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Publisher: Routledge

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## Religious Education: The official journal of the Religious Education Association

Publication details, including instructions for authors and subscription information:

<http://www.tandfonline.com/loi/urea20>

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Published online: 05 Dec 2006.

To cite this article: Bird T. Baldwin (1913) THE MORAL AND RELIGIOUS DEVELOPMENT OF THE ADOLESCENT BOY, Religious Education: The official journal of the Religious Education Association, 8:1, 23-47, DOI: [10.1080/0034408130080104](https://doi.org/10.1080/0034408130080104)

To link to this article: <http://dx.doi.org/10.1080/0034408130080104>

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# THE BOY OF HIGH SCHOOL AGE.

## THE MORAL AND RELIGIOUS DEVELOPMENT OF THE ADOLESCENT BOY.

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### I. THE ELIMINATION OF ADOLESCENT BOYS FROM THE SUNDAY SCHOOL.

1. The very unsatisfactory methods of recording attendance in our Sunday schools make it impossible to determine what per cent of the boys who enter the schools remain throughout the adolescent period. We greatly need standardized terms and methods of recording attendance, in order that we may approach some of our problems more intelligently. There is not a single accurate study of the elimination of boys from the Sunday school reported in English for the reason that scientific consecutive records have not been kept showing how many boys leave, when they leave, why they leave, or what becomes of them after they have left. In order to make an investigation of this condition, which so vitally affects the future growth of religious organizations, we need consecutive records of the school history of all the pupils. To test the efficiency or weakness of the Sunday school system these records should include at least the name, address, date of birth, date of entrance, weekly attendance and definite information in regard to long absences, transfers to other schools and the date of joining the meeting or church. The chief essential is that the record of the same individuals be kept from year to year. Small sized cards will hold all of this information for at least ten years, providing the attendance is transferred to these cards at the end of each month.

2. From observation and from letters received from superintendents during ten years, a tentative statement may be made to the effect that boys are most difficult to retain in Sunday schools between the ages of fifteen and twenty years. In some schools none of the small boys who enter remain after about fifteen and no new ones enter for this period; a few schools show that all boys are eliminated or transferred; other

schools retain from five to ten per cent of those who enter earlier than fifteen but acquire few new pupils after this age; a limited number of schools claim to hold all the boys through the adolescent period, but these are exceptional. The average per cent of those eliminated is somewhere above seventy, it may be over eighty or ninety—we do not know and cannot find out from our present data.

## II. THE CAUSES OF ELIMINATION.

1. Lack of interest in Sunday schools is, of course, a blanket statement. It may mean the boy fails to see the need of moral and religious training, that he may feel "too big" for the Sunday school, that his parents are not present for him to emulate, that his associates are not there, or that he is in a class with girls whose problems are not his problems. On the other hand, it may be that the aims, organization and methods of the Sunday school are antagonistic to the boy's particular needs at this time. In short, since boys are normal growing human beings and the Sunday schools are artificial organizations, there may be something wrong with their methods, at least when applied to adolescent boys. This is the crux of the whole situation—we cannot change boy nature, the Sunday school must be adjusted to the boy, physically, mentally, morally.

The Sunday school must use freer, more varied and less conventional methods of dealing with boys of this age. It must be made to fit the boy. It must be taken into the club, into the fields, and share in the boy's mental and physical changes by giving him something to do which touches his life more intimately than creeds, formulas, catechisms, golden texts or the traditional Sunday-school lesson leaves. It makes little difference whether the boy is regularly in Sunday school at all from thirteen to sixteen, providing he is kept constantly under its direction, and is out in the fields or in the club with a true Christian leader reading God's manuscript in nature, or participating in a club which prepares for good citizenship and social betterment. It is inner contact and certain fleeting flashes of understanding, and not outward form, that will lay the basis of the later religious awakening. It is unnecessary for us to say that there is no teacher of this type in our particular Sunday school, for there are a number of young men who would do this work for a small compensation of five or ten dollars a month and they would do it well. It has been my experience that people do

just as good work when they are paid for it as when not, and Sunday-school work is no exception.

2. The average Sunday-school teacher does not understand boys of this age. The trained teacher for the first adolescent period from twelve to sixteen should by all means be a man. Morality with the normal boy under twelve is almost entirely a matter of instinct and obedience to habits formed under direction and control, but, with adolescence, new social instincts are awakened and moral judgments are rapidly developing. This is the period for seeing visions and making plans, for formulating ideals characterized by a fleeting, changing and shifting of interests closely correlated with contemporary experience. Since these ideals are immediate, temporary and flexible, the teacher and parent must meet the conflicting attitudes with patience, sympathy and a multitude of resources in regard to boy life. The methods must be based on the boy's interests and feelings—those things which the adult man has long since lost and which never were common to woman nor within the grasp of her imagination, even though she may pride herself upon an intimate knowledge of boy nature.

The important thing is to have a young man in the Sunday school who gets along well with boys and who makes each one feel that he has a deep interest in what he is trying to do; a man who will meet once or twice each week with the boys and share their interests, their pleasures, their problems and their activities. The best way to train the adolescent boy in character building is by the method of letting goodness follow usefulness and happiness, for he, like his father, resents all efforts to be simply made good but often solicits opportunities for moral action. With the boy this is best accomplished through his ideals and desire for co-operative activity.

