I WANT to assure you men that this is a great privilege to me. It isn't often that I have a chance to talk to a group of men like this, from whom I know at the start I shall receive a sympathetic and understanding hearing. I am afraid that my presentation will be very informal, and I believe that it would be better for our purpose this morning if I state the problem and say very little about it in development, but leave that to your questions and my possible replies.

THE WHOLE LIFE VERSUS THE INTELLECTUAL LIFE

I speak of education in terms of the public school almost exclusively, because that is my chief concern. The foundation of our system in Winchester, as we have tried to reorganize it, is the whole life of the child as opposed to the doctrine of public schools as they used to be, the development only of the intellectual life. Now, when I speak of the development only of the intellectual life, I mean that it was primarily the object of public schools as we knew them. Any social development, moral development, or physical development was incidental. The school was not organized to provide any other activities or instruction. You and I recall those outstanding personalities, Miss A, Mr. B, Miss C, etc., whom we still remember as our teachers, and who still have an influence in our lives. You have doubtless had experiences in your lives similar to this that I will refer to in my own: a seventh grade teacher, whose influence in my life has probably been greater than any one else's except my mother's. It was she who discovered in me possibilities for citizenship, which I hope in a small measure I have realized. In any event she set before me the appreciation of ideals which I was not receiving from any one else. I was mischievous, in trouble most of the time with my teachers, because of a desire to be doing something; and, no activities having been provided, I got into mischief; and the result of that was that I got into trouble; and this teacher discovered that my energies might be diverted into legitimate channels; so she introduced me to books, interesting books, and talked to me about high school and college. I still correspond with that teacher. I had the privilege of a visit with her last summer. She is still teaching, and she spoke of a long list of boys whom she calls "her boys."

Now that may have been disorganized, but it was effective. The attempt of the modern school is definitely to organize to provide influence, organize from an administrative and instructional point of view so that the thing is there under control and not left to chance; and that leads me to present this question: have we any justification for leaving to chance so great a thing as the moral influence that might be exerted by the public school?

There are three great organized forces at work in modern civilization which tend to give us the social solidarity that makes living in a democracy possible, the church, the home, and the school. Now, I have left out the state, because the state is comprehended in these three; the state is an organization that touches all three of the organizations I have referred to. I am talking about social influences; I am talking about the things which contribute to social solidarity. My proposition of the problem that confronts the public school is to bring about a ways and means by virtue of which these three organizations can work in modern society, may work together, to achieve the ends that are necessary and essential in the life of a democracy. The school is the organization about which I shall try to give you some idea, as we have attempted to work it
out in Winchester, in which we have endeavored to organize the possibilities for moral education.

**NOT TEACHING SUBJECTS, BUT TEACHING CHILDREN**

Our system in Winchester is planned on the theory that we must try to educate the whole child—the intellectual child, the moral child, the physical child, the social child, the economic child. And that meant a reorganization of the course of instruction, so that the process is a process by virtue of which we are avoiding any tendency to memorize figures or ideas and recite them back as one’s own. That is the process of memorization, and we confine this to literature where the thing that they absorb is of everlasting character. We do memorize some dates in history and some principles of mathematics, but we try to get them across, so to speak, through an active process, the process of living—if you watch Collier’s Weekly you will find a popular statement of that at more length—the object of the teacher being to teach the child to think and not to memorize except where the process of memorization has something of benefit to offer. The teachers are continually cautioned that they are not teaching subjects, they are teaching children. The life of the school is organized so that it is as an intellectual part of the child’s experience that this educational cycle is made complete—in a third grade class a principle, we’ll say in mathematics, in long division, is being studied in abstract figures, the basis for implanting that truth in the mind of the child being a practical example. A store is organized in the school, actual money is handled, materials are used—they are “making believe,” and the children delight in that; so that the educational cycle is complete—they hear the principle, they discuss it thoroughly, they understand it and they live it through and repeat it in business. Now, our older process used to be to read the principle and then recite it back to the teacher, and then it was set aside as something to be used in adult life. We are attempting to bring that experience into immediate operation instead of postponed operation.

This is a brief statement of the underlying principle of the completion of the educational cycle in mathematics. In such a way we attempt to establish these educational cycles to give them a cumulative aspect, so that in every other grade similar experiences are being lived through, which are more complicated, which involve more thought and deeper thought. The result is that by the time the children have reached the high school age they are able to organize their school and conduct it as a municipality should be conducted with control over their own disciplinary system, the honor system operating in such matters, etc.

