

COMMUNITY FORCES FOR
RELIGIOUS EDUCATION

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Early Adolescence

G. WALTER FISKE



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COMMUNITY FORCES
FOR
RELIGIOUS EDUCATION
EARLY ADOLESCENCE

By

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A TEXTBOOK IN THE STANDARD COURSE IN TEACHER-
TRAINING OUTLINED AND APPROVED BY THE SUNDAY
SCHOOL COUNCIL OF EVANGELICAL DENOMINATIONS

Third-Year Specialization Series



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SUNDAY SCHOOL COUNCIL STANDARD COURSE IN TEACHER TRAINING

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Full information regarding any of these units will be furnished by denominational publishers on application.

EDITORS' INTRODUCTION

SPECIALIZATION COURSES IN TEACHER- TRAINING

IN religious education, as in other fields of constructive endeavor, specialized training is to-day a badge of fitness for service. Effective leadership presupposes special training. For teachers and administrative officers in the Church school a thorough preparation and proper personal equipment have become indispensable by reason of the rapid development of the Sunday school curriculum, which has resulted in the widespread introduction and use of graded courses, in the rapid extension of departmental organization, and in greatly improved methods of teaching.

Present-day standards and courses in teacher-training give evidence of a determination on the part of the religious educational forces of North America to provide an adequate training literature—that is, properly graded and sufficiently thorough courses and textbooks to meet the growing need for specialized training in this field. Popular as well as professional interest in the matter is reflected in the constantly increasing number of training institutes, community and summer training schools, and college chairs and departments of religious education. Hundreds of thousands of young people and adults distributed among all the Protestant Evangelical

Churches and throughout every State and province are engaged in serious study, in many cases including supervised practice teaching, with a view to preparing for service as leaders and teachers of religion or of increasing their efficiency in the work in which they are already engaged.

Most of these students and student teachers are pursuing some portion of the Standard Course of Teacher-Training prepared in outline by the Sunday School Council of Evangelical Denominations for all the Protestant Churches in the United States and Canada. This course calls for a minimum of one hundred and twenty lesson periods including in fair educational proportion the following subjects:

1. A survey of Bible material with special reference to the teaching values of the Bible as meeting the needs of the pupil in successive periods of his development.
2. A study of the pupil in the varied stages of his growing life.
3. The work and methods of the teacher.
4. The Sunday school and its organization and management.

The course is intended to cover three years, with a minimum of forty lesson periods for each year. Following two years of more general study provision for specialization is made in the third year, with separate studies for administrative officers, and for teachers of each of the following age groups: Beginners (under 6); Primary (6-8); Junior (9-11);

Intermediate (12-14); Senior (15-17); Young People (18-24), and Adults (over 24). A general course on adolescence covering more briefly the whole period (11-24) is also provided. Thus the Third-Year Specialization, of which this textbook is one unit, provides for nine separate courses of forty lesson periods each.

Which of these nine courses is to be pursued by any student or group of students will be determined by the particular place each expects to fill as teacher, supervisor, or administrative officer in the Church school. Teachers of Junior pupils will study the four units devoted to the Junior Department. Teachers of Young People's classes will choose between the general course on adolescence or the course on later adolescence. Superintendents and general officers in the school will study the four Administrative units. Many will pursue several courses in successive years, thus adding to their specialized equipment each year. On another page of this volume will be found a complete outline of the Specialization Courses arranged by departments.

A program of intensive training as complete as that outlined by the Sunday School Council necessarily involves the preparation and publication of an equally complete series of textbooks covering no less than thirty-six separate units. Comparatively few of the denominations represented in the Sunday School Council are able independently to undertake so large a program of textbook production. It was

natural, therefore, that the denominations which together had determined the general outlines of the Standard Course should likewise coöperate in the production of the required textbooks. Such coöperation, moreover, was necessary in order to command the best available talent for this important task and in order to insure the success of the total enterprise. Thus it came about that the denominations represented in the Sunday School Council, with a few exceptions, united in the syndicate production of the entire series of specialization units for the third year.

A little more than two years have been required for the selection of writers, for the careful advance coördination of their several tasks, and for the actual production of the first textbooks. A substantial number of these are now available. They will be followed in rapid succession by others until the entire series for each of the nine courses is completed.

The preparation of these textbooks has proceeded under the supervision of an editorial committee representing all the coöperating denominations. The publishing arrangements have been made by a similar committee of denominational publishers likewise representing all the coöperating Churches. Together the editors, educational secretaries, and publishers have organized themselves into a voluntary association for the carrying out of this particular task, under the name *Teacher-Training Publishing Association*. The actual publication of the separate textbook units

is done by the various denominational publishing houses in accordance with assignments made by the Publishers' Committee of the Association. The enterprise, as a whole, represents one of the largest and most significant ventures which has thus far been undertaken in the field of interdenominational cooperation in religious education. The textbooks included in this series, while intended primarily for teacher-training classes in local Churches and Sunday schools, are admirably suited for use in interdenominational, and community classes and training schools.

This particular volume, entitled *Community Forces for Religious Education*, is one of the specialization units for the Intermediate Department. It will be found valuable also for study by teachers and officers in the Senior and Young People's Departments. It presents in clear outline and in an attractive style a discussion of the agencies and environmental influences bearing upon the religious training of pupils during the period of early adolescence with which teachers and leaders of Young People should be thoroughly conversant. The remaining units for the Intermediate Department deal with (1) A Study of Early Adolescence, (2) Teaching Materials and Methods for Intermediates, (3) Organization and Administration of the Intermediate Department. Together these four textbooks provide a remarkably comprehensive and valuable training course for teachers and officers

in the Intermediate Department of the Church School.

For the Teacher-Training Publishing Association,

HENRY H. MEYER,

Chairman Editorial Committee.

E. B. CHAPPELL,

Sunday School Editor, M. E. Church, South.

Community Forces for Religious Education

CHAPTER I

THE EARLY ADOLESCENT'S WORLD AND HIS ADJUSTMENT TO IT

1. Jesus's Way of Living—the Aim of Religious Education.—Religious education is the education of the human spirit for life. It is the introduction of self-control into human behavior in terms of Christian ideals. It is more than spiritual education; it is the education of character. Nothing that influences character, especially growing character, can safely be ignored by religious education. The religion of Jesus is far more than a form of worship, so religious education must do more than teach ritual. Christanaty is not simply a form of belief, so religious education must do more than teach a Church creed.

Christianity is supremely a way of life—the Jesus way. Therefore religious education must teach that way of living. The primary work of religious education is to teach the Bible, especially the story of

Jesus's life and teachings; but we should always regard this as a means to an end. Religious education's real goal is to educate people in the Christian way of living. The goal is not reached until they are actually living the Jesus way. Merely understanding it is not living it, so explaining the Jesus way is not our whole task. Theory is not life. If Christianity is a wonderful way of living, the goal of religious education is never reached until our pupils are really living that wonderful way of Jesus. Our task is to realize his ideals in our pupils' lives. We are accustomed to make the life and teachings of Jesus Christ central in religious education, because we find in his godlike personality the spiritual motive power for saving souls and transforming human character and conduct.

As character of the Christian sort is our goal in religious education, we need to make clear at once what is meant by it. A person's character is his usual mode of being and doing. The relentless law of habit tends to fix and set this mode of being and doing and makes it increasingly difficult to change. In the work of religious education we avail ourselves of every possible means to help developing characters to live the Jesus way and thus become Christlike. We enlist all possible spiritual forces, through worship, prayer, communion, instruction, and every sort of religious influence. But Church school people often forget that meanwhile many other agencies are influencing, for good or evil, the characters we

are striving to make Christian. *It is the purpose of this little textbook to examine the various social forces in American communities which share in this great task of the religious education of boys and girls of twelve to fourteen.* Let us hope that by studying and evaluating these community forces we shall learn how to turn competitors into allies and thus be able to enlist them more definitely in our plans for the Christian education of the boys and girls of our community. The Church would be foolish to deny that these other agencies are having quite a considerable influence in making our youth into Christian citizens. Let us discover just what they are doing and how to coöperate with them, so that Christ's kingdom may come more speedily in the world of early teens.

2. The World of Early Teens.—For most of us it is a far cry to remember back to childhood. We may fancy we recall the facts, but we have probably lost the feelings. It is hard for adults to understand young folks, for mentally and socially they are living in a different world. Early adolescent girls and boys, of twelve to fourteen or fifteen years of age, are foreigners to the matter-of-fact world of maturity. In a sense they live in a world of their own fancy. It is a beautiful world, full of illusion and unreality, perhaps, but furnished by imagination with alluring visions and dreams of the future. Sad indeed are the cases where imagination is crushed out in mere childhood by the hard realities of poverty and evil

surroundings, and where premature responsibilities cheat the child beyond recall. Not so the normal life. Usually there is a wonderful zest for living, an overflowing vitality and abounding health, a hunger for friendship that finds satisfaction in a rapidly widening social circle as our eager boy or girl experiments delightfully in living. With sympathetic imagination let us strive to find the secret of their happiness and boundless hopes and learn the various social contacts of their expanding world. Only thus shall we adequately measure the community forces that are molding their characters.

3. Across the Bridge from Childhood.—It will help us to understand the world of early teens if we remember that this critical period of life is really the bridge period between childhood and manhood. Crossing this bridge, the boys and girls leave much of their childishness behind, and at the end of it they become, physically at least, men and women. While the complex physical changes are developing the sex functions, culminating at about the end of this period, there is a fascinating mental and social process going on in the boy as he develops his manliness. While crossing this bridge from childhood he gradually outgrows some of those traits of the child which would be inappropriate and unfortunate in the coming man. Heretofore he has been, in true childish fashion, very instinctive, impulsive, self-centered, individualistic, irresponsible, and too suggestible—that is, too easily led. A large part of

our problem of developing manhood or womanhood out of the child is to help in the conquest of these childish characteristics. There is nothing in the world the boy longs for more than just to become a man. Manliness is his chief admiration and highest hope during these critical years, and he will welcome our help in attaining it. His greatest danger is wrong ideals of manliness.

We must help him overcome his childish slavery to instinct and teach him, as his reason and judgment develop, to live a rational, intelligent life. We must aid him in the battle for self-control, to overcome his childish impulsiveness. We must get him away from a self-centered life, which is responsible for most of his selfishness, and teach him the joys of altruism, which will broaden and deepen his character. Naturally individualistic, he needs to learn teamwork. With practice in team play this will rapidly develop and fit him for coöperation in our social age. If he is hopelessly carefree and irresponsible in his happy-go-lucky boyhood, we can gradually, tactfully, by our appeals to his latent manhood, fit burdens to his broadening shoulders and make him more dependable. Meanwhile, as he grows in self-respect and confidence in his own unfolding powers, he will have more initiative, will be less easily led by the suggestions of others that so frequently get him into trouble, and, as he takes more firmly the helm of his own life, will develop some measure of leadership himself. Sometimes it is a perilous journey over this

bridge from childhood; but if, in the transit, these childish traits we have mentioned are replaced by the proofs of coming manhood or gracious womanliness, there is joy in the hearts of all who love our youth in early teens:

These years are well known to be critical years for the laying of foundations in physical health and efficient mental activity for the years to come. While the sex functions are developing, great vitality and energy alternate with languor and listlessness. Though surprisingly few boys and girls die during these years, the foundation is laid now for permanent health or physical weakness. All the senses are peculiarly keen. Love for the beautiful is strong. It is time for æsthetic training, the development of taste, and the sense of appreciation of life's finer values. With the growth of ideals and a clearer personal conscience, personal standards of right and wrong are becoming fixed. Under right conditions we find deep foundations are now being laid in loyal friendships, in religious experience, and in personal ambitions for vocational usefulness. With all the sudden outburst of new powers in adolescence there is wonderful expansion in every phase of the boy's life; occurring similarly in the girl's life a year or more earlier. Yet, with all this growth in maturity, we find in these years much indecision, fickleness, dreaming, longing; often painful self-consciousness, shyness, loneliness, a great need of sympathy, and a willingness to share it. In boy life this is the chivalry

period, with a high loyalty to friendship and a real hero worship for the object of boyish admiration.

4. The New World of Persons.—It hardly needs to be said that our boy and girl are usually too happily busy to be morbidly self-conscious. They know very little about the foregoing analysis of the problems of their personal life. They are seldom interested in introspection, for they are getting gloriously interested in the great game of life. A few years later, in middle adolescence, they will focus their attention more upon self and their personal future; the inner world of a new selfhood, with its stress on individuality, will be all absorbing; but now it is the outer world that is most absorbing—the world of new-found friendship, of engrossing activities for both mind and body, and constant variety in the great experiment of living. This outer world is of course chiefly a world of persons, groups, and human institutions, though the world of nature, with its many forms of beauty, still makes a strong appeal to his wide-awake senses. Due to his freshly awakened social instinct—or social consciousness, if you prefer—usually born in early teens, there is a newness for him in this world of persons. He has suddenly discovered his relation to this world of folks. In a sense they belong to him, and he belongs to their world. This furnishes a new arena for the self-expression he craves, without which he can neither develop nor be happy. This new world of persons he discovers in the familiar groupings—his home, his

neighborhood, his junior high school or grammar grade, his farm or workshop, his club or gang, his fun center or playground, his Church and Church school.

The influence of each of these community forces upon our boy and girl in early adolescence will be studied suggestively in the following chapters. It goes without saying that our world of early teens is rich or poor according to the efficiency of these social agencies in contributing to the growth of character and the breadth of life interests. It is because of this fact that we regard this study as profoundly important for religious education.

This influence of these various community forces varies greatly in different neighborhoods. Homes, schools, churches, fluctuate strangely. Possibly one-third of these near-children have already left school, and perhaps one in twenty is homeless. Very few are within the reach of Christian associations for boys or girls, and easily half are untouched by the Church. Organized play or any sort of adequate recreation or wholesome amusement free from the commercial taint is unknown to most of them, especially those living in the open country. With all our boasted resources our proud country is treating none too well these eager, fun-hungry, dead-in-earnest boys and girls whose vast social energies need normal expression and release for character's sake.

5. How These Community Forces Affect Character.—It is too late in Christian history for anyone

to claim that our character problem is wholly spiritual, and that evangelism is the whole duty of the Church. Let us never forget the high importance of conversion and the youth's supreme need of loyalty to Christ his Saviour; but let us not be blind to the fact that all social agencies have character-making power, and that all personal contacts tend to influence the moral choices of our impressionable girls and boys. The fact is self-evident. The significant question for us here is, just *how* do these agencies affect the growing character?

Four kinds of reactions in the mind aid in the formation of a growing character: (1) automatic and reflexive reactions; (2) instinctive reactions; (3) voluntary actions, and (4) acquired habits. The first are merely mechanical action, started by some stimulus either within or without the mind. The second are caused by instincts, and are complex activities, whose purpose and end are not understood by the actor. Ideas and a conscious purpose cause the third. The fourth form a very large part of our active life. Habits may begin either with instinctive or voluntary action but soon become as automatic as the first class mentioned above. As ideas have nothing to do with reflexes or instincts, only the last two kinds of reactions are subject to education, though the instinctive reactions may be repressed or redirected. Therefore, the main task of character building is to stimulate the ideas that cause voluntary

actions and to control the formation of personal habits.

This looks simple, but it is more difficult than it seems. Complex motives enter into our voluntary actions, and our attitudes of mind determine largely our conduct. Knowledge alone does not produce character. Most of us know better than we do. Motive power to do right is fully as necessary as facts about righteousness. Wholesome desires must be stimulated. Truth must be given power. The right attitude toward duty must grow into fixed conviction. Admiration must become personal loyalty. Thus, ideas of right must warm up with the motive power of noble ideals; and ideals, wielding the lash of conscience, must rule the character.

How, then, do the home and Church and school and other social institutions take a hand in this process of character formation? A series of questions may suggest the answer. Is the home giving the boy in early teens true ideas of what is right? Is it broadening his interests in life? Does it arouse his right desires and ambitions? Does it suggest to him right ideals and standards of conduct? Does he find in his home admirable types of character, which win his loving admiration and deepening loyalty? Does the home life fix the boy's mental attitudes toward life's emergencies so that settled convictions result? Meanwhile is the home developing the boy's conscience into a safe and powerful guide, so that his highest ideals really dominate his growing character?

These searching inquiries suggest what a powerful influence for good or evil the home may be in the life of every growing youth. Similar questions may be asked of every other community force that brings its social influence to bear upon the lives of young folks. All share with the Church, as opportunity arises, the great responsibility for developing character. Religious educators, therefore, should study to make all such social agencies more efficient, each according to its special function.

6. City and County Differences.—In the great human fundamentals our American youth are much the same in city and country. The difference in environment, however, does affect a boy's opportunity, inheritance, and development; so we do find somewhat different types in rural and urban life. The native interests centering in the farm and in the factory are radically different and leave their impress on mind and character. These vocational differences are further emphasized by the social barrenness of many rural neighborhoods. Country life of the richer sort has great advantages over the city, especially when near enough to be classed as suburban; but in the average rural community the boy and girl still suffer the handicaps of poor schools, meagerly equipped churches with untrained leadership, very limited social advantages, and little chance for wholesome recreation and team-play games. To be sure in the poorer sections of the cities there

are similar disadvantages, but few native Americans are obliged to live there.

As a result of the social handicaps in country life, some measure of awkwardness, bashfulness, and social stiffness is often noticeable in our country boys and girls, making them sometimes painfully self-conscious. For their normal personal development, they need a better chance for self-expression in many helpful ways. A better social equipment, such as a modern rural village enjoys, would furnish the means for such self-expression and give our splendid country young people the opportunity they deserve. It is widely recognized that country boys and girls in good homes are often deeper thinkers than their more superficial city cousins, and their characters are fully as steadfast and dependable. We note these social contrasts here merely to call attention to the fact that the task of religious education, because of the differences in social equipment and vocational interests, is somewhat different in city and country.

7. Adjustment Brings Success.—In every sort of life success and efficiency depend on adjustment to the environment. Misfits cause failure and unhappiness. Contentment is hardly possible to the square peg in the round hole. We must discover the secret of fitting into our surroundings and coöperating with its personal and social factors. In this study we are making together of those community forces which ought to help in the religious education

of our boys and girls we shall find this general rule holds true. Our ultimate problem will be to get the young folks to coöperate with these various agencies as well as to get these institutions to meet the needs of the boys and girls. Where the school is failing is in its refusal to function in a way to meet the practical needs of youth and to fit them for the sort of life they must actually live. It therefore misses their loyal coöperation. The same is true of the unsuccessful home and Church. Where institutions fail widely to win the hearty response of the neighborhood young people, experience shows that the institution, rather than the boy and girl, has guessed wrong; for the normal youth is wholesome in desires and tastes and instinctively responds to right appeals to his native needs. Adapt these social agencies in our American communities to those needs of youth which each can most naturally serve, and you can make them all factors of great power in the character development of our future citizenship.

FOR INVESTIGATION AND DISCUSSION

What does religious education mean to you? What, after all, is its final aim? Does Christianity mean more to you than a system of belief or a form of worship?

How would you define a person's character? What effect does religion of the right sort have upon character? In your early teens, what other agencies besides the Church had some influence upon your character?

Try to remember and describe the world of early

teens. How differently did life seem then and now? In what respects is this the bridge period between childhood and manhood? What six childish traits should we help our boys and girls to outgrow? What are the real evidences of coming manliness? Test these points out with five boys in your class and decide what they need most just now. Then make a list of those social factors in the community which are affecting the characters of these boys or girls.

In the forming of character what is needed besides knowledge of what is right? What mental reactions are subject to education? What did your home do for your character in early teens? What did it fail to do?

Would you rather spend early youth in city or country? Why? What are some of the differences you have noticed between rural and urban boys and girls? Explain them if you can. How do you think the religious education problem is effected by rural and urban differences? On this point consult Chapters II and III in *The Challenge of the Country*. Fiske.

In *The Way to Life*, King, study and report on Chapters II-V, on "The Basic Qualities of Life, Character, Happiness, and Influence."

In *A Social Theory of Religious Education*, Coe, study Chapter XIV, on "The Learning Process Considered as the Achieving of Character." Take notes on this for class discussion on the question of how character is formed.

Examine *The High School Age*, King, carefully, especially Chapters II and V, on physical and mental changes in the teens.

CHAPTER II

THE HOME AS AN AGENCY OF RELIGIOUS EDUCATION IN EARLY YOUTH

1. Homes, New and Old.—The American home in pioneer days was a little world in itself. Both physically and socially it was quite self-sustaining and independent. It had wonderful courage. Elsewhere in the world homes were huddled together in towns and villages, from which the people went forth to till the distant fields. Not so in America. Whether on a New England hillside or along Southern rivers or Western prairies or lost in the mountains or deep forests, no place has proved too remote or lonely for the brave American pioneer to found his home. These resourceful pioneers were blessed with many children, and the home did everything for them. To the interesting variety of farm life, an education in itself, was added different home industries, such as spinning, weaving, blacksmithing, carpentering, shoemaking, and countless other mechanical trades by which the home produced everything it needed to sustain life. Not only was the early home the workshop but also playground, school, Church, and social club in primitive forms, as this fundamental institution did its best for the all-round training of its children.

