killing a man for killing her husband. Before the man the woman shot dies, he shoots the woman and she dies. The ghost of the dead woman returns to tell one of her friends about the episode. An implication in life-values might be found in discussing the foolishness of believing in ghosts, and other superstitious notions.

_Danny Deever._—Rudyard Kipling gives us in this poem a story of the army hanging of a lad named Danny Deever. Danny Deever was convicted of shooting a comrade while sleeping and for the deed, he must die. The primary effect of the poem is the feeling the two soldiers have toward death.

If there is a moral or spiritual implication to be discussed in this poem, it will have to be in the realm of capital punishment. In view of widespread disagreement on the matter, the children will be fairly well opinionated. The teacher might invoke the question whether man has the right to
end another's life or is that reserved only for God. After hearing pro and con arguments, let the class vote as if it were a court-martial on Danny Deever's fate.

Daniel Webster's Horses.—Elizabeth Coatsworth writes this poem for the effect a brief spooky tale will bring. It is mainly for entertainment.

The Eve of Waterloo.—There are no moral or spiritual implications to be brought out by the teacher in this poem of Lord Byron's. It is the story of hysteria which went over a military party in Brussels when the first guns of Waterloo were heard in that capital city. Again, the primary purpose of this poem is to give the reader a feeling, a feeling of the hysterical fright which broke the very gay mood at the beginning.

Ballad: O What Is That Sound?—This is a ballad by W. H. Auden written in old style around a modern theme. The story is of a married couple standing in their house watching the movements of some soldiers in the fields. The couple keep asking one another what they are doing and not until the end of the poem do they realize the soldiers are coming for them. In the line, "Their feet are heavy on the floor and their eyes are burning," is a clue to the reader that they are suddenly captured and taken away.

The moral and spiritual implication to be found in this ballad can easily be brought out in discussing freedom and how we can prevent military arrest of private citizens from ever taking place in this country. The teacher might start the discussion by saying that the best way is by having an informed citizenry and reverence toward God. How do we do this? By
studying hard and learning all we can and by worshipping God in His Church every opportunity. Of course there are other ways to prevent a military government, but these two deal more closely with life-values.

The Elf-King.--In this poem Johann Wolfgang von Goethe relates to us the story of a boy who dies of fear because he is superstitious. The boy is riding across country on horseback in the arms of his father. The night is dark and gloomy. imagination overtakes the lad. He imagines an Elf-King is following his father and him. The Elf-King urges him to leave his father and adds, "I love you beautiful boy, and so I'll force you to come if you say me no." The boy moans in pain and dies of fright in his father's arms.

The poem was written primarily to entertain the reader by trying to arouse a mysterious feeling within him. It has more of an aesthetic purpose than anything else.

POEMS TO WIN YOUR ADMIRATION

The Broncho That Would Not Be Broken.--This poem by Vachel Lindsay is good reading for tenth graders, particularly the boys, because it is exciting and tells of the wild West. There are no moral or spiritual implications in it.

The Ballad of Father Gilligan.--William Butler Yeats must have been familiar with the burden of the Church to care for its sick and dying when he wrote this poem. It tells of a tired old priest whose congregation is sick and dying. The priest received a message that another parishioner is on his death bed and desires his presence. He begins to pray and falls
asleep. When morning comes, he realizes his neglect and rushes off to the dying man's home. A woman meets him at the door saying, "Father! You come again!" During the night the man had died, but an angel of God had come down in the likeness of the priest to attend his duties for him.

The moral and spiritual implication to this poem is that God, answering through prayer, will take care of us if we have done all our bodies can stand. The teacher might ask the students whether they know of any incidents in which God helped someone after he had prayed over the matter.

Little Giffen.--This poem is a story, written by Francis Orray Ticknor, of a Confederate soldier with a spirit to live. The Southern cavalryman survives terrible wounds and takes to the battlefield again, where he is finally killed outright.

The moral and spiritual implication in the poem might be found in Little Giffen's will to live. He was fighting for a cause and he wanted that cause to win. He was a very loyal person. Get the students to discussing loyalty by first defining it and then expressing their opinions on whom or what deserves their loyalty.

The Oregon Trail.--Arthur Guiterman catches the spirit of the early pioneers in this poem about the westward movement. Courage in the face of many hardships is the theme of the poem.

Actually, this poem teaches its own feeling about courage simply by reading it. The teacher need not talk much about courage because after the reading of the poem, it should be evident to the student that no hardship is overcome without courage.
story of a girl sitting at her sewing with her mind thinking not of her work but of the meaning of life. Her thoughts are interrupted by her mother's question of what is the matter. She tells her mother nothing is the matter and goes off to make the tea.

The spiritual implication in this poem is about the meaning of life. High school students are interested in the meaning of life for they are just realizing many of life's values and wondering about their destiny. In trying to help the children find the answer to this question, it would be a good idea to have the class re-read the poem. The answer that should come to everyone is that we do not know the real meaning of life and that we have only a few insights to help us understand. Some of the things we must have to lead a good life are faith in God, faith in man, good study habits, and dignity. These attributes will help us travel toward the end of life and on into its final purpose.

O Captain! My Captain!—For the average person who loses a loved one expression of his grief is shown either by tears or finding a writer who has put into words his same feeling of sorrow. Walt Whitman puts the nation's feeling of grief at the death of Lincoln into words. The spiritual value of this poem is that it assures us there must be somewhere or somehow a reward for a life well spent. The question for the students to discuss is whether or not that reward is on earth or received elsewhere.

Weapons.—Anna Wickham in this poem is repeating the age-old truth that the pen is a better weapon than the sword. Weapons
Opportunity.--Everyone has his own idea about heroism. Edward Rowland Sill has his own notion about it as set forth in this poem. He implies that heroism is what one does when he seizes upon an opportunity and makes it a success.

Sometimes we all feel discouraged because of lack of material to work with, but opportunity is around us in all facets of life. To get the students to realize this have them to notice, while walking home from school, as many situations as possible with which someone might work and better himself. These opportunities might be found in cleaning up the yard, mending a broken window, or helping younger children across the street.

Lee.--Poems of inspiration are enjoyed by almost everyone. Stephen Vincent Benét gives us in this poem a good example of steadfastness. Robert E. Lee is used as an example of one who somehow gives certain defeat a dignity which is seldom known. How is this inherent in the poem? Each student will have to feel it for himself.

The students will enjoy looking for the qualities of leadership as they are subtly given in these lines about Lee. After the students have discussed Lee's leadership abilities, ask them what certain thing it was about the Confederate general which, even though he led a defeated cause, made him a successful leader. The teacher should guide the class toward discussing steadfastness.

POEMS TO MAKE YOU PONDER

Departure.--In these lines Edna St. Vincent Millay catches the mind both wandering and wondering. The poem tells a little
Opportunity.—Everyone has his own idea about heroism. Edward Rowland Sill has his own notion about it as set forth in this poem. He implies that heroism is what one does when he seizes upon an opportunity and makes it a success.

Sometimes we all feel discouraged because of lack of material to work with, but opportunity is around us in all facets of life. To get the students to realize this have them to notice, while walking home from school, as many situations as possible with which someone might work and better himself. These opportunities might be found in cleaning up the yard, mending a broken window, or helping younger children across the street.