**INTELLIGIBLE STANDARDS**

The justification for the attempt to create a situation in the public school in which the moral views of life are given an opportunity for expression and study, in which citizenship involving moral conceptions are talked over among the children under the guidance of a teacher and a decision reached by the group on a moral basis, so that an action recognized in the society of the classroom as a legitimate moral act will become an habitual experience in the child’s life, involves a deeper background than a moral background. It requires the support of the forces of ethical inspiration. Now we have to look to the church for that. The school can organize the subjects, can develop the subject matter, can create teaching methods, can control the children for five hours a day, so that at least for a part of the time they are in a moral atmosphere. But we have to go further in order to make the thing a functioning factor in the child’s life outside the school. We are attempting to teach these children to live in the school, to acquire a principle of living that will function in the organization and on the street, wherever they happen to linger. That can not be done by the school only, and here is where the basis of co-operation needs to be established. The home needs to know that the schools are trying to establish these standards of life, it needs to understand them, but it is very difficult for the schools to reach the people so that they will understand them. Mr. Nelson has had some experience in the effort to reach the people and I expect he can tell you even better than I what a tremendous problem it is to get the people to understand.

We have been here four years touching these homes every day, and yet when it came to a place where the people were asked to express their acceptance of this sort of thing as worthwhile, there was considerable hesitancy about doing it. It required some organized propaganda, but one of the justifications for this attempt is in the very propaganda
that was organized. And our City Council reversed its position, which is an almost unheard-of thing in this community, as a result of the pressure brought to bear upon it by the women and children of the community. There was a moral objective in it. As one citizen remarked to me, "When I find all the women and children in the community working for a proposition of this kind, I am sure there is a moral question involved." And that question was practically settled by the schools. It is one item in a number of items that leads me to believe in this sort of thing. The matter of Mr. Nelson's action demonstrated in a way how the church can lend the support of its organization, because, while Mr. Nelson appeared in this situation as an individual, yet with many people he represented the church, and whether that is debatable or not he "got away with it" and included his fold in the process. They were for it whether he said that we have to spend money or even go to the extent of raising taxes. Now that is a severe test.

The problem that confronts us is that of getting home and church and school to acknowledge a certain aim, a definite objective, to acknowledge the necessity of moral training, and I think social, moral, and character training and all these other kinds of training with intellectual training, because these represent the entire educational forces in the life of the child, and if some phases of this training are left out, the child will be educated only in part, and that is the problem that I think it would be worthwhile for us to discuss for a few moments—ways and means, and the necessity of a close degree of co-operation between the church and the home and the school, not only our church, but all churches.

I am sure there is a benefit where we can get together; if there is not I am so far afraid of the future.

I will leave the problem suspended in the air, so to speak, Mr. Williams, and will be glad to answer or ask questions back and forth in order that we may get at some basis of solution.

**DISCUSSION**

**Mr. Williams**: Mr. Clerk, you certainly made a most interesting presentation of the problem. Now I would like to have Mr. Nelson tell us about his part in your school situation here.

Mr. Nelson then made a brief statement of the fact that there had been a tendency on the part of some of the citizens of Winchester not to give additional financial support to the schools, due to the fact that the system had not been completely understood. This was true in spite of the fact that Mr. Duffey, the principal of the schools, had through the schools themselves attempted to show the parents the superiority of the system, which the children did understand, and that when given an opportunity the women and children justified Mr. Clerk's methods and the Town Council gave its endorsement to the Handley Board and the School Board by giving the additional appropriation asked for.