The point to notice is that all our other social agencies are outgrowths of and supplementary to the great primary agency, the home; for it is evident that the work of all of them is an extension of the work of the pioneer home. With developing civilization, this extension, of course, was inevitable. In a specialized age it became necessary to form other institutions to do more expertly what the home could no longer master. "The father was God's first priest;" but Churches were founded for social worship and service and teaching under trained leaders. Busy mothers have been great teachers; but schools had to be founded both to save the mothers and to furnish more efficient education. The growing wealth and complexity of civilization have diversified industry and subdivided labor until many a modern home has become merely a dormitory and a restaurant, with the family seldom together. Because of small families to-day the children find nearly all their social life outside their homes and go far afield for their fun. The modern home cannot do it all. Our specialized community forces are necessary for efficiency's sake. But the trend has gone too far. American girls and boys are suffering from overmuch institutionalizing. Just as they are barbered, tailored, shod, and doctored by outside experts (wants that the home attended to in the homespun days) so also they are schooled and churched, exercised, amused, and manually trained by outside agencies, while many a home shirks its

opportunity even to coöperate. Let us in this chapter try to discover what functions the home can best perform—which it ought never to surrender—in the character training of early youth.

2. What Makes the Modern Home Task Hard.—We can hardly understand and help our boys and girls in the Church school unless we know the kind of homes they come from. The home background makes a vast difference, for here are formed the early habits that lay the foundations of character. As our last paragraph suggests, our industrial age has radically changed the average home. Farm life has been wonderfully improved by agricultural machinery, the telephone, and the automobile; but the modern city, with its congested tenements and crowded apartments, has denatured home life, and the suburban home, with its thousands of commuters, is often heavily handicapped.

Even parents who have refused to abdicate their responsibility for the training of their children find the task no easy one. To be sure, the task grows simpler when rare skill and painstaking faithfulness have won the child's loyalty and are rewarded by the youth's devotion to his good home and its ideals. But as all grow older together, the youth cannot forget that his parents are of an older generation. This makes the task more difficult, especially if the parents lose the feelings of youth and their zest for life, thus putting themselves out of accord with eager children with boundless hope and abounding

spirits. If the parents have forgotten what it feels like to be young folks, the boys and girls are the first to sense it. They lose confidence in their parents and their grown-up ideas about youth. The parents, too, fail to understand the children, because their dormant imagination and poor memory fail to interpret the unexpected things the young folks do, and the mystery of it widens the breach between young and old.

The growing spirit of independence seldom gets troublesome before middle adolescence, but sometimes in early youth, too much home restraint causes a rebellion. Many a restless boy runs away from home at thirteen or fourteen because of wanderlust—the inner urge for freedom and resentment against too close parental supervision. Working boys and girls are most apt to feel this precocious independence, but on all social levels the anxieties of parents are seldom imaginary. It takes fine tact and intelligent sympathy to keep home influence strong even over the youth in early teens.

3. What the Home Must Do to Win.—In savage life there is no problem of early youth! By that time children become men and women and soon are married. Adolescence is an invention of civilization; or, rather, it is what made possible civilization, this prolonging of parental care through the period of youth. Parents who lazily shirk their watch and care over boys and girls in early youth are reverting to the low standards of barbarism. Dr. Park

says very keenly: "The selfishness of parents is the greatest problem in the moral education of children. They do not like their children well enough to be friends with them."

It is obvious that the home must pay the price of success or it will fail to win. Parents must face the responsibilities of parenthood and know there is no real substitute for a father or a mother. It is easy to talk about willingness to sacrifice. Perhaps the real truth lies in the fact that parents must find their joy in such sacrifice. Successful and beloved parents would find it the keenest self-denial not to sacrifice for their children's sake. The life of a true home is founded in mutual respect as well as love. This means that the parents, instead of playing the tyrant, must respect the personality of the boy and the girl. Far better than trying to break a high-strung youngster's will is teaching the boy self-respect by reverencing his personality yourself.

It is high strategy to honor the boy's coming manliness by treating him as if he were a year older than he is. You will speedily get what you expect of him—manly conduct. Consult his opinion, appeal to his judgment, start him thinking on life problems, take him into the family councils whenever you can, and you encourage his growing manliness while you win his real gratitude. It will make comradeship possible between the boy and his father, and this will prove a blessing to both. The boy is approaching life changes that his father can best understand.

Now is the time for frank talks that will bind that boy forever to his father in a mutual understanding that is like a secret bond between them. And even more true should this be of mother and daughter in these critical years.

The wise father is eagerly looking forward to the time, a few years later, when this boy, man-grown, will be his junior partner, perhaps his chauffeur, his bookkeeper on Saturdays and vacations, his comrade on fishing trips. If he would be chums with him later he must begin this comradeship now with the boy in early youth. Let him interest himself in all the boy's fads and freak fancies, whether they be stamps or bugs, "chemcraft" or "mechano," the woods or the water, or the weird wireless. It will take time, but the boy is a more important investment than any business, and the father needs such relaxation anyway. It's the surest way to keep him young. Doubtless the mothers oftener solve this problem successfully with their daughters. Happy the home—and such homes are legion—where the eyes of mother and daughter meet with perfect understanding. Whatever happens, such a girl is safe. She is not one of the restless many who take to the park or the promenade to escape from an uncongenial home. There's a mighty safeguard in making home interesting, in furnishing the boy and the girl places of their own in it, where they may keep their treasures and arrange their nests for their own comfort and delight, with a solid sense of ownership, of personal

pride, and of gratitude to far-seeing parents who made such a home possible.

4. The Home's Fundamental Service to Growing Character.—It is clear that among all our social institutions it is the function of the home to furnish the boy and girl the great fundamentals of life and character. If they leave home lacking these, the home has failed in its duty. Christian homes, as a rule, whatever else they may fail to give them, succeed in endowing their children with the great moral safeguards. These chief safeguards of life are four, of which the first is *self-control*. From babyhood all through childhood the struggle is on—the conquest of impulse by self-control. It takes years of patient nurture in every home, especially difficult in the case of impulsive children with strong feelings and active minds. This battle with self lasts through life, but by early teens a good degree of self-mastery should be acquired. There are many hard battles for the youth, and this is revealed in a youthful poise and self-possession that are good to see. In the years just ahead he will need all the resources he can muster.

A part of the youth's moral capital is *self-respect*, a safeguard developed only in homes that honor the personality of their children. Without it he is too easy a prey to temptation, and he is very unlikely to win the respect of others. But with a normal self-respect, not exaggerated into conceit, he goes his way with a quiet dignity that opens many doors in life. From it grows a deepening sense of *honor*, which is a

great moral protection. It is an outgrowth sometimes of family pride, but always of a noble spirit in the home where conscience reigns. It need not take the extreme form of sensitiveness to slights, which develops an artificial "honor" too selfishly self-conscious to be useful or Christian. The true sense of honor is concerned more with duties than rights and determines the youth to live a clean life and an honest one. It helps him to conquer evil and to be honorable in all relations with his neighbors. Out of this sense of honor comes the boy's spirit of *chivalry*, most characteristic of this period of early youth, when the tales of the old chivalry are most eagerly read and the best lessons of knightliness make a permanent impression. Just as the knights of old showed special consideration to the weak and defenseless and special courtesy to women, so our chivalrous lad will be kind to the aged and infirm, considerate of young children, and courteous to all women for his mother's sake. Fortunate those youths whose homes have furnished them with these fundamental safeguards—self-control, self-respect, honor, and the spirit of chivalry. They are equipped like knights of the new nobility for the battles they must win in later youth.

5. Other Strong Elements in Homemade Character.—In the old homespun days the home was a good deal of a workshop, with onerous tasks for the children; but it was also a character garden, where many homely virtues were grown. It is doubtful if

some of these products of the home can be produced as naturally elsewhere. Patience, kindness, sympathy, and love are born in the home circle where mutual affection is the undertone in every day's life. Where else can these develop so beautifully and so surely? Truthfulness, honesty, reliability, and all such wholesome life standards are impressed upon the conscience of the youth, not by precept, but by the unvarying practice of the Christian home. Are they ever really acquired elsewhere if the home fails at this point? The sense of justice and regard for fair play, so fundamental in all our personal relations, are deepened and developed on the playground and the other arenas of youth; but they are usually born in the home. They are akin to the ideals of altruism and the unselfish attitude toward life which every right home teaches its children. Unfortunate the youth who, without these nobler ideals deeply planted in his soul by a faithful home, enters a world of materialistic struggle for money, fame, and power. These ideals are as essential to his future as sound health and a perfect nervous system, which he needs to stand the moral strains of life.

6. Religion in the Home.—Without the sense of reverence the homemade character is sadly incomplete. Homes that neglect religion shirk the supreme duty of the home and miss its most beautiful opportunity. There is no adequate substitute for home religion. Fortunate the boy who has heard his father pray. His memory of the family devotions will

go with him through all future days. His memory of the quiet strength his mother gained through prayer will hold for years as the strongest evidence for him for the reality of religion. The daily acknowledgment of God's presence in the home and the parental dependence on his providence, shown in the custom of grace at meals, are real factors in religious nurture, helping to hold the young folks true to the faith. Many parents are not qualified to teach the Bible to their questioning lads and lassies, but they can at least encourage regular Bible study and habits of devotion and can coöperate with the Church school in its work in religious teaching. Both teacher and pastor should be trusted members of the home, on confidential terms with the boys and girls when possible, and unobtrusively aiding the home's religious influence.

But religion is, after all, not a matter of formality; it is a way of life. Character is concrete. It simply involves doing and being. Home religion must find its climax in the life of youth in the awakening of the religious emotions which stir the girl and boy to higher living in devotion to the Christ as master of the life. Only thus can the mainspring of a noble purpose be found to give high determination and permanent spiritual power to the early adolescent's life. To this end the home should coöperate with the Church school to bring to the point of personal decision for Christ these boys and girls who are at the psychological moment for conversion.

7. When the Home Breaks Down.—"The contributory negligence of parents" is a phrase that has been recently creeping into our State statutes in connection with juvenile delinquency laws. It is a heart-searching expression for all parents to ponder. Heavy is the responsibility resting on the home in this matter of character education. Rare is the home that perfectly fulfills its obligation. For the most part this chapter has been considering homes of the better type, perhaps ideal homes. We cannot overlook the fact that delinquent homes are numerous, and carelessly neglectful homes more common still. Juvenile court statistics hardly furnish us the criterion for judgment. Often the parents in such cases must not be blamed. They are struggling nobly against poverty and misfortune. The homes that are really negligent, rich or poor, are the homes that neglect to teach the four great safeguards to their children and furnish them the moral fruits and religious values of a faithful home life. It is idle to deny that there are many homes of this type, perhaps numbered by the millions. Such homes, from the standpoint of our study, are simply breaking down under avoided responsibility. What shall be done when the home breaks down? Unless the nation is to suffer, some other community factor must do the work the home has shirked. For the sake of our boys and our girls whom the home neglects many other groups of earnest people have organized to help them live their life happily and usefully. We pass on, therefore, to

discover what the other community forces are equipped to do for our eager youth in early teens. We cannot pass, however, without thankfully acknowledging the millions of American homes, sound at heart and loyally self-sacrificing that their boys and girls may enter on mature life with steadfast faith and Christian character.

FOR DISCUSSION AND INVESTIGATION

Describe the American home in pioneer days and the variety of work it had to do. How do you think the children enjoyed it? Contrast this with the modern home in city and in country. Show how and why all other social agencies developed from specialized phases of home life.

What special difficulties has the modern city or suburban home in helping its boys and girls? Is the task harder for older parents? What causes the wanderlust at this age? How does parental selfishness interfere with children's rights? Suggest ways for a father to interest himself in his boy's fads. Why is this worth while? Find out what sort of home girls and boys in early teens like best. How would you furnish their rooms so as to increase their home loyalty and its influence upon their lives? Try treating a boy as if he were a year older and see what results you get.

Think of some home that has developed its children's self-control, self-respect, and sense of honor, and try to explain how it was done. Do you believe in family pride? What methods have homes of your acquaintance used to overcome untruthfulness? selfishness? dishonesty? to develop reliability? kindness? sympathy?

Describe your ideal of home religion and the way it works out. What proportion of the families in your community have some form of family worship? In what other special ways can home religion be encouraged? In what ways are some of the homes of your town breaking down in their influence on their young folks? What can be done about this? When is a home "delinquent"? Get and discuss the statistics of juvenile delinquency in your community. Suggest ways for the Church to help the homes to succeed with their young folks.

In *A Social Theory of Religious Education*, Coe, read Chapter XV, on "The Family," and discuss his main points in class. Read Chapters XI and XII in *The Sunday School and the Teens*, Alexander, for similar suggestions; also Fiske's chapter on "The Boy's Normal Home Relationships" in *Boy Training*, Alexander. Decide what functions the home alone can perform in this work of religious education in early youth.

CHAPTER III

THE FUNCTION OF PLAY IN CHARACTER DEVELOPMENT

1. The Right to Play.—Play is the natural life of childhood. The childlike spirit, in young or old, is the playful spirit. The young of all animals play instinctively, but the higher the species, the longer they play. The play appetite is intense in all normal, healthy children. When a child will not play, he is sick either in mind or body. To prevent a child's playing is as bad as stealing his dinner. It starves him to lose either. Both food and play are essential to his normal health and growth.

For boys and girls, at least, the right to liberty and the pursuit of happiness are summed up in the right to play. It would be the first article in their *Magna Charta*: "We demand of our grown-up tyrants the right to play." This is the corner stone of youthful democracy. Personality claims the chance to express itself in carefree, happy activities according to its own free will. And is it not the same in the world of grown-ups? What is the age-long movement of democracy for social and civic rights but the insistent protest against the tyranny of necessity and authority? Doubtless it is an inalienable right of humanity, young and old, to enjoy sufficient leisure

to give the play spirit a chance to recreate the life day after day. This is no mere luxury, even for adults; but for children and youth it is essential to life itself. The child's play life is his real life. Then alone he is doing what he chooses, free from the restraints and wills of others. Child's play is experimental living. It is not, as the Puritan supposed, merely a form of idleness. Many of our ancestors frowned on the play of children as mere amusement and a sheer waste of energy and precious time. Dolls in those days were called "poppets," and little girls in pious homes were denied them as frivolities. At the earliest practicable age the children of both sexes were put to work "to keep them out of mischief" as well as for their earnings. Thus was the play instinct crushed out in the past. But it died hard. It expressed itself in many ingenious and riotous ways and was interpreted as evidence of the doctrine of original sin. This hostility to play made the moral and social problems of their young people doubly serious, for it took much of the naturalness and wholesomeness out of life.

2. Why Boys and Girls Need to Play.—Our progressive American cities have spent millions of dollars building and equipping public playgrounds, where this gospel of play may be practiced. In the World War millions were spent every month to sustain recreational centers for the soldiers of our armies. Was the money wasted? No; we believe it all helped to win the war. We believe it was needed

to maintain the morale of the army. It was not merely to provide pastime for the soldiers or amusement at public expense; it was to furnish expression for their social natures, to bring them relief from the intense strain of war, to restore their mental balance, to open up unused resources and latent powers, and thus not merely to increase their contentment, but to safeguard their lives and make them more efficient soldiers.

Even more necessary is play for younger boys and girls. We shall understand why if we study the nature and purpose of play in their lives. When we notice the general tendency to outgrow the play habit we may well ask ourselves the question: Do we stop playing because we grow old, or do we grow old because we stop playing? Herbert Spencer tried to explain the universal play of children on the theory of overflowing energy; but it is not a sufficient explanation, for children often play long after they are tired enough to stop. Children play because they cannot help it any more than the bee can help making honey. Play is instinctive; it is the child's nature to play. Nature's insatiable appetite for play is born again in the children of every generation. These spontaneous activities of children are but the overflowing of instinctive life. Thus, the little motherly girl plays with dolls, and the little boy with his hobby horse and soldiers, and the games of childhood change with the newly unfolding instincts

as they experiment more and more with their own powers and the meaning of life.

Children play at their work and work at their play. In fact, as they play, though it is no mere imitation and not without purpose, they rehearse many of the details of the working life of adults. It is no mere rehearsal for them; it is serious living. The most real part of the day, for the boy and girl, is not the school hours, when they are simply obeying the behests of the teacher, but the play hours, when they are making their own choices and living their own life. This is why the subject of play has its rightful place in religious education. Play has vast moral importance, because character is formed most naturally in leisure hours. Character always shows itself most truthfully in the things we do when we are free. In fact, it is only when we are free to make choices that character develops naturally, and play is what we do when we are free to do as we please.

Play is carefree, joyous self-activity. Our boys and girls in early youth need to play because it is their nature to play. They need to play to keep happy, well, strong, and childlike. They need to play to grow and develop, not merely physically, but mentally as well. They need to express their ideas and ideals in play, free from the dictation of older minds. They need not only the joy of play but its freedom from restraints, that they may live their own life and thus prepare for the future responsibilities of adult living. They must play for character's

sake, for in many ways play builds character and tests it constantly

3. Moral Values in Play and Recreation.—Mrs. Purcell-Guild, an experienced social worker in Toledo, is a great believer in the moral value of play in the life of girls. She recently made a study of one hundred and thirty-one cases of girl delinquents and found that most of them had missed adequate opportunities for play life. This fact had much to do with their going wrong. It was no mere coincidence that one hundred and ten of these wayward girls had never taken part in any sort of sport, and only four had ever played any game. Four could swim, skate, play tennis or golf, and seventeen others could skate, with ice skates or rollers. All the rest had never known the real meaning of wholesome play. This wise and skillful friend of girlhood suggests: "Every effort should be made to create an interest among girls in sports and games, particularly games calling for coöperative interest and less individualistic effort."

Most forms of play promote good health, and this is no small item in good character. Every one needs some physical exercise; and play, suited to age and strength, is the most interesting form of exercise, with ever-changing variety. For boys and girls, probably the best developer of self-control is play, and this is a moral factor of prime importance. Obedience to the rules of the game is the first law of the playground. All through childhood and youth

this has a wholesome effect upon growing character, restraining unruly impulses and building up reserve strength to resist temptation. Play has a good effect upon the disposition. It increases the joy of life, develops cheerfulness, keeps up a healthy circulation, and thus promotes a wholesome condition of mind and body.

Many games develop sturdiness of character. Grit and endurance and determination are called forth, and the habit of perseverance is formed, overcoming the childish trait of flitting from one interest to another and leaving things half done. Competitive games arouse ambition and stimulate the youth to do their absolute best. Hard games call forth genuine courage and pluck, and get the boy into the wholesome habit of daring to face obstacles and undertake hard and even dangerous tasks without flinching. All this puts iron into the blood and moral backbone into character. Thus play life in youth fits for heroic hard work in manhood. Many children learn more from each other than from their parents. An alert youngster, skillful at active games, will wake up all the sleepy children in the block and quicken their thinking and action. Most games compel quick decisions, and thus cultivate a habit that is both valuable in all business and important for morals. Quiet games, like croquet, checkers, and golf, allow unlimited deliberation; but most games popular with youth, like ball games of all sorts, running games, ring games, tag games,

wrestling, boxing, and tennis, require mental alertness and rapid decision. Quick judgment is constantly necessary for success. The shortstop must decide in a fifth of a second whether to field the ball home or to first or second base. A reliable authority on baseball asserts that "nine-tenths of the runners who are safe at first in professional games reach first base but a fraction of a second ahead of the ball." It is equally true in meeting temptation that "he who hesitates is lost." A conscience well trained in quick decisions usually conquers temptations, and such a habit of mind is perhaps best cultivated in rapid, strenuous games.

Observe a boy's actions in a baseball game for half an hour, and you may learn much about that boy's character. He soon reveals the habits the game has taught him, how he decides questions of right and wrong which the rapidly changing points of the game are constantly bringing to the fore. If he has really learned moral distinctions in his play, he will later apply them also to his working life. If he has learned to hit the line hard in football he will not be afraid to face obstacles as a man; he will be able to throw himself with courage and zest into the great fight for ideals, whether it is against corrupt politics, unfair business, or social injustice in any other quarter. Other things being equal, we can count on gallant sportsmen on the playground growing into valiant contestants in the great game of life. As the boy plays, so the grown man will do his work.