Lee.—Poems of inspiration are enjoyed by almost everyone. Stephen Vincent Benet gives us in this poem a good example of steadfastness. Robert E. Lee is used as an example of one who somehow gives certain defeat a dignity which is seldom known. How is this inherent in the poem? Each student will have to feel it for himself.

The students will enjoy looking for the qualities of leadership as they are subtly given in these lines about Lee. After the students have discussed Lee's leadership abilities, ask them what certain thing it was about the Confederate general which, even though he led a defeated cause, made him a successful leader. The teacher should guide the class toward discussing steadfastness.

POEMS TO MAKE YOU PONDER

Departure.—In these lines Edna St. Vincent Millay catches the mind both wandering and wondering. The poem tells a little
story of a girl sitting at her sewing with her mind thinking
not of her work but of the meaning of life. Her thoughts are
interrupted by her mother's question of what is the matter.
She tells her mother nothing is the matter and goes off to
make the tea.

The spiritual implication in this poem is about the
meaning of life. High school students are interested in the
meaning of life for they are just realizing many of life's
values and wondering about their destiny. In trying to help
the children find the answer to this question, it would be a
good idea to have the class re-read the poem. The answer that
should come to everyone is that we do not know the real meaning
of life and that we have only a few insights to help us under-
stand. Some of the things we must have to lead a good life
are faith in God, faith in man, good study habits, and dignity.
These attributes will help us travel toward the end of life and
on into its final purpose.

_O Captain! My Captain!_—For the average person who loses a
loved one expression of his grief is shown either by tears or
finding a writer who has put into words his same feeling of
sorrow. Walt Whitman puts the nation's feeling of grief at the
death of Lincoln into words. The spiritual value of this poem
is that it assures us there must be somewhere or somehow a re-
ward for a life well spent. The question for the students to
discuss is whether or not that reward is on earth or received
elsewhere.

_Weapons._—Anna Wickham in this poem is repeating the age-old
truth that the pen is a better weapon than the sword. _Weapons
can be used by man to kill other men or preserve himself from
dangerous animals. All things are developed by God for the
good of mankind if man chooses to use God's gifts for that
purpose. Get the class to discussing events in history where
man used his possessions for evil instead of good. Ask the
children what is meant when it is said the pen is mightier than
the sword.
The Hammer.--Carl Sandburg is a keen observer of life. In this
poem he makes the reader see that the human being must worship
something. Some men like power, others desire material things
and try to get rich.

After reading this poem the teacher could easily point
out that down through the ages the great thinkers of the world
have said the best things in life are peace of mind, deep con-
templation, and things of a spiritual nature. A high school
student is much aware that most people's lives are materialistic
instead of spiritual. Get the class to rambling about which
they think is better. Ask the children what they think Sand-
burg means in his poem. Is he endorsing material worship?
The Right Kind of People.--Edwin Markham tells us in this poem
that the type of people we look for is the type we usually
consider ourselves to be. In discussing this poem from a moral
and spiritual standpoint, the teacher should start off by
getting the students to talking about the title. Ask them what
is meant by "right kind of people." Get someone to cite from
his own experience some occasion when he misjudged a person be-
cause of prejudice rather than because of a real fault of his.
Outwitted.--No four lines with such a great message have ever
been written as that in this poem by Edwin Markham. It says in essence to love our neighbors as ourselves. The teacher might say in a brief comment about this short poem that if each of us returns every evil remark with a kind one, the world will be full of love in no time. Someone may think tolerance is also found in the meaning of "Outwitted." If someone does, ask him to define the difference between the love of one's neighbor and tolerance.

Sometimes I Feel Like a Motherless Child.--Negro spirituals are priceless pieces of poetry as well as music. In the one selected here the children should sing it in class for the feeling the music brings. After they have sung it, get them to discussing what kind of person would sing it for comfort. What were the conditions under which the song was "born?" Send the children to the library to search for other Negro spirituals which carry the same message. Ask them to think about how such music can release pent-up feelings. Does the name "spiritual" reveal any of the song's purpose?

POEMS TO STIR YOUR WONDER

Crystal Moment.--This poem is written by Robert F. Tristram Coffin for its aesthetic value. It delightfully tells of a fleeing deer keeping only a short distance ahead of the baying hounds. For the hunter it might be especially entertaining, but for the average students whose interests are elsewhere, it offers only reading enjoyment.

Stars.--Sara Teasdale writes of a moment very much like Coffin's "Crystal Moment." These lines are rich in aesthetic value and strongly suggest an appreciation of nature. The teacher should
get the students to discover for themselves that in nature, man is the closest to God.

_A Constellation._—A Norwegian poet, Einar Skjæraasen, gives us a short poem that is rather philosophical. It suggests that the myriads of stars in the sky are footprints of wandering man. The poem also suggests that each person has a footprint in the heavens which reflects down to the earth in the form of light.

In interpreting the meaning of this poem from a spiritual standpoint, the teacher should guide the thoughts of the class in the direction of man and the universe. In brief the poem is saying that every individual human action affects the entire world and cannot be erased. To prove this point ask the children to name some action of their own that affected only themselves. They cannot do it, because everything they do will either reflect on their parents or involve someone else.

_The Skaters._—This poem by John Gould Fletcher has little or no moral and spiritual implication contained in it. It is to be read for enjoyment.

_I Like To See It Lap The Miles._—This poem by Emily Dickinson has only aesthetic and literary value. It tells of how a train glides over the countryside lapping the miles past mountains, through quarries, and down valley dales finally to rest at its own "stable door."

_Skyscraper._—Carl Sandburg gives us a perfect picture of life in this poem. However, there are no moral and spiritual implications in it. The poem describes human daily movements as seen through the function of a skyscraper. "Skyscraper" has literary
and aesthetic value for any reader who desires to feel the pulse beat of life.

The Morning Glory.—This poem is from the Chinese Book of Odes and reveals the feeling a woman has when she goes looking for a man whom she fears to be lost. The poem mainly implies human love and concern. The spiritual implication of this poem is contained in the feeling the woman has toward the late returning man.

POEMS TO INVITE RELAXATION

The Rhinoceros—The Purist.—Ogden Nash in these two brief poems helps the reader to see the funny side of life in a relaxing way. In "The Rhinoceros" Nash points out the ugliness of the beast. Then he says who cares, "I'll stare at something less prepoceros!"

"The Purist" suggests that Professor Twist is more married to science than to his wife. So much so that when she disappears and a guide tells him she was eaten by an alligator he says, "You mean a crocodile."

These two poems are to relax us and make us laugh at people. They have no moral or spiritual implication.

Jabberwocky.—Lewis Carroll has written this poem in pure nonsense verse for entertainment. It has no moral or spiritual implication.

A Policeman's Lot.—W. S. Gilbert relates to us in this poem the unhappy lot of a policeman in such a way that we think it entertaining. This poem gives the reader insight into the light side of the serious duties of life. It is to be read for relaxation.
They Also Serve Who Only Sit.--High school students will enjoy this poem by Hyllis McGinley because it is about something they all do, babysit. There are no moral or spiritual implications in these verses, for it was written to reveal humorously the teen-agers' way of life. However, the teacher might very well remind the children that the idea of the title comes from a line in John Milton's poem "On His Blindness," which deals with a very serious subject.

The Old Swimmin' Hole.--James Whitcomb Riley puts into verse a favorite memory of those who lived in the country, the old swimming hole. It is nostalgic in tone to help the reader return to his youth. This is a spiritually exhilarating experience.