**MR. NELSON'S STATEMENT**

I have been in the last two or three weeks reminded of a line from Shakespeare: "Some men are born to greatness, others have greatness thrust upon them." Now it is certainly the plain truth that I had greatness thrust upon me, because when I found out that the system which I knew intimately from observation, the principles of which I at least understood in a limited way—when I found that a system which was organized to fit the child, which in my experience in schools and universities had been done formerly by two individuals only, and when I found that that system was—to use a common phrase—"getting a black eye," getting two black eyes, in fact it was getting its throat cut, due to the fact that it had been taken for granted that the schools could take care of themselves, and this too in spite of the organized effort which Mr. Duffey, the principal, had made through the schools to teach the parents what the schools were doing, when the School Board made a unanimous request to the Town Council for school funds—it was a unanimous request, endorsed by the Handley Board—for five thousand dollars, I invited the student council to a secret conference in the library. We had a system of pass-words; for instance, I wanted to speak to a boy who was president of the student body, who was a clerk in the store of a grocer who was a member of the Council; I wanted that boy and I gave him a signal, and that was "a dozen bananas and a loaf of bread." And when I called him and asked for "a dozen bananas and a loaf of bread," that meant that I wanted him to come to me, and he came. And I said to him, "Do
you think you can get the student council to come to a meeting Saturday?" He said, "Sure. You call so-and-so, the secretary, and he will get them together," and he did. I said to them, "This system which I believe in, by which you have been trained, is now being discredited in this community. The eyes of the educational world are upon Winchester at this time. If this system be what I think it is, you, as members of the senior class, have received all the training for citizenship that the public school can give. Do you think you could handle this proposition and put over in this town in ten days an educational campaign that should take ten years, and start a mass meeting to which the children, their parents, and the Handley Board and the School Board and the Town Council should be invited? I said to "Squabby" Dove, the president, "Do you think you can preside over the conference tomorrow evening?" He said, "Sure." So he arranged it and did it. I am giving you a statement of a thing that I was trying to do, the thing that we did, and which was made a success, in order that you might have a practical understanding of the educational qualities which have just been discussed on this floor by Mr. Clerk. It was training for citizenship, and they did it. The women and children convinced the citizens in general, and Winchester endorsed the man and the system and saved the threatened curriculum and the superiority of the schools. Now what they were aiming at was not five thousand dollars but the justification of an individual's endeavor, and the justification of the system, and that was the moral problem which was involved.

Q. (Mr. Nelson): I would like to ask Mr. Clerk whether this system which has been adopted in Winchester, the study of the child and the teaching of the child rather than the study of the book and the teaching of the book, has been adopted anywhere else, and if so, established from whom and where we can get literature.

A. (Mr. Clerk): Yes, there are a number of schools that are proceeding on this program. The Moraine Park School, of Dayton, Ohio, is one of the best examples I know of, because they have some literature available that makes the information about that school easily accessible. They have published one or two pamphlets on the making of citizens. Mr. Slutz is the principal of the Moraine Park School. There is a system in Massachusetts, Dalton, Massachusetts, called the "Dalton Plan." There are individual schools in large cities, where this has been worked out. There are a number of such instances, one in Cleveland, one in Rochester, one in Seattle. Off-hand I should say there are certainly fifty schools in the country that are thoroughly well established on this basis. In degree, the philosophy of educating the whole child is recognized by several different schools of education from which teachers and leaders in education receive their training. The best example of these is Columbia University, under Professor Kilpatrick. He, I suppose, is the father of this idea. He and G. Stanley Hall, of Clark University, are very similar in their viewpoint. They go at it a little differently, but the objective is the same. Harvard University has one man who has done a great deal in that field, Dr. Inglis. By the way, he was head of the Virginia Educational Survey in 1918-19. It is being generally accepted more or less, some places more, some less, that the ideal organization is the education of the whole child, but the means are limited. All public schools are crowded. A teacher with forty pupils in her class can not begin to give individual attention. The development of activities in the field of psychological tests and measurements has a good deal to do with the working out of this idea. There is a very good popular statement of the phase of individual attention in terms of mental development in the latest number of that famous woman's magazine, the Pictorial Review, which has the largest circulation of any magazine now published. A few classical cases are referred to in that article dealing more with the problem of intellectual training, rather than with social, moral, and physical training. You see, we have derived our educational methods, consciously or unconsciously, from the Prussian system of education. You pour the children into one end of the educational system and they come out of the other end all educated, with the same degree of reaction, the same attitude toward the state, etc. Of course, that is foolish in a democracy. That belongs to the civilization, the kind of social order, of an autocracy, but it does not fit in a democracy. We need a system that will develop individuality and develop it on a high plane so that when an in-
individual acts he acts with a knowledge of the effect of his act on his associates, and that becomes an important consideration with him. He acts with a knowledge of the moral meaning of his act and the significance of it, and he could get that attitude by a co-operative arrangement among the homes, the schools, and the church.