4. Loyalty to the Team.—All the moral values mentioned above are important in the games of early youth, but there is nothing in the list more significant for the early adolescent to learn and practice than the spirit of loyalty. Loyalty, except loyalty to home, is not a childish characteristic; but it is one of the finest fruits of the life of youth. The little fellow in the sixth or seventh grade is still an individual player in the game of life. He plays a lone hand. Looking out for number one is still his first impulse. In many ways he is frankly selfish, in all respects self-centered. This is the way of a child. But when he comes over the bridge into youth, a new spirit comes—or should come—over him. It comes in deepening, broadening friendships; it comes in a stronger sense of personal duty; it is born of hero worship of a winsome leader; it is the spirit of *loyalty*. It is the spirit that binds him to his kind in all the comradeships of life. Loyalty is the heart of friendship and it is the soul of religion. Loyalty is what makes possible a permanent home, a stable nation, and a strong State, trustworthy business relations—in fact, any sort of group, club, Church, or society that depends on fraternal coöperation for its life and usefulness. For any sort of success or happiness we human beings learn to be loyal.

Now, it is in the chivalrous period of the early teens, especially among boys, that loyalty is best cultivated. Rightly stimulated, it grows then by leaps and bounds. Consciousness of kind, discovered

with all the power of a fresh discovery in the mystic circle of the boy's gang, sometimes develops a loyalty that will survive the severest testing, even to reversing the boy's moral code when the group demands it. The most wholesome development of loyalty is in the team-play games, which become popular in the early teens. The social practice of the playground teaches boys to get along better with each other, to forget the individual in the welfare of the group, to wait in patience for one's turn at the bat, to make a sacrifice hit instead of a grandstand play. Loyalty to the team requires self-sacrifice. The individual for the time being is nothing, the group everything. It may be a narrow loyalty, but it is the beginning of altruism and a coöperative citizenship.

What is true of boys in this regard will be increasingly true of girls of this age also, though it may not have been so in the past. Only a dozen years ago a leading play expert, Dr. Gulick, made this surprising statement in an address at Elgin, Ill. "The women of the world have never played any team games. We have no record in all the ages of a single team game that women ever played. Their road to altruism has been the road of the home." This striking statement, true perhaps when he said it, is no longer true. Our healthy young girls, in an outdoor age, are at last playing all sorts of team-play games and, just like their brothers, are learning

coöperation, unselfishness, and loyalty on the playground.

5. Jonathan the Best Sportsman in the Bible.—

Good sportsmanship is worthy of all the universal admiration it has won. The gospel of play deserves a place in the work of religious education because it surely develops this type of character. To be a cheerful loser or a generous winner and always to play square is to be a good sport. Among Bible characters one young man stands out prominently as the best sportsman of them all. It is the attractive young prince Jonathan, the son of Saul. Read the untarnished record of his life, and you will find it an illustration of noble and unselfish sportsmanship. There was none braver than Jonathan, not even the much praised Daniel. He had courage unlimited, facing a small army of Philistines once almost single-handed. With only his armor-bearer he scaled a precipice and drove his astonished enemies from their supposedly impregnable position on the heights. He was a famous marksman with the long bow, his favorite sport, and he loved to shoot in the field with his friend David. His high sportsmanship is most clearly seen in his treatment of his young rival, the shepherd of Bethlehem. Had it not been for David, Jonathan's claim to the throne would have been unchallenged; but the splendid young prince loved his friend David more than his father's crown. He conquered all jealousy, and his treatment of David is matchless for its courtesy and chivalry. When the

young shepherd killed Goliath and leaped suddenly into popular favor, the prince Jonathan gave him his own bow and sword and royal robe. And as years went by and David grew in personal power and in Jehovah's favor, and it became evident that he was destined to be king in place of Jonathan, the young prince showed remarkable sportsmanship by being a good loser. Under most trying circumstances, and even at the peril of his life, he continued to treat David as his best friend.

6. The Gospel of Play in Rural Life.—This gospel of play has made more progress in the city than in the country. City playgrounds are too common to attract much notice, but it is a rare village that has even a respectable baseball diamond. Tennis courts, except in wealthy suburbs, in the country are still rarer. "Now they are going to teach the children to play!" was the sarcastic comment of a rural Yankee when the first echo of the recreation movement reached his village. It seemed to him a ludicrous waste of time, like bringing coals to Newcastle, to teach games to children, who waste too much time playing anyway. Such a mental attitude is still all too common in rural life. Country people work laboriously, especially eight months of the year, with scant time for wholesome recreation, and they often do not realize the play needs of their children. The social hungers of country young folks are deep and insistent. The climax is seldom reached in the early teens. It is in middle youth that these fun-hungry

boys and girls desert the farms for the city, not so much for money as for social opportunity; but all through early youth, when play life is lacking, the farm boy and girl nurse a growing discontent that soon becomes ominous and imperious. Prevalent immorality in many a decadent village has been the direct result of local neglect of the social and recreational needs of the young people. On the other hand, the progressive rural community is more and more numerous in which the happiness and efficiency of the young people have been multiplied by the introduction of the gospel of play with many plans for wholesome recreation. A variety of games and social programs adapted to rural life will be found in Dr. Curtis's suggestive book, *Play and Recreation in the Open Country*.

7. Play in the Program of Religious Education.

—Any newly organized community council of religious education, in surveying the needs of the community in relation to character education, will find one of their most pressing problems to be the improvement of the play life of their young folks. Rare indeed is the community like Gary, where for years play and recreation have been an integral part of the public school curriculum, and supervised play has been a regular factor in the child's education. Too frequently the unsupervised play in public school recesses or the degenerate loafing that occupies the play time is the greatest menace to the moral life of both boys and girls. Community leaders in reli-

religious education should discover the facts, whatever they are, and plan their program accordingly. If the public school is avoiding this, let the Church school take on the task of teaching interesting games and new forms of recreation to fill the social vacuum in empty lives, and set the boys and girls to playing for character's sake. Then the program should set about the broadening of their interests, to enrich their lives and furnish the basis for real spiritual development. This will include guidance in reading, nature study, and the development of nature hobbies, the utilizing of the environment and its resources, whatever they may be—woods, river, shore, or mountains, woodcraft, watercraft, and aquatics, campcraft, athletics, in infinite variety—the plans changing from year to year, but all serving to broaden the life of the young folks and to help them in self-expression and that development which is the basis of character. Incidentally such programs of personal service will win such appreciation as to give the leaders the finest possible chance for personal influence in intimate and trusted friendships. Build your religious education plans on the solid foundation of a wholesome play and recreation program and you may build your spiritual structure thereon as high and broad as you please, for you have won the grateful confidence of your boys and girls.

Well supervised moving pictures are needed in every community for educational as well as social purposes, though they are seldom an unmixed good.

Boys and girls of twelve to fourteen years, however, do not derive from the "movies" as much practical value as older adolescents do, and many find them tiresome. They are a very poor substitute for genuine play in these years of restless activity. The "movies" furnish relaxation for adults and fun for children often; but many active adolescents are bored by them.

Play is to be encouraged for its own sake, not as mere habit to lure them within range of the gospel. We must not lose sight of the fact that play actually helps to educate our children and to train their characters. Its most strategic influence is upon the imagination. In *Play in Education*, by Lee, we find a beautiful chapter entitled "The Need to Dream," in which he suggests that the translation of ideals into action is the big business of life and asserts that the important part of this life process is dreaming—that is, imagining. We always have to build our air castles before we can realize them in wood or brick or stone. "The child must learn to mind his images," says Athearn, speaking of the vast importance of the child's imagination and the ideals he forms there. The self-control needed in the battle for character is gained when imagination's purest visions become effective, dominant ideals. To stimulate these youthful visions, so necessary for future success and for growing character, the surest means is a well-organized curriculum of play, romantic literature, music, dramatics, pageantry, and all wholesome

recreation. These will help to make holy the dreams of happy youth and furnish something of moral passion to attain them.

FOR INVESTIGATION AND DISCUSSION.

Define play. Explain why a child's most real life is his play life. How do you account for a child's insatiable appetite for play? In what ways is your community interfering with the children's right to play?

Have you city or village playgrounds? If so, find out what moral results have been gained? Contrast, if you can get the data, the statistics of juvenile delinquency before and since provision for playgrounds was made. Why did our people spend so much during the war for army recreation centers? Was it worth while?

When, if ever, should the play habit be outgrown? Why does this subject of play have its rightful place in our program of religious education? Why do young folks in early teens need to play? What have you discovered to be the effect upon girls, either in city or country, when they have had little or no play life? Are American girls playing games more than formerly? Why?

What are some of the mental results of play? Explain how it effects the disposition. What games for early youth best develop self-control, obedience, alertness, initiative, perseverance, quick decision, courage, endurance, ideals of right conduct? In your own case what games proved most valuable for development? Watch three different boys and girls at play for half an hour and note how their game reveals their character.

Study playground conduct to see how social prac-

tice in play develops loyalty and unselfishness, particularly in team-play games. How will this help teamwork in mature life?

Describe your ideal of good sportsmanship. What Bible character best illustrates it? Do you find in your community high ideals of fair play? Do the boys "play square" in baseball? Do the girls cheat at tennis or hockey? Watch to see if they are generous winners and good losers. Study methods of improvement here.

In your judgment which needs the gospel of play more—the city or country? What do boys and girls in the country need for recreation which the average rural community lacks? Report on the results you have known to follow the introduction of a community program of recreation. Find data on this in Curtis's suggestive book, *Play and Recreation in the Open Country*.

What has been the moral effect of moving-picture shows in your community? Have you done all you can to make them a positive force for character? Read on this Morse's chapter on "The Morals of the Movies" in *Fear God in Your Own Village*.

For many concrete suggestions on the moral value of recreation, study *Education through Play*, Curtis, especially Chapters IV, IX, and X.

Study Chapter VII, in *Education for Social Efficiency*, King, for a scholarly presentation of the topic of play as a factor in social efficiency; and Chapter VII in *Principles of Character Making*, Holmes, for an interesting history of play. The best textbook for our purposes is Gates's admirable handbook *Recreation and the Church*.

CHAPTER IV.

THE FUNCTION OF WORK IN CHARACTER DEVELOPMENT.

1. The Difference Between Work and Play.—In its broadest sense work is the use of energy. Thus, a machine can work, though it cannot play. It takes a spirit to play, for the spirit of play is the spirit of life. We usually think of work, however, as productive activity for gain or livelihood. Unproductive work is simply work poorly done or badly conceived. It is imitation work, not the real thing. To call everything work which is difficult, laborious, disagreeable, is really a slander. Let us call all such tasks “drudgery” and save the good word “work” for better uses. Work is constructive, purposeful, serviceable. It aims to accomplish some definite thing. It exercises talent, utilizes strength, expresses personal power, with some result in mind which is desirable for itself or for the reward it brings. That reward may be money or some precious thing more valuable than money, such as friendship or good will. The real purposes of life can only be accomplished by work. Without it there is no achievement.

Some one, in trying to explain this to children, expressed it thus:

“There is work that is work;
There is play that is play;
There is play that is work;
There is work that is play;
And one of these four
Is the very best way!”

This play upon words finds its truth in the fact that often the spirit and purpose of activity determine whether it is play or work. Baseball in the alley or on the sand lots is just play for pure fun; but a professional player turns it into work for fifty dollars a game. He is not really playing. He is working for his livelihood, to support a family. Yet the “very best way,” at which our rhymester hints, is to put the spirit of play into our work, and thus save it from drudgery. It remains work, however, even though we enjoy it, if it is productive activity for gain or livelihood. Let us agree that both play and work are necessary for a growing character, each for its own sake; and that work can be—and should be—just as enjoyable as play. Too many men, as they grow older, enjoy only their work and take recreation as medicine! One secret of a wholesome life is to value rightly both work and play and take each in right proportion, doing both with zest, like a true sportsman.

2. The Tragedy of a Life without Work.—Too many laborers think of work as what they have to do

which they don't want to do. Though responsible for their own choice of a lifework, they hate it, call themselves wage slaves, with an accent of self-pity, and slight their work at every opportunity. There are too many such workmen in the ranks of industry. To be sure, we should have sympathy for the toilers who are obliged to do the uninteresting tasks that only machines should be compelled to perform and which machines ultimately will be built to do. This does not excuse any man, however, for working with the heart of a slave and pitying himself because he has to work. His blunder is in regarding leisure as the greatest blessing and work as a curse. Oftener it proves just the reverse. More people are ruined by leisure than by work. Labor was not "the curse of Eden," after all; the real curse was the empty leisure that led straight to temptation. Adam needed a steady job. Regular work has been one of the greatest factors in civilizing the race. The laborer who is eager to give his employer the shortest possible day's work for his day's wage is on a false trail. Work is not an evil to be avoided; it is a blessing to be thankful for. We should welcome work as one of the greatest of all builders of character; and this attitude must be acquired, if ever, in youth.

Most people now are wise enough to know that to bring up a child to a life of mere leisure is to curse him with riches and condemn him to uselessness. For a boy to grow up empty-handed, except for the toys of life when there ought to be tools in his hand

is a profound mistake. The *American Magazine* for August, 1921, describes how the son of a multimillionaire escaped from a life of elegant leisure and found real satisfaction in newspaper work. The ambition to express his personality in some worthwhile labor was a real hunger in the young man's soul. He wanted to work. He shrank from a wasted life of useless, ill-spent leisure. Happy the man with a skilled trade or trained for a useful profession. One of the tragedies of life is to be workless, jobless, with unskilled hands that fit no tool and a brain unused to service. In a world where the cost of happiness is usefulness, you cannot really be happy without work.

3. Why Boys and Girls Need to Work.—Work is one of the agencies of religious education because it is a powerful factor in the making of character. If our character is our usual mode of being and doing, then the way we do our work fixes some of the most important habits that form our character. Our work should be the highest product of our lives. Through it we express our noblest purposes and thus develop the best that is in our natures. Even in early youth many a boy is restless and discontented. He wonders what in the world he is for and what God intends him to do with his manhood. If he discovers some latent talent or skill, it gives him a new self-respect as his dreams of a useful manhood take on more tangible form. It is not likely that the future vocation will be settled in these early years,

but it is not too early to dream about it and experiment with it. The five-or ten-talented boy will imagine himself in all sorts of callings. In his day dreams he will pass through ten or a dozen forms of vocational usefulness while he tries himself out with various kinds of tools in his father's workshop, factory, or farm. Quite aside from all this, our boys and girls need the regular work in the home, suited to their strength and capacity, to put strength and fiber into character, to develop reliability, responsibility, initiative, manual skill and dexterity, mental alertness, patience, self-control. If they have a natural tendency to shirk, to get more time for play, they need to learn that life is not all play time. They need to get the habit of attacking hard work like a glorious game and to find the zest in overcoming difficulties. They will soon discover that their share in the work of the home is a character laboratory in which they are setting their ideals of right and wrong and thus growing a personal conscience in the process. Honesty in work, accuracy and promptness, dogged perseverance, complete faithfulness to duty, sacred regard for promises, honor in handling materials and tools owned by others, all help to develop in work the good will that is at the heart of character. Boys and girls of twelve to fourteen find in the home the best place to work and learn these lessons. Regular wage earning is often possible, however, in school vacations, but the work should be of the lighter sort and never under un-

healthful or unwholesome conditions, preferably out of doors, as suggested under subtopic 5 of this chapter. A reasonable amount of appropriate work is needed by our boys and girls in early youth to develop their latent manliness or womanliness, which ought to be coming fast all through this bridge period between childhood and maturity. The boy of fourteen, who never works and always plays, is doomed to childish youth and a postponed manhood.

4. Fun in the Daily Task.—If the parents of our young folks are the work-hating sort of people, it will be difficult to overcome their influence. But it is vitally important to teach the boys and girls a wholesome attitude toward work. If they would be of use in the world, they should not only face the necessity of a work-a-day life; they should come to regard work as their friend, not their enemy, even in disguise. They should also discover in work a vast reservoir of happiness. Rightly viewed, work is a great game; a strenuous, uphill game, with plenty of hazards and obstacles, but none the less a game. We should teach boys and girls to find fun in the daily task. If they keep their eyes open they will discover plenty of people all around them who get their deepest satisfactions out of their regular work. An important part of the work of this training course is to help the teachers to interpret to their boys and girls the reasons so many people really enjoy working.

Let us think of some of the real satisfactions possible in all good work. To begin with, there is always

a natural pleasure in *natural functioning*. We seem to have been born to work. Brains were made to think with and muscles to undergo strain. There is an elemental joy just in exercising both brain and brawn at honest labor. Cheat a body out of normal work, and muscle and brain grow flabby, weak, and unhealthy, and the soul unhappy. A person in good health enjoys exertion, partly because it keeps him healthy. A Cleveland society woman, convicted of murdering her husband, was sentenced to life imprisonment. When taken to prison, after recovering from the nervous shock caused by her trial, her first request was to be set at work. She could not stand the thought of an empty-handed life. She begged for a chance to do some worth-while work to keep her sane and reasonably happy.

Then, there is the joy of *wielding power*—one of the universal joys of life. There is a fascination in wielding or directing any sort of power—with the locomotive throttle, the automobile steering wheel, the reins of a fast horse, the electric button that starts the mighty turbines in an ocean liner or discharges the half-ton shell of TNT—but, most of all, the personal power involved in one's own lifework at its best. The joy of *achievement* is another of the priceless rewards of work. There is keen satisfaction in accomplishing results worth while, especially in competition or under special difficulties. This joy in producing values, in growing or making products that the world needs, gives one the feeling of success.

Farmers, as a class, have developed a new class-consciousness and self-respect since they discovered in war time how the world depends on them for food and the primary essentials of life. This has added dignity and quiet satisfaction to every intelligent tiller of the soil. The construction of worth-while goods gives joy to the artisan, the inventor, the manufacturer. All have learned that they are needed in the world, and that they have found their place, their niche in life. As the great Aquitania, of the Cunard line, was launched on the Clyde, two of the skilled riveters, who had faithfully labored on the hull for many months, watched her slide gracefully down the ways: One of them was overheard saying proudly to the other, "It's something, now, to have hammered the rivets on such a boat as that."

In many kinds of work there is the joy of *coöperating* for general welfare. All good work is really service, and the satisfaction is twofold when people work together. Some work is solitary, especially in rural life; but most work is a partnership and is done with the keen social stimulus of coöperation. Even farm work is not so solitary as it sometimes appears. The prairie farmer, cultivating a thousand-acre wheat farm, with furrows a mile long, though he may hear no voice from breakfast until dinner but the hoarse bark of his gasoline tractor, may still imagine the deep undertone of myriad voices calling to him for bread and offering him in return their own products, as well as their gold and their grati-

tude as the great world's partnership works on. In the clamor and clang of a great factory, also, the social factor of coöperation is often a real fascination to the workers. Having a personal share in any great enterprise that requires many hands and many minds is in itself a joy, like pulling an oar in an eight-oared shell or playing one's part in a great orchestra.

It will not be difficult to prove to the boys that some of the joys of *real sport* are often found in work also. There are elements of risk and danger in many forms of labor as truly as in football—for instance, in railroading, mining, seafaring, and the manufacture of explosives. Much of the fascination in such work lies in the avoidance of danger through skill and good judgment. Work often has elements of chance, uncertainty, and true adventure. These add novelty and constant interest for the genuine sportsman and also gives him plenty of opportunity to indulge in the play spirit. But, best of all, for thoughtful persons anxious to make their lives count for the utmost, is the lasting joy of *service* which all truly productive work affords. There is deep human satisfaction in just helping people, and this is the best sort of pay a man can receive for his work. Fortunate the person who can do work of this kind. The Advertising Club of America has a working creed with a noble challenge in it: "The first requisite of success is not to achieve the dollar but *to confer a benefit.*" When the world really finds the truth in this great Christian principle, which

Jesus himself taught very plainly, we shall find the deepest secret in joyous work.

5. The Misfortune of the Child Wage-Earner.—It should be self-evident that both the burdens and joys of work should be only gradually assumed. Work is the avocation, not the chief business, of early youth. In civilized life no boy or girl of twelve to fourteen summers should be a regular wage-earner. They should be in school throughout the early teens. Vacations and holidays furnish ample time to get their work habits started and to acquire the character values of work of which we have been thinking. A very small proportion of widows' families seem to need the earnings of young boys and girls; but it is cheaper for the State to provide mothers' pensions than to allow premature child labor. Far more numerous are those homes in which the avarice of parents conspires with the ambition of the boys and girls and their dislike of school, resulting in arrested development and stunted lives.

Both State and Federal laws are now grappling with this evil; but there is still a vast amount of injurious premature bearing of work burdens by early adolescents. Outdoor work, outside of school hours, such as the lighter work connected with farming, is usually healthful and desirable for boys of this age. The tragedy of premature wage-earning is found in the breakers of coal mines, in the spinning rooms of cotton factories, in the superheated glass factories, and in a variety of sweatshops in congested

city tenements. It is slow work crushing out this evil because it is so profitable, especially for short-sighted parents; but it is a sin against the race as well as the individuals who are thus cheated out of their normal youth, for such labor is at the cost of health, happiness, education, and future efficiency. While the great misfortune at this period is regular and continuous daily labor, there is also danger in lesser degree in the so-called "blind-alley trades." Instead of planning for the largest possible usefulness, the greater mass of boys and girls tend to drift along lines of least resistance. They discover no vocational aptitude or life purpose and early get pocketed in some industrial blind alley such as newsboy, cash girl, messenger, or delivery work. Such employment is easy to drift into, but it leads nowhere except into the ranks of unskilled labor and a life of discontent. Boys and girls of this age, in undertaking such work in vacations and leisure hours, should regard it as only makeshift wage-earning, while they definitely plan and prepare for something more worthy and rewarding.