3. All efforts to hold a boy will be of little avail unless he has a few congenial boy companions with whom he can associate, for social instincts begin to predominate at this period and they practically control his ideals and consequently his activities. The Sunday school must meet these social-group or club tendencies if it is to be a moral educative force that competes successfully with the other active forces with which the boy's own natural changes and environment will bring him into contact.

### III. PHYSICAL AND MENTAL DEVELOPMENT DURING ADOLESCENCE.

1. It will be necessary to outline the phases of physical and mental development of the two periods that have a direct bearing on the moral and religious development. Recent research demonstrates that every boy has four distinct ages—a chronological age, a physiological age, a mental age and a moral or spiritual age. Adolescence begins with most boys between the chronological ages of twelve and fourteen, but my own researches, based on 45,000 consecutive measurements in height, weight and lung capacity of boys and girls, show the taller and heavier boys and girls begin their period of adolescence earlier than the shorter and lighter ones. The period of rapid adolescent acceleration in growth in height for tall boys is from eleven and one-half to fourteen and one-half years of age and for the shorter boys from fourteen to sixteen and one-half years of age. The taller boys are physiologically in advance of the shorter ones, they have their characteristic pubescent changes earlier; *i. e.*, a tall boy of fourteen is physiologically the same age as a short, light boy of sixteen or seventeen. We cannot, therefore, classify boys according to their ages in years as we have been doing but must take into consideration their physiological age and mental and moral maturity.

2. A careful study of 23,000 consecutive final school marks of a limited number of these same boys and girls in three of the best schools in America demonstrates the taller and heavier boys and girls have a mental age that is in advance of their shorter and lighter companions of the same chronological age. The retarded children are usually the smaller ones although, of course, there may be many individual exceptions, since the mental age is dependent on many other factors, including heredity and native mental capacity. The physiological and mental ages are the important ones in all educational work and these two other things being equal, vary together, for normal adolescent boys. Age in years is not, therefore, a true index of physical or mental age and Sunday-school classes should not be graded on the basis of the boys' ages in yearly birthdays but on their physiological age and social interests.

### IV. EARLY ADOLESCENCE FROM TWELVE TO SIXTEEN IS A PERIOD OF MORAL AWAKENING.

1. The first period of adolescence is one of emotional religious experiences and true moral awakenings. We have no

satisfactory tests aside from the methods of psycho-analysis for determining the moral age of a boy. Some short experiences in the Chicago Juvenile Court, in two schools for mental defectives, and in three reformatory schools, leads me to believe that some boys, especially the so-called moral imbeciles, are apparently without a developed sense of right and wrong, or they have a distorted view of morality. In the course of a very few years we shall, no doubt, have graduated tests that will give the moral status of a boy and his sanctions for conduct just as we now have graduated tests for determining mental ages.

Since the moral awakenings of early adolescence arise in the main from the social instincts of loyalty, co-operation and self-direction, it is apparent that reactions counter to moral development cannot be suppressed by punishment or by scolding, but only by modification or by a substitution of new interests and new activities. The unhampered, untrained street gamin and the country vagrant throw much light on the nature of boys in general, since they show common traits in exaggerated and perverted forms. What are the common traits of our boys and of these boys at this period? Why do our boys leave the Sunday schools, even though for less detrimental purposes?

2. Boys from twelve to sixteen, as J. Adams Puffer and others have shown, are associates of other boys, rather than of girls or parents, and form groups, societies and gangs which may be for good or bad but which are natural and universal, if not necessary. Puffer's excellent little book on "The Boy and the Gang" makes a careful individual study of sixty-six gangs.

3. If the Sunday schools are going to succeed with boys they must appeal to the boy as he is, utilize the group instinct, and organize small classes into clubs suggested by the spontaneous societies organized by the boys themselves. Dr. Forbush found 862 of these societies represented by 1,022 boys distributed between the ages of eight and seventeen, with the greatest number at thirteen years of age. He found that boys and girls do not naturally organize together; their interests between the ages of twelve and seventeen are in no instances parallel. The girls are more inclined to secret societies, social, philanthropic and literary societies. The idea of self improvement is less conspicuous among the boys, since they tend more toward the activities of primitive man and athletics, with a growing tendency toward smaller clubs ranging from eight to ten boys. All of these conditions bring the club within the range of the Sun-

day school and it is unfortunate the schools have not utilized this opportunity in the past.

Since the clubs are democratic in their organization and government and since the leader shapes their policies, it is not only possible but very desirable that an adult leader be present, in an unobtrusive way, to help organize the club on a substantial social foundation with a well formulated purpose. The club is the only place where a real fellowship between teacher and pupil may exist. The members may meet in the fields and woods, or in the club room at the Sunday school, or in the boys' homes. The central purpose of the Sunday school at this age is to moralize the boys.

Small clubs of eight or ten with definite purposes are better than large ones. Any Sunday school can organize small clubs for boys or enter into the problem of helping the community to do so. These organizations could be similar to Mr. Gunckel's Boyville Newsboy Association in Toledo, which has now grown to include over 2,000 boys.