My Heart's In The Highlands.--Robert Burns too has written a nostalgic poem. The person in the poem longs for the old things he once knew back in the Highlands of Scotland. There may be a bit of spiritual implication in this poem and if there is it is in the feeling one gets from reading it. It stirs the heart to recalling good times, thus creating a moment of happiness.
CHAPTER IV

NONFICTION

Nonfiction prose includes writings of history and biography, articles, and essays. The writer of this type of literature draws closely from facts of a situation and tells a story, sets forth someone's life, gives opinion, relates interesting facts, or entertains by humor. Nonfiction invites the reader to exchange ideas with the author of whichever type of nonfiction he might be studying. In short, nonfiction prose is informative.

In this chapter we shall study a few selections of nonfiction literature in search of any moral and spiritual implications that may be found. If some are found, questions will be proposed for the teacher to use to help the class see and understand these implications.

AUTobiographical Sketches

I Ride a Bucking Horse.--In this episode Mark Twain tells us of a true happening in his life. It is full of hilarious experiences told in a manner the reader cannot forget. In short the story tells of the author's buying a horse which turns out to be wild and untamable. He tries to sell it at a great financial loss, to give it to the army, and to induce thieves to take it, but each time with no luck. In the end he is able
to give it to an Arkansas emigrant whom he says fortune de-
lered into his hands. There are no moral or spiritual impli-
cations in this story.

HOTELS AND REHEARSALS.—This story by Gretchen Finletter is
interestingly told through the mind of a child. It relates
how a little girl sees the world through the household of her
parents who are musical figures. The story is humorous and
contains few or no moral or spiritual implications.

The Figgerin' of Aunt Wilma.—For those who remember the old
country stores, James Thurber tells us of an episode which will
bring great pleasure. The author's Aunt Wilma was constantly
"into it" with the grocer. He was a good grocer and Aunt Wilma
was honest, but the trouble came when the items were added up
to settle the account. Aunt Wilma pinched pennies and wanted
to figure things for herself. She had very little education
and could not understand simple addition. It is this condition
that is the theme of the story.

The only moral or spiritual implication in this story
concerns education. The students may like to discuss in class
the advantages of advanced schooling in order to prevent such
situations as appear in this story from arising. They also
may like to write a little story of their own telling of a
similar condition. If they do, ask them to tell how education
could have prevented such a mix-up.

HISTORICAL BIOGRAPHIES

ONE LIFE, ONE COUNTRY.—A. C. H. Axoy gives us briefly the life
of Nathan Hale as if he actually knew him. Most of these few
pages deal with the events surrounding his capture and execution.
The remaining portion tells of incidents in Hale's life which help impart to the reader the Colonial spirit.

There is one life-value in this short biography which is outstanding. It has to do with patriotism. Nathan Hale had a burning desire to serve his country and defend freedom. He did this in the spirit of the early colonists. The teacher can easily get the class to talking about the spirit of the colonists in an attempt to pin-point exactly what it was and to determine if it still lives today in America. It should be mentioned that a country cannot survive unless its citizens are patriotic and absolutely loyal to the government. Have the students write a paper on patriotism bringing out the twentieth century need for the revival of "The Spirit of '76" in view of the current world situation.

We often see the phrase "God and country." If there are students who do not wish to discuss patriotism, ask them to explain "God and country" and give their views on what they think Nathan Hale would have to say about the subject.

The Bonhomme Richard.—Herman Melville gives us an account of the naval battle in which John Paul Jones became a favorite American hero. However, this story tells only of the battle between the American and English ships and of the great American victory, but does not mention that John Paul Jones did not receive grateful recognition from the new United States until long after his death.

The moral and spiritual implication lies in this delayed recognition of Jones's heroism by the American government. We must always be very careful to notice all persons who unselfishly
take part in patriotic acts. The United States government was so interested in its win, it failed to see who caused the victory.

Ask the class why it is important for a nation to recognize its heroes. Ask them whether it is morally right for a nation or individual persons to boast about something accredited to them but which really belongs to another. Doubtless the students know of cases where proper credit was not given. Get them to discuss these cases without calling names.

One Ranger: No Riot.—Law and order is always an interesting subject. Robert J. Casey relates to us in this essay the way the Texas Rangers went throughout the new state enforcing law and order. In this essay the spirit of the Texas Ranger is depicted, the spirit of course being to uphold the laws of Texas and protect the people from outlaws or die trying.

In the following questions the teacher can bring out moral and spiritual implications in this essay. These questions should be discussed in class.

1. What was wrong with early Texas that it needed men like the Rangers to preserve the law?
2. Do people behave today in the manner the early citizens of the West did?
3. In modern America what steps by the government would be taken to enforce the law if widespread opposition to it occurred as it did in early Texas?
4. What are the advantages in having laws and in every citizen's obeying them?
PORTRAITS OF DISTINCTIVE PERSONALITIES

Lillian Holler Gilbreth.--The moral and spiritual implications in this biography of Lillian Holler Gilbreth by Edna Yost are not found so much in her development of "efficiency engineering" as they are in trying to understand her personality. In asking the following questions to the class, the teacher will be able to point out to the children life-values which would normally be overlooked in this primarily scientific essay.

1. The Gilbreths had an unusual marriage agreement in that they talked everything over first and understood perfectly how their marriage would be before they were married. Cite the advantages of this.

2. Besides complete understanding before marriage, what makes it work after the wedding? What about when children come along? What about the home life of the Gilbreths?

3. In the essay Mrs. Gilbreth's idea of making democracy work was mentioned. What was it? How did she put it into practice? What is your idea of democracy?

4. Mrs. Gilbreth put her ideas of democracy to work. Is this necessary? Why?

Guillaumet.--Antoine de Saint-Exupéry tells in this brief biographical sketch of a friend of his named Guillaumet.

Guillaumet helped carry the air mail in South America. On one trip the pilot ran into a great storm and crashed in the Andes. The principal part of the essay tells about his courage to survive in the face of strong winds and deep snow. In asking the following questions the teacher can help the class dis-
cover life-values in this exciting episode.

1. By what Guillaumet says to himself while climbing out of the mountains, he indicates that his desire to live is mainly because he is a human and that animals would have given up long ago. Discuss this. What is the difference between animal life and human life?

2. Do you think it odd that Guillaumet did not ask God to deliver him into the hands of the rescue party?

3. The author of this essay plainly states that he thinks Guillaumet is a great person. Do you? In your opinion, what makes up the characteristics of a truly great person?

Painting as a Pastime.—Sir Winston Churchill is indeed one of the great men of our age. In this autobiographical essay concerning his hobbies, the grand old man of England gives us much to think about in properly spending our leisure. High school students will enjoy talking about pastime hobbies, for they are at this age hobby-minded. In order to guide them properly, this essay should be studied carefully to get the full value of what Mr. Churchill is saying. By applying the following questions to classroom discussion on pastimes the teacher may bring out many hints in life-values found in this personal account of England's best known amateur artist.

1. Why should busy people have hobbies? Does it preserve their health?

2. The kind of hobby one pursues is important. Why?

3. Mr. Churchill suggests that reading too much is dangerous to the personality. He sets forth reading plus an
active hobby as a desirable combination for the energetic mind. Why?