6. Learning Property Rights and Money Values.

—The difficulty in an increasing number of American homes is not child labor but child loafing. Happy the country boy and girl with plenty of chances for healthy and rewarding work about the home. In city and suburban homes, especially in crowded tenements, microscopic flats, and too luxurious apartments, without even a coal bin or a wood box,

there is all too meager opportunity for the boys and girls to get in normal ways the moral values of work. Too many children, entering their teens, have little sense of the value of money and no conception of property rights. They will never know what a dollar is worth until they work hard to earn it. Nor will they realize what property ownership means until they experience it. Petty thievery and malicious mischief are far more commonly the sport of the thoughtless youngster who has nothing he can really call his own. We must teach our boys and girls the sacredness of property rights, upon which at least the material side of our civilization rests. They should not pass through early teens without finding the meaning of owning property, on a small scale, as the result of their own honest labor. A boy with his own bank book does not become a juvenile delinquent. He will not maliciously injure other people's property if he has a little of his own. He belongs to "the haves," not the reckless "have nots," and swiftly he gets the mental attitude of true conservatism, which is the fundamental safeguard of a State. For this purpose, when family finances permit it, and opportunities for casual work are few, the boys and girls should be given a reasonable weekly allowance, not simply to spend, but to save and invest. They should be guided in the use of it and should render strict account of it. Rightly used, an allowance will train them in thrift, economy, business judgment, discriminating generosity, and financial

responsibility, and will make large contribution to their moral education. Whenever possible they should earn their allowance by sharing the household burdens and entering daily with zest and good will into the human partnership of the family life.

7. The Highest Motive in the Working World.—

It is possible to transfigure the daily task by the religious spirit. When we stop to think of it, it is rather remarkable what a large proportion of the teachings of Jesus deal with the practical matters of daily work. Persons who fancy that work has nothing to do with religion or religious education have this fact to reckon with. The whole level of industry is being gradually raised by the introduction of the spirit and the principles of Jesus the carpenter. By and by the working world's attitude toward labor will be exalted by the discovery that God himself is the eternal toiler. They who regard all work as a curse should ponder this. Jesus said: "My Father worketh even until now, and I work." If we think of God as creating the universe in six days of twenty-four hours each, and then resting throughout eternity, we are wide of the mark. According to Jesus, our Father, God, is a continuous toiler, an unwearied creator. The highest purposes of God are seen not in the physical world, but in his majestic plan for developing a redeemed humanity to glorify him and crown his age-long creation. Through eons of struggle he has been working with men to produce his ideal—a self-controlled man and a self-governed State.

Against the opposition of all tyrants God has been working out his democracy of brotherhood, and in this great task he has enlisted all the great and good souls of history. All men and women and children of good will are called by God to work with him in the supreme task of making a better world. As Paul wrote long ago: "We are God's fellow workers." This is a mighty incentive to all who work and think as they work. It makes all true work a genuine sacrament. It makes all who labor at any sort of service the comrades of the working God, "the Toiler more old than toil."

FOR INVESTIGATION AND DISCUSSION.

What kinds of work are drudgery for you? For a boy or girl of twelve to fourteen? What kind do you enjoy most? What do intermediate pupils most enjoy? How would you define the difference between work and play? Show how the spirit you put into it changes both work and play.

Do you know a person who never works? Is he happy? Do you call him fortunate or unfortunate? Is leisure a blessing or a curse? Qualify your last answer. What was really the "curse of Eden"? Talk with three labor union men and find whether they avoid all the work they can or are doing the most they can. Explain why work is necessary to happiness. Why are you going to bring up your children to work?

Does work have anything to do with religion? Why did Jesus have so much to say about it? Show how one's work reveals one's character. Why do our youth in the early teens need some regular tasks?

What qualities of character can work develop in them? How does work develop manliness in a boy? What work should boys and girls do in the home?

What real satisfactions have you found in work? How would you show a girl that there is real fun in working? Explain the joy in wielding power. Explain the joy in producing values, in achievement, in teamwork for the common good, in all real service. Illustrate these from your own experience.

Can you think of any sort of work that has none of the foregoing values? Then is it worth doing at all? Should it and can it be done by machinery? What is the moral effect of unskilled labor? What can be done about it? How make drudgery endurable?

In what kind of work have you found elements of real sport? Explain the fascination of dangerous employment for many people. How can you teach boys and girls to turn work into play and thus get real fun out of it?

Are there any regular wage-earning children in your community under fifteen? Find out how many, at each year of age. How much of this child labor is necessary? Who is to blame for it? Could it not all be confined to holidays and school vacations? Explain the evils of child labor in various trades. Why are "blind-alley trades" such subtle evils in these early teen years? Find out the child-labor law in your State and how well it is enforced.

Is child loafing a menace in your community? How are your young folks learning the true value of money? What happens when boys and girls have nothing they can call their own? Explain the moral results of a bank account. Why do you believe in the allowance plan for boys and girls? How are your

boys and girls being taught property rights? Why is this essential to their moral education?

In *Childhood and Character*, Hartshorne, study Chapters XV and XVI to understand the difference between work and play and how life can be better balanced by merging them.

In *Play and Education*, Lee, read Chapter XXXII for an interesting discussion of the topic of drudgery; and study thoughtfully the fine discussion of the character values of work in the first part of *What Men Live By*, Cabot.

CHAPTER V.

THE JUNIOR HIGH SCHOOL AS AN AGENCY OF MORAL AND SPIRITUAL TRAINING.

1. The Junior High School's Task with the Early Teens.—Possibly the most critical years in the school life of our boys and girls are these years in early adolescence. They are the years that determine the future course of life, whether it be upward through the gateway of high education or along the dead levels of unskilled labor in shop or factory. Yet our American schools break down oftenest at exactly this critical point—between the elementary schools and the high schools. The restless boy, weary of formal education, and not naturally studious, longs for his day of release, when, at fourteen or sixteen, the State allows him to leave his hated school bench and find premature manhood at daily labor. With peculiar ineptitude our seventh- and eighth-grade schools in the average community still largely ignore this boy's indictment and continue to treat him like the child he was. To the chagrin of both teachers and parents his wasted days multiply. The school is not fitting him for life. It prepares him for nothing whatever. So complains his father as he grudgingly pays his school taxes.

It is this situation, so general a decade ago, which produced the junior high school and has made it so popular and wide-spread throughout the country in progressive towns and cities. Reducing the senior high school years to three, it takes the seventh and eighth grades, with the freshman high school year, and gives them special consideration appropriate to this "bridge period" of the early teens. By thus reducing the elementary school years to six and dignifying this transition period of early youth by a transfer to the high school campus, the use of high school methods and the broader curriculum, richer in its life interests and usefulness, the problem of the early teens has been very much simplified. The crowded ranks of high schools to-day are partly due to the success of the junior high school, as the transition is made easy into senior high school, more appropriate courses are offered the rapidly growing boys and girls on the verge of adolescence, their latent vocational interests are discovered and encouraged, new ambitions for life are stimulated, and the inspirational results of real education are shown in growing character. These same results are in a measure attained, to be sure, in many places where the old system of the grades still survives, but only when skillful and devoted teachers work hard to overcome the unnatural difficulties of their "grammar school" tasks. In either case, under the old régime or the new, the school life of these active years is vastly significant for the building of char-

acter, hence highly important for religious education leaders to study and utilize.

3. The Religious Limitations of a Public School System.—It seems easy to some enthusiasts for moral training to shift the whole burden to the shoulders of public school teachers. They are ever demanding that religion be taught in the schools. The children need it. Why not use the public school equipment for this noble purpose? Meanwhile our Roman Catholic friends call them "godless schools" because they do not teach formal religion. Such people ignore the Federal Constitution, which guarantees the separation of Church and State and the freedom of religion as fundamental safeguards in our democracy.

We must not expect the impossible of our public schools. They could not be democratic and teach religion to our mixed population. With Romanists, Jews, and some two hundred Protestant sects, and various kinds of pagans, citizens together under the United States flag, it is evident that no one of these sects, except in the rare community where all are of the same faith, could be granted the privilege of teaching religion in tax-supported schools without infringing on religious liberty. Not only would it be unconstitutional; it would not be fair. Our children must be taught religion, but we must not take advantage of majority power to enforce such teaching in tax-supported schools. We must plan otherwise.

However, this limitation on the teaching of religion has nothing to do with the simple, devotional reading

of the Bible without sectarian comment or instruction. This appropriate custom is allowed in many States, and in some it is prescribed by law. It is no substitute, of course, for religious education, and we must not expect too much from it. Merely reading the Bible is not teaching it, and often the exercise is very perfunctory. It is probable also that the laws would allow the teaching of the essentials of religion, which are common to all sects, though it would be extremely difficult for a teacher to teach them without sectarian bias. There is much to be said also for Dr. Draper's plea for the Christian spirit in American schools on the ground that "Christianity is overwhelmingly the religion of the United States.

. . . . It is in the warp and woof of our laws and recognized in all our State papers." Yet this same educational leader warns us against the teaching of sectarianism as an infringement upon our civil liberty.

2. The Moral Influence of American High Schools.—Yet despite these limitations our high schools have profound moral influence. Often this influence is genuinely spiritual, thanks to the religious earnestness of Christian teachers who regard character as the highest goal of education. As Professor Wilm beautifully says: "There are those rare characters among teachers under whose magic touch the most intractable and unpromising material is transmuted into gold. Religion or irreligion will be present in the school just as surely as teachers are present. I

is they who have it in their power to determine that indefinable but very real thing called the atmosphere and tone of the school." Another moral factor to be reckoned with is the mutual influence of the pupils themselves. School comrades are naturally among the most powerful molders of character, leaving a lasting mark upon life for good or evil. Young Men's Christian Association leaders have discovered schools in which lamentably low morals prevailed. A few dominating rascals had succeeded in undermining the moral life of the school by setting low standards and making them popular. Yet in many another school an inner circle of Christian boys and girls quietly determine that the spirit of the school shall be straightforward, chivalrous, clean, and definitely Christian. It all depends on the sort of nucleus that really dominates the school life.

The regular program of the school, too, if it is truly educational, produces moral results. On this point Draper states his convictions emphatically: "Every influence of the schoolroom promotes moral growth. A system which commands regularity, punctuality, cleanliness, studiousness, and obedience; which exacts politeness and generosity toward associates and respect for authority; which arouses ambition and inspires courage; which exalts truth and is administered with justice; which rests upon the hearts of a Christian people and reaches up into the realms of heaven, can in its beneficent operation produce nothing less than moral growth and devel-

opment." It may not be easy to bring the actual standard of our local school up to this high ideal. It certainly will not unless we develop an inner circle of the right type among the boys and girls and unless the teachers supervise constantly the entire school plant, especially the playground and the recess activities. For their mutual benefit teachers should play with the pupils at recess; otherwise, more moral damage may be done in fifteen minutes than good teaching can overcome the rest of the day. It is an important part of the work of religious education to see to it that the atmosphere of the junior high school or the grammar grades is kept wholesome and frankly Christian.

4. Broadening Horizons and Awakening Personal Ambitions.—The junior high school must expand the world of early youth. It must make life seem a vastly bigger, grander thing, with deeper backgrounds in history and the new-found riches of the past, with new meanings discovered in natural science, and new perspectives and richer values taught by personal friendships and the study of biography. With every year now the horizons of life broaden as the social instincts of the young find satisfaction in learning of the wonderful world beyond the frontier of his childish ken. The elementary school grades furnish him with the simple tools of learning, the ability to read, spell, do simple number work, and express his thoughts orally and in writing, besides furnishing general information about nature, geography, folk-

lore, and the world of myth and legend. Now he is ready to work with these tools and to dig his way into the secrets of life, to add vision to his imagination, to join to facile memory the real power to think, with growing judgment and reason. He should find the junior high school the house of the interpreter of life. Not merely should it prepare him for life; it should train him in living. Through elementary science it will feed his native curiosity with the inner secrets of God's wonder world. Through the gateways of history, literature, and art he will learn to reverence the past as a vast treasure house of the riches of the race and will better understand his world to-day. Through study of current events, elementary civics, and practical sociology he will connect the school with life and will find the horizon of his life expanding marvelously.

The more his horizons broaden, the faster his world grows, the more it will stir his ambition to meet the challenge to make his life count in the world. Vocational interests may be aroused by such practical courses as manual training, agriculture, household arts, stenography, drawing, and other mechanical and commercial studies. Personal ambition often sleeps through the early teens. It is likely to slumber until some dream of power or usefulness challenges the boy or girl to strive for something more than the ordinary routine of the easy, sheltered life. The child leaving school prematurely is never likely to discover a worthy ambition. But in "junior high" they

will surely see visions. In imagination they will see themselves in the rôle of men and women of affairs. They will long to imitate the noble characters they admire in fiction, biography, or life until courage speaks within them, "I can and I will." Perhaps this response may be due to some personal talent or ability for the work in question, though this usually is discovered later. That stimulus to ambition which fires the soul and gives perseverance to the will is the chief thing now. It is a vastly important contribution to the moral life in early high school years, whatever the special trend the ambition may take. It results in redoubling energy, overcoming mental laziness, increasing persistence in study, and adding a new dignity of self-respect which fits well a growing manliness.

5. New Inspirations and Ideals.—The right kind of school for the early teens does not emphasize mere instruction and the mastery of facts. Its aim is inspiration through contact with the great souls in history, literature, music, and art, interpreted by life-sharing teachers. Many facts must be mastered; but the inner meaning of facts is the real quest of the scholar. The adolescent's great study is life, especially personal life. His chief interest is often in the world of nature, but oftener in the world of persons, and he is fascinated by reading of the way notable men and women have worked out their destinies. An enthusiasm for noble personality aids greatly the forming of ideals. The fundamental

sources of our inspirations—truth, beauty, and goodness, the three great goals of life—are found by the youth in many of his courses of study. From languages, history, and art he gets flashes of inspiration from the noblest cultures of the past, which give perspective and largeness to life and destroy provincialism. So rich is the high school course in broad life interests and inspirations; it is an irrevocable loss when promising girls and boys are deprived of it.

Ideals are the most important factors in moral education. No one's character can rise higher than his ideals, which furnish both the ideas for the moral judgment and the emotional power for the moral impetus of conscience. There is no more important task in all the life of adolescence than the selection of right ideals. This usually comes to a climax in the middle teens, but the process goes steadily on through the early teens as well, and should be well started in childhood. High school life, with its broadening interests and deepening emotions, stimulates the forming of ideals and makes them increasingly vital and meaningful. High school work and comradeship furnish ample opportunity for the expression of ideals, and such expression is needed to fix them in character. Ideals are tested in the forming of adolescent friendships. The playground, with its team-play games, is also fine practice ground for ideals, and reveals character unerringly. Conduct in the classroom also shows the sort of ethical ideals

that are guiding behavior. Altruism, one of the finest fruits of adolescence, is constantly inspired by high school life, as its broadening studies lead the student's mind away from himself into the new world consciousness and its comradeship with great and unselfish minds. With the gradual strengthening of conscience, all through these significant years of early youth ideals thus acquired become more and more dominant and regnant in the growing life.

6. How the Consolidated School Enriches Rural Character.—The social handicap of the unprogressive rural community is more apparent in its low-grade schools than in anything else. These advantages we have been describing in the junior high school are unknown in such communities. The one-room country school, ungraded, poorly taught by an untrained teacher, badly equipped, and irregularly attended by a few listless pupils of various ages, is the most inefficient institution we have in America. The farmers spend very little money on it, and often it is not worth its meager cost. For several decades, however, this antiquated type of rural school has been gradually displaced by the modern consolidated school, with its sanitary and convenient building, combining all the schools of a township and serving as the social center for the community. Wherever adopted, the plan has radically changed the type of rural community life. It has kept the older boys and girls in school and really trained them for country life and efficiency on the farm and in the farm home.

Its broader curriculum and modern equipment have broadened the life of the boys and girls just as effectively as the junior high school has in the towns and cities. It has greatly increased their range of life interests and thus enriched character. Its equipment usually includes library, gymnasium, assembly hall for lectures, concerts, dramatics, and socials; laboratories for science, home economics, agriculture, etc.; kitchen, manual training outfit, stereopticon or moving-picture machine, school garden, and sometimes a home for teachers. The advantages of such a rural school are particularly valuable for the early teens and tend to make the boys and girls contented with country life. The chief problem is the serious difficulty of finding enough trained teachers capable of realizing the vast possibilities, socially and morally as well as educationally, in such community schools. There is every reason to believe that such modern schools, increasing every year, will result in better and more efficient rural communities and a finer type of country young people.

✓ **7. Teamwork between Church and School.**—In either city or country, however, it is quite evident that there are limits to the influences of the school upon character. The public school needs the help of the Church and the Church school to supplement its work of character building. The Church needs to make its work more distinctly educational and depend less on fervor and zeal; and the school needs to make its work more earnest in its purpose and really

religious in spirit; and the leaders in both fields need to plan together for better community efficiency. The last decade has witnessed exactly these tendencies on the part of both Church and school. In many communities they are making honest attempts to supplement each other's work. As Church school work has become more truly educational, the public school in many places has recognized the fact and has given academic credit for Bible study. Under proper regulation many colleges allow entrance credit for such courses in religion. The movement for week-day religious schools in the Churches has spread in recent years rather remarkably and is destined to become speedily popular as soon as the present experimenting yields permanent results in approved methods. The serious need for such additional instruction in religion is concisely stated by Cope in his new book, *The School in the Modern Church*:

“Society is not mistaken in devoting about twenty-seven hours a week for nine months of each year of the growing child's life to his general training. Is society right in devoting only one-half of one hour each week to his training in the motive and spirit of right living? With the whole burden of religious training resting on the Churches, since the schools are excluded from the work, and families have abandoned it, surely we must see the folly of a program of education that gives often fifty times as much time to training in the method of making a living as it does to the motives of life.”

In many towns the Daily Vacation Bible School, for six or eight weeks in the summer, has proved a valuable method with children. Its classes should include the early teens. If less stress were placed upon play and more on an appropriate study curriculum, made worth while for boys and girls of this age, it would have a stronger appeal to them. Whatever the local conditions, it is evident that the educational and religious leaders of a community, in city or country, should not neglect to plan together for the welfare of their youth in early teens. Every city or village should have its community council of religious education made up of such leaders and other representative citizens. In such a council it is possible to plan adequately for the religious-educational interests of the community. Then school and Church and other community forces can be assigned their proper share in the responsibility for the character building and training of the growing boys and girls and can assist each other in the common task. Teamwork will prevent the blunders and the losses of both overlooking and overlapping.

FOR INVESTIGATION AND DISCUSSION.

Find out how many boys and girls in your town have left school the past five years after the seventh and eighth grades and each high-school year. Have you a junior high school in your community? If so, what effect did its establishment have on attendance? What are the arguments for a junior high school for early teens?

Find out if the Bible is being used in your schools, and, if so, how and with what results. What percentage of your seventh- eighth- and ninth-grade pupils are Protestants? Would it be right to teach religion in such a school? Give your reasons.

Discover if possible what moral and religious influence your junior high school has upon its pupils. To what extent is this due to the teachers? What pupils have special influence and why?

Study Draper's claims for the high moral influence of American schools; then test these out, in detail, in your local school and discover its strength and weakness. If you find some bad influence there, make plans to eliminate or counteract it.

What are the chief results of elementary school work? In contrast with this, show how school work in the early teens ought to broaden mental horizons. What should be the broadening effect of nature study and elementary science? Show how geography, history, and travel study make the child-world expand.

How many of your boys and girls would you call really ambitious? What first stimulated their ambition? How did school life help? What stimulus to ambition may be found in biography? in practical, technical, and vocational courses? Is the real proof of ambition staying in school or going to work?

What inspirational values do you find for the boys and girls in such cultural studies as literature, history, music, and art? How do such courses stimulate new life interests and enthusiasms? How does all this effect growing character?

What sources of noble ideals do you find in junior high school work? Why is this so vitally important? How does school life just now develop altruism? What are the concrete results of the consolidated

school in rural communities? See Chapter XVIII in *Education for Social Efficiency*, King.

Study Chapter II in *Religious Education and American Democracy*, Athearn, and discuss in class the better coöperation needed in your community between the school and the Church.

In *The Coming Generation*, Forbush, study Part III, "Betterment through Education," and note the best points for local application.