Just think what this man has done for 2,000 adolescent city boys—more perhaps than all the churches in Toledo combined. This is but one example. It is necessary to merely mention others, such as the Farm and Garden Club initiated by O. J. Kern, the camps under the direction of the Y. M. C. A., the Knights of King Arthur, The Boys' Round Table, J. L. Elliott's Sunday Evening Club, the Knights of the Holy Grail and the Boy Scout Movement, which is superior to and more universal than any other organization that has so far appeared in boy life. Its success rests in the main on its direct appeal to the spirit of loyalty and predatory instincts, and to the opportunity for co-operation and moral courage—the greatest need of our times.

The central idea of all of these clubs is to control indirectly the associations and occupations of the boys and to have them in a measure under observation without in the least restricting their spontaneous activity. The clubs encourage social unity and co-operative activity, which furnish the true basis for all civil and social reform. We must hold these young citizens and make good men of them. Here is an opportunity for the Sunday school to perform a useful educational experiment for which it is especially adapted.

V. THE SECOND PERIOD OF ADOLESCENCE FROM SIXTEEN TO  
TWENTY IS ONE OF RELIGIOUS AWAKENING.

There is no time in life when things seem more essential, more realistic, more vital, than at the adolescent period, and this is particularly true of religious experiences. As the boy is primarily an associate of other boys from twelve to sixteen and is particularly interested in nature and co-operative clubs, at sixteen he should be brought back to more serious but liberal religious teaching. This teaching should take up both theoretical and applied Christianity from a livable point of view. Girls may be permitted to enter the class at this time, for the boy's social interests are widening but are still of the group type so that he would rather associate with several boys and girls, than with one, for he is still in the "party age."

Just as the young adolescent boy from twelve to sixteen is better isolated in the Sunday school, as far as possible, from the little children and the girls, the boys from sixteen to twenty should also be organized into small groups with their own methods and regulations. What they desire is unity of purpose and community of effort and these are the forces that our churches need.

2. The devices for making young people responsible for library books, attendance rolls, and offices in the school have their value but they will not take the place of class or group unity. As one of my students at the Summer School of the South,—Cecilia R. Boette, has keenly observed,

"Social and altruistic instincts are getting into right relations with others during early adolescence. If there is one place more than another in which theory and practice should not be divorced, it is in the teaching of morals and religion. Some reaction to the teaching received should now be expected from the boy. He, or better still, the group or class, should be encouraged to do some practical good, such as helping some boy less fortunate than themselves. A group may maintain a cot in a hospital, or buy a pair of braces for a lame child, or keep the children in hospital supplied with dainties which they would otherwise not get, such as jellies, fruits, etc. Incidentally, they may prepare surprises in the way of baskets of good things to eat and take them to one or more poor families at Thanksgiving time or Christmas; flowers that have been used for some Sunday-school occasion may be taken to the boys in the hospital, etc. But besides this the boys should be led to take an interest in some of the great movements for the amelioration of suffering and the betterment of conditions in the world, e. g., the American Peace Society and the American School Peace League, the Red Cross Movement, Civic Leagues, Child Welfare Federation, etc. And why not let the boys try



such 'lend a hand' activity as a social center neighborhood house, or encourage them to take classes and organize boys' clubs there? What we want to make the boys feel is that religion is service."

3. This second period of adolescence is the time when introspection begins and moral problems lead over into a consideration of the more fundamental problems of life and its significance, i. e., religion. Some people believe that it is unwise, if not harmful, to appeal to the emotional life of the adolescent and convert him in a manner similar to the revivals of the pronounced evangelical type. They believe religion is a matter of natural growth with every normal individual, accompanied by understanding, spiritual insight and emotional reaction. Therefore, they hold all children are saved rather than that all children are lost, that morality is inseparable from religion, that character has much to do with Christianity, that moral life alone is not sufficient but must be supplemented by the religious life, since the latter gives faith, hope, courage, stability and horizon, which the former alone cannot furnish.

If these "non-evangelical" denominations do not believe in sensational methods of conversion through undue stress upon the child of immature mental and spiritual development, how are they going to meet the situation? It must not be neglected, for this is the period when the boy is most subject to deep spiritual promptings and revelations. There is only one fair and wise thing to do,—meet the situation in a frank, sincere and thoughtful manner and appeal sanely, but effectively, to this spiritual awakening in boys and try to help them join the church. Adolescence is a vital period when direction of purpose with freedom from restraint will furnish the keynote of the future moral and religious development of the young men and guarantee the integrity of the church.

4. As may be easily shown, there is a close correlation between the advent of adolescent and religious awakening. If this is true the taller or physiologically advanced adolescent boy will experience the awakening earlier than the others. With the average boys the first emotional wave comes as early as twelve and the second at sixteen. A psychological analysis seems to show that the fundamental instincts of love and religious emotion have much in common. Each is accompanied by the desire for closer personal friendship beyond oneself, and includes the feeling of insufficiency and imperfection with the desire for self-sacrifice. Accompanying and in harmony with

these experiences there is the striving for a better self. The spirit of love and the spirit of religion are also essentially, at the last analysis, socialistic tendencies, and at no time in the life of a boy are these tendencies more dominating than during the second period from sixteen to twenty years of age. In a careful individual study of one hundred and fifteen members of a Christian church in the West, which is liberal and intellectual rather than emotional in its point of view, one of my students, Grover C. Good, found, after discussing the matter of conversion with each individual in detail, that more of these boys were converted at the age of sixteen than any other age, the second age being twelve. Those converted before twelve were not as persistent or faithful church workers as those converted at sixteen, the same being true of those converted after twenty as a rule.