I may say this: you can get from the National Institute for Character Education very rich material that you could put into the hands of your school superintendent, or your Sunday School Superintendent for character education. If you write to Milton Fairchild, Director of the National Character Education Association, 3770 McKinley St., N. W., Washington, D. C., they will send any quantity of literature. Now, as a practical suggestion we have in Winchester a Committee on Character Education for the public schools. Mr. Nelson is one of the members of this committee. We have on it a member of the City Council, a member of the School Board, some parents, some supervisors from different sections of the school, primary, elementary, and junior and senior high school. In other words we have brought into that committee a representative from all of these influences, the home, the church, and the school. We are studying the Iowa plan. It is a very comprehensive arrangement—I think almost too elaborate to be used—but it is very suggestive, and you could adapt any part of it to any local situation. I think that would give you a suggestion as to how some approach could be made, because there is nothing in that to offend any religious denomination or any religious instinct. It is purely an effort to get ways and means of teaching honesty, consideration for the rights of others, loyalty, and all the other moral virtues that pertain to childhood and grow in after life into different associations.

There is no specific religious teaching included in that lay-out, but you can get the advantage of religious teaching by taking advantage of the state course, although that is restricted to high schools. That course of religious instruction calls for Bible study. We use that in the high school. The opportunity for the religious side of the work is better in the Sunday school than it is in the day school. It seems to me that the day school really ought to avoid teaching any specific religious views.

Q. (Bishop Brown): Do you know anything about what is called the Gary System? What do you think of it? Do you think that it is wise to give children of different churches an opportunity after school hours to go from school to church to be instructed for an hour?

A. (Mr. Clerk): Well, you know I think we may go back to that, because you remember in the early days in New England the schools were first organized for religious instruction only, and then they gradually drifted away from that, and religious study was entirely eliminated. Now I think it would be a very popular thing if you could get the various churches to agree to receive school children at certain hours of the week, during school hours. Now, we would be tickled to death to set aside Monday and Thursday from two o'clock on for that purpose. Now, it didn't work well in Gary, not because of any fault of principle, but because of the geographical location of the churches. Some of the children were so far away that they had to be dismissed at noon, one or two of the churches failed to give them the attention they deserved and the children played hookey from church. Then the churches failed to make a proper report of attendance. Teachers were secured to follow this up. That was a check on it for a while, but the parents then interfered. They said they were not sending their children to school to go to church. There were some parents who were not especially interested in church and they had no particular interest in sending their children. It was a very difficult situation. If that plan could be worked out in a community it would be an ideal situation.

Q. (Mr. Williams): Mr. Clerk, I should like to ask if you have any practical suggestion as to how to deal with that other matter, the home? What could the church do to help get in touch with the home?

A. (Mr. Clerk): The church could give a reception for the teachers at the beginning of the year. They could provide social contacts—a good many of the teachers are out of town teachers. If the churches could hold a reception so that all the churches in the community would be assisting, then no opportunity would be offered for any fanatics to say that some denomination was exerting all the influence.

Q. (Mr. Coleman): Could the matter of geographical location be overcome by having
a room set aside in a modern school house that could be used day after day by different denominations?

A. (Mr. Clerk): Yes, if your local School Board is so far broad-minded to do that, it would be fine. A good practical suggestion is for the ministers to offer their services for religious worship in opening exercises. Mr. Nelson has helped us out. Now the initiative for that ought to come from the preacher. That establishes another contact, and the children, especially high school children, after a while, will begin to report things at home that you have said in morning exercises, which the people can readily believe. It will pave the way for a broader viewpoint on the part of the community for religious demonstrations. Another suggestion is by way of helping the school to reach the homes—the parents' meetings, for instance, being organized by the school. If the church will exercise a real effort to publish them on the church bulletin, and announce them from the pulpit and encourage the parents to attend them, maintain the viewpoint that it is the duty and obligation of the parent to go to this institution that has their children five hours a day and see what they are doing for themselves, it is always helpful.

Q. (Bishop Brown): Do you know the Journal of Religious Education?

A. (Mr. Clerk): Yes. I do not subscribe to it, but I know it is one of the best journals covering the subject of religious instruction.

You see the great danger in handling the religious instruction in public schools is the danger of being misunderstood—being misunderstood in terms of teaching denominationalism instead of religion, the thing that we ought to be teaching.

STATEMENT FROM REV. DUVALL CHAMBERS

I have been very much interested in the Parent-Teacher Association. For three years I have given out the meetings of that league every Sunday from my pulpit. I was chairman of the league for the first year. The second year I deliberately put in the two officers of the other denominations. They did not meet for nine months. In desperation we called a meeting and I was put back as chairman, but now we are accused of Episcopal denominationalism. We meet quite often, but ninety percent of the members are Episcopalian and the others are Baptists and Methodists. Now that is a question of misunderstanding. We wanted to co-operate, but it was impossible.

