THE MORAL CONTENT IN ADOLESCENT BEHAVIOUR

by Hugh McConnell Rae
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The basis of the education of a generation ago was religious. It occupied dogmas so absolute and ultimate as to be above controversy; it began with God and a well meaning universe, and it was a good beginning. The education of today is scientific, and it takes for granted electrons and the ether. Not that it is sure of these, but it simply cannot get on without them. Since dogmatic religious instruction has been excluded from the public schools and universities, the problem of relating the teaching of definite religion to the education of the day-schools is very great. It is an utterly impossible thing to keep them entirely separate. Many are exercised as to the value of bringing the minds of children and young people into contact with a definitely religious message. Instructors do not want to teach what it would hurt their own consciences to teach, or what the child in after years may have painfully to unlearn; and they do not want to tear down the altars of trust, whereby faith would be made difficult or impossible rather than reasonable and instinctive. Parents, too, are concerned about methods of suggestion and environment for the moulding of individual character. The increasing importance of the individual through popular government, the massing of the population through industrial expansion, the increasing complexity of forces that play upon society tend to turn our attention to fundamental things. What kind of a world do we live in? How do we want to live in society? Is there a better and worse?

Some tell us that it is the business of society as organized to produce good citizens. But, we may ask, "good" for what? And why "good"? Before we can be agreed about what good citizens are we must have a working agreement as to what good citizenship means. In other words, are we here as Calvinism asks, To glorify God? Or, as Emerson puts it, "only to wear our boots out". Of course that is quite another thing. Moral instruction and religious education are every day terms, but they should imply not only a common understanding as to what morals and religion constitute, but also a common understanding as to the ultimate meaning of life. While morals and religion are not mutually exclusive terms, an adequate religion would exclude no human good, and it is therefore proposed to show the place of morals in religion and of religion in morals before making specific application of the study to the young life of today.
The following far-reaching criticism has been made on Moralism: "The weakness of moralism is its abstraction; the strength of religion is its concreteness". Now moralism is an ethic which professes to have no basis in religion, a morality untouched by emotion. The rationalistic press loudly proclaims such a theory, and many unattached theorists quietly insinuate that the full-orbed morality of the future will be untrammelled with the swaddling clothes of religion. Morality, it is said, will walk without assistance, and that which has hindered its pace in the past will no more be a matter to be reckoned with. Thus many friends of religion, not competent to give a philosophical defense of its necessity, are disturbed about its reality, and are looking for a rift in the cloud of doubt.

When the Union of Ethical Societies met under the presidency of Frederick Harrison in 1897 their aim was to introduce "systematic moral instruction without theological coloring into the Board Schools in place of the present religious teaching" in England. In 1909 their aim was modified thus,- "to urge the introduction of systematic moral and civic instruction into all the schools, and to make the formation of character the chief aim in education". On the face of the abstraction is not apparent. It must be looked for in the method, the programme, in the nature of the standard of ethics. If it be Intuitionism, wherein the rightness or wrongness of an action is perceived by looking at the action not the end, it ends in abstraction. If it be Utilitarianism, this leads to a reckoning of values, quantities and qualities of pleasure, and thus far might be said to be concrete. If the view of development be maintained, however, it would naturally be expected that the concrete process of development would be outlined in the ideal principle involved. Nevertheless what is important is not the concrete process but our standard, and in this regard Moralism cannot avoid being abstract. The standard cannot be treated as a separate compartment of life. It enlarges into a discussion of the nature of good and evil, of duty, of right and wrong, of that in our nature which enables us to make moral judgments against a moral criterion. This discussion is so related to reality that it is hardly possible to keep the subjects apart despite attempts of the Ethical Society to establish the "independence of ethics". Certain metaphysical views are possible, however, which hardly admit of moral obligation. The theory that knowledge is derived from sensible experience leaves no basis for moral obligation "for no amount of what is can prove an ought". Materialistic automatism cannot establish a right and wrong. If the moral obligation be postulated, its implications are a free spiritual self, and the personal control of conduct.

(1) E.R.E. Art. "Ethics" (Muirhead)
Is a belief in God necessary to morality? There are those to whose thinking a moral obligation comes as a phase of universal thinking, but they are not prepared to think theistically. "I do not believe that for such a person", says Hastings Rashdall, "our moral judgments can carry with them the same kind of objectivity that they do for the theist". Morality, however, is necessary in religion. Antinomian and libertine tendencies are at a discount; faith without works is dead. Bowne says, "It is the one human mind which founds ethical systems and religious systems. And what the mind may do in the moral field will certainly have significance for its work in the religious field". While that is true, religious practice has not always been consistently moral. History is deeply marred by ecclesiastical oppression which ground down human freedom, enforced nameless cruelties and vindictive revenge. And every age has had its profession without practice. Religion to live must teach men to live. If its source of inspiration is merely the powers of nature, men could not be expected to rise above the morals of Greece; but it has not been discovered that the worship of nature has incited to the highest virtue. Religion and morals become progressively realisable when they are incarnate in a person. This is the ground of all universal religions.

Formality is not enough. Where there is an over-emphasis on religion for its own sake, its ceremonies become practices shut off from vital experience, and the religious person a monastic excluding his life and religion from the concerns of the world. Religion must mix with ordinary life to be of value. It has both an inner and an outer phase. "Men imagine they can communicate their virtue or vice only by overt actions, and do not see that virtue or vice emit a breath every moment". To have a pure dynamic mind is the important thing, or in the poet's words, "The heart's aye the part aye, That mak's us right or wrang".

That is one side; a man's habitual motives are important, but one cannot always be absorbed in motives. Activity takes on a character because of the principles in life, and religious ideals are wrought out in the ambition to serve, the growth of toleration, and the consecration of ability and means until these become the plainest ethical duties in society.