There are several types of individual experiences illustrated by these men, several of whom were graduates of colleges and universities. For example, the comments of five follow, the first being one who joined the church while very young:

"My conversion, it seems to me, was chiefly emotional. So young a child as I was could scarcely have weighed the matter intellectually. The feeling, however, was very deep, and I think much more in accordance with proper conversion than a cool, business-like attitude of belief. The conversion had a great influence on my life."

"My conversion was brought about through the belief that there was a power that would forgive sin."

"It was purely an intellectual and business matter with me."

"I never made up my mind as to when I was converted. I was just as good morally before going into the church as I was afterward. I think conversion of a wicked man is turning from his sins and becoming a member of the church. I think the conversion of a moral man is his realization that it is necessary for him to join the church to further Christ's work."

"I was deeply worried over the death of my dearest brother and companion; after that time I became serious minded, giving up my bad habits of my own accord, I prayed, studied the Bible, went to churches of all kinds, talked with my mother and other Christians and was converted one day while alone in a cotton-seed house, on my knees, praying. I joined the church next day and have been steadily and gradually growing in church work and church interest ever since."

There is some very suggestive material here if we substitute a modern genetic concept for the traditional work "conversion," which will connote an inherited spiritual environment.

5. Religious awakenings are parts of natural stages of development, especially at adolescence, and it is disastrous, if not

fatal, to suddenly check them or ignore them or destroy them because they do not reach the standards of adults. It is the use of this period and not the abuse that should receive our serious thoughts and efforts. It is a period of fleeting changes and instability of ideals and we must deal more thoughtfully and sympathetically with it. The best method for dealing with conversion that I can suggest is to supplement the regular preaching and teaching, which often do not meet boys' particular needs, by personal individual conference between the Sunday-school teacher and the young adolescent. These conferences should begin sometime before sixteen in the Sunday-school room, in the field or in the home, and continue throughout adolescence and after joining the church. The conferences, as is needless to add, should be given by men of deep psychological and spiritual insight.

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## THE CHURCH SCHOOL.

### REPORT OF THE COMMITTEE ON THE "CORRELATION OF THE EDUCATIONAL AGENCIES OF THE LOCAL CHURCH."

#### I. INTRODUCTORY.

The Church is an agency for fostering and expressing the religious life. Speaking of the church school, Dr. Henry F. Cope says, "The product of this institution is just this: Lives guided to know and motivated to live the Christian life, and trained to serve Christian ideals and to cause the conditions of Christian living to prevail in society." (Efficiency in the Sunday School," Chapter I.) The church must be so organized that its members are trained to and do express their lives in these three directions: (1) The love and worship of God, through preaching, worship and ritual; (2) the realization of the Christ ideal in character and service, through teaching and

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At the St. Louis meeting of the Religious Education Association the following committee was selected to report to the Association a plan for the correlation of the educational agencies of the local church:

Prof. Walter S. Athearn, Des Moines, Iowa, Chairman.  
 Rev. William H. Boocock, Buffalo, N. Y.  
 Prof. Theodore G. Soares, Chicago, Ill.  
 Dr. William E. Chalmers, Philadelphia, Pa.  
 Rev. D. C. Williams, Tucson, Arizona.  
 Rev. Garry L. Cook, Indianapolis, Ind.

The committee beg to submit the report herewith.

activity, and (3) the realization of the divine ideal of society, through educational, philanthropic, constructive social service.

The church must provide a program big enough to include man's whole religious life. When the church fails to provide for the expression of man's religion towards his fellow man, either the social impulse will wither away, or other organizations outside of the church will spring up to do the social service work which should be done by the church.

The modern church is fast recognizing her social task and religion is becoming an active force, rather than a merely passive attitude. The impulse is being translated into conduct. The church which is to meet all of man's religious needs must become a complex organism with many groups, working under efficient generalship to fulfill its mission to its individual members and to the community in which it is located.

A church of this type cannot perpetuate itself without an efficient program of religious education for its membership and for the community.

## II. THE CHURCH SCHOOL.

1. Functions. The function of the church school is, (a) to develop intelligent and efficient Christian lives consecrated to the extension of God's kingdom on earth and (b) to train efficient workers for all phases of church work.

The church that fails to provide a school for the training of workers for its various activities will be forced to call into leadership men and women who are unprepared for the duties they are asked to perform and the work of the church will suffer as a consequence. Efficient church work demands trained leadership, and training for leadership is one of the functions of the church school. But the church school must be as comprehensive as the church itself.

2. Activities. The activities of the church school are (a) teaching, and (b) worship. Its teaching must include both (a) *instruction* and (b) *expression*. Time was when the slogan of the school master was, "Learn to do by knowing." Later an improved psychology changed the slogan to "Learn to do by doing," but today the educational work is crying, "Learn to know by doing." The church must no longer divorce instruction and expression. It must so organize the religious training of its youth that they are rehearsed in right conduct in order that they may "know the doctrine," by doing Christ's will.

Habits of religious expression are formed exactly as other habits are formed, and the church must give religion the benefit of all the research in psychology and pedagogy which is so rapidly improving the methods of the public schools.