Mr. Clerk: The churches can do a great deal to help bring the home and the school together.

There is one great weakness in public school education, the women bundle the children off to school and they just accept the attitude “Well, I am rid of them until noon.” They have a genuine sensation of relief. Well, now, that psychology has the effect of putting the school off. The objective of obtaining co-operation between the home and the school is discouraged by the very action of the mother. In the Seattle schools very often during the year we moved our day school program so that school began at noon, instead of nine o'clock in the morning, and then we went to day school during the afternoon and after supper. The fathers and mothers were expected to come back with the pupils to attend the session after supper. That device brought a great many parents into the school who never would have been in school otherwise. In a school of eleven hundred we had thirteen hundred visitors at one session. In many cases both parents came, and in most cases one; and the co-operation was wonderful. Whenever the school wanted anything it simply made a suggestion to the president of the Parent-Teacher Association and we got it.

Now, the church can encourage that sort of thing, as you see, by announcing it from the pulpit, and by assisting the superintendent to plan the programs by offering your services as speaker. In some communities ministers are the only men who can really present the problems in an interesting way, in a way that the average working man can understand.

Q. (Mr. Williams): Mr. Clerk, will you tell more definitely about this principle in your system? You made an effort to get fifteen thousand dollars. Will you just give us some ideas as to how it is to be used?

A. (Mr. Clerk): Under this kind of system each teacher becomes not only a teacher of arithmetic and reading and writing; in fact, she becomes very little a teacher of reading, writing and arithmetic, but becomes a teacher of individuals, a teacher of children. You see at once that that requires a rather strong type of personality, and that means you have
got to pay higher salaries. The average school teacher is not a safe person to act as a social or moral guide for children. I say this with a full knowledge of what I am talking about. The average school teacher is not a safe guide for children in moral matters and social matters and is not a safe guide for life. There are many reasons for that. The chief reason is that the educational profession doesn't offer sufficient inducement to attract those who have these qualities, nor has it the one great advantage that the church has, a great ethical purpose behind it, which would support them to a certain degree to exert the conscience and character to accept the responsibilities; so that a large part of it has to go into salaries, which will enable us to go out to schools of education and skim the cream and bring them in here as teachers. We have been able to do that thus far, and a large part of our money goes into teachers' salaries. It doesn't require any additional expense over the average school system, except a few incidentals, except in the matter of salaries.

TEACHERS AS ADVISERS

Now, teachers under this arrangement become advisers. They have a function which we recognize by a rather elaborate system of records. Our permanent record system provides for the child's photograph every two years, scholarship record, and character record, where various elements of character are given a rating. Incidents of the child's life are recorded. The child's attitude toward study is made a record of. It is accumulated evidence of the child's development in character, as well as development intellectually. It requires a person who has had certain training, at least in psychology, to make these observations; otherwise, there would be serious mistakes made. We have to pay for that. Each teacher in the first three grades is responsible as an adviser for the children in her grade. She starts with them in the first grade and has the entire grade through the first three years without a break. She has accumulated a record that she understands thoroughly. The next three years they go into the hands of another adviser, who has them for three years. They begin to meet other teachers, and they record their observations, so that after the end of the second three years we have a combined record from the various teachers who have come in contact with the child. And at the end of the sixth year they are ready for the junior high school period. When they go into the seventh grade they are appointed to advisers who will have them during next six years. Of course changes in the faculty afford some interruption, but that is taken care of as well as possible. Now they meet their adviser a half hour every day. That is the period when problems of conduct are discussed, when these intimate things are talked over between the teacher and the pupil. It is surprising the amount of confidential information that these children tell their advisers, which they do not even tell their parents. It requires definite training to do that kind of work. We have some teachers who are not successful advisers and we are making some changes because they will not be successful advisers, but in another school would make good teachers of subject matter. During this last six-year period the child meets a variety of teachers, but they meet these advisers every day. They bring all problems to this adviser. The adviser is a sort of "neck of the bottle" into which every piece of information about the child during these six years passes. All this time the cumulative record is growing. We have the physical changes recorded, not only on the health card, but by the report of the photograph you see the child grow in the character record. We notice that there is no longer any record of dishonesty, being caught cheating or bullying, or things of that sort. You notice that characteristics are beginning to be eliminated which are undesirable, and the desirable characteristics begin to accumulate. I got quite a thrill of pride when I noticed on my daughter's report card (we get out a report card which provides for grading on these characteristics every eight weeks, in addition to the grading in subjects) that she had improved in initiative. The teacher and I corresponded about it, we did what we could at home, and we observe that she is improving in initiative; and other qualities that were backward in improving show quite an improvement. Evidently the instruction of the year is having its effect now.