In *The Modern High School*, Johnson, study carefully Chapters XX, XXI, XXIX, and XXX, and then decide how much we must depend on our public schools as agencies of moral and religious education.

CHAPTER VI.

FRIENDSHIP AS A CHARACTER BUILDER.

1. The Discovery of New World in Friendship.—

In our opening chapter we referred to that hunger for friendship in the early teens which finds satisfaction in a rapidly widening social circle as our boys and girls experiment delightfully in living. The sudden awakening of the social instincts at this period gives new values to life. A new world of persons is ready for his friendship if he does his part to deserve it. To be sure, he has always had friends, but few comrades. In his childish experiments in friendship, when selfishness was rampant, he made a thoughtless blunder, starting childish quarrels that soon were over. Now, in early youth, consciousness of kind is stronger. The discovery of common interests and personal values in other boys and girls lays the foundation of many and varied friendships. The boys of this age are more gregarious than the girls. The latter enjoy their friendships in smaller groups; but the former, except in thinly settled rural districts, are in leisure hours quite apt to herd together in gangs. The boy revels in wholesale friendships.

There are good gangs as well as bad, depending on the leadership and the uniting purposes. Frequently

the gang renders a valuable service in the life of a boy. To test his mettle it may handle him a little roughly at first; but it saves him from effeminacy, fastidiousness, and self-conceit and teaches him many a wholesome lesson of real manliness. It stands for essential and vigorous democracy in boy life. It develops courage, agility, watchfulness, self-reliance, and self-respect. In the interest of genuineness and reality it vigorously assails deceits, shams, and hollow pretensions. It is the terror of the goody-goody boy, the young fop, and the mollycoddle, until they learn that it takes more than wealth, fine clothes, or social polish really to make a man. The possible dangers of the gang, when low ideals of manliness happen to prevail, are not to be underestimated or ignored; but, rescued by right ideals and good leadership, the gang helps in the making of men. Its members will come through this tribal stage unscathed, all the stronger and more manly for their gang experience, better fitted for teamwork in the world of men. Meanwhile the wholesale friendships in the group life of the early teens furnish an outlet for self-expression in every sort of wholesome, joyous way as our boys and girls fairly revel in life. We shall try in this chapter to discover how their friendships develop character.

2. How Friendship Influences Character.—“Love is the chief source of both character and happiness,” says President King, of Oberlin. We shall not question that friendship is one of the chief agencies of

religious education when we remember Kingsley's reply to Mrs. Browning's inquiry: "What is the secret of your life? Tell me, that I, too, may make mine beautiful." His simple answer was; "I had a friend." As one grows older one is more apt to realize that friendship is what makes life worth living; that without friends there would be nothing to live for. It is particularly true of young folks that the stimulus of friendship furnishes life's great incentives. Many a boy is kept from discouragement and failure by the hopes of his friends and their staunch faith in him and his future. There is nothing like friendship to stir ambition. According to Emerson the greatest thing we can do for our friend is to help him to do what we can. We all wish to live up to our friends' high opinion of us and their ideals for our lives.

An intimate friend is like a second self, a sort of mirror in which we may see ourselves

"As in water face *answereth* to face,
So in the heart man to man,"

we read in the book of Proverbs. Through the eyes of our friend we find a new point of view from which to look out upon life. His advice and reproof save us from many foolish blunders if he is wise enough to know "it is better to be a nettle in the side of a friend than merely his echo." We grow to be like our friends just in proportion as we admire them, for the result of admiration is imitation. This is especially true of our boys and girls in adolescence, for

they imitate not merely actions, gestures, and other externals, like young children, but discover and adopt their friend's ideals at the root of all behavior. Great is the moral influence of hero worship, which admires the object of its vivid attraction, then probes for the attractive cause, the inner secret of the personal life, and then incarnates in his own life the dominant ideals he discovers. Thus sudden transformations sometimes occur in character, when a wholesome, stimulating friend brings out the latent powers of an undeveloped life. It is good to see youths in the early teens sharing one another's enthusiasms and thus, by contagion of spirit, broadening one another's interests and discovering undreamed-of possibilities. Thus friendship expands life immeasurably. Friendship also offers our boys and girls at this age the very real benefits of competition and wholesome rivalry. It need not degenerate into envy or jealousy, and it will not if friendship is sincere and strong enough to stand the strain. Most boys and many girls need such a stimulus to activity as a good-natured rivalry furnishes, and when friendship thus provides a real moral incentive to strive to excel it is surely making character.

Youthful character, however, is most deeply influenced by friendship when it is true and deep enough to become mutual self-giving. Only thus is the childish habit of selfishness overcome, and the life of early youth placed on the higher level of self-sacrificing service for a friend. We see the climax

of youthful friendship when some young Jonathan finds his David, and finds in him so congenial a confidant that he can say, as that young Hebrew prince once said to his shepherd friend: "Whatsoever thy soul desireth, I will even do it for thee" (1 Sam. xx. 4). In many a boys' gang such blank checks are drawn on the bank of friendship. There is almost nothing these close comrades will not do for each other. Thus the gang, the mystic group, becomes a school of altruism. It is a limited altruism to be sure, bounded by the limits of the group. But the complement to group selfishness is group altruism, and for many a boy this halfway experiment station is needed to bridge the long stride from childish selfishness to manly altruism.

3. How Bad Companions Undermine Character.

—In our praise of friendship as a moral agency in youth we must not overlook the fact that its powers may work in either of two directions, for good or evil, depending on the character of the friendship. The same wonderful power that enables a noble friendship to beautify and strengthen character also makes it possible for the fascinations of a degenerate youth to demoralize a susceptible but well-intentioned friend. This fact is too well known to require emphasis; its psychology lies almost wholly in the law of imitation. To risk a friendship with a youth of low ideals is simply playing with fire. The chief danger lies in the fact that too frequently a superficial attractiveness goes with low ideals, successfully

imitating the winsomeness of solid worth. Our boys and girls in the early teens are sometimes victimized by quasi friends and group leaders a few years older who prove to be of this dangerously subtle type. The flashy youth dazzles by his easy skill, his conversational gifts, his talent for "putting things over," and the sense of mastery often kindled by such native qualities of leadership. "What a pity," said the little girl, "so many good people are not nice, and so many nice people are not good!" Such aggressive personalities, as vivid as they are shady, are more readily imitated by susceptible youth than are the more passive, colorless characters, who may be thoroughly good but not stirring and alluring enough to challenge admiration. There is grave danger both in the group leadership and in the personal comradeship of a single bad character of this flashy type among our younger boys and girls. It often takes a half dozen of the quieter type to counteract his subtle influence; he has so much more vitality, the essence of life, that he grips imagination and wins even unwilling admiration and imitation, and it is hard to break the chains of his subtle slavery. We have to watch such friendship very carefully and break the charm before those under the spell of an unworthy friend grow to be like him in spite of better judgment and nobler ideals. It takes but a single bad comrade sometimes to undermine character, but a host of helping friends to build it up.

4. Boy and Girl Friendship in the Early Teens.

—In later childhood something of sex repulsion is often noticed, tending to keep the boys and girls apart. They seldom play with each other, each looking with genuine disdain upon the other sex. The boys hector the girls; the girls resent it and get even by superior work in school. Usually the girl of twelve is taller and physically superior to the boy of the same age; possibly this is the real cause of the hectoring! With the dawn of adolescence, however, a new sex interest is naturally awakened. The boys, maturing a year or more later, soon catch up with and pass the girls in height and weight and become more interested in them. Sentimental friendships just now are seldom either deep or dangerous and need not be taken very seriously. Rather let them be treated frankly and naturally and, by all means, never ridiculed. Sensible friendships, if they do not become too absorbing, between girls and boys in the early teens are a good thing for both. The tomboy spirit still survives in many a vigorous, healthy girl of twelve to fourteen summers and will prove a safe antidote to sentimentality. Group friendships with the boys suit such girls fully as well as "pairing off." They are all good comrades together; and if the ideals of the group are kept wholesome, such comradeship has a tonic effect on the youth of both sexes. The boys should have their separate social life, and the girls theirs; but it is better for all to have good friends of both sexes without too much segre-

gation. That is the kind of world they will always have to live in—a world of both men and women. The sooner they get adjusted to it, the better for all concerned.

5. How Varied Friendships Broaden Life.—“Birds of a feather flock together,” but it is equally true that friends tend to grow like each other. To the degree that they think and act alike and have similar ideals they grow to resemble each other, not only in character, but even in appearance. Friends of long years sometimes grow strikingly alike in gesture, manner, and expression, even though their features are quite different. The stronger the admiration in friendship, the more powerful is imitation, conscious or unconscious. Persons who have few friends and associates are likely to grow narrow because of their limited field of imitation. It is quite evident that a variety of friendships makes for breadth of character. When we have many friends, we are less likely to imitate slavishly the characteristics of the friend we most admire, but are more certain to select the finer qualities of many for the composite of our own growing character. It is sometimes quite laughable to see sharp resemblances between a young girl and her adored teacher or big sister. You will notice not only imitation in the externals of dress and the favored style of arranging the hair, but also the unconscious affectations of manner, in gait, gesture, articulation, pronounciation and characteristic slang! The girl becomes the echo and reflection of her

adorée, just a little imitation of her model. Even though the model may be a highly desirable type, slavish imitation is not good for a girl. It destroys individuality. Broad characters are developed by broad interests and varied friendships. Let our young people in the early teens become experts in sampling life. Let them study the secret of their attractiveness of the people they admire and have a broad basis of comparison. It will help greatly in their important task of selecting right ideals. The more and more varied friends they are fortunate enough to have, especially if of many types and conditions of life, the easier it is for them to compare the various motives and ideals that find expression in varied characters. This is a strong argument for supporting the public schools, for in this great melting pot of youthful democracy our boys and girls are likely to fall in with a great variety of types. To be sure, there is danger of evil imitation of unworthy types, but they must learn anyway to depend on the inner safeguards; and, under wise guidance and the protection of religious ideals and motives, the wholesome, normal boy or girl can be safely trusted to learn discrimination. A variety of friendships also saves them from snobbishness and narrow sympathies. It teaches them to disregard the accidents of birth and wealth and social station in their estimates of character, and this is no slight element in the education of democracy.

6. The Moral Climax of Friendship.—Friendship reaches its climax, as a factor in character making, when chums with right ideals deeply influence each other's life. An intimate friend is a second self. Such friendship stimulates self-expression and that unreserved sharing of confidences which means so much in the early teens. Youth needs the fresh insights into life, the new interpretations of life which close comradeship gives. Speaking of the unlimited trust in friendship, Emerson says: "A friend is a person with whom I may be sincere; before him I may think aloud." In such intimate comradeship the give and take is most effective when each is open-minded and teachable, humble and sincere, not envious, suspicious, conceited, or boastful, but patient with the other's moods and foibles, appreciative, sympathetic, charitable, forgiving, never begrudging the good fortune of one's friend, and unflinchingly loyal under all possible circumstances. Many of these qualities King, in *The Laws of Friendship*, derives from his interpretation of the beatitudes and St. Paul's chapter on love. He especially emphasizes the need of persistent desire for our friends best development. This ambition for our friend gives him the great incentive of another's faith in him—the loyalty of one who knows all about him, but loves and trusts him just the same.

7. How Religious Ideals Safeguard Friendship.—Religion deepens and enriches friendship, just as it ennobles everything else in life; but in a remarkable

degree friendship is safeguarded by religious ideals. A youth's comradeships are not safe without the moral insurance of saving ideals. Such ideals can only be found in the realm of religion. Our boys and girls need to learn the reality of religion by close personal contact with some friend who is Christian through and through. Children brought up in a home where religion is a stranger, or perhaps a mere formality, will take their religion rather lightly, especially if their Church school teacher is only superficially Christian. They are likely to regard religion as simply one of the many electives in the curriculum of life. Religious ideals do not mean much to them until they see them in the flesh, actually lived and wrought into character. As Miss Moxcey writes in *Girlhood and Character*: "She (the girl) must know some one to whom—not to whose mind or emotions, but to whose life—religion is the greatest value in the world. This makes it a fact of the girl's experience to be investigated and honestly reckoned with." With such a downright Christian for a friend it is easy for our young people to accept the ideals of the Christian way as the controlling motives of their lives. Thus they are also equipped with trustworthy and concrete standards by which to judge and select their friendships. When our boy thus accepts the ideals of Jesus, we do not worry much about the influence of bad companions over him, for we feel sure that he will see the unworthiness of all friendships that cannot stand comparison

with Christian ideals. In this way his religious ideals have become the inner safeguards of his friendships and his life.

FOR INVESTIGATION AND DISCUSSION.

How is friendship different in childhood and in youth? Explain what group friendship in a boy's gang does for a boy. How can the dangers of the gang be avoided?

Try to describe what friendship has meant to you personally. How have your friends stimulated you and inspired you to do your best? On what basis have you chosen your friends?

Explain how a new friend sometimes changes a boy or girl's character suddenly. Why does a flashy youth with low ideals often prove so dangerous? How would you try to break the fascination of such an evil friend over your boys or girls?

What is your experience regarding boy and girl friendships in the early teens? What is the general effect of group friendships of this sort? Explain the advantages of having many kinds of friends. Do you know cases where friendships have been too narrow for true development? Why was this? What is the result in a young girl when she admires one person too exclusively?

As you think over your friendships can you detect any lowering influence from a careless friend of rather lax ideals? What effect does a half-Christian friend have upon a boy or girl? Show how necessary it is for growing character to be toned up by friends with religious ideals. What can a dead-in-earnest Christian accomplish in a single group of average boys or girls?

Discuss in the training class previously prepared

lists of the qualities of character which help us to make the most of and give the most in friendship. What is the effect of selfishness in friendship?

In *The Laws of Friendship*, King, see how beautifully he discovers in the beatitudes and in "Paul's sketch of the friendly life" (1 Cor. xiii.) the true qualities of Christian friendship. (See pages 87 to 114.)

Study also Hugh Black's little essay, *Friendship*, as a basis of class discussion. Pages 111-161 are very suggestive; also the closing chapter on "The Higher Friendship," which shows the effect of friendship with Christ upon all Christian friendships.

CHAPTER VII.

MORAL AND RELIGIOUS VALUES IN SCOUTING AND OTHER CLUBS.

1. The Usefulness of Clubs for Adolescent Training.—Twenty years or more ago shortsighted old folks objected to Church clubs for boys and girls; but now that debate is about over. Seldom do we hear the question raised, “Why does the religious education program include boys’ and girls’ clubs?” Yet many persons who are quite willing the young folks should organize do not understand the necessity for it. A club is simply organized friendship on the group basis. The character values of friendship, discussed in our last chapter, need to be developed and conserved. The club method seems to be the best means for accomplishing this. In fact, it is the natural method that group friendship ordinarily follows. The social instinct of most boys and girls prompts them to enjoy their social activities in more or less closely organized groups. The home does not offer them quite this opportunity, not merely because of the modern small family, but also because the boys and girls tend to organize separately, because of their divergent interests. Girls’ clubs are seldom athletic; boys’ clubs of this age are usually so. On this point Dr. Hoben says:

“The fact is, the boy gets out of the home anyway and seeks his group. There is a process of socialization and self-discovery for which the best home circle cannot provide, and the club only recognizes and uses this ‘gang instinct.’”

Wise parents recognize the fact that even the protection of home can be overdone. There is a limit to the value of home restraints; beyond that point they become shackles that prevent development. The boy needs his club as a medium of self-expression, sufficiently free from adult restraints so that he can develop his character by unfettered activity. He must learn life through his own initiative. Both school and Church seem to the active child “societies for sitting still.” He is taught many facts there, but they seem hardly real to him till he has a chance to try them out. The club offers a variety of expressional activities which supplement the curriculum and complete the cycle of education. We learned in a former chapter how necessary organized play is for youthful development. The club offers the best medium not only for organized play, but also for practicing the civic and patriotic motives emphasized in our next chapter.

Many men and few women have expressed to the writer their great regret that they missed the club opportunity in later childhood. This loss is irrevocable. The youth who misses or bashfully avoids this group friendship in the teens is in danger of growing into a self-centered life, with social powers

repressed and undeveloped from sheer lack of wholesome stimulus. The adolescent club is valuable social practice, and if of the right sort can be made a real power in character building. Its disciplinary value is sometimes even greater, for a time, than that of the home. Many boys of this age, and some girls, are more amenable to the public opinion of their club than to parents, Church and school combined, because their club is a jury of their peers. The gang sometimes exercises surprising influence over the boy. If he is fresh and conceited or mean and cowardly or effeminate, the group has a wonderful way of getting it out of him. How true it is of life at every stage that the keenest discipline is the disapproval of one's peers! At any rate we may as well face the fact that most boys and girls will organize some sort of club anyway, and a Church is rendering real community service which conducts clubs for its boys and girls and thus supervises in wholesome ways their group activities. The reward that comes to such a Church is the loyalty of the young folks who appreciate its devotion to their needs. After all, it is easy to win the loyalty of boys and girls if you are willing to pay the price in service.

2. Informal Church Clubs for the Early Teens.

—An elaborate plan with a complex ritual and costly equipment and regalia is not essential to success with boys. The only essential is intelligent, devoted leadership. Happy the boys who have a pastor who has not forgotten his boyhood and likes to keep young

by living with his boys. Lacking such a minister, any young man will succeed as leader of a Church boys' club who meets this test of Hoben's:

“If he finds within himself a deep love for boys that gets pleasure rather than irritation from their obstreperous companionship; if he is endowed with kindness that is as firm as adamant in resisting every unfair advantage—which some will surely seek to take—if he is noise-proof and furnished with an ample fund of humor that is scrupulously clean and moderately dignified; if he possesses a quiet, positive manner that becomes more quiet and positive in intense and stormy situations; if he is withal teachable, alert, resourceful, and an embodiment of the square deal principle; and if he is prepared to set aside everything that might interfere with the religious observance of every single appointment with his boys, then he may consider himself eligible for the attempt.”¹

Many a Church boys' club has succeeded with a simple constitution and an informal plan, elastic in purpose and open to frequent changes in line with the boy's shifting desires for new activities. In early youth the program of the club is frankly recreational—that is, it is educational through the medium of organized play. Its character aim is, of course, Christian manliness, and it will endeavor to put into practice the practical ethics taught in the Church school; but this will be done in the natural give-and-take of games and athletics and other interesting

¹“The Minister and the Boy,” page 151.

group activities which develop personal initiative and teamwork and thus constantly test and express boy character. Some simple gymnasium apparatus will prove useful in the winter, but more important is the outdoor life, in all seasons, when the leader takes the members of his group hiking or off to a favorite playground or rendezvous, perhaps some secret nook in the woods, where they occasionally keep the tryst together. A week together at a summer camp, near lake or river if possible, is an annual privilege, long anticipated and remembered as the high light of the year and valued by the leader as the supreme opportunity to know his boys, to win their confidence, and to leave deeply on their characters the impress of his Christian devotion. Perhaps the best correlation of such a club with the Church is to organize it as the expressional activity of the boys in the Intermediate Department of the Church school. Its aim should not be merely the mutual benefit of the boys. As the group spirit develops, the ideal of service should grow with it, and it should be led to express its increasing loyalty to Christ and the Church by sharing in such helpful coöperation with the local Church's plans as the pastor may suggest.

3. The Organized Appeal to Chivalry.—As the boys' club grows in group consciousness it often feels the need of a more definite plan, with a closer organization and more picturesque and distinctive motive to give greater coherence. A variety of plans, accord-

ing to the prevailing interest of the group, await the leader's selection. He may pattern his club after Indian life, forest rangers, trail seekers, yeomen, life-saving crews, able seamen, pilgrims, boys' brigade, boys' republic, the boy city, or various other motifs—historical, political, athletic, or technical. The main thing is to embody a motive which will appeal to the boys' interest for the season and find a response in some instinct or latent impulse within them. A simple ritual expressing the purposes and working ideals of the organization can readily be developed. Many such are already available. One of the best plans for club work in the early teens is the Knights of King Arthur, organized by Forbush a quarter of a century ago and still useful because it appeals to the spirit of chivalry, which is deep in the heart of right-minded boys in the teens. Its founder says:

“Its purpose is to bring back to the world, and especially to its youth, the spirit of chivalry, courtesy, deference to womanhood, recognition of the *noblesse oblige*, and Christian daring and ideal of that kingdom of knightliness which King Arthur promised he would bring back when he returns from Avilon.”

The early teens are the chivalry period of boy life, especially for boys whose latent imagination has been kindled by the noble romances of writers like Scott and the poems of the King Arthur legend and other literature based on the purest motives of the feudal period. Loyalty, chivalry, and service are the

three watchwords of the Knights of King Arthur, and these are developed by a variety of interesting activities.