Were it possible to have morality without religion, it would be preferable to religion without morality. There are good husbands and fathers, worthy statesmen and honorable businessmen who make no claim to a religious mind. Undoubtedly they are debtors to religion, but touching social requirements they have observed these from their youth up. Such men have become the
advocates and pattern of Moralism. They have weighed the religious hypocrite in the balance and found him wanting, but this is not to find religion wanting. Many a moralist has tried hard and found it "unnatural to separate ethical teaching from instruction about the ultimate relation of the universe". So it happened that ethical societies in England had, like Comte, to invent prayers and adopt religious forms, and the school in America under Felix Adler was forced back to the same expedient. We all recognise with F. W. Robertson that "if there were no God and no future state, yet even it is better to be generous than selfish, better to be chaste than licentious, better to be true than false, better to be brave than a coward". This, however, does not go far enough. Deliverance from selfishness, licentiousness, falsity, and cowardice are demanded. J. S. Mackenzie says, "Man's life is not a simple struggle towards virtue and holiness; it is quite as often a lapse into vice and sin". A cure for sin is required to make our life complete, to attain a rational end and relate all our experiences intelligently to ourselves. The moral life is incomplete in itself, and we turn to religion to complete it. By religion we do not men merely emotion. Politics may arouse emotions; they do not make us religious. Religion is what we regard as the greatest experience in the realm of personal relations, or of ultimate worth in the realm of ideals which cannot exist apart from persons. Religion must be true, the greatest truth, the greatest reality; it must be deep-rooted in convictions that make us at home in the universe, and such convictions are a necessity of man's life - a necessity partly intellectual and partly moral".

The study of science arises out of the wonder of nature, but imagination goes beyond science and creates explanations for itself; and, when all is done, there is mystery. In our moral world there is a sense of the inadequacy of ordinary experience, an incompleteness of vision, and what we demand is an explanation which does not mock our intellect. To help us to be moral we must interpret the universe as moral and rational with an adequate place for the self. The heaven within links itself to a harmonious and rational universe without. We live in an infinity witnessed by a moral law within, but to worship nature in its highest Pantheism is to end in materialism or Nirvana. To attain to a legalism which interprets God as the great king and lawgiver leads to dualism. But to see God as the power in nature and the end of the moral

(1) H. Rashdall, "Elements of Psychology".
ideal is to approach Christianity. Thereby we come to relate what is going on all around us as a moral experience, to see things 'sub specie aeternitatis', not to hold that "whatever is, is right", but "whatever is right, is". All high religions have helped to this; in some it is fundamental, and in the New Testament we "see how a great personality creates a moral standard by what He does and suffers, and how He illustrates it in His words". Here is God measured in time and space. He "Wrought

With human hands the creed of creeds
In loveliness of perfect deeds
More strong then all poetic thought."  

A personal example is eloquent beyond the power of words and ideals, and has proved the mightiest of historic motives for true and noble living.

In all high and pure morality religion is present, but not always consciously. A morality fused with emotion and touched with imagination is not a thing which vaunteth itself or is puffed up. It is the conviction that what is essential to religion is the reality of the moral life, and that it is worth living. Its manner is fulfilled in the duty to one's neighbour and the self. It implies that duty is done from a right motive, and the purer and loftier motive becomes the clearer when it is seen to be religious. Apparent or concealed, conscious or unconscious, it is doing the will of God. Indeed, to admit the moral obligation in all its length and breadth, and depth and height, is to admit God. The faith we see in science is rooted in the consciousness of an intelligible system, so the faith we have in a moral life gives us the basis for religion. The proof of this lies in metaphysics, but "without some such belief morality is hardly possible at all". Green wrote, "We present to ourselves the objects of moral loyalty which we should be ashamed to forsake for our pleasures, in a far greater variety of forms than did the Greek, and it is a much larger self-denial which loyalty to these objects demands of us." This is largely owing to the principles of virtue being universalised owing to the Christian conception of man's nature and destiny, realising the infinite issues at stake in the moral regeneration of the world, and the imperative obligation to make intellectual and moral education universally accessible."

Philosophers and writers since Plato have emphasised the moral danger of intellectual scepticism, and the experience that morality without religion is not able to maintain itself. Either morality degenerates or makes an alliance with religion. Frederick Harrison, Coit, and Felix Adler have busied themselves

(1) D. C. G. art "Ethics".
(2) Tennyson, "In Memoriam"
(4) Green, "Prolegomena" p. 284.
establishing ethical societies which profess to have no belief in a Supernatural, a personal God or a personal immortality. Human agency, forethought, and the will of organised society take the place of a God who is "above all and in all and through all." They go on, however, to adopt prayer, sacraments, and the ceremonies of the Christian church. God becomes an abstraction, though their devil may be very real, and some have even advocated preaching hell that people may be saved "so as by fire". Coit even comes back to the necessity for incarnation - in reality establishing "irresistibly that morality, to be living and permanent, must have religious sanctions and inspiration, that we need to be delivered from the awful thraldom of evil; that the supreme realities are the things which are unseen; that prayer is the life of the soul; that public worship is a necessity, that in Christ the greatest redemptive power has been embodied, and the purest vision of the Eternal has been granted; and that in its adaptation to human needs, its fostering of human aspirations, its ministering to human sorrows, its renewal of human penitence, its consecration of life and its hope in death, no ethical society yet devised gives any symptom of being able to supplant the church of Him who said, 'Come unto Me, and I will give you rest'". Abram looked for a city whose builder and Maker was God. The Apocalyptic writer saw the New Jerusalem coming down out of heaven. And we see a universe, which, to produce men with a moral ideal, must have a moral Thinker behind it; and if that moral ideal does not apply to ourselves "the claim for an objective validity of the moral consciousness cannot be satisfactorily accounted for". We would then be left to support one of the many systems finding it hard to maintain essential distinctions between moral and immoral, human and inhuman, virtue and vice, sympathy and insensibility. When such distinctions are lost, evil would show itself without shame. If a time were to come when men would openly commit deeds that have always been regarded as sinful, with no voice of conscience to speak, they would choose with readiness anything that was vile, so long as it was pleasant; the unseen bonds of society would be broken, and destruction attained.