4. Do you see any connection between a purposeful hobby for pastime and God's command that we cultivate all the talents He has given us?

MEN AGAINST ODDS

From Kon-Tiki.--This is a true account of how Thor Heyerdahl and five other young men sailed across the Pacific in an attempt to solve the riddle of the origin of the Polynesians. It is believed these primitive people came from Peru to the South Pacific Islands four thousand miles away. These brave six young men started out in a home-made forty-foot balsa raft, surmounted by a bamboo cabin for shelter, and a square sail to catch the wind and turn it into motive power.

On the way across the ocean the crew had many experiences with the sea and sea life. The teacher can ask the following questions to point out certain life-value traits.

1. The six men aboard the raft had courage to be sure, but what other characteristics did they display? Did they have faith and if so was it in God or mam?

2. While they were on the raft, there seemed to be no unpleasantness. To what do you attribute this harmonious association? Would you say it was because they were well educated and highly civilized men? How would you behave in a like situation?

Summit of the World: The Fight for Everest.--Here in a wonderful way James Ramsey Ullman captures the desire of man to reach summits. Mountains have always been a challenge to man's spirit
of adventure and his desire to know the world. Everest is the world's highest peak and is the most challenging of all mountains, for it is only with great difficulty that anyone reaches the top.

In searching for moral or spiritual implications, the textbook itself offers an excellent suggestion for finding the essence of the essay:

"But why?" a friend asked him as he set out for a renewed assault on Everest. "Why do you try to climb this mountain?"

Kallory's answer consisted of four words:

"Because it is there."

How do you interpret the meaning of Kallory's words? Find passages that reveal to you the lure and fascination of a mountain. What kind of a challenge does mountain climbing offer? Why, in your judgment, does it seem less a physical adventure than a spiritual one?"11

Meeting with a Tigress.--For those who really like excitement, Jim Corbett's story of how he killed a man-eating tigress should fill the desire. This little episode is interesting and well written, but has no moral and spiritual values to speak of.

IDEAS IN SCIENCE

The Royal Road to Huldrum.--In brief this essay is about how to stay alive in the Arctic. There is no story to it, for Vilhjalmur Stefansson is relating scientific proofs on cold weather survival.

The moral and spiritual implication in this essay is found in searching for truth instead of accepting as fact un-

proven folkways. Have members of the class tell of an incident in their lives when they acted on the basis of a folk belief and the result of the action did not support the belief.

The Race to the Moon.--In this essay Pierre J. Huss gives the reader an idea of what travel to the moon is like. Of course no human has ever made the journey, but science has well defined what such a trip will be like.

In the second paragraph of this essay there is a statement on how the Church feels about science. For the moral and spiritual implication ask each student to tell how his particular denomination feels about science. This conversation must be carefully guided by the teacher to prevent any religious bigotry from being discussed. It is important, however, to discuss it, for some people view science and Christianity as incompatible. The students must understand both points of view.

SATIRICAL ESSAYS

The New Food.--This essay by Stephen Leacock is humorous and intended to make fun of the idea that one day science will be able to serve the family a complete Christmas dinner in a capsule. There are no particular moral or spiritual values contained in this essay.

Sporting Life in America: Watching.--Robert Benchley wonderfully captures in this essay an old American pastime of watching construction. There are no moral or spiritual values in the various episodes told, but a good way for the class to get more out of it than just satirical amusement would be to get someone to compare what Benchley says Americans do for pastime and what Churchill says everyone should do with his leisure.
Irtrog.--This essay by E. B. White pokes fun at the idea of digested, concentrated literature. The present market is full of this type of literature in order to give people a quick and easy way of knowing what is going on in the world. Mr. White does not care for the idea of gaining knowledge through concentrated literature. In asking the class the following questions the teacher can point out some life-values contained in the author's opinion.

1. According to the essay, what is the reason for people's desire to keep up with everything printed?

2. The highly concentrated word "irtrog" in this essay is really meaningless. Is the author saying concentrated, digested literature is worthless and that the reader gets nothing from it?

3. Is there ever an advantage in taking a short-cut to knowledge? Why?
CHAPTER V

THE DRAMA

Drama has had the attention of people down through the ages. Why? Because man by his very nature is interested in and curious about life. He wants to understand what makes life the way it is. No other source has offered him a better place to observe life itself than the stage. If drama is good drama, it is true to life. It must have every value of human existence, including the moral and spiritual values, since life and these values cannot be separated.

In this chapter we shall consider the moral and spiritual implications found in two short plays, Sunday Costs Five Pesos and The Will, plus one fulllength play, Julius Caesar. The teacher will have to use his own judgment in determining how far each implication should be discussed.

Sunday Costs Five Pesos.—This play by Josephina Niggli is truly for amusement. It tells of the humorous story surrounding the engagement of Fidel and Ferta. Of course the drama has the usual lover's quarrel with friends of the bride-elect complicating matters in an effort to help. The brief play ends with the engaged couple lovers again, but with the three friends all angry with one another. They decide to settle the matter with a fist fight on the following Tuesday, because fighting on Sunday in this little Mexican village costs a fine of five pesos.
Without coming right out and suggesting it, the teacher can get the students to discuss life implications in this play which will put before the children what the proper way for Americans to behave would be under similar circumstances. This is a humorous play and the humor of it can be ruined if the teacher is not careful. However, in the following questions for the students to consider, they can take the humorous episodes in the play and compare them with what probably would have happened if the scene had been America.

1. If Berta and Fidel had lived here in our own town, would there have been fighting in the square among the bride-elect's friends? Why? What is the American public's attitude toward fighting, public or private?

2. Using the play as a basis for your answer, can Mexican couples who decide to marry immediately, go across the state line to a marriage parlor and receive a "quickie" ceremony? What is wrong with this type of uncounseled marriage?

The Will.—James M. Barrie has written a perfect play to be read by high school students about to start out in the world on their own. In brief the plot is about a young couple who are very much in love. The young man wishes to have his bride taken care of and so engages a law firm to draw up his will leaving his savings, two pence halfpenny, to his spouse of four months. In the passage of time the husband becomes wealthy and each puts away the mutual love of simple happiness they had when newly wedded and becomes a money monger. The play ends with the wife dying, the husband rich, and the couple's
two children living in social disgrace. The husband closes the play with the lines, "It can't be done with money, sir." This leads the reader to believe the financier considers his life a complete failure.

This play leaves one thinking about life, particularly if he is just about to emerge out of parental dependence into self-dependence. The teacher can easily bring to the attention of the class several life-value implications contained in this dramatic work without making the children think they are looking for a moral. The following questions can easily be used:

1. The main idea in this play is passing time. What do you think of passing time? In planning life, should one consider this idea?

2. Philip, the husband, started his marriage with simple love. As he progressed, this simple love was pushed into the background and he desired only to make money. He himself said his life was a failure. How could his failure have been prevented?

3. Following the marriage of Philip and Emily there was a deep bond of mutual faith and happiness between them. As time passed this disappeared. Why?