An illustration of how this works out in the life of the children under the new methods was demonstrated upon the ball ground within the last few days. The new Methodist minister was driving by the ball ground
and a foul ball broke the side wind-shield of the car. The boys, of course, saw the accident, but he drove on and did not stop. He wrote a letter to the high school principal, blaming nobody for the accident, but saying that he would leave the matter in Mr. Duffey’s hands. In the meantime some of the boys had tried to find the minister to make adjustments, but they could not find him. Mr. Duffey published a bulletin to the effect that this situation had come about, that he did not know the names of the boys involved in it, but would like to have them meet him after school to discuss it. There were eighteen boys in the game, fourteen reported, one was absent from school, and one sent word that he recognized the meeting but had to go to work. Now, that group had a meeting with Mr. Duffey. He explained the situation and asked that they suggest how to work out the solution. Mr. Duffey then went with me to another room on some business. The boys had a meeting; they appointed a committee of three students to call on the minister to offer to pay for half the cost of the wind-shield, because it was an accident. They also recognized the fact that there was a chance there for co-operation: it was a foul ball, but nobody could control a foul ball. Now, if that minister is a good sport he will see that. Now, there is a solution of a moral problem which in my day would have been settled on an entirely different basis.

Q. (Bishop Brown): Professor Coe made an investigation with results which surprised most of us. He too five thousand people at random and made a careful investigation of these five thousand as to when they united themselves with different churches and these five thousand people went all the way from ten years of age up to seventy-five. He discovered as a result of this investigation that as they increased in age they were less and less faithful to the vows they took and was a tremendous surprise. His explanation of this fact was this, and I am inclined to think it is the right one: he said that the ages between twelve and fifteen were the most impressionable; and emotional; he said that is the age when great physical changes take place in the lives of the boy and the girl. Up to that time a boy will tell his mother everything that he does, good, bad or indifferent, but at that time he will shut up like a clam. With a girl, as I know, just about that time they go off and cry if you ask them what is the matter, they say they don’t know, and they don’t; they become dreamy and all kinds of things. Now, he said, may it not be that that is the proper age when religious principles should be emphasized?

A child of twelve, a little boy, came to me and said “Bishop, I want you to confirm me today.” I said, “Does your mother know about it?” He said, “No, she doesn’t want me to be confirmed but I want to be confirmed.” I went out and saw the mother and she said that the boy ought not to be confirmed. I said, “I think you are making a great mistake not to have the boy confirmed.” She insisted not, and so I said to the boy, “I hope when I come another year you can be confirmed.” It was nearly two years when I returned. The mother then asked me “Will you confirm my boy?” But the boy said “I don’t want to be confirmed now.” The mother burst into tears, but the boy had made up his mind—he didn’t want to be confirmed.

Do you think there is something in that hypothesis—perhaps a true explanation of the proper time to begin definite religious instruction, to satisfy that need and instinct that the child doesn’t know how to explain for itself?

A. (Mr. Clerk): I would say in answer to that, that it is a very difficult problem. It is recognized as a problem, I suppose, by every man who has given serious thought to the problem of educating adolescent children. G. Stanley Hall brought the situation to our attention in the most reliable way in his book The Adolescent Child. I had a great many associations at Clark University with G. Stanley Hall and was very much interested in the religious side of this emotional period of adolescence. Personally, I think that is the time to “get” them. It has a psychological and physiological and ethical justification. I would even go so far as to say that perhaps it is providential. The horizon of the future, the bright sunlight of life bursts in suddenly on these young folks,—they are overwhelmed by these prospective responsibilities. That is when boys dream of be-
coming great men, when ambition begins to stir. If my boy comes to me at that age and says, "I want to be a detective," I shall simulate an interest in detectives which I may not feel in order to hold his confidence. I shall get him all the books on detectives I can find, and talk to him about them. If I can walk along with him during these tremendous changes I am going to be with him after the change is over. If I am going to take the attitude this mother took, I may not be so close to him after it is through.