Goldwin Smith said, "Shadows and figments as they appear to us to be in themselves, these attempts to provide a substitute for religion are of the highest importance as showing that men of great powers of mind, who have thoroughly broken loose, not only from Christianity but from natural religion, and in some cases placed themselves in violent antagonism to both, are still unable to divest themselves of the religious sentiment or to appease its craving for
satisfaction". This is a craving moralism cannot get away from, and without recognising which it will fail. Religion has pervaded all peoples and established its sacred sanctions, and to say that morality would be unaffected by the decay of religion is an unfounded speculation. Let ethical societies not merely imagine such, but let morality prove its own power in a world which has doffed the old clothes of religion - churches, doctrines, religious literature and devotion, put man in the place of God, and make propriety the categorical imperative; then we may have laws as before which prohibit murder, theft and false witness, but none that carry the searchlight of the divine into the innermost motives. It is possible to kill the murderer, but who can kill murder? It is possible to imprison the thief and compel restoration, but what law on earth - where we have no divine sanction - can operate to kill envy and hatred, indifference and impurity? Grand the divine order, and, while men keep out of the clutches of national law, they are condemned, self-condemned, and condemned by the innate judgment of their fellows as well as the whole moral order of the universe. This is because there is a law higher than that which is written, 4) "Whatever is not of faith is sin". An external law can only hope for external obedience. Through it the difference between the widow's mite and the bags of silver is a difference of currency. The man who supports his party enthusiastically to the extent of a few dollars he can afford is much less to be commanded than the representative of the 'big interests' who contributes thousands of dollars to have the protection of the legislature. If there be none but our fellow creatures to whom we give an account, and none to search the heart, what an incentive to high aspiration and purity of motive is taken away! But the inwardness of morality has so impressed men that actions which were outwardly good may now be judged evil because of the motive. "He who seeth in secret shall reward openly".

Agnosticism, materialism, or naturalistic religion do not impress us with an authoritative morality. The believer in God makes a real claim for the objective validity of the moral consciousness. He believes in God, and holds that his moral judgments are based upon ideas which are eternally true, proceeding, as they do, from the Source of all reality. "The theistic explanation of the universe does seem to be logically demanded by our consciousness of duty when the implications of that consciousness are fully thought out". Morality, however, is not static. Moral progress is going on leading us past the habits and institutions of a particular time and place, and enabling us to transcend the ideals of the past. As Miss Wedgwood says, "The dominant influence of life lies ever in the unrealised - not the criminal code, but the

(1) cf. Sidgwick, History of Ethics, p.114 f.
(2) Wedgwood, "The Moral Ideal".
counsel of perfection shows us what a nation is becoming."

If our sense of moral obligation is most completely satisfied and justified by a belief in God, it is a strong reason for accepting it and helping us to understand why there is any moral consciousness at all.

Today there is an undertone of pessimism expressed in the loosening of the bands of organised religion. In the extreme it is accompanied by a black lustre view of human life. Instead of man having as an end to glorify God, he is a plaything, a sport of an idle dream. Life is a melancholy introspection.

"The good Lord Jesus has had his day", as the doctor said, and many profess to get on very well without a religion. Honor to those who have kept to moral goodness even in the period of "Everlasting May". It is not mainly because of the undying hope that somehow, somewhere the Divine will show His face and the benignity of His government? Were it not for such a hope the cultured would repeat "Vanity of vanities, all is vanity", and the mob cry out, "Let us eat, drink and be merry for tomorrow we die".

"When work loses its sense of spiritual connection", says Eucken, "it loses at the same time its independent standing over against human likes and fancies; it loses all power to lift and transform man's inward life, and neither shrewdness nor dexterity can save it from sinking to a mere sham and parody of culture". No matter how absolute and peremptory duty is held to be, morality tends to become a matter of convenience and pleasure, custom and public opinion. A powerful dynamic is needed to develop altruism and continuously uplift the mind of the time. Without it morality would sink to the level of despairing conventionality.

Without religion, who is to be our guide? Is it that man who thinks he is strong because he breaks the laws of his country? To one who lacks the sense of duty or denies its validity, we are very much at a loss to prove it to him. There can be no such thing as a permanent and unrivalled code of morality to regulate the world's conduct unless society be static. Systems degenerate into casuistry with a detailed irksomeness too grievous to be borne. How high are we to aim, or how low? People will be slow to approve a morality which is merely conventional and arbitrary, and may be discarded to suit the whim of a class or age. An age of non-religion is hopefully anticipated in some quarters, but it ought to be carefully considered if such an age would not be marked by the diffusion of a non-morality in a manner unparalleled in the history of the world. Is it not untrue to the past to say that founders of religions with their teachers and prophets have lacked in moral impulse? They have been the most potent means of imparting it to others. Is it not reasonable to assume that the religious man will
away the sceptre of the long future, and, as in the past, satisfy the moral instincts as well as the religious aspirations of the race? The religious mind bases the moral ideal upon a moral law coming from the heart of the universe, from the throne of God, and is bound to command more respect than a moral ideal based upon the uncertain reflections of past or contemporary minds. Religion has ever been a more compelling power than morality. It places moral conduct in relation to God and immortality, emphasising the spiritual above the natural and the universal above the particular interest. It places this life in relation to an infinite evolution with the promise of boundless attainment in the life that now is and that which is to come. The religious experience has been universal, and now the great religions aim to become universal. Their organisations embody a moral ideal, propagate moral principles, and it is reasonably and hopefully assumed that "the most powerful influences will be exercised in the future as in the past by societies which represent some definite view of man's relation to the universe as well as some definite presentation of the ethical ideal." Says Eucken, "That its metaphysical should be ethical, and its ethics metaphysical constitutes the peculiarity and greatness of Christianity, and gives it also its lasting interest". Its greatest evidence is a life of genuine simplicity lived among men for the purpose of helping by word and deed. Taking men and affairs as they were, Jesus made these the background of His teaching, and, because he related every-day life to the ever-present God, and spoke the right word to His fellows, He became the true inspiration of morals and religion. Not that He wrote a book, or devised a code, but that He related the commonplace and the common life to the profound and the eternal, and pointed to the Highest for inspiration. Thus He made morality and religion the warp and woof of faith showed God in every duty and opportunity. Both morality and religion existed before He came, but to Him they were "simply two aspects or sides of the one life of man, inseparable and co-eternal". His ideal is a growing perfection working out in each personality, not something transcendent and abstract, but immanent and personal according to a new law written upon the heart.