“The ritual is short but impressive. Its preparation and the arranging of the initiations, which embody the grades of page, esquire, and knight, give room for the constructive instinct in the making of regalia, banners, etc. These initiations exercise the play instinct without giving opportunity for physical violence. Hero worship is developed by a roll of noble deeds, the reading together of heroic books, and the offering of ranks in the ‘peerage’ and the sacred honor of ‘the Siege Perilous’ for athletic, scholarly, or self-sacrificing attainments. . . . Even reduced to its simplicity, the adoption of knightly names and ideals, it proves a powerful force for uplifting a group of boys by a way that quietly and constantly appeals to their idealism and group spirit without trespassing upon their reserve or making them unduly introspective.”¹

4. Character Values in Scouting.—Most prominent among the character-making clubs for boys for the past twelve years has been the Boy Scouts of America. The purpose of this well-known organization is concisely stated in its articles of incorporation:

“The particular business and objects of this society are to organize all boys . . . in the United States into units, and to teach them . . . discipline, patriotism, courage, habits of observation and self-control, and the ability to care for themselves in all the exigencies of life.”¹

¹“The Boy Problem.” Forbish, page 102.

These units are called Scout patrols, and the members are of three grades, called Tenderfoot, Second-Class, and First-Class Scout, the requirements of which are definite practical accomplishments testing the boys' ability and character. The leaders supervising the work of the patrols are called Scoutmasters. The practical ideals of the movement are so admirable they need no interpretation or defense. The twelve points of the Scout law teach trustworthiness, loyalty, helpfulness, friendliness, courtesy, kindness, obedience, cheerfulness, thrift, bravery, cleanliness, and reverence. The Scout oath, taken by every member, is a splendid challenge to the best in the boy's heart:

"On my honor I will do my best: (1) To do my duty to God and my country and to obey the Scout law; (2) to help other people at all times; (3) to keep myself physically strong, mentally awake, and morally straight."

"Be prepared," the suggestive motto of the order, stimulates a boy's resourcefulness, self-reliance, and readiness for all sorts of emergencies.

No one acquainted with the Scout movement can doubt that it has succeeded in producing a finer manliness in hundreds of thousands of American boys. In countless practical ways it has made them more loyal and helpful citizens in their local cities and villages. The plan is not a military one, as it was at first in England; but during the war the Boy Scouts rendered such fine auxiliary service in

Liberty Bond drives, food conservation, coast patrol, emergency police, etc., as to receive the official thanks of Congress and the President. The practical activities of the movement, utilizing the vast resources of outdoor life and appealing strongly to the natural interests of boyhood, have skillfully combined the play spirit with a wholesome return to more normal living through the arts of woodcraft, campcraft, seacraft, and varied handicraft. Inculcating the temperate, reverent, and helpful life, with the doing of some good turn daily with no hope of reward, the Scouts have surely raised the ideals of manliness among American boys. Though many Scout patrols in the past have been organized independently of Churches, the strongest surviving patrols to-day, and the large majority of them, are connected with religious organizations. The plan can be made distinctly religious in purpose, though avowedly nonsectarian. *The Boy Scout Movement Applied by the Church*, Richardson and Loomis, should be studied by all who wish to use this plan in the interests of religious education.

“From the standpoint of moral education,” says this valuable book, “it is strategy of the first order to place a boy during early and middle adolescence in a group that has as the foundation of its fellowship sincere regard for an oath and law both of which are of high moral and religious tone. At this age boys are naturally sensitive to the opinions of their equals. This social responsiveness makes poignant any disgrace or punishment at the hands of the group.

Thus the social instincts of the boy become, in scouting, levers to elevate his moral and religious conduct."

A large majority of Boy Scouts are in early adolescence, just the period covered by our present study. The plan is particularly well adapted to the needs of these years. Attention should also be called to the fact that this excellent plan has been worked into a companion organization for girls of teen age, called the Girl Scouts, which utilizes the leading principles and motives of the boys' organization, adapted appropriately to fit the needs of growing girls. It offers broad training, in countless practical ways, for the life of American womanhood.

5. The Camp Fire Girls in Early Youth.—Character building clubs for girls were organized some what later than for boys, but in recent years have increased rapidly. For the period of early adolescence, possibly the best plan is that of the Camp Fire Girls. Its ideals are unquestionably high, and these ideals are expressed through an interesting variety of worth-while activities. The three chief aims of the society are work, health, and love. These three magic words are telescoped into the coined word "Wohelo," which is used as the watchword of the order. Though campcraft is suggested in the name, the chief interest of the Camp Fire Girls is in the home, of which the household fire is the mystic center and symbol. Woodgatherer, Firemaker, and Torchbearer are the suggestive names of the three

degrees of membership, and the law of the camp fire is "to seek beauty, to give service, pursue knowledge, be trustworthy, hold on to health, glorify work, and be happy."

Although the highest grade of this society, that of Torchbearer, cannot be entered until a girl is fifteen, the girl of twelve is eligible to the first grade in the camp fire, the degree of Woodgatherer. The applicant for the degree of Firemaker must be at least thirteen and is admitted to the grade after qualifying in various practical accomplishments and then making this beautiful statement of purpose:

"As fuel is brought to the fire, so I purpose to bring my strength, my ambition, my heart's desire, my joy, and my sorrow to the fire of humankind. For I will tend, as my fathers have tended, and my father's fathers since time began, the fire that is called the love of man for man, the love of man for God."

Upon admission to the highest rank, the grade of Torchbearer, the candidate states her purpose thus: "That light which has been given to me I desire to pass undimmed to others."

Thus the simple ritual touches vividly the imaginative faculty of girlhood and glorifies approaching womanhood in these most significant years. The high and patriotic purpose of the organization is thus beautifully phrased by Dr. Gulick, its founder:

"To serve their country and their times by consecrating to it the most precious quality of woman-

hood; to bring about more sympathy and love in the world; to make daily living more wholesome and happy and large; to convert temptation to evil into opportunity for righteousness."

The activities by which the Camp Fire Girls accomplish these high purposes are grouped in seven departments of work and play and study: homecraft, healthcraft, campcraft, handcraft, nature lore, business, and patriotism. In the suggestive *Camp Fire Handbook* may be found several hundred practical accomplishments which candidates for promotions and honors may undertake, such as making two kinds of bread and cake; swimming a hundred yards; picking, dressing, and cooking a chicken; sleeping out of doors for sixty nights; saving ten per cent of one's allowance for six months; raising a crop of pop corn; making a dress, etc. It is self-evident that doing such worth-while things as these is exactly the way for a growing girl to broaden her interests and her character as well as her accomplishments, and thus vastly enrich her life. The very concreteness of the program and its well-ordered schedule of suggested activities are a priceless help to young people who are trying to lead successfully a club of these younger girls. It furnishes almost unlimited material for moral education as well as pure fun for teen-age girls.

6. How the Y. M. C. A. Serves Young Boyhood.

—The Young Men's Christian Association has for about a century been working to help the boys of

America; but until recently its work has been chiefly with the young men and older boys of the larger cities. But the so-called community work of the association, requiring no special equipment, has recently been promoted with distinct success in many smaller towns. The community boys' secretary, when adequately trained and possessing a strong, earnest personality, has become an exceedingly helpful factor in local life and has unfailingly won the loyal response of the boys. This "nonequipment work" in towns and rural communities has proved convincingly that an expensively equipped Y. M. C. A. building is far less necessary than a devoted and versatile personality with an understanding sympathy with boys. Such a young man puts the stamp of his own virile Christian character upon a whole community of boys. They admire him, accept his high ideals of manliness and his standards of right living. He plans a community program of wholesome recreation, supervises their play-life, guides their reading, helps them discover vocational aptitudes, discusses their intimate life problems with them, and trains them in unselfish service and in religious motives. Such work has included boys in early teens as well as later. Boys of twelve are eligible to membership in the Association Boy's Department.

The most valuable collection of detailed suggestions for work with boys in early youth may be found in the *Handbook for Pioneers* and the compan-

ion book for leaders, which contains the "Christian Citizenship Training Program." This is not an organization, not a new variety of boys' club; it is simply a program to aid the fourfold development of boys, divided into the physical, intellectual, and devotional training program and activities, and the program for training in service. It was prepared by the leaders of association boys' work in the laboratory of many years' experience. A rich variety of suggestions may be found under these four heads which will help to develop body, mind, and character, and furnish unending life interests. For instance, a standardized list of athletic records is furnished, graded to fit boys of different size and weight; a list of books is given adapted to boys of this period; a splendid variety of group and mass games is described and explained, such as boys in the early teens like best to play; instruction is furnished in first aid, prevention of accidents, gardening, aquatics, nature study, campcraft, and various hobbies; and valuable suggestions are offered to help develop the boys' religious life and his love of service. This program is offered generously by its authors for general use, regardless of any connection with the Y. M. C. A., and even they who may criticize some details of the program will find the book a mine of valuable suggestions for boys' club work or even to help parents with individual boys. We cannot do justice here to the fine sacrificial work many a boys' secretary of the Y. M. C. A., is doing for boyhood in

the early teens. Their work is usually broadly conceived and sympathetically prompted. It aims at the complete development of a boy's character, including a virile type of modern man's religion, and is not intended to be in competition with, but rather in coöperation with the work of the Churches and the Church schools.

7. Agricultural Clubs for Country Boys and Girls.—Most of the foregoing plans have been found useful in both city and rural life, but the special needs of farm boys and girls are often better served by clubs organized around distinctly rural interests. The County Work Department of the Young Men's Christian Association was organized a generation ago with this idea in mind and has splendidly served the social and religious needs of country boys in the comparatively few counties where such work has been promoted. Valuable extension work has also been done by the various State Colleges of Agriculture with country young people, and this introduction to better farm methods, with its vision of modern, progressive country life has often done wonders for them. About a dozen years ago these agricultural schools began to give attention to the younger boys and girls upon the farm, and organized agricultural clubs of various kinds among them, to interest them as early as possible in the principles of better farming. Rural life is wonderfully rich in resources and materials of education, and the complex technique of farming offers great variety of suggestions

for club leaders. Under such supervision and encouragement thousands of corn clubs have been organized among both boys and girls, also potato clubs, canning clubs, debating clubs, market-gardening clubs, poultry clubs, pig clubs, baby beef clubs, cooking clubs, home economics clubs, home school garden clubs, etc.; the element of competition usually entering in, often with the incentive of free trips to Washington or the State capital for the successful contestants whose corn, potatoes, or other products stood the highest test. Information regarding this work will be freely furnished upon application to the agricultural education department of your State university. The work is distinctly educational as well as social and has made better citizens of many country boys and girls as well as better and happier farmers, more contentedly loyal to country life. Country Churches and ministers are wise to encourage such plans among their young folks, for such activities not only broaden and enrich the characters of the boys and girls, but also tend to keep them on the farm by checking discontent and discovering new interests in the life in the country.

FOR INVESTIGATION AND DISCUSSION.

List the clubs you find in your community for boys and girls in early youth. What are their aims, plans, and results? Why could not the homes have accomplished these results?

What do you think of the simple plan of informal boys' clubs for use by the Church? What can such a

club do for the growing character of its members? Discuss Dr. Hoben's prescription for the leader of such a club.

What is your opinion of the Knights of King Arthur plan? Explain its appeal to chivalry in boys and why it grips them at this age. Get evidence from some one who has used this plan as to its results.

Explain the aims of the Boy Scouts of America. Find out the history of this movement in your community. Get some one to explain its successes and failures. What strong points are there in the Scout law and oath? What fine character-making points are there in the Scout plan? Does it work as well with girls as with boys?

Explain the purpose and methods of the Camp Fire Girls. Explain the strength of its appeal to young girls. What valuable activities does it encourage. How does all this build character and develop girlhood?

What is the Young Men's Christian Association accomplishing with younger boys? Explain its "nonequipment work" and its fine usefulness. Get its *Handbook for Pioneers* and the accompanying *Manual for Leaders*, and study the "Christian Citizenship Training Program." Carefully mark for discussion the most useful points in the plan.

In what ways have agricultural clubs made life more worth while for country boys and girls? How have these clubs broadened their outlook and helped in their character education? Write to your State college for a bulletin describing this work in your State.

In *The Boy Scout Movement Applied by the Church*, Richardson and Loomis, read widely on the general plan and study Chapters VII and XVII on "Steps

in Character Building" and "Moral and Religious Values in Scouting."

For an interesting variety of "things to know and do" in girls' club work, get a copy of *The Woodcraft Manual for Girls*, by Earnest Thompson Seton. Also read *The Sunday School and the Teens*, Alexander, Chapter XXIV, for many interesting "Auxiliary Teen-Age Organizations."

CHAPTER VIII.

CIVIC AND PATRIOTIC MOTIVES AS CHARACTER BUILDERS.

1. The Practice of Loyalty a Part of Religion.—

Our religious education program includes the appeal to the civic and patriotic motives, because the practice of loyalty is a part of religion. In fact, in its broadest sense, loyalty, as faithfulness in all personal relations, is the whole of religion. The commonest use of the term "loyalty," however, refers to patriotism, and this has always been an important phase of religion. Some nations have even tried to make patriotism the whole of religion, or, rather, a substitute for it. Great leaders like Moses, Cromwell, Washington, and the prophet Isaiah have wisely made the patriotic and religious sentiments reënforce each other. This makes a most powerful appeal and results in strong character. A rightly interpreted patriotism makes an especially strong appeal to boys and girls, for the spirit of loyalty is at high tide in adolescence. We should encourage every true expression of their patriotic enthusiasm, for it has a deepening effect upon growing character. The most permanent moral effect, however, is produced not by cheers for the flag or by glorifying our national history, but by practicing

loyalty itself in our own good citizenship. The practice of loyalty, then, is our chief consideration in this chapter, and particularly its demands upon our younger boys and girls.

2. The American Public School and Patriotism.

—The United States has a population more mixed than that of any other country on earth. Many of our cities are more foreign than American. In many of them more than sixty per cent of the people are of foreign birth or alien parentage. To weld together such a conglomerate population into a patriotic nation, loyal to a common flag, Constitution, laws, customs, and ideals, is an exceedingly difficult task. The difficulty is increased by the variety of languages spoken, and also by the fact that hosts of immigrants enter every year for the main purpose of selfish economic gain and wholly ignorant of American ideals. Yet experience has proved that a majority of these new Americans become good citizens, and their children, with surprising swiftness, catch the spirit of the new homeland and become some of its most loyal citizens. For this miracle of transformation we must mainly thank the American public school.

For the past forty years special attention has been paid to this important problem by our public schools, and the teachers have done a conspicuous service in training the children to be loyal to the country and the flag. It is a rare school and a poor one that does not possess its own flag,

and frequently the pupils are accustomed to salute it and renew their pledge of allegiance: "I pledge allegiance to my flag, and to the republic for which it stands; one nation, indivisible, with liberty and justice for all." The study of American history is thoroughly taught in the junior high schools, and with it the fundamental ideals and principles that were in the minds of the founders and that remain as the priceless heritage of the nation. The leading heroes, both civil and military, whose service has made the nation great, often become familiar friends to these youths in early teens. The schools are more and more stressing the patriotic holidays and introducing special features and appropriate addresses by leading citizens. Especially in wartime the great issues of patriotic citizenship were constantly kept before the pupils. What is needed now is to stimulate a peace-time loyalty, interpreted in terms of national service and true national honor. This should mean no narrow nationalism, no cheap "America first," which ignores the world's need and seeks selfish isolation and lonesome prosperity, but that broad-minded patriotism which seeks national power for human service everywhere, in the spirit of President Wilson's remarkable words: "Here is the nation God builded by our hands. What shall we do with it? Who is there who does not stand ready at all times to act in her behalf in a spirit of devoted and disinterested patriotism? We are yet in the youth and the first consciousness of our power. The day of

our country's life is still but in its fresh morning. Let us lift up our eyes to the great tracts of life yet to be conquered in the interest of righteous peace. Come, let us renew our allegiance to America, conserve her strength in its purity, make her chief among those who serve mankind; self-reverent, self-commanding, mistress of all forces of quiet counsel, strong above all others in good will and the might of invincible justice and right."

It is a great thing for the public schools to teach our boys and girls their country's history and ideals, the high character of its leaders, the position of honor it has won in the world by its human service and true greatness, as well as the various ways the government serves and protects its citizens. The better they understand these facts, the more surely they will realize the high privilege of American citizenship, and the more certain they will be to honor their country in their own lives.

3. The Bible and Good Citizenship.—It is well for our boys and girls to know that the supreme motives for good citizenship come from the Bible. They are found in the teachings of Jesus and the Old Testament prophets. Jesus gives us many a picture of the ideal State, a fraternal world of friendly workmen, which he liked to call the kingdom of God. When we call the gospel of Jesus a "social gospel" we simply mean that it aims to redeem men in business, in politics, and in all other human relations as well as in their attitude toward God. Though the

Church too frequently neglected this practical human side, it is clear to modern Christians that Jesus intended his religion, the Christian way of living, to be carried into politics and all social relations. This is not the priest's idea of religion, but it is the true test of religion and has been ever since Amos, the first of the ancient prophets whose sermons have come down to us, took for his flaming text, "Let justice roll down as waters, and righteousness as a mighty stream."

Social justice must be the unflinching aim of religion. It is the point where religion and politics must meet, though too often they are wide apart. Our boys and girls in junior high school are not too young to be taught that the Christian citizen must help to develop a State that guarantees a square deal for all classes of men, with equal opportunity before the law and special privilege for none, with even-handed justice in the courts securing the inalienable rights of American citizenship to all. This is Christian democracy. It must be maintained at all costs. Away back in Leviticus we read the prophetic challenge to the world: "Proclaim liberty throughout the land unto all the inhabitants thereof." Social justice is the splendid Hebrew and Christian ideal. No country in history has ever perfectly realized it, but this is the aim of the democracy of God, and our young citizens in their teens should learn the dignity and beauty of this ideal of Jesus

and the prophets which is surely winning its way among the nations.

4. What Is a Good Citizen?—If learning the practice of loyalty is a part of religious education, our boys and girls must get correct ideals of good citizenship. The most prominent citizen is not necessarily the good citizen. The shortstop who plays to the grandstand is probably not the best ball player. Bad politics thrives on bad citizens or negligent citizens. We must learn to recognize a good citizen when we see one. He is intelligent in civic matters as well as in business; he is unselfish in community interests as well as in his family; he is loyal to his country in time of peace as well as war; he is as anxious for his neighbors' rights as for his own; and he is more anxious to fulfill his civic duties than to get his rights. In short, the good citizen is the Christian in civic life, a faithful champion of social justice and democracy.

It is an interesting fact that only high school graduates can vote in China. Yet in America we have millions of ignorant voters, many of whom cannot read or write. Our future voters must have civic intelligence as well as ordinary education, or the democracy that depends on them will not be safe. The good citizen knows his country's history and ideals, its constitution and fundamental laws, its process of government and how its business is conducted. The good citizen is unselfish in his citizenship; that is, he does not let private affairs interfere

with his civic duty any more than he allows his religion or his business to interfere with his duty to his family. His personal business interests do not prevent his taking his share in public affairs when he is needed. He never shirks his just taxes. He realizes his country needs his loyalty in peace as well as in war. He accepts his burdens of taxation and civil service as cheerfully as he would accept military service in wartime emergency. He learns early the duty of coöperating with his neighbors for the welfare of his community, regarding the people of his neighborhood as just a larger family. This our young citizens should learn in adolescence, loyally accepting the tasks they are qualified to do to make their town or village a better place to live in. Their community and country will suffer unless young folks, as well as adults, learn that citizenship involves duties as well as rights and privileges.

5. Boys and Girls in Community Service.—Genuine patriotism begins at home. False patriotism is most enthusiastic with the square of the distance! Our great leaders, who were given a chance to serve their country conspicuously, usually began in early life by serving their community humbly and unselfishly. Even after retiring from the White House President John Quincy Adams accepted the civic duty of selectman of the small town of Quincy, his Massachusetts home. One of the acid tests of patriotism is the test of community service. The good citizen practices loyalty in his home community;

that is, he is anxious to do all he personally can to build up a better community, for only thus can anyone build a better country. In many places the community spirit is at low ebb. There is very little local pride. The grown-ups are selfish or asleep. Every one leaves who can get away. The affairs of the village are badly managed because of neglect, and no one seems to care. In such decadent communities an alert, intelligent group of boys and girls, with clear vision and wise leadership could do much to improve matters.

The practice of loyalty for this group in the early teens would naturally begin with the determination to make the community more healthful, sanitary, and attractive. They would plan a community clean-up day, beginning with their high school grounds and their own homes. Such a plan could be made as sociable as a picnic, and, if thoroughly planned, surprising results could be obtained. All litter and refuse would be banished rigidly, and the younger children would be taught to quit the litter habit. The simple ideal would rapidly spread that one who tears and scatters paper or other rubbish is no friend of "spotless town." This determination to achieve a clean community, both preached and practiced by these energetic boys and girls in all possible ways, would rapidly make the movement popular. Even the old folks would catch the spirit of it. One sure symptom of poor citizenship is the poor condition of public buildings. It may take a year to

convert the town fathers to the gospel of fresh paint. Meantime, while agitating for paint and repairs, give the lawns a surprise with the mower and do some inexpensive planting of trees and shrubs that will transform the school desert into something of a park. If similar care is given to the homes of the boys and girls, as well as their churches and other public buildings, former residents will hardly know the place when they come back for old-home week in the fall.