4. Do people determine their own destinies? If so, how is this brought out in the play?

5. Can you cite anyone whom you know whose character has determined his life, whether it be good or bad?

Julius Caesar.--The main dramatic production usually studied by tenth grade high school students is William Shakespeare's _Julius Caesar_. It is studied because of its timeliness. It
has been two thousand years since Mark Antony led the Romans in revolt and well over three hundred years since Shakespeare dramatized the episode. Yet the problems of human liberty contained in Julius Caesar are still important to people this very hour. We are still faced with the problem of how the people of a nation can keep their freedom, for dictators are continually attempting to undermine liberty. Today, the world is threatened, as the various nations have been for generations, by one nation wanting power over another. The moral and spiritual values which affected men who lived two thousand years ago have not changed either and only with the experiences of our forefathers, along with understanding human value as God values us, can we overcome the evil of one human being or country trying to possess another. When Julius Caesar is read and studied in this light, its timeliness will come almost as a shock to the average young mind in the tenth grade. Because these young minds are to lead our nation in a few short years, we must train them in all sorts of values. Julius Caesar offers the teacher a golden opportunity to provide this necessary training.

In dealing with Julius Caesar the teacher should be familiar with the historical events surrounding the episodes set forth in the play. A definite plan cannot be provided to bring out the moral and spiritual implications in these episodes, but in the following paragraphs certain suggestions are made to help teach the timeliness of the drama. It is a good idea simply to let the class read the play and do with it what they will, except in those parts where the teacher thinks there is a moral or spiritual value which the immaturity of the tenth
grade mind will not see.

The play is formed around a few events in the year 44 B.C., when Caesar, at the top of his power, was assassinated in the Senate House. This historical event is the main theme of Shakespeare's play. Before the class undertakes to read the play, the instructor should deliver a short lecture on the political conditions of the Roman Empire during 44 B.C. This lecture is to widen the range of knowledge of the situation at the time the drama begins. The following material from a recent writer on Shakespeare may be utilized:

Nineteen bloodstained years after Sulla the dictator of Rome had been forced to abdicate, three years after Pompey had finished his conquest of Syria and Jerusalem and Cicero had put down the conspiracy of Cataline, Caesar, Pompey, and Crassus joined forces to govern Rome in the First Triumvirate (60 B.C.).

Caesar soon departed to victorious campaigns in Gaul and Britain. He returned to find that Crassus had been killed by the Parthians and that Pompey had already begun to contend for sole power. In a daring and famous adventure Caesar crossed the Rubicon (49 B.C.) and opened war on Pompey's party. After the death of Pompey, Caesar carried his conquest to Egypt, destroyed Ptolemy, and gave the reins of authority to Cleopatra. Then he set out for Spain, where he crushed the remnants of opposition led by Ptolemy's sons. From Spain he returned again to Rome, now unchallenged conqueror. Fortwith, he assumed supreme power and made himself the Western world's first uncrowned dictator.

The superstitions of ancient days made a special divinity to hedge a king. On February 15, 44 B.C., the subservient senate tendered Caesar a crown. Caesar declined; but he seemed to observers "very loath to lay his fingers off it." A month later the rumor re- that he was to receive a second offer. As he was proceeding to the Senate House, a group of his enemies, incited by Cassius, closed in and stabbed him to death. Immediately, a rival group, headed by Antony, fomented a civil war to seize power for themselves.

---

12 This lecture may seem to some to be over the heads of tenth grade high school students, but it is believed that the ninth grade survey of world history gives the student a general understanding of this portion of antiquity.
Coming events cast their shadows before them. Even in the play one can foresee the inevitable sequence: a second Caesar, more tyrannous than the first. Selfish and unscrupulous men supporting movements professedly in the name of freedom created a malignant chaos that destroyed freedom.

All this makes good material for a play. The incidents have been taken from ancient Rome; but the essentials are of the abiding pattern of human hope and human tragedy, and should not be obscure to those who have in this later day witnessed again the rise of totalitarian empires. As we watch, we do not find it hard to change the outward form, to give to ancient scenes a local habitation and to ancient characters a modern name.

The ruthless dictator liquidating his rivals and entrenching his power within the framework of a military state; the political opportunist using high-sounding phrases about liberty to destroy liberty; the well-meaning idealist unaware that he is being exploited by evil men for evil purposes; the jealous underlings waiting only for the moment when they can safely strike; the confused and ignorant multitude knowing that they desire liberty but blindly putting their faith in the facile demagogue who will strip from them the last shred of liberty—all these are men whose faces are familiar to our own time.

But though they are familiar to our time, they are not new to this twentieth century; they were not new to the seventeenth century. In the civilization of ancient Rome, Shakespeare found them all.13

After reading the play the class will clearly understand what we mean when we speak of Julius Caesar's being for every day and age. The sensitive student will see for himself that "Julius Caesar is a study of men resolving into a study of man."14

The last sentence of the preceding paragraph should be emphasized for it is highly significant. The student should be impressed with the fact that he is not studying something

---


14 Ibid., p. 98.
that happened to a group of men in the year 44 B.C. and has not happened since, but that this is the way the history of man has been since he became "civilized." It should be impressed upon the class that sound appreciation of moral and spiritual values can prevent this violation of God's intended order and that becoming learned in what is right and what is wrong, what ought to be and what ought not to be, is the only way to preserve God's intended order.

Now let us turn to a few of these men whose passions give Julius Caesar its message for today. It might be first pointed out that the women, in this particular play of Shakespeare's, are of little consequence: Calpurnia is a childish thing and is dismissed as such. Portia is an impressionist who holds herself in high esteem and has little merit. When things get hard for her husband, she kills herself and leaves him to face his own sad situation.¹⁵

The moral and spiritual value in the drama comes mainly from four men: Julius Caesar, Brutus, Cassius, and Mark Antony. To be sure, there are more who can teach us many things and there are certain episodes which can rightly be considered, but for our purposes here, only four of the principal characters need be analyzed.

To give the students a picture of what Julius Caesar was historically, that is, outside the play, the teacher might bring out that in strength and ability he ranks with the greatest leaders of all time. It is a good idea to discuss briefly

¹⁵Ibid., pp. 83-84.
leaders with these attributes about whom the children know. Point out that with strength and ability Caesar brought order to a universal empire. But he was more than a military genius. He was also a student. He was a student of rhetoric and an author who has left us a treatise on astronomy, a grammar, and various other commentaries which hold their place as classic literature. He was the philosopher-king of whom Plato had dreamed.  

Shakespeare does not deal justly with Caesar in his play. Perhaps his mistreatment is intentional. At any rate, Shakespeare represents Caesar as vain, the victim of superstition, the dupe of his enemies, a man once great, but who is now rotten with corruption.  

After discussing the kind of man Caesar was and the type Shakespeare makes him in his play, along with the moral and spiritual values involved in each case, the class might exchange ideas about whether it is right for an author to fashion, or rather re-fashion, the lives and attributes of real characters in order to suit his own purpose.

Brutus was a philosopher, but not a philosopher-king. He was of noble lineage but more than likely would have died in oblivion had he and Cassius not struck down the mighty Caesar.  