The Church has had much to say about creeds and codes, but Jesus seems to have dealt with principles; and Paul fought legalism within and without. Example is great, but it is not the greatest matter. Mill wrote, "The complexity of the ethical end is so great that it can often be best represented by a concrete example". But the very,

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(1) Clarke, "Outline of Christian Theology".
(2) Mill, J.S., "Utilitarianism".
nature of goodness forbids slavish reproduction. The red
blood of Christian character issues in "love, joy, peace,
forbearance, kindness, generosity, trustfulness, gentleness
and self-control", and its symmetrical proportions are more
to be desired than the anaemic systems of colorless negation
so much applauded by well meaning moralists. Dewey puts it
thus, "The habit of identifying moral characteristics with
external conformity to authoritative prescriptions may lead
us to ignore the ethical value of these intellectual attitudes,
but the same habit tends to reduce morals to a dead and machine­
like routine". Some strive for qualities of mind,- "Open­
mindedness, singlemindedness, sincerity, breadth of outlook,
thoroughness, assumption of responsibility for developing the
consequences of ideas which are accepted", but religion aims
at a spirit. It is a bold ideal to make every man a law
unto himself, but the appeal is founded upon an ethical
spirit distinctive, absolute and universal, what Paul called,
"the true and living Way".

It is necessary that Christianity should adapt
itself to real life if it is to be anything else than a
sublime, ephemeral dream, if it is to become a reality. Life
includes science and art, philosophy, politics, literature,
worship, in a word all the natural and traditional forms of
human activity, and a universal religion should prove superior
to every form and age. When it came into the Roman world
represented by an alien minority, it would have perished but
for an infinite vitality. It immediately came to close
grips with the requirements of real life in every shape and
form, social and political, material and moral. In the
Middle Ages it became the common principle of both temporal
and spiritual life. At the reformation, it set moral
perfection and spiritual independence above dogmatic orthodoxy
and works of legalism. It took the Renaissance with its
apotheosis of nature, and made it its own, clothing itself
therewith as with a mantle of glory. It possessed itself of
a literature and an art radiating classic splendour - painters,
musicians, poets, orators and philosophers were its manservants.
Such vitality and power of adaptation without abjuring itself,
can be explained only by its distinctive nature, which is
essentially a principle of life, whilst its roots penetrate to
the very depth of the soul and will. The Greek ideal ennobles
human life by making it beautiful and harmonious. Science
allows us to form moral conceptions compatible with the truth
it presupposes or establishes: it supplies us with the
instruments of morality. The Christian is not satisfied with
mere beauty and harmony and exactitude of mathematics, he gives
a welcome to the ethics of intention and spirit, or love and
sacrifice, which orders him, by means of his will, to do what
nature in her loftiest instinct and force could not do: to
create within oneself an invisible, superior nature: in a word
to aim at that indefinable perfection which is the dream and
aspiration of human consciousness.
Our study so far has been to determine in a broad way the nature and extent of the bearing of a religious theory upon life. It has been said that psychology has been most complete in its analytic part, and that just where the educationist wants it most it fails him most, which is the "synthetic or genetic part". If the moral and religious end of life is understood, then the significance of education is seen, to be not merely the acquisition of a mental gymnastic, but the development of the individual personality, and the exposition of the means by which mental and moral training can contribute is most valuable. Professor James Ward says, "What the new century demands of us is the development of individuality, and particularly the individuality of average men and women, the people who have hitherto been supposed to have no individuality at all". It is proposed to deal with the average individual in the Adolescent period, and to march forward along the broad highway of modern psychology in the analytic sense. The processes of feeling, willing, and desiring must be observed. Psychology and Biology have shed a great deal of light upon the development of the moral consciousness, and, in so far as all life is studied from the psychological point of view, it is necessary to note the leading facts of modern research in relation of adolescence. There is no need to deal with the physical facts of brain-centres, nerve-cells and ends, but rather to take knowledge of the general features of the growth of individual consciousness in the average youth and maiden for the practical purposes of religious education.

1. The child is born, not made. It has been the province of child-psychology to study the child in the order of periods, which are a very convenient device, but they do not stand apart from one another. As development proceeds from the unfolding from within by dynamical self-realisation, differences are observed, but they are differences of degree rather than of kind. "The child is father of the man". The differences are differences between the mature and the immature; they are incidental to the stages of life, but the whole human family by fundamental likeness is bound together into a unified whole, and whether the study is in childhood, boyhood, adolescence or manhood, there is only one psychology. The course of life falls naturally into several stages with their characteristic features in each stage. Adolescence is a part of the total life; it looks before and after. "There is no characteristic of adolescence whose germ may not be found in childhood, and whose consequence may not be traced in maturity and old age".

"Psychology and Education"... James Ward.
The period of adolescence commences just at the close of childhood, and may extend to the twenty-fourth year covering about twelve years. Its advent heralded in the experience of puberty, "the most significant crisis between birth and death", and this crisis generally comes between twelve and fourteen. Childhood has led up to it, and adulthood is affected permanently by its many-sided expression and development. It is not a period which can be studied by charted figures and mechanical facts merely. Norman Richardson makes this claim, "To one who appreciates it, adolescence is a great challenge. It is so plastic, so spiritual, so sacred that it is the very stuff, the raw material out of which the Kingdom of heaven is made".