That is where advisers in high school have their most delicate situation, dealing with children going through this adolescent period. The social changes taking place in a boy's life at that time are more important than the physiological changes. I expect every one of you remembers the time when he first put on long trousers, what it meant; everybody changed, the whole world changed, your friends changed—some of them even seriously started to call you Mister; you became a different individual with a totally different set of reactions and experiences. The girl goes through similar experiences; for instance, changes in the style of dressing her hair mark changes from the girl to the young woman, whether she puts it up or down or cuts it off, whatever the fashion happens to be. She is in a totally different situation. She begins to have different friends—they mean different things. That thing happens almost over night, and they are in an intense emotional state. They are easily irritated. They think about things that we know not of.

I have often watched closely with my own children, and I am surprised sometimes that literature has not yet enriched itself with observations on adolescence which could have been made.

We have tried our character development in the schools, so that in the junior and senior high schools they will be gradually taking over responsibilities to help supplant the need they feel. Now here is the time when they feel the need of some association or contact. They want to join the church because they must feel that there they are getting religious comfort. They get the view that the minister is a man whom they know they can trust for information, and any effort to discourage that is tragedy.

Now, in the school, in the life of the child, we have established an honor system, an honor court—individual responsibility for one's actions, responsibility for the group. In case of a misdemeanor in the classroom the student court convenes; a boy is brought into court. He is asked for a statement, is encouraged to make a clean breast of everything. The court acknowledges that kind of statement and the sentence is always less severe than if the boy tries to hide things. The court acknowledges lack of school spirit, the good name of the school imperiled by any act of dishonesty or chicanery. We have there, you see, a basis of translating religious experience in terms of moral situations, and I think the church ought to specialize on adolescent children. They ought to make special efforts to interest them at that time. We have eliminated the study of Shakespeare from the ninth and tenth grades of the school, because we realize that children at that age are not interested in that kind of reading. They are interested in heroes and brave deeds. We give them that kind of reading, and after they get over that tremendous emotional period, they steady down to appreciation of literary things. You see, this statement which I am making, which is more or less in topical form, gives an appreciation of the high type of training that would be required on the part of the teacher to understandingly handle these things. Every child is a different individual. Some become hysterical at this period; some are morose or melancholy. There is a great opportunity for the Sunday school in dealing with children, and in establishing a basis for co-operation with the schools.

Q. (Bishop Brown): You have not only answered a good many questions, but you have put into our minds a great many problems, perhaps about which we have thought very superficially, and about which we want to think very carefully, but I am sure, as a result of this conference I am simply overwhelmed with the thought of the schools throughout the state that are not only not doing this, but can't. Now, what can the church do? I should say this much at least to my own clergy here, that it is a little less than a crime for a man to live in a community
and not be interested in this most vital problem. Of course there will be differences of approach, but it seems to me we could all do something to bring along a better day.

A. (Mr. Clerk): There is a statute on the books of Virginia which requires moral instruction; it is compulsory. There you would have a good legal basis for approaching school superintendents. If the ministers in any community can get together, they can probably help the school superintendent to comply with this law. Assure him that you are interested in getting moral education across, that you would attempt to do it in the church. This is one of two or three favored states now that have a legal justification for an approach of that kind. I think it represents a tremendous opportunity, for the educational situation in Virginia is improving. Superintendent Hart is a rare man in his position, and he has broad vision and a strong determination to see that education in Virginia is brought up to a better plane than it is on now and I think we are on the edge of bigger and better things. And while that is, of course, a general statement and not very definite, I think it means that once the people in these communities appreciate the value of education they will see to it that the schools are improved to the point where they can provide the teachers and the equipment.

Q. (Bishop Brown): You perhaps may know that I, as a result of my work, felt that the most crying and fundamental need of the church was this question of the education of our boys and girls. Of course there would be those disposed to criticize any such theory as being undesirable—that all of us ought to devote ourselves exclusively to bettering the public schools of the state. I feel, however, that while that is, of course, a general statement and not very definite, I think it means that once the people in these communities appreciate the value of education they will see to it that the schools are improved to the point where they can provide the teachers and the equipment.

A. (Mr. Clerk): Whether or not it would interfere would depend altogether on how it was handled. In principle there is no need for conflict between private and public schools.

There is a place in our present civilization for the private school. It can perform a function that the public school can not, as organized at present, perform. As you look back over the history of education you see that schools almost entirely in the Colonial Period were private schools. The state began to recognize the school as a means of having the majority of its people educated so that they can understand the problems they are voting upon. I expect that two hundred years from now there will not be any private schools. There will be some families who will perhaps always believe that the private school is better. I see, in between, a modification, a sort of semi-private-public school. The General Education Board of the Rockefeller Foundation is interested in this, in pointing the way to the men of great wealth throughout the country, showing them a place where they can put their money, instead of in libraries, and where they can reach great numbers of children and give them educational advantages the community can not afford to pay for. It was started, I think, by the Fricks, in Pittsburgh. Mr. Miner, of Chazy, N. Y., endowed the school system there. Another one is at Van Wert, Ohio. Those three have appeared in the last five years.