In an age of corruption Brutus was a man of personal

---


17 Howse, *op. cit.*, p. 94.

gentleness and great integrity. In Julius Caesar we see him kind to his page boy and bondsman. Even with all his power, he is honest. Brutus fought only when he had to. He often read even while awaiting battle. Brutus was truly "an honourable man." He is not to be despised; he is to be pitied. And there is where the heart of the tragedy lies. 19

Brutus was ineffective in politics because he was basically honest. He could not see the foolishness of his plans because his purposes were honest. He thought his actions were of high virtue and could not possibly be twisted to evil ends. Because he had dedicated himself to a high cause, he could not see that he was being used as a tool of men who would destroy all that he cherished. The essence, the very essence of the tragedy, the moral and spiritual implication to be gotten from the drama is "that the passion for liberty in the heart of a good man can become the instrument to enthrone a lasting tyranny." 20

Cassius is a character who is much less complicated and easier to get acquainted with. He is a man who is bitter and cynical. He thinks all men have a price and can be bought by those who know that price. It is obvious that there is a tremendous amount of character values to be found in the study of Cassius. 21

Cassius unfortunately sided with Pompey, but after

19 Ibid., pp. 95-96.
20 Ibid., p. 96.
defeat in battle, Caesar pardoned him and made him a praetor. Yet he continued to hate the man who spared his life and gave him honor. He had ambitions as great as Caesar's, but not the same amount of ability. The evil he saw in Caesar was equaled in himself with the evil he hid in his own heart. It is unusual for one to turn on the one who saved him from death. It is so rare that it is done only by the lowest of low characters; therefore, Cassius is particularly suitable as a study for what God intends us not be be.

Mark Antony is a man of some significance. In *Julius Caesar*, Antony is young, reckless, and a hothead. He is also an opportunist. It may appear that we are singling out all the bad traits of Shakespeare's characters, but it should be remembered that this drama is a tragedy and therefore contains very little happiness.

Antony had been on the winning side in the conflict between Caesar and Pompey. He was devoted to Caesar, but his devotion had its roots in his own advantage. He supported Caesar in everything while looking for a chance to promote himself. Of course, here again the moral and spiritual implications are obvious. It should not be necessary for the teacher to lead the discussion of Antony's character and to point out that which is undesirable.

From these four persons just characterized, particularly Brutus, it is easy to see Shakespeare's plot. The drama is

---

22 Howse, *op. cit.*, pp. 96-97.
setting forth something which is natural in human society and has been carried on in varying degrees of civilization since man first organized himself. The plot plainly reveals a struggle "between the strength of autocracy and the idea of liberty. In the persons of Caesar, Brutus, Antony, and the others, Shakespeare shows why tyrants who are in the wrong are not always conquered by crusades which are in the right, why a great cause may fall away from the noble ideals which gave it birth."24

The heart of the tragedy, which has repeated itself wearily through the ages, is pictured in Brutus and the fall of the Republic at his death. Brutus exemplifies in himself all the worthy aims and ideals of the democracy which he cherishes, yet he brings calamity upon himself, his cause, and his nation.25

After Julius Caesar has been finished by the class, the teacher might very well conclude the study by saying something to this effect. If anyone in the class ever again reads Julius Caesar or any other of Shakespeare's writings, he should keep in mind that the master playwright of the sixteenth century never wrote of men who were creatures of circumstances, but men who were creators of circumstances. In Shakespeare, destiny is the imprint of character.26

---

24 Ibid., p. 99.
25 Ibid.
26 Ibid., p. 103.
CHAPTER VI

THE LITERARY EPIC

A folk epic is so called because it is a story that has grown out of the people, at first by word of mouth and then as the nation advanced, it was put into writing. The literary epic is different from the folk epic in that it is the creation of one person and put down in poetic form. It is often based on a heroic tale concerning a nation's past. *Idylls of the King* is the example *Adventures in Appreciation* has selected.

Alfred, Lord Tennyson wrote *Idylls of the King* in twelve sections. These poems present to the reader the span of a man's life, which extends from the coming of Arthur to his passing. We see how the Knights of the Round Table, a good and glorious group of men dedicated to law and order and a united England, rise to great heights only to fall because of their own misdeeds.

Because the editors of our text have presented an abridged form, it is necessary to give their explanation of why and how this was done:

There is not space in this book, of course, to reprint all twelve of the *Idylls*. Unfortunately, no single *Idyll*, or two together, can give the reader the complete story or even its outline. Each of the *Idylls* is a separate narrative, and they do not necessarily follow each other in order of time. So that you may enjoy the complete story of *Idylls of the King*, the
editors have arranged it here in the four main parts, or movements, of King Arthur's history: I—Establishment of King Arthur's Court; II—The Court in its Glory; III—The Decline of the Court; IV—Destruction of the Court.

ESTABLISHMENT OF KING ARTHUR'S COURT

The Coming of Arthur.—No one seems to know for sure the circumstances surrounding the birth of King Arthur. Some say he is the son of King Uther and Queen Ygerne, but the dates of the king's death and Arthur's birth make this doubtful. Also the legend tells us that Merlin, the magician, reared Arthur after finding him on the seashore. Merlin is said to have had him until it was time for the prince to receive from the Lady of the Lake the magic sword, Excalibur, and re-establish King Uther's kingdom.

The question of Arthur's birth is never settled, but he is given permission to marry Guinevere, a petty king's daughter, after her father is persuaded that he is probably of noble lineage. After the marriage, Arthur and his Knights of the Round Table fight with the enemy in twelve separate battles and drive them from the land. The result of these battles is a united England under one king, Arthur.

There are several questions the teacher may ask the class to bring out life-value implications. They are:

1. What are the qualities of Arthur's leadership?
2. Which would you care most about in time of national emergency, a statesman's birth or his ability to lead?

3. Name some changes in our society today that make us think differently about a person's birth. Do you think we tend nowadays to value a person for what he is rather than for his ancestral lineage?

4. What trouble do you think Abraham Lincoln would have had if our society here in America during the Civil War had been the same as Arthur's was in circa A.D. 500?

THE COURT IN ITS GLORY

Gareth and Lynette.—Gareth, who is the son of Arthur's half-sister, joins the king's court with the understanding that he is to work as a kitchen knave. Arthur does not at first know Gareth's identity, but soon the lad presents himself at court and requests a boon of the king. The boon is that he be given the first quest that is asked for by a citizen. This the king grants.

The first quest is asked by Lynette who wants a knight from the court to free her sister, who is being held captive by wicked knights. King Arthur grants the quest and sends Gareth on the mission. This disgusts Lynette, for she wants Sir Lancelot. She grumbles disdainfully and will not ride beside Gareth. The reason for Lynette's dissatisfaction is that she thinks Arthur should have sent another of his knights if he could not spare Sir Lancelot, not a kitchen knave. She is unaware of Gareth's noble birth.

Gareth and Lynette ride off toward the castle in which the sister is a prisoner. Gareth subdues three terrible knights without any trouble and Lynette begins to relent in
her feeling toward him. Shortly after the conflict with the third knight, Gareth reveals his true identity to Lynette and they begin slowly falling in love. After a fourth knight is brought to his knees and the sister is set free, Gareth returns to the Round Table of King Arthur's Court and marries Lynette.

The teacher does not have to look far in this portion of the Idylls to find values which will get the children to thinking about matters concerning life. Often children will discuss literature if they can compare a story with a happening in their own lives. Ask the children to do this in the following questions:

1. Why would Lynette at first not speak to Gareth? Was it because she suspected he was "low born"?
2. Gareth did not become angry with Lynette because she kept referring to him as a kitchen knave. Was this a sign of character?
3. Mother love is a great thing, but if it is used selfishly it is destructive. How did Bellicent use her mother love? Did she have a right to make a condition under which her youngest boy could leave home?
4. Just how much does a child owe his parents?
5. How did Mark go about trying to win the favor of King Arthur?
6. As a result of what Mark did, what trait showed up in King Arthur's character?
7. Do you approve of buying favoritism? What are the limits of a purchase?
8. Compare what Mark tried to do at the king's court with the practice of "payola." What is the difference between human nature during Arthur's day and the present generation?