Some would divide adolescence into three sub-periods. There is an assertive period strangely coupled with timidity from about twelve to sixteen when the sexes are strangely repellant to each other. The next period - sixteen to eighteen - has more of sentiment because of "increased emotional capacity", and is remarkable for the number of emotional conversions which belong to this time of life. The period from eighteen years upwards marked by the maturing of reason and will, the consideration of earning a livelihood, and the recognition of one's place in society should culminate in "years of discretion" at about twenty-four. Young people are generally in a hurry to grow up, and a valid criticism of the West in particular is that adolescence is not fully rounded out in the average experience. Pioneer conditions have thrust mature responsibilities upon young lives, war turned boys into men in a day, and the shifting fortunes of families have so short-circuited the periods of development that it is not always wise to depend upon years as the simple measure of life. The facts of transition from childhood to youth, and from youth to maturity are before all eyes. The visitor at school running his fingers through the tousled head of a boy did not require to be a prophet to say, "It won't be long till that is brushed till every hair is in place". Margaret Slattery tells the intimate story of girl life from a teacher's viewpoint by the ordinary case of Edith. At one time Edith did not care how she looked because she was never in the least self-conscious. The change came, and the mirror was the all important thing. "Her hair ribbons are always present....She spends a good deal of time in school arranging her hair. Sometime spelling suffers, sometimes algebra. Before standing to recite, she carefully arranges her belt. Contrary to her previous custom, she rarely volunteers, although her scholarship is very good.

If unable to give the correct answer, or when obliged to face the school, she blushes painfully. One day recently, when the class were reading "As You Like It", she sat with a dreamy look upon her sweet face, far, far away from the eighth-grade class room; could not find her place when called upon to read, and although confused and ashamed, lost it again within ten minutes.

The adolescent is not a new creation, but is the focal centre for new and crude emotions sometimes expressed in religious fervour. Mental energy and rapid growth mark the first part of the period, and in the latter part adjustments take place towards symmetry and poise and power. The soul demands new interests, the future demands a vital place in thinking, and the mind twines around ideals and goes wool-gathering. Introspection begins, and thought and feeling become more closely related than heretofore. The merely imitative spirit falls away, old tasks no longer suffice, action becomes volitional, ambitions, passions and yearnings sweep through the soul until "the rational powers gradually overtake the emotional, and establish that balance and control which is the mark of maturity".

To achieve that balance there must be a sound mind in a sound body. The body is the instrument of the mind. We do not need to discuss the ultimate relation of body and mind. It is assumed there is "no psychosis without neurosis", and that the relations are of the most consistent and intimate kind. In childhood the dominant feature is growth, and the early period of adolescence (twelve to eighteen) is a period of marked acceleration in growth, while the latter period is marked by the parts of the body knitting themselves together in preparation for the exacting functions of the mature life. The healthy mind cannot be attained without the healthy body; the nervous system cannot work properly unless the blood be well aerated by active lungs and distributed by a healthy heart. The modern emphasis upon physical culture has done marvellous things in freeing the world from irrational modes of dress, from the unnatural constriction of abdominal parts in the habit of mid-Victorian women to the release of the bound feet of the Chinese. There is, however, an extreme to be avoided; the whole emphasis in some quarters is placed upon the physical. We have many flourishing schools of physical culture since Sandow set the fashion in London, and some of them hold to the monstrous anachronism that bone and muscle are still paramount. Mankind has long ago, we trust,
staked its all upon mind. The only physical development that is really worth anything to the human race is that which educates intelligence and morality and serves for their expression. Herbert Spencer's remark that it is necessary to be a good animal has an element of truth in it which was utterly ignored and needed proclamation at that time, but it is necessary to be a good animal only in so far as that state makes for being a good man, and not any further. If we are in danger in some quarters of the Spartan spirit - the worship of the physical - it is time to consider how to put the emphasis upon the moral and spiritual virtues instead.

We have remarked upon the growth period; both sexes grow till by eighteen years girls have reached their full height; boys continue growing for a few years more. Then by the close of the teen years the normal adult weight is nearly reached. The brain "in the matter of structural and functional development, the organization of its convolutions, and the linking up of its associative neurones" is very busy developing during this period. The heart doubles its size, the process of medullation in the nervous system is brought almost to completion, the lungs expand in capacity and power, and the organs that are concerned particularly in the work of the reproduction of the species enter upon that process of growth which is to culminate at maturity in their perfect fitness to exercise these functions. It should therefore be the duty of parents to explain to their children the meaning of these changes and how vitally they are related to the fluctuations of feelings, the ebb and flow of physical desires, and the general restlessness so characteristic of this period. It is of great value to the youth to know that these strange feelings are not uncommon or unnatural, and that discouragement is unwarranted. At these crucial periods of unfolding the body should be well fed, well worked or disciplined that the mind may have unhindered opportunity for its own free expression and self-realisation.

After adolescence nothing vital is added to the height or weight of the body or the size of the organs; the equipment of the individual is complete. Man is the sovereign being in creation, and as the most philosophic anatomists point out, the body of man actually represents the goal of physical evolution. It may be the medium of all that is good and moral, or of all that is bad and immoral. "It may be the pest-house of iniquity, or a temple of the Holy Ghost". Certain organic functions are non-volitional such as the circulation of the blood and the digestion of food, but all physical processes may be stimulated by wholesome activities. Health may become a permanent possession through the building up of habits.
wherby every power and faculty, every organ and part, enters into a close and vital relation with every other. There are desirable habits of breathing, walking, sleeping, eating, working, recreation, bathing, excretion which can be firmly fixed upon life at such a time as this is. Extremes are always to be avoided as essentially dangerous. Young people should be content to do the reasonable thing without mortgag­
ing the future of body or mind that the laws of their natural development may produce vigorous, efficient, and beautiful young men and women equal to every duty and task in a worthy society, fitted for the incomparable functions of fatherhood and motherhood, and fortified by a consistent human nature against all the forces of disintegration in the modern world.

