

**ETHICS FOR SCHOOLS, BEING A
TREATISE ON THE VIRTUES AND THEIR
REASONS. ESPECIALLY ADAPTED
FOR THE USE OF HIGH SCHOOLS,
ACADEMIES AND SEMINARIES**

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Ethics for Schools, Being a Treatise on the Virtues and Their Reasons. Especially Adapted for the Use of High Schools, Academies and Seminaries by Austin Bierbower

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Ethics for Schools

Being a Treatise
on
The Virtues and their Reasons

ESPECIALLY ADAPTED FOR USE
IN HIGH SCHOOLS, ACADEMIES AND SEMINARIES

BY
AUSTIN BIERBOWER
Author of "The Morals of Christ"

New Revised Edition

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PREFACE.

IN this volume the author has succeeded in providing for the teacher a text-book that may be used by his classes with results of a most practical kind. Moral training implies more than merely to catalogue the virtues. The true teacher will wish his pupils to know not only what the virtues are, but will also desire them to know the reasons which render beautiful, or wise, or even profitable, the practice of the virtues severally. "Be good and you'll be happy" is very well. But many a boy or girl who does not respond to this well-worn generality will consider seriously, if presented to him in simple, intelligible language, the advantage there is in acquiring, and holding fast to, a given virtue.

This treatise then, designed for moral training in the public schools, and presenting the science of Ethics with its latest applications in lucid, untechnical language, aims especially to impress the practical bearing of the moralities in a manner that will convince young people of the reasonableness, the appropriateness, and the practicability of each of the virtues.

The author avoids those controversies, imported usually from other subjects, which do not properly belong to Ethics.

Moral instruction is often excluded from the public schools on account of the different religions represented and the lack of text-books acceptable to all the sects. This exclusion has provoked assaults on our public school system which, if successful, might imperil its very existence. In presenting systematically that morality which is common to all enlightened peoples, it really is not necessary to notice religious differences. So that this book may be used with equal approval by all of the sects, by the orthodox and the unorthodox.

This volume is intended to supersede one by the same author entitled "The Virtues and Their Reasons," which has been carefully revised in the preparation of this.

CHICAGO, *January 1, 1902.*

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