The arguments which have given us the graded Sunday school curricula must also give us graded worship and graded expression. A child must be taught to live a full life in all the world he knows; and as his world grows larger his religious life should keep pace with his expanding horizon. Rev. Wm. H. Boocock, of the First Presbyterian Church, Buffalo, N. Y., in a pamphlet entitled, "The Church School," sets forth a program of graded expression as follows: "The characteristic environment of the primary child is the home; of the Junior child, the play circle and the school; of the Intermediate youth, entering upon the larger world, the church as a parish and the city; of the Senior, the country and the world. Each of these should be studied with a view to discovering what each environment offers in the way of opportunity for service."

If religious expression is part of the process of religious teaching it must follow that the organizations that have sprung up as agencies for the expression of religious life, must be correlated with the church school and that one board of officers administer both sides of the educational program.

### 3. Organization.

(a) General. Modified to suit local conditions the following general organization is recommended:

1. Educational Committee of the Church Board. This committee should consist of three, five, or seven members. Persons definitely interested in religious education and having superior educational training should be selected for this committee. When possible professional educators should be elected to the church board and given places on this committee. The pastor of the church should be a member of this committee *ex officio*.

The Committee on Education should be one of the regular standing committees of the Church Board. It should sustain the same relationship to the church school that a school board sustains to a system of public schools.

Among the duties of this Board the following may be enumerated:

- a. To study the educational problems of the local church, including all organizations and all classes of members.

b. To adopt curricula, text books, and general rules and regulations for all educational activities of the church.

c. To select teachers and officers for all the educational agencies of the church.

d. To supervise the educational work under its jurisdiction in order that it may know that its plans are being faithfully carried out.

e. To remove, or transfer teachers or officers at its pleasure in the interest of efficient administration.

f. To recommend to the Church Board, at any regular meeting, the modification, consolidation, or disbanding of any organization or organizations within the church, when such changes would enhance the work of religious education.

g. To sit in council with other committees of the church and with other committees of a similar character and to report back to the church such measures as seem to it commendable.

h. To establish close relations with denominational and inter-denominational agencies of religious education, so as to give the local school immediate advantage of new material and new methods.

i. To be the medium of communication between the societies under its supervision and all district, state or national organizations of said societies.

j. To make a survey of the educational, social and industrial environment of each child in the church school and suggest such remedies as may be possible through education and through church leadership.

k. To help co-ordinate the plans of all the organizations of the church to avoid duplication of effort and to prevent the neglect of any phases of training essential to the best interests of the church.

l. To call to their assistance experts in religious education and to so inform themselves on the various problems which arise that they may lead the local church into broad, and progressive lines of instruction and give each child of the community and each member of the church the largest opportunity for religious growth.

2. Director of Religious Education. This officer should be the executive agent of the Educational Committee of the Church Board. He should be a trained educational expert. He shall have general charge of the church school. He shall recommend teachers and officers to the Educational Commit-

tee, supervise and direct the work of all departments of the schools and train the teachers.

Many churches are now able to employ a trained director of religious education who shall give his whole time to the problems of religious education, becoming not an assistant pastor, but the teaching pastor of the church.

Institutions of higher learning are establishing departments of Religious Education for the training of experts in religious education and it is highly desirable that the output from such courses of instruction be immediately put into active service in the churches of the country.

In this connection it needs to be said that not every man who loves children and can lead a group of boys on a "cross country run" is competent to direct the educational affairs of a local church. Besides religious interest, and an aptitude for handling young people, there must be technical, professional training. The educational committee should use the same care in selecting a director of religious education that a school board would use in selecting a city superintendent of schools or a high school or ward principal. Not every one who knows the Bible can direct the religious training of a church, and not every preacher or seminary student is competent to minister to the educational needs of the children of the church.

Smaller churches, not able to employ both a preaching pastor and a director of religious education must select for their pastor a man who has pursued courses in religious education in the Seminary and who is competent to superintend the church school and train its teachers, and they should insist that this man become the pastor of the church school as well as the pastor of the adult portion of the congregation. It behooves the smaller churches to enquire definitely into the educational preparation of the men called into their service and in the combined capacity of preachers and teachers.

Pending the time when a trained educator can be employed to direct the church school there should be selected for this position the very best person in the entire community. A professional educator is to be preferred for this position. When a superintendent is once selected he should be given the support and council of the Educational Committee and a library of up-to-date books on modern methods of religious education should be placed at his disposal. He should also be sent to conventions and special schools of methods at the expense

of the local church. The church should place a premium on his efforts to inform himself, and co-operate in every way in bringing into the community new and improved methods of work. By making the church school his hobby, and giving it time and energy, a tactful, well informed member of the church may become an efficient leader of the local church school. It must be remembered, however, that time, energy and hard study are necessary elements in the preparation of the one who is to become an effective leader of any phase of religious education. Trained leadership is necessary to the success of the church school and the local church must find such leadership at home or import it from the colleges and seminaries.

3. Platform Superintendent. The director of religious education may or may not be the platform superintendent. It is usually best to select for this position a man whose personal presence and educational qualities fit him especially for the work of a presiding officer.

4. Financial Secretary. This officer shall keep the financial record of the school and deposit all money received from all societies under the direction of the Educational Committee with the Treasurer of the Church. This money shall be paid out upon the order of the church board, and all expenses of the church school shall be paid through the church treasurer from the regular budget of the church.