The last few years have witnessed a breaking down of the policy of silence in the discussion of the sexual elements in humanity. Where God has seen fit in designing our human nature to make the sex interest so central, permanent and powerful, He must have had some great and wise design. The idealistic conception is the proper starting-place for a discussion of the structures and functions that constitute the nature of sex. They are as natural and normal as any other, and once understood and properly handled, make for the enrichment of human life, for the increase of health and efficiency, and the heightening of the enjoyment of life. No man or woman attains to fulness or harmony of life if the sexual nature be either neglected or mismanaged. No society is strong unless these elements are controlled and directed, and for the lack of understanding civilizations have been discomfited and the world strewn with tragedies and disease. Reference has been made to physical development, and one of the most important features of adolescent development is in the physical parts that are connected with procreation. But this is something more than physical. Up till this time the sex system has lain practically dormant, but now there is both an internal and external development, and it has become a matter of profound inquiry how the natural and normal development may transpire without the irregular and unhealthy features of excessive excitement, emotions and ideas which should belong only to the adult life.

The ideal still lingers in some minds that boys and girls, young men and women, should be kept in complete ignorance of the truths about themselves until they marry and discover them from the inexorable law of experience. But in order to keep children in the dark it would be necessary for them to live a Robinson Crusoe kind of existence without books, papers, or friends of any kind. Responsible parties ought to be prepared to give to the young on the basis of reverence, the clean, clear facts. We are in a world humming
with conversation, ornamented with pictures, and restless with experience; the danger is that children will receive partial, distorted and unhealthy ideas from the school-ground, the street, and from persons sexually depraved and ignorant of the real facts. When it is recognised that all the wealth of powers with which the body is endowed has significance and worth, this subject will be treated in a truer light. Lust will be conceived of as the vilest thing on earth, and pure love the most beautiful. There is no greater need for society today than to recognise that education must include, must culminate in, preparation for the supreme duty of parenthood. This involves instruction regarding those bodily functions which exist not for the body, not for the present at all, but for the future life of mankind. The exercise of these functions depends upon an instinct which has been termed the "racial instinct". Here is a name which will suggest to the adolescent a something the satisfaction of which is not an end in itself - that is the false and degrading assertion which will be made by the teachers whom youth will certainly find if we fail in our duty - but as existing for what is immeasurably higher than any selfish end. Youth must be taught that it is for man the self-conscious to deal with his instincts in terms of their purpose, as no creature but man can do. The boy and girl must learn that the racial instinct exists for the highest of ends - the continuance and ultimate elevation of the life of mankind. It is a sacred trust for the life of this world to come. To be manly is to be master of this instinct. And the higher education of girlhood must serve and conserve the future mother, both by teaching her how to care for and guard her body, which is the temple of life to come, and how afterwards to be a right educator of her children. If passion be truly handled it provides a driving force for a life that is effective, courageous, and joyous; and the key to that life is to be found in the conception of the racial instinct as existing for parenthood, and to be guarded, reverenced, educated for that purpose and supreme end.

Woman is Nature's supreme instrument of the future. Many people seem inclined to think that woman is just the same sort of being as a man, except for the one special function - that of motherhood which can only be exercised occasionally, and need not be exercised at all. Now it is true that the sexes have very much in common, but they are "opposite and complementary phases of one and the same complex phenomenon". Tracy says, "The normal woman is essentially female from head to foot, in bearing and conduct, insentiment and expression, in feeling, thought and action, and from the beginning of girlhood to the end of life. So, also, with the normal man. He is essentially and vitally"

"The Psychology of Adolescence"...Tracy, p.134.
male, throughout the whole range of his being". No doubt there are many men with feminine characteristics, and women with many masculine ones; but woman is not only physically different from man, she is different mentally, emotionally, and spiritually. And that is why we need her so much in all life's departments. At the time, then, when ideals are most inspiring - between fifteen and twenty-five - there ought to be room for happy, free, wholesome companionships that help to broaden and deepen. Male and female elements are to be found everywhere, and they are not to be defined in merely physiological terms. They concern the entire psycho-physical being. Everywhere the male is the aggressor, the defender, the inventor. Women are more aesthetic and less commercial, less disposed to criminality, more disposed to orthodoxy than men. A teacher of automobile driving in our city claims that women learn more readily than men; women want to know how to drive, while men want to know the "how" of everything. A professor who has observed the sexes for years states that the female mind is reproductive rather than productive. He writes, "The work of the male student, in comparison with hers, is likely to appear untidy and slipshod; but it is also more likely than hers to be creative, productive, logical, judicial, discriminating and critical... He betrays more independence of judgment, is more impatient of authority, and does not hesitate to differ, not only from his professor in the classroom, but from Kant, from Thomas Aquinas, and even from Plato". The question to be asked in view of the complementary natures of the sexes and the desire of each to find satisfaction in the other, in view also that "In the beginning God made them male and female" how are we to regulate the new freedom of society and educational life?

Mrs. Grundy has not been able to keep the sexes apart, and the prospect of doing so is further off than ever. A popular criticism is offered, especially by those who were trained in separate schools for boys and girls, that all the unrest of today is due to co-education. On the other hand it may be shown that the mutual relationship of the sexes has been helpful all round. As long ago as Cicero's time the acquaintance of the ladies of Rome was cultivated for the enrichment of that fertile mind. The things a man gets on his journey from his mother, sisters, and his girl friends - from his wife, his daughters, and the circle of good women of his acquaintance, are among the golden things of life. A similar tribute can be paid from the other side so that the arrangement of having divided mankind into male and female is among the most resplendent of divine thoughts. We need women in politics, education, art, and also in science to supplement and stimulate human objectives, and by companionship make a bigger and better thing of life than would be otherwise possible. That opportunity is given to this
generation, and it is for the young people of the university and college circles who meet in the freest way, to discover how to make the best of new circumstances. Mere rules and regulations are not going to do it for them; the habits of other days give small guidance. Through blundering silliness and frequent mistakes it is more than possible that young folks will establish for themselves the right standards and conventions, and thereby do an immense service to the whole social structure.