There is no need for interference, but there is a great opportunity for co-operation. The private school can establish certain educational functions that the public schools can take observance of. There is a situation near Chicago, where the people of these five townships said, “We want our children to have the advantages of private schools. We will ask the legislature to allow us to establish a school system in this community which we ourselves shall support.” They have done that in a high school there since 1912. Their per capita cost is $252.00 per year.

I am very much for the private school in the field where the private school can function better than the public school. There are large numbers of people, like army officers, missionaries, etc., whose duties carry them long distances; they send their children mostly to private schools. My wife was educated in a Catholic Convent. She got a certain safeguard in character education in that convent, that she would not have received in a public school. The character side of education is infinitely better protected in a private school than it could possibly be in a public.
Q. (Mr. Nelson): Mr. Clerk, I left for a few moments and did not hear all of your answer to Bishop Brown's question. Did you bring out in connection with the private school the great opportunity of training leaders to meet the need in the public schools now?

A. (Mr. Clerk): No, I didn't, not specifically. It grows out of the opportunity for character education.

Q. (Mr. Coleman): What do you think is the significance of the recent legislation in Oregon restricting the use of the Bible and religious instruction in the public schools?

A. (Mr. Clerk): That is just a temporary flare-up. It has no real significance. I am almost positive it will be repealed in the next legislature.

THE ANNUAL MEETING OF THE INTERNATIONAL KINDERGARTEN UNION

The thirteenth annual meeting of the International Kindergarten Union was held in Pittsburg, April 16-20. It represented kindergarteners from California to Maine, from Minnesota to Florida; and those states which could not send delegates sent messages.

One of the most interesting people who attended was Emily Poulsson, one of the pioneer kindergarteners. Her songs and stories have not only delighted the hearts of kindergarten children, but those of the first and second grades as well.

The meeting was crowded with conferences from beginning to end; and like every good meeting several of these were held at the same hour, so that those in attendance had to choose those which best answered their needs. The kindergarteners of Pittsburg, together with the Pittsburg Teachers Association and the Woman's City Club, were most cordial in their welcome. Excursions to the kindergartens and the various points of interest in the city were made possible by the kindness of citizens in giving the use of their automobiles.

That the kindergarten is no longer entirely a woman's movement was made clear by the number of prominent men who took part in the program. Mr. Angelo Patri, of New York City, spoke on "The Aspects of Child Growth"; Mr. George Bellamy, on "The Effect of Play upon the Minds of People of Various Nations"; Dr. W. T. Root, of the University of Pittsburg, on "The Importance of Pre-First Grade Training"; Dr. Will Earhart, of Pittsburg, on "Music in the Kindergarten"; Dr. Bird Baldwin, University of Iowa, on "Measuring Childhood"; and Dr. Frederic Bonser, Columbia University, on "Standards for Early Elementary Education."

One of the outstanding addresses was given by Patty S. Hill, Head of the Kindergarten Department of Columbia University. Her topic was "Taking Stock in Kindergarten." She took her audience back to the early days when the kindergarten idea was first introduced into this country; and to those first kindergarteners the greatest homage is due. She paid a glowing tribute to the founder of the movement and the new ideas which he gave regarding childhood and the importance of play in education. She also brought out the fact that in the light of modern psychology and science kindergarten training must not lag behind, but must change to meet the changing demands; and as a result the kindergartens of today are keeping in stock the great idea that education is growth and that this growth can best be accomplished through doing and play. They have laid in stock the ideas that health and interest are also necessary to growth; and they are willing to invest in various types of intelligence tests and a study of the effect of the emotions on growth. Some of the more progressive kindergarteners have already begun a study of habits which should be formed in the kindergarten and are tabulating their results, while others are working on a record sheet which may be used alike in the kindergarten and early primary grades.

Mary Louise Seeger

The reorganized National Association is a new force because it has taken on a new character. The new Association is truly National. All the forty-eight State associations are affiliated with the National Association and send delegates to its representative assembly. Local Affiliated associations are scattered throughout the States.—Dr. William B. Owen, President of the National Education Association, Chicago, Illinois.