5. Superintendent of Classification. It is important that a consistent classification of pupils be maintained in both the instructional and expressional departments of the school. The superintendent of classification should be a person familiar with the graded school system, and if possible a professional educator. This officer should become an authority on the graded curriculum.

6. Secretary and Assistants. These officers will keep the usual records of classes, departments and societies.

7. Educational Council. This council shall be composed of the following persons:

- a. Educational Committee of the Church Board.
- b. General officers of the Church School.
- c. Officers of all societies under the direction of the Educational Committee.
- d. Teachers of all departments.



c. Two representatives from each organized class in the school.

f. Two representatives from each society, club, or guild under the direction of the Educational Committee.

This is to be the democratic body of the school. The council should meet three or four times a year for free and informal discussion of the problems of the school. It is purely an advisory body. Through it the Educational Committee can popularize its policies, and from it may be secured valuable suggestions on organization, administration, etc.

8. Other Officers. In addition to the above named officers there will be the librarian, organist, chorister, ushers, etc.

(b) Departmental Organization.

1. Cradle Roll Department. This department concerns itself with the needs of children under four years of age. This department should be more than an advertising scheme designed to tie infants and their parents to the church. The cradle roll workers should concern themselves with the needs of the children in these early years. Mothers should be taught how to feed and care for their babies. Literature on health and sanitation can be taken to the homes, non-technical books treating of the problems of infancy can be circulated. The mothers of the cradle roll children can be assembled for lectures on children. The dignity and responsibility of parenthood can be taught. Parents may be instructed regarding the literature and games of the nursery. The mother must be the child's first teacher in religion and the cradle roll workers must see to it that mothers are instructed so that they can intelligently answer the questions which will be put to them by baby lips.

The officers of this department shall be a superintendent and as many helpers as may be required. This department may secure the enrollment for parents classes conducted by the adult department of the church school.

This department, as a phase of the Home Department, is best administered in connection with that department.

2. Beginners Department. Children four and five years of age are cared for in this department.

The department superintendent, secretary and teachers have entire charge of all the work of this department. The program of the department is so organized as to provide for worship, instruction and expression. The literature of the graded

curricula provides for carrying the lesson over into the home for repetition and parents are instructed in methods of giving the lesson story expression in the home life.

3. Primary Department. Children six, seven and eight years of age are cared for by this department.

A department superintendent, secretary and class teachers constitute all the organization needed by this department. As in the Beginners Department the program of exercises is so constructed as to provide for instruction, expression and worship. It is important that the home co-operate with the teachers by giving opportunity for the restatement of the lesson at home and by directing the religious impulse in expressions suitable to the child's needs. Here again the graded lessons provide directions to parents.

4. Junior Department. This department includes children nine, ten, eleven and twelve years of age. The department superintendent and class teachers with one or more secretaries and an organist are sufficient for the needs of this department.

The children of this age are now connecting up with the larger life of the community. The social expression can no longer be left entirely to the home co-operation. The department must meet as a department to participate in the benevolent and missionary work of the local community. There is no need for a separate society or organization for this group expressional work. The same ends can be secured with the departmental organization.

The Junior societies which have been organized among children of Junior age have not correlated their work with the Church school and their efforts have been far from satisfactory. Very much better results could be secured if the Junior Department of the Sunday School would hold an extra session to give expression to the lessons being taught in the department. It is very desirable that all Junior societies be handed over to the Sunday school so that one organization can direct both activities.

It is highly desirable that the children of this age acquire the church going habit. It is a matter of common knowledge that children who do not acquire the church going habit while still in Church school usually join the ranks of the non-church goers. It is evident that the Junior period is the time to establish a vital connection between the church school and the church.

Junior Congregation, children's sermons, Go-to-Church Bands, etc., have sprung into existence as devices for cementing the school to the church. Extended correspondence with men who have had large success with these organizations has convinced the committee that independent organizations such as Junior Congregations are fifth wheels which cumber the machinery but bring no definite result. Children's Sermons and a slight modification of the ritual of the church to suit the experiences of children seem to produce the desired results without interposing a new society.

Rev. J. D. Burrill, of the Classon Avenue Presbyterian Church, Brooklyn, New York, reports that fully fifty per cent of the Sunday school remains for church service since the children's sermons were inaugurated; Rev. S. Edward Young, of Bedford Presbyterian Church, Brooklyn, New York, has had similar results from the children's sermons. Rev. Jas. Ramsay Swain, of the Woodland Presbyterian Church, Philadelphia, Pa., says: "I have reason to believe that many parents are brought to the church who would not otherwise come, while perhaps the best result is that a kind of family feeling is developed by giving some special attention like this to the children of the church. Again and again I have felt that the children's presence and participation in the service has created an atmosphere in which the most worshipful spirit of the people is elicited." Rev. Henry S. Coffin, of the Madison Avenue Presbyterian Church, New York City, writes: "In my judgment it is of the utmost importance to train children to feel that they have a part in the regular service of public worship of the church, otherwise when they cease to be attendants at Sunday school they also drop out of the church services. I think it important that they should feel at home in the church building and learn early to love the atmosphere of public worship. The brief addresses to them I have found a useful means of saying simple things which older people need to know as well as children, and I have used them to help parents in problems which their children presented. Parents frequently write telling me difficulties which they wish I would take up in such addresses." Dr. James M. Farrar of the First Reformed Church of Brooklyn, has continued the children's sermons for twenty-three years. Rev. Frank T. Bailey of Denver, Colo., Rev. Edwin H. Byington of the Congregational Church of West Roxbury, Mass., Rev. H. W. Hurlbut, author of "The Church and Her

Children," and Rev. Charles W. Gilkey, of the Hyde Park Baptist Church, Chicago, Ill., all speak in similar words of commendation for the children's sermons.