2. Triunity.

Having given our attention to the broad general basis of physical unity, the way is open to discuss the universe of mental experience in its variety. It is usual to analyse a complete condition of mind into the time-honored three elements, Thinking, Feeling and Willing.

"Thinking" is used to cover all the ways of having knowledge of awareness of an object. By an object is meant an abstract idea as well as a material object. The raw materials are colors, sounds, etc., as they occur in our sensuous consciousness whereby we are led to a knowledge of a real or, as Kant conceived it, a phenomenal world. And knowledge may be regarded as the content of consciousness descriptive of fact, and the objective of knowledge is truth. The processes of thinking may appear in some such order as the following; sensation, perception, memory, imagination, conception, judgment and reasoning. Sensation is the beginning and reasoning the end of knowledge.

"Feeling" is used in widely different senses. We feel hungry, and the term feeling is used of an organic sensation. But feeling has a place in all states of consciousness,—e.g., when we speak of anger, pleasure, disappointment. It appears to be the primordial element in conscious life; practically all mental processes are saturated with feeling.

"Willing" is also an active element in our conscious life. Its function is the mental side of voluntary movements in the adjustment to environment, and the production of voluntary changes in the chain of ideas. The will is the activity of the self; it is the self functioning, the self moving, and this is the unifying principle for the self is a unity more in function than in structure.
These three elements are not distinct states of consciousness which may exist in the mind in isolation. They are constituents of states of mind in which all three exist together. Every complex state of mind consists of thinking, feeling, and willing, and any training or experience to be adequate must appeal to every part of the self. Not only are there waves of physical development, but there are also waves of mental development during adolescence, which is the most critical mental period in experience. The conditions out of which mental soundness or weakness arise have now arrived, and usually are such as yield to the influences which parents, leaders and teachers can control. The mind begins to expand more rapidly than heretofore. Moods come and go. Excitability is at its height. The past is forgotten in the increasing interest of the future. The senses are unusually keen, and lend themselves to appreciative susceptibility. The intellect becomes the potent force driving the youth on to think and know till the ultimate goal of the knowledge of the self is sought. And the will becomes more dynamic and progressive in the realisation of its power. "The wear and tear of opinionativeness and intolerance upon the mind is great", says one who understands the assertiveness of the boy who knows more than his father. The "shades of the prison-house" are the new instincts coming into play and the new interests being developed. The mind is tossed hither and thither. "The young adolescent scarcely knows what to do with his powers of mind and body, with the surging tides of feeling, with the procession of images and ideas, and with the vigorous currents of muscular and nervous force". The mature judicial mind is far off, and the supreme achievement of manhood - self-control - has not yet been fully realised.

The nature of instinct is largely involved in obscurity. It is generally accepted that there are such dispositions in the mental organisation of man which determine very largely the influence of experience in the development of his mind. These are called instincts. They are the innate mental dispositions which are common to all the members of any one species. They play a large part in the determining of the behavior of the lower animals; and so far as man is influenced by instincts they are an inheritance from his animal ancestry in part, and to some extent appear to be acquired in the life time of the individual for as Principal Morgan points out in "Habit and Instinct", the young of the species learn by imitation of the more mature.

The instincts have been divided into three classes.

"Habit and Instinct", C.H. Morgan (1896)
1. Self-preservation, e.g., the instinct to flee from danger.
2. Preservation of the race, e.g., the sex instinct.
3. Preservation of the group, e.g., the instinct to protect the young.

From such a division a parallel might readily be drawn between the lower animals and human beings. There is the uneasiness of an isolated horse as well as the uneasiness of the isolated human being. It is upon the gregarious instinct on which the safety and well being of social groups depends very largely. And from this root also comes a large part of his altruistic impulses, for it has been shown by McDougall and others that the instincts by sublimation may be redirected to other and higher ends. The sex instinct may urge a man to marry a wife and devote himself to his matrimonial affairs, but it is the distinctive power of the human species to direct his energies in another direction. The frustrated lover may write poetry, or paint a picture, throw himself into scientific research or religious service, or engage in some other form of activity thereby consuming the energy of his instinct and directing it to a purpose satisfying to the individual and of value to the community. While sublimation may not be considered as satisfying as the natural use of the instinct, it need not destroy the instinct. A woman need not make any the less a good wife for having thrown her energies into business for a time, and work in a hospital ward need not make her any less tender as a mother. Sublimation may be another word for consecration.

Some attempts have been made recently to explain life in terms of one or other of the instincts. The Freudian School have placed the whole emphasis upon the sex-instinct. Biologists of last century insisted so strongly upon the law of "survival of the fittest" and the "struggle for existence" that self-preservation was regarded as the paramount instinct. Different emphasis has been placed by different schools making it necessary for them to prove their case by exaggeration of some one instinct and distorting facts to fit the theory. The truth seems to be that instincts differ in force in individuals and sexes, but the story of human development is the story of the transformation "of purely instinctive behaviour by behaviour of the same kind determined by habit, and modified by mental processes of the complex kind which we may describe as intelligent thinking". And the same may be said about religion. It has been described as a sentiment based upon instinct. Starbuck speaks of religion as "a deep-rooted instinct". Others speak of religion as an expression of the sex-instinct, or as self-preservation, but it is not any one specified instinct. It is rather a complex growth from a variety of instincts whereby thinking, feeling,

"An Intro. to the Psychology of Religion"...Thouless, P.123.
"Psychology of Religion", Starbuck.
and willing in the highest way and about the highest objects, and whereby the personality is focussed upon a worthy object of love, viz., a Person who is the Source and End of the moral ideal.