THE DECLINE OF THE COURT

Lancelot and Elaine.—Lancelot does not want his identity known at the tournament. To hide it he goes to Astalot where he leaves his shield with Elaine and rides off with her brother, Lavaine, to the jousts. He wins the diamond prize but flees before he is recognized. King Arthur sends Gawain to find the winner. In his search, Gawain comes to Astalot and falls in love with Elaine. She told him she loves another and shows him her lover's shield. Gawain identifies it immediately as being the shield of Lancelot.

When Lancelot flees the tournament wounded, he stops at a cave where Elaine nurses him from the point of death back to full strength and health. She loves him greatly, but he tells her he can never marry nor love any woman. Lancelot leaves the cave to return to the Round Table. At his departure, Elaine becomes ill and dies with a broken heart. Her last wish is that her body be put in a boat and sailed down the river to Camelot. In her hand is to be placed a letter she has addressed to Lancelot.

Queen Guinevere has learned of Lancelot and Elaine's love affair. She gives Lancelot a cold reception upon his arrival in Camelot. Soon after that Elaine's body floats into the castle where Arthur and Lancelot find it along with the letter to Sir Lancelot.
Lancelot gives Elaine the proper burial according to her rank. He is much upset over Queen Guinevere's rejection of him "not knowing he should die a holy man."

Getting the students to understand the characters in the *Idylls of the King* is exceedingly important, for searching for the personalities and moral and spiritual traits found in them is the means by which life-value implications most easily come out. In using the following questions, it is believed the children, in order to answer them, will think along the line of life-values without the teacher having to steer the discussion in that direction:

1. Two women loved Lancelot. Which woman's love was the more honorable? Explain your answer.
2. Compare the character of Guinevere with that of Elaine. Which one do you respect and why?
3. Lancelot was disturbed about his courting the queen on the sly. Did he feel this way because he was mixed up in his values and unable to be properly faithful?
4. Does the fact that Lancelot became a monk and Guinevere a nun have any effect on your sympathy for them?

**DESTRUCTION OF THE COURT**

The Passing of Arthur.—The Knights of the Round Table are fast decaying and their honor turning into hate. Modred revolts against Arthur and in the battle which follows, the king is wounded. As he lies dying he tells Sir Bedivere to cast his sword, Excalibur, back into the lake. It is such a beautiful weapon, Sir Bedivere refuses three times to obey his king, until the fourth command. King Arthur knows his fourth command
is obeyed because of Sir Bedivere’s story of a hand reaching up out of the sea to receive the sword.

Next King Arthur asks Sir Bedivere to carry him to the seashore, where they are met by three maidens in a barge. They take the wounded king aboard and as they sail away Arthur tells Bedivere that the order of the Knights of the Round Table is a thing of the past and that a new order will come to replace it.

At the end of this idyll the text suggests some questions which are excellently suited to bring out moral and spiritual implications. These questions offer the student an opportunity to compare the “ways of men” down through the ages:

1. ... What were the “ways of men” that led to the destruction of the court? How do such “ways of men” still hinder the realisation of man’s dream for a better world?

4. “I perish by this people which I made” (l. 173, p. 552). How do you explain this line? Why do people turn against their leaders, even when they are good and just men? Was Arthur himself in any way at fault?

5. “But now the whole Round Table is dissolved which was an image of the mighty world” (ll. 268-69, p. 554). These are Sir Bedivere’s words. Thinking back over the story, how do you interpret them? In what way was King Arthur’s court an image, or picture, of how peoples and empires have risen and fallen in the world?

6. Look up the famous speech by Arthur in lines 274-98, pages 554-55. What is the custom that Arthur refers to? How can a good custom corrupt the world if it becomes too firmly established?28

---

28 Ibid., pp. 555-56.
CHAPTER VII

THE NOVEL

In the present age, the novel has become the most widely read form of literature. Why does the novel have such great appeal to all age groups? It is because people now have more time for entertainment and they like for their source of amusement to last. Also the novel is full of details about life. These details give the reader a chance to meet himself and his friends in situations in the novel which have oftentimes taken place long ago. It is for these two reasons the proper appreciation of novel reading should be properly taught in our high schools.

A novel must be realistic; it must be detailed if it is to paint a true-to-life picture of what life is like at a particular time. Within this true-to-life scope are found moral and spiritual values which are part of the realism we of the modern age desire. We want to know about things as they are; things as they really are, even in stories from the imagination, have moral and spiritual value. Fantasy is enjoyed by the realists to be sure, but such stories do not satisfy if they simply tell tales of heroic adventure.

As we today expect, the readers of novels in George Eliot's time, about a hundred years ago, cared only for stories that told of true conditions of life, that described people
not as they ought to be, but as they really were. Both these aspects of storytelling can easily be recognized in *Silas Marner*. In this novel can be met real characters involved in real experiences. Of course, the story is entirely the creation of the novelist's mind and, in that respect, it is imaginary. But it is real in the sense that we find in it truths about life. The experiences of the characters have meaning for us and tell us something about our own lives.

The plot of *Silas Marner* is exceedingly simple. A weaver, who lives in Lantern Yard, is falsely accused of stealing and forced to leave his home. Because of this injustice, he turns against God and becomes a hater of mankind. The weaver, Silas Marner, goes to a village far from his native home and lives in solitude. He centers his efforts upon the hoarding of gold. After he hoards a great deal of gold, someone steals it from him. His life is truly empty after this terrible discovery. On a black stormy night a homeless child comes to his door asking for shelter. The old man, lonely and mad at the world, takes her in and in his caring for her learns to love the child greatly. It is through this love that he is restored to his full human nature and becomes a man.

At once the teacher can see that *Silas Marner* has excellent moral and spiritual implications. There are many ways the teacher can get his points across to his class, but one of the best ways is by proposing questions and having the students either look for the answers directly in the novel itself or by using their own interpretations tell what certain situations mean to them. Listed below are some questions the teacher
might wish to ask concerning characters in the novel. All of these questions have a moral or spiritual implication in them.

1. How many characters remain in your mind as outstanding? Why?
2. What characters help Silas Larned return to a normal attitude about the world? Why?
3. How do we know Silas Larned did not steal, but was a victim of injustice?
4. How does Silas Larned feel about William Dane's treachery? about Sarah's belief in his guilt?
5. Why did Silas Larned deliberately seek a life of solitude and strict daily habit? Under the circumstances was this good or bad?
6. Misfortune changed Silas. What are the values of stronger character in this respect?
7. Silas Larned hoarded gold. Why did he hoard it? Was he trying to replace a lost value with the value of gold?
8. If Silas Larned got satisfaction from his gold do you think it was a true and lasting satisfaction?
9. Did the coming of Eppie and the love she brought replace Silas's grief over his lost gold?
10. How did love change Silas's attitude toward life?
11. How did Eppie revive Silas's faith? in what?
12. What type of character was Dunstan? Godfrey?
13. Which one of the brothers do you respect? Why?
14. What are Dunstan's business methods? Are they respectable?
15. What kind of home life did Dunstan have? How did it affect him?
16. Godfrey Cass is at the mercy of his conscience because of his misdeeds. How can you tell?