The older young people could accomplish many things our boys and girls would hardly wish to start, but these latter could help in many a good movement, such as teaching first aid, fire protection, sanitary home customs, hygienic living, developing social and recreative centers, such as a public playground, bathing beach, community houses, or reading room or rest room, and promoting a wholesome social life through concerts, dramatics, lectures, picnics, athletic meets, community carnivals, etc. It is a well-tested fact that even an unpopular, decadent community can, by such interesting social coöperation, grow into a homelike, popular place of residence with a justifiable pride in its progressiveness. Boys and girls who had a share in this welfare work for community betterment have had a lesson in good citizenship which they well never forget. It will vitalize their study of civics in high school and will help to fit them for intelligent, unselfish participation in political life, when, at twenty-one, they

attain the full dignity of citizenship with the right to vote.

6. Patriotic Holidays and Community Pageants.—The United States has a remarkably interesting and useful set of national holidays. From an educational standpoint these are really a great asset. We cannot celebrate the King's birthday except on Christmas; but the "bank holidays" of Great Britain, utterly devoid of sentiment, are a poor substitute for our significant Memorial Day, Independence Day, Washington's and Lincoln's birthdays, Columbus Day, Arbor, Labor, and Thanksgiving Days, each with its own distinctive motive and its challenge to patriotic devotion and its teaching of high national ideals. Dr. Hoben advises the Churches to "plan definitely to capture these opportunities for the community's good." The Church year, to be sure, offers its own periodic lessons with each passing season, but the program is splendidly broadened and enriched by utilizing these patriotic holidays. Let them be made genuine red-letter days, not merely on the enterprising coal dealer's calendar, but in the community program of religious education, where they can do the most good. They furnish just the variety needed for Church school programs and can frequently be made the connecting link between the Sunday sessions and the social activities of the week. They are all worth observing with special plans, with musical, dramatic, and tableau features appropriate to the day. The boys and girls will gladly welcome a chance

to serve on such programs and to learn new lessons of patriotism as they thus coöperate.

In the older parts of the land the pleasant custom has been recently growing of observing founders' day, or old-home day, or, occasionally, on some national holiday, with original adaptations of the pageantry method, reproducing famous historical scenes of local or State history. It is good strategy to develop such local interests. Every section of the land has its own wealth of heroic biography and significant events. It requires no local historical society to discover, idealize, and dramatize, often with striking effectiveness, this heroic past. It is always a great stimulus to patriotism. Thus, each generation can bridge the past and make it live again, and the boys and girls fortunate enough to participate can enter again into the struggles and hardships of pilgrims and pioneers who built their lives into the very foundations of the nation and thus, through the power of the dramatic instinct, they can be brought to appreciate the value of their heritage as American citizens and what it all cost in human sacrifice.

7. Loyalty in the Country Community—The practice of loyalty in rural life involves a double duty—loyalty to the State and nation, and loyalty to country life itself. The latter is often more seriously needed than the former. It is often easier to be loyal to the government at Washington than to life in Medway! Yet the hope of the country depends

upon the contentment and loyal efficiency of citizens of Medway and their like. Usually where there is good soil, we find a fairly progressive rural life; but progress is more rapid when the young folks are loyal to country life and are helping to make their community worth living in as a permanent home. Since the end of the inflated prosperity that followed the war, with abnormal wages in the cities, there has been a drift back to the country and more contentment there. A real reconstruction has seen going on lately in our prosperous farming communities. Better farm machinery tends to abolish drudgery, and automobiles and telephones to relieve isolation. As the first step in practicing loyalty boys and girls living in the country should be led to appreciate their opportunities. The next step is to discover what their community needs to bring it up to front-rank standard of happiness and efficiency. Patriotic boys and girls in country homes will share in the improved art of homemaking and in the teamwork that the farm homestead requires. They will help to bring their local schools up to a more effective standard and will aid their teachers in their broader service for the community. Most of the suggestions in the earlier part of this chapter apply to rural life as well as to the city; but the local problem is often more acute in the country, and the patriotic boys and girls there will find many ways to coöperate with the older leaders who are striving to develop better schools, homes, and churches, better

farming, better recreation, and better local government.

After all, the fundamental ideal in rural patriotism is a sacred regard for the soil itself, on which all our prosperity primarily depends. The ancient Hebrews first taught the gospel of the holy land. They regarded the very soil as sacred. They used extreme means to keep within the family the ownership of the ancestral acres. No farm boy is really patriotic unless he has learned to be good to the soil, not to drain its fertility, but to rotate crops and fertilize faithfully to conserve fertility. The nation's future prosperity depends in large measure on the conscientious resolve of the farmer to pass on his farm to his son or future purchaser, not depleted in fertility, as much American soil has already become through abuse and neglect, but richer than ever in those chemical properties which are resources for future bumper crops. Such patriotic motives as this will help our country young folks to develop nobler character by the everyday practice of rural life at its best. For additional suggestions on this very practical topic the reader is referred to the fifth chapter in *The Church School of Citizenship*, Hoben, and to *Community Civics*, Field and Nearing, a textbook prepared especially for boys and girls in country schools.

FOR INVESTIGATION AND DISCUSSION.

Do you think patriotism has anything to do with religion? Why? What would the prophet Isaiah

say about this? What is the effect of the practice of loyalty upon a boy's character?

Discover how your local schools have been teaching patriotism the past year. Why is this especially needed in America? What studies in junior high school help most on this? What does the slogan "America first" mean? How far should our patriotism reach?

What motives for good citizenship do you find in the Bible? Show that social justice is the point where religion and politics must meet. What is Christian democracy, and where do you find its origin in the Bible?

Who in your community best illustrates your ideal of a good citizen? Discuss the various elements needed in the good citizen to-day. Find the weak spots in your town government and who is responsible for them.

Discuss plans for teaching your boys and girls that patriotism should begin at home. List the kinds of community service they might render in their practice of citizenship. How can they make the town cleaner, more attractive, better kept up, safer, and more sanitary? What effect will such work have upon their own loyalty to the old home town?

Plan a year's program for the better observance of all the patriotic holidays by the boys and girls of your community. Fit these into the Church year and show how the Church may play its full part in making them red-letter days for everybody.

Set your boys and girls studying local history. Find out who the founders were and all about them. Fix the date of founders' day and plan a program to celebrate, with appropriate pageantry. Get suggestions from *Historical Plays for Children*, Bird and

Sterling, and articles on pageantry in back numbers of the magazine, *Playground*.

If you live in the country discuss a practical program to make your community more popular, and deservedly so, especially with young folks. Plan a lesson for your boys and girls in rural patriotism, beginning with better farm ideals and a sacred regard for the soil.

Study the way Dr. Hardy has presented American ideals in his textbook for new Americans, *A Manual of American Citizenship*. Plan to use this some month in the summer with your class in the Church school.

CHAPTER IX.

THE CHURCH SCHOOL'S OPPORTUNITY IN THE EARLY TEENS.

1. To Gratify Their Adolescent Passion for Life and Reality.—These newcomers from the world of childhood have an enthusiasm for life which is good to see. As they stand on the threshold of manhood or womanhood, it is fascinating to see their eagerness. With hungry senses, alert minds, and vigorous bodies they have an insatiable appetite for experience. They want to live, and live largely. The uprush of the forces of life within them demands chance for expression and growth. In the previous chapters we have seen how the various social agencies of our modern life meet these eager boys and girls and contribute to their development. All these factors in the life of early youth are meeting real needs and expanding their world; but there are other needs still unmet, there are religious cravings these social agencies cannot satisfy. This passion for real life is itself a spiritual desire, a deep soul hunger that religion alone can meet.

We are now asking ourselves what the religious agencies of the community can do for these young folks. They have come to a real danger point in their development. It is the danger of losing the

best in life by choosing the lesser good. The quest of happiness for its own sake is like following the will-o'-the-wisp. Wealth, fame, honor, social standing, are equally deceptive goals. Thousands of these boys and girls have started on these false trails. They have not yet been taught the spiritual meaning of life. Religious teachers must show them the inner unity of all life and its eternal values. At the heart of life they must be led to find God, the source of all the goodness, truth, and beauty they so much admire. Let them come to feel the reality of the invisible world, the life of immortal spirits, and life takes on suddenly the depths and heights, the perspective and expansion, which their unfolding natures crave. To a certain limited extent the day school teacher can lead them along this pathway to light, but it remains for the teacher of religion, in the Intermediate Department of the Church school, fully to meet this high challenge and to teach them the meaning of life in its three dimensions—self-development, unselfish service, and its upreach to God. Many a humble Sunday school teacher, with spiritual vision and a great love of youth, is giving our boys and girls this high sense of the dignity and reality of life, which is the climax of education.

2. To Equip Them with a Living Bible, a Book of Life.—The child's Bible is a book of wonders. The portions of the Bible which he likes best are the marvelous stories of strange events, which appeal to his unbridled imagination and fit in beautifully with

the world of his childish fancy. As he grows older, too frequently the Bible becomes for him merely a book of the past, perhaps an impossible narrative of improbable stories and dead issues, with very little connection with present living or ordinary people. The Bible will slip from the fingers of the youth in the early teens unless we can bring it up to date for him and show him that it is part and parcel with the life he loves. He will not worship a dead book, even though written by angels; but a book of life, throbbing with the human struggles of heroic men and women, will grip him, heart and soul. By discovering Palestine on the map, right at the world's solar plexus, between three great continents, he must get the Holy Land out of the airplane zone into the world of reality. Biblical geography, mastered in early teens, will help to make the Bible real. It will locate Scripture events and anchor them to real history.

The modern historical interpretation of the Bible makes it a living book. It breaks the binding, to be sure, and thus separates the sixty-six books of the Scriptures to be studied and judged each on its own merits. But the binding was of human manufacture purely and riveted on very late in history. We must not let the human binding shackle the divine messages. Let the boy in his teens untie Amos from Leviticus and the Song of Solomon, and Amos is given his freedom. He takes his majestic place in life. Our boy learns that this fearless,

obstreperous prophet was more than a literary, bloodless voice; he was a man. He really lived, around 760 B.C., fought his noble fight, made enemies, feared neither priest nor king, and surely started some things by daring to speak out boldly what God had taught him was right. Thus must the Church school introduce the youth to the vital, pulsating lives of all the prophets and apostles. He must get acquainted with the human struggles and ambitions, as well as their inspired messages. Thus we shall rescue him from mechanical theories about the Bible, which make it a dead book from a dead past. His Bible will become a living book. He will find the life of God and men there, and God's method with men whose lives are open to his powerful Spirit. The Church school that thus equips its intermediate pupils with a Bible that is a book of life goes far in meeting its opportunity in the strategic day of early youth.

3. To Bring Them Face to Face with Jesus Christ.—To be sure, they have known of Jesus ever since they can remember. In the Primary Department they were taught about his wonderful birth and godlike life; in the Junior Department they followed his majestic steps, but these steps hardly seem to touch the ground. He seemed more God than man. Now, in the early teens, they need to find the man Christ Jesus. In vivid imagination they need to sit down with him by the well in Samaria, look into his level eyes, and, even better, work by his side at the bench in Nazareth and see on his hands the callous

places and maybe the scars of labor. They need to come face to face with the Carpenter of Nazareth and the Fisherman of Capernaum and the Teacher in the Jerusalem temple. They need to walk with him along the bypaths by the Jordan and up to Cæsarea and the frontier of Phœnicia; and sail with him on Galilee by moonlight, and to camp with him on the plains of Perea, and mountain climbing with him up the adventurous Jericho road, haunted by brigands. They need to make with Jesus that first thrilling visit to the city, when his expanding adolescent soul caught fire with its experience of God. They need to see visions with Jesus, visions of kindly helpfulness, of sympathetic service, of unflinching devotion to duty, of fearless attack upon graft with whip and lashing tongue, visions of victorious debates with adroit enemies, of precious companionship with congenial friends, and the all-inclusive, reassuring vision of the kingdom of heaven and a world redeemed. They need to know Jesus in his young manhood, in his struggle with poverty, in his labor for the support of a large family of younger brothers and sisters and a mother beloved, in his career of teaching and public service. They need to struggle with him through those very natural temptations in the wilderness, his strivings against appetite, the desire for fame and power, and the lure of every lesser good. They need to feel the reality and simplicity of Jesus's own religion, to see how much God meant to him and how near he always

was; to see how his trust in his Father kept him serene and untroubled, and how wonderfully his life with God brought power into his life and made him a superman. They need to learn to pray with Jesus, to be on speaking terms with his Father and theirs, that they, too, may become supermen and live lives of usefulness and power. We should never fear lest familiarity with the young man Christ Jesus, through such a face-to-face study of his intimate life, might lose for our youth the glory of his divinity. It will tear away the filmy veil which made his features indistinct, unreal, puzzlingly obscure, and vaguely divine; but they will see a new godlikeness in the face of Jesus, as the divineness of his perfect character shines through when they get near enough to share his human experiences and know him as a living, breathing friend. Unless the intermediate teacher has succeeded in accomplishing this for our youth in the early teens, he had better try again or give someone else this splendid opportunity; for the comrade Christ is there, waiting to step forth from the gospel lessons into the waiting life of our boys and our girls. They need to meet him fact to face, to accept his unlimited friendship, and to give him their life's loyalty in return. Thus he will become their Saviour, their only Master, their Redeemer from a life of sin and failure, the Inspirer of all their youthful visions and ambitions. Nothing is more important than our devoted efforts for the conversion of these boys and girls; but we shall need to

elaborate programs of evangelism if consecrated and skillful teachers reveal the real Jesus to them.

4. To Acquaint Them with the World's Best Types of Heroic Living.—It is perfectly clear to all friends of early adolescent youth that this is the hero-worship period of human life. Right now is the time of maximum response to the heroic example of truly noble lives. It is fine strategy, therefore, to pack our curriculum for these years full of the world's best illustrations of heroic living. Let us follow our lessons in the Christ life with stories of those who have most closely followed the heroic Man of Galilee. Such lessons, by firing vivid imagination with day-dreaming and starting forthwith the vital process of enthusiastic imitation, make most effective appeal to latent youthful heroism.

Selection must be made judiciously, but the Old Testament yields some splendid types of heroic living, such as Joseph, Moses, Elijah, Daniel; Jonathan, and David; yet the human flaws of even this last favorite must be frankly acknowledged, and the mistake must be avoided of trying to thrust sainthood upon such unhallowed characters as the shifty Jacob and the very foolish Solomon. In the New Testament we find splendid material in the lives of Paul and his comrades of the early Church in the Roman world. We discover a most useful contrast in the lives of the earlier apostles, especially Peter and John, who were shrinking cowards before

the resurrection but men of dauntless courage ever after.

Objection used to be made in some quarters against using "extra-Biblical material" in Sunday school teaching. The Church school is not simply a Bible school; it is a school of religion and a school of character. It must primarily, but not exclusively, teach the Bible as the source of Christian teaching and ideals. There are wonderful teaching values in Christian history and literature since Bible days, and these are too valuable to lose. Moreover, these values help to link the Bible scenes and heroes to real life if we follow them with the best types of heroism the Bible itself has inspired. They help to teach the method of heroic living and encourage imitation by ordinary boys and girls to-day. Savonarola, Cromwell, Wilberforce, Howard, and Chinese Gordon are names to conjure with among hero-worshipping boys; and Florence Nightingale, Joan of Arc, Bona Lombardi, Virginia Dare, and Queen Philippa have won similar admiration from countless girls. The annals of missionary heroism, in the present as well as the past, furnish splendid material for such teaching. Livingstone, Carey, Judson, Horace Pitkin, Mary Morrill, and Walter R. Lambuth each has a life story worthy of our use in this connection and sure to leave indelible impression upon the mind of youth. To these more familiar names it is well to add others more obscure and less familiar, whose noble deeds prove them worthy of a place

among Christian heroes; and fortunate the community that can add one of its own citizens to such an honored list. The nearer the personal life and experience of the boys and girls, the more powerful the moral impression the illustration makes, provided it is an unquestionably worthy one. It proves that heroism is not all in the past, but the roll of Christian heroes is still in the making.

5. To Challenge Their Latent Heroism with the Heroic Appeal.—The study of heroic lives is itself a silent challenge to the latent heroism of youth. It is hardly possible to overdo such a challenge. Pile in the illustrations. Lengthen your roll of well-deserved fame. The longer it grows, the more evident it will become that the world is full of heroism and noble living. You can never cheapen heroism by making it popular and democratic. Build up the gold reserve and inflate the circulation of this precious standard of exchange, and you bring down the value of gold and inflate prices. Gold can thus be cheapened; but heroism never, for it is not transferable. No one can steal or be given another man's heroism. It can be imitated, but never exchanged.

We should follow up our teaching of the gospel of heroism by definite appeals to heroic living. With the more responsive youth this may not be necessary. They will feel so keenly the moral impulsion of heroic example that this will prove a sufficient stimulus to their own noble impulses, and they will watch for opportunities to express them in heroic deeds. But

others will need concrete suggestion and special stimulus. Some, with defective imagination, may quite naïvely cheer the heroism of Livingstone but feel no personal sense of duty to run the risk of thin ice to pull a little colored lad out of the dark waters of the slimy Frog Pond. At this point the program of the Boy Scouts of America has helped wonderfully by its demand for the good turn daily. Thousands of boys cultivate the mental attitude that is ready and set for any heroic action that emergency suggests. It gets to be a part of their philosophy of life to welcome such opportunities gladly and to do them modestly, with no hope of reward. Most boys and girls have some latent heroism; but they need to have it nudged and prompted. Too many of them are related to lazy and selfish parents and take rather naturally to the easy life. It is a broad way, and "many there be that find it." Appeal to such youths with the challenge of the difficult. Do not insult their early-teens idealism by an easy appeal. You cannot hold their respect and do this. They are old enough to know that worth-while life is strenuous.

That wise and successful worker with boys, E. M. Robinson, gives us this keen testimony from his thirty years' experience:

"God has made it easy to reach boys in their early adolescent years if a hard enough program is placed before them. Boys do not like to do easy things. There is no fun jumping over a two-foot ditch. Boys like to do hard things. God himself

cannot make a strong man out of a boy except as he gets him to do hard things; nor can he make a noble man out of a boy except as he gets him to do noble things. To shield a boy from hard work, from self-sacrifice, is the temptation into which indulgent parents most easily fall. Christ challenged men to self-sacrifice. He said: 'He that would be greatest among you, let him be the servant of all.' It was under the stimulation of this hard, heroic ideal that Peter, James, John, Paul, and the others went out to found the kingdom of God. It is with this same ideal that adolescent boys must be challenged to lives of unselfish, altruistic service. To make a permanent contribution to a boy's life one must train his will and his muscles to do things that are filled full of the idea of the Christ. To shield a boy from self-sacrifice is to steal his manhood."

Do not try to make the Christian way an easy road for healthy boys and girls. You are far more likely to win them by showing it as it is. Appeal to their love for the heroic and their zest for the difficult. They will not fail you; they will respond to your faith in them and in so doing will build stronger character.

6. To Train Their Conscience by Ethical Practice.—Too often we forget that boys and girls are not born with a ready-made conscience. They are not born with robust consciences any more than they are born speaking the English language. They have to acquire both. Conscience has to grow through experience and develop by exercise. An important phase of the Church school's opportunity in early

youth is to train the conscience in judging between right and wrong. We must arouse in the boy a mighty prejudice against evil and a love for righteousness. Through the habit of worship and private prayer we must help him to keep his conscience sensitive to moral values and ready to recognize evil and condemn it. Accuracy in judging right and wrong is mainly a matter of experience and testing, like judging anything else. Education, of course, helps. The lessons and class discussions in the Church school should help considerably. But it is the actual practice in moral choices, forced upon the boys and girls in daily emergencies and temptations, which really makes their consciences efficient. Wise teachers will test their pupils from time to time by confronting them with emergencies requiring quick decision. In games and sports such moral choices are constantly arising, even in such a quiet game as croquet. With increasing age and experience conscience naturally becomes steadier and more reliable; but much depends on the youth's moral principles, especially their ideals and the central loyalty of their lives. Other agencies may help train an ethical conscience, but only religion can spiritualize it and make it reliable. Therefore, our schools of religion have the chief responsibility in this important business.

7. To Furnish Them Concrete Ideals for a Life of Service.—Our young folks must have right ideals by which to guide conscience and control conduct.