This committee does not specifically endorse children's sermons but it does insist upon a modified church service for children.

It seems to the committee that the regular Junior department of the church school with a recognition of the needs of children such as the children's sermon provides will accomplish the ends desired without additional organization.

The Committee has noted a recent agitation for combined Sunday school and church service. It is hoped by this means to increase the attendance at both the Sunday school and the regular church service. The exercises are so arranged as to "trap" children, prevent their escape and force upon them a service for adults. One pastor gives his program as follows: "Assemble 9:55; Song; 30 minutes class work; 30 minutes for communion, prayer, announcements, songs, etc.; 30 minutes for sermon; dismissal, 11:30."

It seems evident that this tendency is in the wrong direction, and that we must find some way to keep children in the church school from two to three hours each Sunday.

5. Intermediate Department. The children in this department are thirteen, fourteen, fifteen and sixteen years of age. This department should be organized as follows:

a. Department Superintendent. This officer has general charge of the department with power to convene joint assemblies, and supervise joint meetings whether for worship or for social and vocational expression.

b. Secretaries.

c. Director of Boys' Division.

(1) Teachers of boys' classes.

(2) Officers of organized classes.

(3) Officers of Boys' Division.

Classes may elect their own class officers but the teachers are selected by the Educational Committee of the Board.

The division officers will depend upon the number and nature of activities the Educational Committee deem it best to maintain.

All clubs, guilds, etc., organized will be under the direction of the Director of the Boys' Division subject to the rules and regulations established by the Educational Committee.

d. Director of Girls' Division.

- (1) Teachers of Girls' Classes.
- (2) Officers of organized classes.
- (3) Officers of Girls' Division. Subject to the same restrictions as the Boys' Department.

The department will meet as a unit for instruction and very much of its expressional life, being divided into boys' and girls' divisions for just those activities which can best be managed in segregated groups.

The work of the Intermediate Societies now conducted by separate organizations, and the various boys' clubs and girls' guilds, etc., can all be done more effectively under the management of the departmental church school. Such an organization enables the church school to control the expressional activity of its pupils during the critical adolescent years.

6. Senior Department. This department includes young people from seventeen to twenty years of age. Its organization should be as follows:

- a. Department superintendent.
- b. Secretaries.
- c. Cabinet of young people elected from the young men's and young women's divisions. This cabinet will have general direction of the joint meetings of the department which are conducted under the supervision of the Department Superintendent.

d. Director of Young Men's Work.

- (1) Teachers of Young Men's Classes.
- (2) Officers of organized classes.
- (3) Officers of young men's groups organized upon approval of the Committee of Education.

e. Director of Young Women's Work.

- (1) Teachers of Young Women's Classes.
- (2) Officers of organized classes.
- (3) Officers of Young Women's Groups, organized upon approval of the Committee of Education.

The Young People's Endeavor Societies, Leagues, Unions, etc., now organized should be conducted as integral to the Church school so that a consistent program of religious training may be provided.

7. Adult Department. When students are handed over to the Adult Department at twenty years of age they should be given active and definite work in the regular societies and

functions of the church. The power generated in the church school should be utilized by the church. From this time on the regular church service worship will provide for the devotional expression, and the Brotherhoods, Mission Bands, Aid Societies, etc., will furnish adequate channels for carrying the religious impulse out into social expression. The church school now hands the expressional activity over to the church retaining only the work of instruction.

The classification in the adult department should be by subjects rather than by ages or sex. A program of elective studies should be offered which would stimulate the entire congregation to study and investigation. By directing the reading of the community the church can determine the ideals of the community.

At the opening of each year the Educational Committee should circulate a syllabus setting forth the courses which could be offered during the year, the names of the teachers, time classes would meet, etc. Cards can then be sent to the members of the church asking them to check the subjects which they are willing to pursue during the coming year. These cards will indicate the courses in which there is community interest. Great care must be taken to find leaders for these study groups who will be able to appeal to the best talent in the church. The classes may recite on Sunday or during the week.

The electives may include the following subjects:

1. Biblical Subjects. A large number of courses are available. See Wood's "Adult Class Study," (Pilgrim Press) for a listing of courses.

2. Teacher-training. A committee of the Religious Education Association is preparing a report on this topic.

3. Social Service. See pamphlet recently issued on "The Church and Social Work," by William O. Easton, Director of Instruction, Central Y. M. C. A., Philadelphia, Pa., for outlines of work and valuable bibliography.

4. Philosophy of Religion.

5. Psychology of Religion.

6. Church Administration.

7. Church History.

8. Missions, including missionary organizations, mission fields, and missionary biography.

9. Religious Art.

10. Sacred Music.
11. Comparative Religion.
12. Child Psychology.
13. Men and Religion.
14. The Youth and the Church.

Other topics will be suggested by local needs.

It will often be advisable to group the courses into four years of prescribed work, with opportunity for graduate study. Churches entering upon definite social service programs will find a church college necessary to give the background of information needed to sustain and give intelligent direction to the work.