17. Is it Godfrey's own fault he is the victim of his father's wrath? Discuss this in view of his home life and his father's character.

18. Is Nancy's love for Godfrey a tribute to his character or to hers? Upon what do you base your answer?

19. Does Godfrey deserve to have his way? Does anyone deserve his way?

20. What is wrong with the Squire as a father, judging from a modern point of view?

21. Nancy resisted Godfrey's advances. Would a modern girl, uncertain of the status of her love affair, be hurt and embarrassed as Nancy was? What is the modern conception of love?

22. Nancy turned out to be a faithful wife. Under the circumstances would you?

23. Compare Nancy and Godfrey's relationship with Eppie and Aaron Winthrop's. Which would you prefer?

24. How does Silas Marner reflect the society of early nineteenth century England as it affects the division of classes and the difference between rich and poor?

Some students might like to write themes on Silas Marner.

Listed below are some theme suggestions with moral and spiritual implications:

1. One of the main ideas expressed in Silas Marner is that wrong-doing carries its own punishment, as does right-doing its own reward. What do you think about this idea?
Try illustrating your thoughts with experiences from your own life.

2. Superstition is a great power in Silas Marner. Is it wrong to be superstitious?

3. Witnesses should be reliable and honest. Were the witnesses of this type in Silas Marner? What experiences have you had in your own life in regard to telling the truth?

4. George Eliot had a tendency to moralize, as is easily seen in Silas Marner? Write in your own words an essay on this tendency showing through your own thoughts your opinion as to its fault or virtue.
CHAPTER VIII

CONCLUSION

Teachers who wish to emphasize moral and spiritual values in education can find no better place to start than in the subject they teach. It is true that much good can be done through the over-all school program, such as teaching the entire student body to live and work together as a community. But just as it is true in counseling, it is true in developing life-values that the greatest results come with a teacher working individually with a student or through discussion with an interest-group, for example, a literature class.

The concern of this thesis has been the moral and spiritual values found in high school literature. It can easily be concluded from the study of this one anthology as a fair sample, that literature deals so completely with all the facets of life that no richer field of exploration exists than the literary expressions of man.

In assessing the results of this investigation, it must be borne in mind that the classroom procedures used in the study of literary selections will deal with numerous other aspects of them besides what have been designated as moral and spiritual items. It is apparent that not all of the values which have been discussed in this study can be stressed, or perhaps even mentioned, in any one group of pupils. But the
possibilities have been explored.

In evaluating the selections found in *Adventures in Appreciation* the author has tried to relate life to the situations found in the readings by asking questions which require solutions, interpreting various motivations of the characters, judging the effects, and making comparisons. Specifically, by the use of the list of items compiled by the Second University of Kentucky Workshop on Moral and Spiritual Values in Education and presented on page 7, in paragraph 1, as each of the eighty-six selections in *Adventures in Appreciation* was analyzed, a tabulation of the presence of the values under consideration was kept. The results are set forth in the table below.

**MORAL AND SPIRITUAL QUALITIES FOUND BY EXAMINING THE LITERARY SELECTIONS CONTAINED IN ADVENTURES IN APPRECIATION**

<table>
<thead>
<tr>
<th>Moral and Spiritual Values:</th>
<th>Number of Times Appeared:</th>
</tr>
</thead>
<tbody>
<tr>
<td>Shows glory of God</td>
<td>11</td>
</tr>
<tr>
<td>Illuminates man's dignity</td>
<td>8</td>
</tr>
<tr>
<td>Sense of beauty (form, tone, style)</td>
<td>86</td>
</tr>
<tr>
<td>Offers sensuous or emotional fulfillment</td>
<td>17</td>
</tr>
<tr>
<td>Presents good approach to life</td>
<td>27</td>
</tr>
<tr>
<td>Develops an image of people working out a common fate</td>
<td>10</td>
</tr>
<tr>
<td>Deals with human relationships (finding one's self, love adjustment, family conflict, racial intolerance)</td>
<td>6</td>
</tr>
<tr>
<td>Discrimination and choices</td>
<td>5</td>
</tr>
<tr>
<td>Involvement of all men in web of relationships</td>
<td>12</td>
</tr>
<tr>
<td>Creates attitude of understanding rather than blame</td>
<td>5</td>
</tr>
<tr>
<td>Involves reader with character through sympathetic imagination</td>
<td>15</td>
</tr>
<tr>
<td>Gives wider perspective than the reader's age or group can provide</td>
<td>7</td>
</tr>
<tr>
<td>Helps form personality of reader (makes him</td>
<td></td>
</tr>
</tbody>
</table>
aware that he can accept or reject pressures, can choose one line of behavior rather than another and can reinforce or modify his environment.

Gives reader sense of validity of his own personal response to life.

Helps reader to assimilate cultural pattern of his group.

Total number of times values appeared

To the data recorded in the above table each of the eighty-six selections in the textbook contributed at least one item. The number of values per selection average almost three. However, it is to be noted that in some of the selections the only value discovered was "sense of beauty (form, tone, style)" rather than any quality more distinctly ethical. This accounts for this item showing much the most frequent appearance. It is possible for a piece of literature which is written merely for humor or some other form of entertainment to have an aesthetic appeal—something that is within the realm of the "spiritual," if not strictly the "moral." Even if this item were omitted from consideration, the selections would still average 1.6 of the other values.

The tabulation refers only to the presence of the values enumerated and not to their comparative prominence or their strength. For these features, the discussions of the selections, in the preceding chapters of this study must be consulted. This investigation does not afford a rating of the textbook analyzed that would place it on a scale in comparison with other high school anthologies of literature, for it involves only one of the many textbooks in this field. It is suggested that the leaders of the "Kentucky Movement" encourage
additional similar studies which might eventuate in the formulation of practical standards for assessing the moral and spiritual values in textbooks of this type. At any rate, it is apparent that *Adventures in Appreciation* affords many opportunities for utilizing the ethical aspects of literature, both in the texts of the selections used and in the apparatus provided by the editors.

It can be concluded that through the emphasis of life-values in literature, direction and meaning can be given to the lives of many high school students who are trying to discover the world and find a place for themselves in it.

One of the effects this investigation should have on a teacher is that he should become more highly sensitized to the moral and spiritual implications in literature. It is also hoped that this study will provide some further impetus to the movement of moral and spiritual education in Kentucky, which already has so many valuable accomplishments to its credit.
BIBLIOGRAPHY


Eastern Kentucky State College, Richmond, Kentucky. Report on the Discovery and Development of Moral and Spiritual Values in Education. under the direction of Dr. J. D. Coates, assisted by Larry F. Burt, June 4 to July 11, 1951.


"Julius Caesar," Encyclopaedia Britannica, 14th ed., Vol. IV

MacCallum, M. W. Tennyson's Idylls of the King and Arthurian Story from the Fourteenth Century. Glasgow: James MacLehose and Sons, 1894.


University of Kentucky, Lexington, Kentucky, Report on Tenth Workshop in Development of Moral and Spiritual Values in Education, under the direction of Ruth Osborne, June 9 to July 4, 1958.


Western Kentucky State College, Bowling Green, Kentucky, Report on the Workshop in the Discovery and Development of Moral and Spiritual Values in Education, under the direction of Dr. Earl A. Moore, June 11 to 25, 1951.