Their admirations and enthusiasms largely determine their ideals, and these dominate their growing character. All through early youth they are busily selecting their working ideals, testing them by experimental use, retaining or discarding them, often outgrowing them as hero worship leads them upward to nobler imitation. Real conversion fixes their loyalty upon Christ, personalized and concrete, as their supreme ideal. Loyalty to him soon destroys the grip of other less worthy ideals, which cannot stand comparison with his perfect purity and moral strength. Christian comradeship greatly helps this process. Our young folks need to feel the strong suggestive power of a well-organized group with right ideals of conduct to strengthen their own. This is exactly what their organized class in the Intermediate Department, under effective guidance, should do for them. The personal example of a devoted teacher counts here for the very utmost. It is the secret of his influence over the class. If he exemplifies high and noble ideals and has a winsome personality he not only grips the class in intimate friendship but, what is more important still, also wins their enthusiastic loyalty to his own ideals. He is thus interpreting to them practically the ideals of Jesus by making these ideals visible in his own Christian character.

This process reaches its climax in consecration to a life of service. It is the teacher's high task to stir within the souls of these young folks a spiritual

ambition to make their lives count to the utmost in this thrilling generation, the most wonderful age in which young folks ever lived. There will be many misgivings as to personal fitness for great tasks. They will need constant encouragement. It will be most important for them to see the futility of a life of selfishness, the sheer pettiness of the mercenary spirit, and the emptiness of a life that knows no high resolves, no great convictions and devotions, no exalted sacrifice. As they study the biography of unselfishness they will be deeply stirred by the desire for imitation. Let us teach them, through the eloquent message of Calvary and of every martyr life, that the highest joy is the joy of sacrifice, and the happiest life the life of service.

FOR INVESTIGATION AND DISCUSSION

What is your Intermediate Department of the Church school aiming to accomplish this past year? What vital needs of early youth has it been disregarding? Have you really been interpreting life to the pupils?

Do you boys and girls feel the Bible to be a living book or a book of the past merely? Discuss ways in which you can make the Bible live for them, a book of life. How will this help them to meet adolescent doubts? Get *In the Master's Country*, Tarbell, and discover how to make Palestine real by teaching its geography.

Have you taught the human life of Jesus this past year so as to bring him near to your pupils? What experiences of his life will it help them to share with him, in imagination? How should this affect their loyalty to him?

Why does heroism appeal so strongly to youth in the early teens? Has your department had this year a course in "Heroes of the Faith"? What characters in Old and New Testaments are most valuable as types of heroic living? Why is it wise to bring illustrations from general history also, especially from missionary annals? Make a list of heroes worthy of a Christian "Hall of Fame."

Do your pupils respond more readily to easy or difficult appeals? Do you agree with Mr. Robinson's testimony about the latent heroism of boys? What hard stunts have you challenged your boys with lately?

Find out whether your boys and girls have reliable consciences by testing their honesty in making change on errands, their truth-telling, and their treatment of young children and old people. Watch how they play baseball and croquet: Did they need watching to keep them playing fair? Discuss methods of training conscience. What have ideals to do with this important matter?

Where have your boys and girls been getting their ideals? How has the Church school helped? What effect does real conversion have upon a young person's ideals? How does good comradeship influence ideals? In what ways have you been teaching your class the futility of selfishness and the nobility of a life of service?

Review *The Church School*, Athearn, pages 205-226, and then discuss the needs of your department for more effective expressional activities. You will also find numerous suggestions along this line in *The Boy and the Sunday School*, Alexander, Chapter X, "Through-the-Week, Activities for Boys' Organized Classes."

CHAPTER X

THE CHURCH'S RESPONSIBILITY FOR ITS BOYS AND GIRLS

1. The Broad Mission of the Modern Church.—

In the preceding nine chapters we have been studying the various community forces that serve as agencies of religious education. In all this consideration we have been quite aware of the fact that the final responsibility falls upon the Church. Character education, religious education, is the great work of the Church. While other agencies may help, each in its own special rôle, the Church must complete their unfinished tasks; for character is its supreme concern. Home, school, workshop, fun center, social center, etc., each furnishes its segment of the education of our boys and girls in early youth and their life training; but how shall these segments be bound together and fused into a vital unity? What institution shall supplement and perfect the work of all the rest? This can be done only by the Church.

Christ left with his disciples the challenging vision of the kingdom of heaven. His Church is the executive agency of this glorious kingdom, this democracy of God. With the spirit and purpose of Jesus in its heart, the Church dare not deny responsibility for human welfare. It dare not refuse his program of

human service. Its mission is as broad as his was, as broad as the unmet needs of humanity. Its business is to do, directly or indirectly, the tasks left undone by other agencies, to prevent needless suffering, ignorance, and sin; not to duplicate the machinery of service at any point, but to supply it where needed, to supplement it where ineffective, and everywhere to be the dynamic for human welfare and progress, the power house for generating inspiration, courage, and intelligent consecration in every secondary agency for human welfare. The Church can never, with good conscience, be a shirker; when it finds human need, it must do the task or try to get it done. It must never pass by on the other side. Though its work is primarily inspirational and spiritual, its ultimate goal is a redeemed society, the kingdom of heaven on earth.

It is easy to see how vitally this principle applies in the field of religious education. Here the Church finds a challenging task. It must inspire all the social agencies and institutions that touch the life of youth. It must stress the eternal importance of Christian character. It must train the leaders, teachers, and comrades of youth, and keep alive their religious devotion. It must reveal the high motives and ideals for life, which must always come from the realm of the spirit, and furnish the moral dynamic, the power of a redeemed life, which God alone can give. From its own fellowship it must provide the helpful comradeship that young folks especially need. It must

maintain a well-equipped Church school, with an adequate curriculum of religious education, with courses in religion which public schools cannot teach. It must promote religious and social activities for the boys and girls, through which they may express their religion, fix it in character, and meanwhile serve their community and the world. Thus the Christian Church takes up the work of religious education where all other social factors leave it and completes the task.

2. The Unique Service of the Church in the Field of Ideals.—Many people regard the Church as a luxury rather than a necessity for the community; but even such men must recognize that civilization owes its highest *ideals* to religion and the Church. The Church's noblest service is to inspire human imagination to see visions of a better life and then furnish human wills the moral power to live that better life. This compelling vision is a moral ideal. In many ways religion develops it. Through worship, with its prayers, songs, anthems, psalms, and Scripture, aided often by the suggestive beauty of architecture also, our hearts are lifted into the presence of God. His living Spirit touches ours and helps us understand his truth. Thus, in moments of quiet worship come our visions of purity, integrity, self-sacrifice, and consecration to new standards of right living. Sometimes these fresh ideals are interpreted to us by a beautiful song that strikes a responsive chord in our heart. At other times it is

the earnest message of the preacher that thrills us with its challenge to something better than we before have known. Its beauty and power grips our conscience. We pray for the power to translate this new ideal into character. This moral dynamic saves us from sin if we incarnate the spirit of Jesus and realize our ideal by living the Christly life.

This suggests to us how unique the service of religion is in the realm of ideals. The Church alone is able to spiritualize our ideals and give power to our moral strivings. No other agency can rival it in this regard. Only through worship can we or our children perceive the noblest ideals and gather from our Father-God the power to translate them into life. Nothing could possibly be of more importance in religious education; for our goal is not gained until we are living the Jesus way, and our life never rises higher than our ideals.

3. The Pastor's Opportunity as Religious Teacher.—Others of us may be teachers in the Church, but the pastor is the teacher of the Church. For three hundred years the ministers of the ancient New England Churches have been called "pastors and teachers of the Church." The teaching function of the pulpit has always been emphasized in Protestant Churches. In most denominations the preaching aims to be both inspirational and educational, though varying in proportion. The pulpit is one of the great educational forces of America, probably still outranking both the theater and the press. It is

a real education to share year after year the religious instruction of a teaching minister who is a true interpreter of life. Such a man has a great opportunity; for his people, who have known and loved him for years, welcome his teachings with open minds. In the attitude of worship they are most apt to be teachable, and a well-ordered service puts them in the mood to receive his message.

If the pastor is closely related to the work of the school, as he certainly should be, he can correlate his pulpit work with it and thus unify the Church work of religious education. He will occasionally announce a series of sermons for his young people which are definitely educational in their aim. If the regular attendance of a group of children is assured, it is well worth while to give them special attention. All too frequently it is true that the Sunday school is really a substitute for the Church, and the children come up to their teens without forming the habit of Church attendance at all. This forces upon the minister a special responsibility for the youth in early teens. It is the time when the habit of regular attendance at morning worship must be established. If not before, certainly at the age of twelve let the children, like their Master, go up to the temple. Let the children's Church graduate its members into the older congregation at that time, and let the Junior Department of the Church school do likewise. If their parents are nonattendants, let a special place in church be provided for

them. Then let the minister feel this challenge: to make his preaching intelligible and of vital interest to these boys and girls in early youth. Go-to-Church bands and similar plans are useful, but they will survive a six-month testing only when the settled habit of attendance proves worth while because the sermons prove really educational and the boys and girls, if they come and listen, really learn something about the great truths of life. A wise and sympathetic critic of the Church recently made this shrewd observation: that many people cease attending some Churches because *they learn nothing there*. This caustic remark penetrates to the very core of the Church attendance problem. It is truest of all with keen-witted young folks. The minister who would succeed with his young people must not fail to be a teaching minister. He must make his preaching really educational.

4. The Training Class for Church Membership.

—Happy the minister whose young folks not only like to meet him at church but anywhere else, especially at his home and in his study. If the study is spacious enough, it is the ideal place for the pastor to meet his boys and girls weekly through the winter in a training class for Church membership. Joining the Church is too easy, in some Churches, really to be respectable! If it requires no preparation, in mind or heart or life, it means nothing. Entangling all kinds and sizes of fish, wholesale, in a mighty net, is very poor sportsmanship and ought to be illegal. One by

one, with hook and line, is still the right method for self-respecting fishermen. Likewise, the careful, individual method is still the approved method for fishers of men. It is slower but far surer and more genuinely successful. Don't be a wholesale scooper of minnows; be a true fisher of men. Be considerate enough to give each candidate for Church membership personal attention. It is folly as well as injustice to the young Christian not to do so. Dignify the step of uniting with the Church by requiring real preparation for it, and you greatly enhance its value, you save it from cheapness, and you give it worth and real meaning.

Thousands of Churches make the training classes for Church membership a regular part of their winter program. It supplements the work of the Church school and is frankly both educational and evangelistic. It is true educational evangelism. The more formal Churches call them catechetical classes, or communion classes, and have always used the plan with marked effectiveness to prepare the boys and girls for their first communion, usually just a little earlier than the age period we are now considering. The catechetical method of stereotyped question and answer is not the best method for this age of thoughtful independence; but all students of youth know how strategic it is to stress the initiation into Church membership with sufficient appeal to mind and heart to make it deeply significant. In planning the meetings of the training class the pastor will include

both devotional and instructional elements. He will meet frankly the personal questions of the boys and girls regarding the Bible and the faith. He will explain to them the natural development of the Bible as a collection of books, each with its own special purpose and mission for its day. He will plan a course of Bible study on the simple fundamentals of the Christian faith to stimulate their thinking, to clarify their ideas, and to furnish them his own best suggestions on the meaning and method of the Christian life. He will discuss with them as intimately as possible what it means to be a Christian, how and why they should become Christians, what Church membership really means and why it is desirable, what the sacraments mean and why we observe them, also the outstanding ideals of Protestantism and of their own denomination. By the time the more personal lessons in the course are reached, the wise pastor will arrange personal interviews with the class, singly or by twos, as may seem the wiser plan, and, if this step has not already been taken, will try to lead the way to personal consecration to Christ. Thus his work of evangelism will keep pace with his instruction. It is a splendid thing to bring this significant work to a climax on the night of Good Friday and to give the wonderful story of the cross its full power of appeal to the hearts of these young people. After these weeks of careful preparation, in comradeship with a friendly minister who has fully won their confidence, and with a background of

definite instruction on these most important themes, our boys and girls will be ready for a life consecration that will be genuinely significant and permanent. At the following communion they will be prepared to enter Church membership in a public service whose impressiveness they will never forget. They will take the covenant of Christian living intelligently, gladly, and with whole-souled devotion.

5. Expressional Activities in and for the Church.

—Many Churches find it easier to get the boys and girls in than to keep them happily useful in the Church. The efficient Church provides ample scope for the religious expression of its young members. Whatever other auxiliary organizations the boys and girls may be connected with, these expressional activities should all be correlated with the Church school, with its organized classes in the Intermediate Department. If there is an intermediate young people's society for this special group of young folks, it will naturally serve as the chief agency for this work, but it should be closely related to the Church's program of religious education. Religious expression by the boys and girls should be stimulated by the services of worship, especially their own meetings by themselves, to develop free expression of their growing convictions and aspirations. Their personal talents should be inventoried by their teachers and utilized, whenever possible, in appropriate lines of service for the Church; for all such participation develops the boys and girls and deepens

their devotion to the Church. All good singers among them should be organized into a junior choir for occasional use at evening services and in the Church school. Others will serve as the "minister's pages," to distribute calendars, bulletins, flowers after service, assisting the flower committee and various other committees in a variety of useful ways in which such young folks can help. More and more the dramatic talent of the boys and girls is being enlisted for special services. Programs that combine musical interest with the dramatizing of Biblical stories or more elaborate attempts at pageantry have peculiar educational value and produce most effective public services for the Church which are highly appreciated. These junior high school pupils will need wisely planned socials in the Church and will be able to assist effectively in carrying out the plans for their own entertainment. If the community lacks playgrounds and adequate facilities for play, the Church should promote, through its Church school, a recreation program to fit the needs of this period. The entire program of their various Church clubs, mentioned in detail in Chapter VII, should be supervised by the Church council and made a part of this expressional work, all of which should help to deepen and make permanent the work of religious education and loyalty to Christ and the Church.

6. Religious Education Through Community Service.—It would be a calamity if these boys and girls should come to regard their Church as merely a mutual

benefit organization. The more highly they appreciate what the Church is doing for them, the more willing they should be to share its privileges with the community. They should learn at once the working ideals of a community-serving Church, especially in the country village, where it is most acutely needed. They should be taught that the Churches that live are the Churches that serve. The social gospel in which the modern Church believes is simply the gospel of service. It is based on Jesus's inaugural program in the Nazareth synagogue and his practical teachings and life of human service. There are many lines of community service our young folks in early teens cannot undertake, but a gradually increasing share in this phase of the Church's work as their sympathy develops by kindness is a part of their privilege and a part of their religious education. Altruistic feelings are strong in early youth and are easily aroused in the interest of needy families or boys and girls in lonely homes who need friendly comradeship and a better chance in life.

7. Religious Education through Sharing in Missions.—Final mention in our program is reserved for the enterprise of missions, not because it is most remote or least important, but rather because it is the climax of Christian endeavor and the final test of the genuine Christian spirit. Missionary education is a vital part of the religious education program. Nothing more surely stimulates the spirit of idealism and altruism than this study of heroism in the great

adventure of foreign missions. Nothing else furnishes the conception of the largeness of the Church's task in the world. Nothing else can bring the full force of the challenge of Christ to our boys and girls. They must know something of the romantic story of modern missions and the present world program of Christianity to save them from religious provincialism with an eighteenth-century outlook on life. Let them become religious cosmopolitans, internationalists for Christ and humanity, knowing no frontier that the gospel cannot pass. Correspondence with French and Belgian orphans and Serbian and Armenian refugees has already widened their sympathies. Let us connect their Church school classes with a struggling Korean or Indian girl; perhaps a Hindu child widow, groping for light and freedom in some mission school; or an ambitious boy in an African kraal, with a hunger in his soul for a real chance in life. Such contacts with the personal struggles of youth in other continents and races will broaden their interests and all the dimensions of their lives. Let such plans continue to extend their intelligent sympathies with distant races until all the world seems near, and their prayers, their heart-throbs, and their gifts encircle it. It will be a great day when our young folks learn that the most fascinating and most divine movement in all Christian history is the great enterprise of missions.

FOR INVESTIGATION AND DISCUSSION

Ask five ministers and five business men or farmers to tell you in writing what they think the Church is for and why your community needs it, with special reference to youth in the early teens. Then discuss these statements in the training class.

What needs of youth, unmet by other social agencies, must the Churches of your town provide for? Are they doing this? Why does this responsibility belong to the Church, to complete the unfinished tasks of character education?

What have ideals to do with character? Show how we depend on religion for ideals. Analyze the effect upon yourself of a service of worship. Describe the methods of the best teaching ministers you have known. How can the Sunday morning service be made more valuable for early adolescents? How secure their regular attendance?

What are the tests of membership in your Church? Are these too easy? Do they mean much to the boys and girls? What should educational evangelism accomplish? Discuss plans for the training class for Church membership and its study program. When are boys and girls really prepared for Church membership?

Are all the expressional activities of early youth in your Church correlated with the Church school? Why should they be? List all such activities in the Churches of your town and test their usefulness. What is being neglected that you find needed? Discuss plans by which these boys and girls could become more useful in the Church.

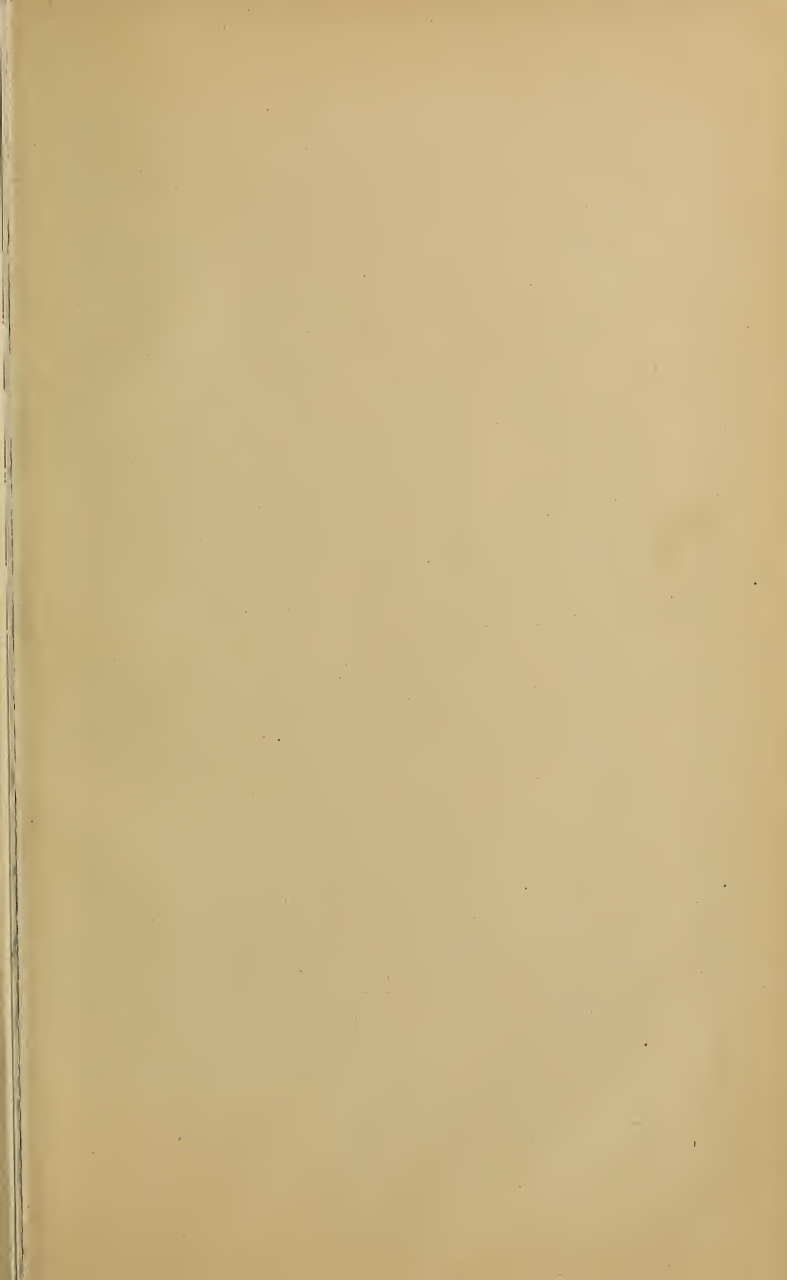
Study the chapter on "The Boy Outside the Church" in *Boys' Work in the Local Church* (Associa-

tion Press), and discuss how your Church may outgrow its failures with boys.

Show the importance of missionary education in the program of religious education. Study *Making Missions Real*, Stowell, and discuss its usefulness for demonstrating missions to teen-age groups. What personal contacts have the Churches of your town made with French, Belgian, and Armenian orphans and with children in mission lands? What effect did this have on your own boys and girls?

Study *Dramatized Bible Stories for Young People*, Russell, and report on its possibilities for local use by your Intermediate Department. It is new and very well written.

In *Religious Education in the Church*, Cope, study the fourth chapter, on "The Meaning of Education in the Church." Take notes and report to the class. Chapters II, III, V, and VI will also be found valuable in your class discussions.



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