The Year Book of St. Bartholomew's Parish, New York, Westminster Presbyterian Church, Buffalo, N. Y., and St. George's Church, New York, show the tendency of the modern church to adequately meet the educational and social needs of the society. Rev. R. H. Miller, of the Richmond Avenue Church of Christ, Buffalo, N. Y., last year offered courses in Church Finance, Church Evangelism, Missions, Community Service, Bible School Problems, Church Polity. He reports 120 adults enrolled, 80 of whom completed the course. Encouraged by this success he reports: "We propose next year to introduce the church college with full and definite courses for training of members for specific service in the church."

It is important that the work in the adult department be thoroughgoing. Standard text books shall be studied and the courses shall cover sufficient time to insure a mastery of the themes under discussion.

Small classes shall be insisted upon. The large "auditorium" class in which men and women are induced to listen to a second sermon for "statistical purposes," must be divided up into many smaller groups in which real teaching with much response from the students is possible.

The large groups are in order for social purposes but they have no place in the church school. Many adult classes may unite in a larger "Brotherhood" or "Sisterhood" group but these groups are agencies of the larger church life and have no administrative connection with the church school.

The large groups have a place on lecture courses, but these should be regarded as extension courses rather than as parts of the regular curriculum.

The adult departmental organization should consist of a superintendent, secretaries, and teachers of the various classes in the department.

8. Home Department. The work of the Home Department will divide itself into two divisions: (1) supervising the home work of those taking courses in any grade of the church school, looking after absentees from the departments, etc., and (2) providing and supervising reading courses for those who are unable to attend the church school. The organization of the department would, therefore, be as follows:

(a) General superintendent.

(b) Supervisors of home work of children.

At least one person should be selected from each department of the church school. These workers would attend the regular sessions of the department, be present at the department teachers' meetings and study the needs of their respective departments so that they could intelligently supervise the home work and give the parents an intelligent appreciation of what the school is trying to do for the children. Parents may be induced to take the same work which their children are taking, the work being, of course, on a higher level. This would give intelligent parental direction to the work of the children.

(c) Supervisors of home study courses for adults. Many adults cannot attend the church school and others are interested in courses which the church school cannot provide. One pastor reports that he has secured the reading of over 135,000 pages of religious literature during the past two years by means of such an organization of the home department of the church school. The following report blank suggests a method of supervising and crediting this home reading:

Roll Numbers.....Date Enrolled.....191..

Name of Reader.....

Name of Book.....

Read carefully and with open mind.

If the book is borrowed from the superintendent a fine of 5c will be charged for each week or fraction thereof that the book is kept after.....191..

Credit will be given only to those who answer the following questions:

1. When did you begin the reading?.....191..

2. When did you finish the reading?.....191..

3. Did you find the book too difficult?.....



4. In what way was the book most helpful to you? (Do not use more than fifty words in this answer) .....

5. Give in this space your opinion of the book. ....

I certify upon my honor that I have read carefully the above named book and that the answers are true to the best of my ability.

Signed.....

Residence.....

Date.....

### III. GENERAL SUGGESTIONS.

1. The church must provide an adequate working library for teachers and students.

2. A graded church school will require a "graded" church building with sufficient equipment for all teaching purposes.

3. The various church societies must keep "hands off" the children below the adult department except as they go through the regular channel which is the Educational Committee of the Church Board.

4. The church school must keep "hands off" the social life of the adult department.

5. Children passing from one department of the church school to another will by virtue of the promotion also be transferred from the social and expressional organizations of that department to kindred organizations in the advanced department.

6. The launching of this program should be preceded by an educational campaign which must include the whole church. The changes it suggests will then be endorsed by an intelligent public sentiment.

7. The Committee on Education must go about its work tactfully, with no undue show of authority, at all times tolerant when dealing with established customs. By public education and the results of the newer methods introduced the committee will soon be granted the authority asked for them in this report.

8. It is becoming increasingly evident that more time must be secured for religious education. To this committee it is clear that the time has come to demand a session of at least two hours and a half; half an hour for instruction and training in real and reverent worship, one hour for instruction in Christian knowledge, and one hour's training for and in Christian service.

9. The training of teachers for a school of this kind is a matter of vital importance. The Religious Education Association is giving this problem careful consideration through a teacher training commission working through five sub-committees. The report of this commission will be worthy of careful consideration by all church boards.

Respectfully submitted,  
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## PUBLIC RECREATION AND THE CHURCH.

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The Bible tells us that the All Father desires that his children shall live together as one great family bound together by the bonds of love. In many places in the Scriptures we are told that the presence of this spirit of love is the one vital evidence of a Christian life, and that increasing love is the real growth in grace. If clergymen are to be God's chosen agents in bringing in the reign of love upon the earth, it is exceedingly important that they understand the laws that underlie the development of love and friendship. The American civilization of the present is one that is organized primarily in the interests of dollars. The leaders of the church must reorganize society in the interest of love and human brotherhood, if the kingdom of God is to come upon the earth. Socialized statesmen are badly needed. Is the church to furnish this leadership?

The spirit of love may pervade a life, but it always has particular objects among men. There are some communities where coldness and distrust seem to pervade the atmosphere, there are others where one feels the cordiality as soon as he meets the people. In every way the conditions are difficult in the American city, because it has mixed together many different races, having a distrust and hatred for each other that has