While we accept the primacy of the intellect, the merely intellectualist notion of man has been outgrown. "Man was given dominion over the beasts of the field" is a primitive assertion of perceived superiority. Ever since he has been demonstrating a growing dominion over the forces of nature. This is a voluntary activity acquired late in evolution. It has been contended that a purely intellectual conviction about theological dogmas means very little until it has become associated with feelings and with experience. It may be contended that when the feelings and will demand a religious expression it will amount to nothing but an incoherent glosalalia unless the activity is kept under control of rational ideas. Now the function of the intellect is to know the truth, to correlate, and to consolidate it. The intellect has been growing through childhood. A naive conception of the world expresses itself in Animism in primitive man, and in the poetical companionship illustrated in Wordsworth's first period,—the only period which Shelley ever knew. During adolescence, however, changes are taking place: sense perception is becoming keener; definite tastes are being formed in food and clothes; while the demands upon active life are performed with greater deliberation than among little children. A very important development in early adolescence is memory. "Memory combinations and associations are developed in great abundance and variety from the twelfth year, boys having rather better memories than girls for relations and connections of impressions, while girls as a rule possess better memories for isolated impressions". The mind is becoming more of a unit, less of an atomic mass of unrelated experiences. That most important of human gifts, the imagination, strives to pay outside of the bounds set by commerce and utility in a world of idealising. The future is gilded with the glory of the setting sun, while the more generous ideals of human nature are seeking realisation in life. It is the period of romance and adventure, of fiction and history, of the growth of the cognitive faculty with the thrust for knowledge and increasing demand for a logical system. A debating propensity is aroused, scientific facts are readily absorbed, mathematical subtleties intoxicate, and, lest we forget, the abounding trivialities of the playground help to keep a sound mind in a sound body.

"The Psychology of Adolescence"...Tracy, p.90.
It is not surprising that intellectual growing pains in the form of doubts are manifest at this period. This is not a thing to be altogether deplored for it is an evidence of the keen young intellect trying things for itself, and is to be considered a perfectly natural phenomenon. Of course there are cases where the mind is thrown completely off the balance, but the average doubt of the young person marks a process of evolution rather than revolution. Where the foundations have been carefully laid, and the doubt is met in an atmosphere of sympathy and patience, the period will leave the youth stronger and better. The real danger is where a child has been brought up in an environment of narrow dogma and creed and practice, and he is obliged to throw it all overboard and pass into the period of "Everlasting Nay". When he begins over again it may not be possible to rid himself of the narrowness bred into him. A book, such as Welsh's "In Relief of Doubt", that has a strong grasp upon the fundamentals rather than upon "Fundamentalism", or an older person who understands the growth of revelation may be of invaluable service in directing the adolescent along the dubious path from childhood's external authority to his natural inheritance,—the right of Private Judgment.

Psychology makes a difference between sensation and feeling. Feelings are the result of sensations which come through the sense organs of the body or through the intellectual content of ideas and beliefs. While feeling is subjective, it is intimately connected with the sympathetic nerve system. Many sensations may come at one time, only one feeling can be dominant. When feelings develop in complexity they are termed emotions, the more complex of which, such as reverence, grief, pity, are not possible in a well developed form in early childhood. Young children are moved by primary instincts. They eat, play, laugh, cry instinctively. If they cannot get what they want they scream. Every object that excites an instinct excites an emotion, and a child left to do very much as he pleases soon becomes a creature of emotion, a young savage. The youth with a greater capacity for complex feelings much lack neither culture nor expression for the emotional cravings which are as real as hunger.

Emotions arise through the deepening of intellectual powers, through the unfolding of the sex functions, through changing experiences and social attachments, through the appeal of nature and the tendency to worship the beautiful, and every emotion has the tendency to express itself in activity. Indeed certain psychologists say the feeling comes because of the action! It is at least true that physical
attitudes induce certain emotions. We often think that the work of education is completed when the intellect is trained. But what of these volcanic forces that arise so easily, that scatter destruction, and increase in force with such incalculable rapidity? Many a life has been ruined because the emotions were neglected in youth. Many a crime is committed in moments of emotional tension, and nothing is more contagious than an emotion. Herein lies the need of boys and girls to have vigorous and well-organised expression of emotional energy especially in group action. There is less extreme emotional fluctuation in a team of young people than in any one member. If the ideals of the team are consistent with the ideals of the individuals, rapid progress may be expected in the direction of emotional control. The young may become a "genuine Kantian in morals", and his duty to the team initiate him into more permanent phases of duty. Then from the hero-love and devotion to human friends may be produced the element of personal attachment to the Ideal Person, which "is the cardinal feature of religious experience".

The intellectual executive authority is the will. The other powers of mind and body would be useless without a will. Perception and attention would be haphazard affairs; imagination would turn to fancy; and thought would be governed only by impulse and chance. This describes what would be the utter slave of circumstances.

The roots of will are very much deeper down in the psychic and neural system that we generally imagine. To be psychologically and philosophically adequate in definition it could be said that will is consciousness in action. The will is not any distinct organ like the heart or the stomach. It is not some inner creature which says "Yes" or "No". When the whole organised self is functioning we call it "will". It is not, however, the whole personality for it logically cannot include repressed complexes and suppressed instincts, and so a state of antagonism must exist where these are not taken up into the purpose of the self. "Every form of mental experience tends to be expressive, to focus and utter itself in some sort of response or reaction". When we see a beautiful object we have an impulse to possess it; when we hear a harsh sound we desire to shut it off. We soon learn that all impulses are not to be obeyed. "The burnt child dreads the fire". He checks the impulse with the new-found will. He shrinks from disagreeable tasks, but may learn that it is to his advantage to do them. If you create in a child a lively sense of duty he will perform
actions that are really difficult. Much of the hard, unpleasant work of the world is done because men have caught the true idea of lofty things; having seen the heavenly vision they will be true. Habitual reaction is the index to the character of the man.

Children more generally act from impulse than do adults. This is called ideo-motor action. The higher form of behavior, which is marked by control and purposive consideration is called ideational. All conscious action passes through the impulsive age or stage; some folks never get far from this; but between the child and the adult are all manner of degrees of conative action. The high type is where reason governs and feelings obey, since feelings are blind and fitful, and uncontrolled passion is dangerous. The desirable thing in a healthy mind is control and action, but this cannot scarcely be looked for in teenage boys and girls in the way an adult might be expected to be the master of his fate. Interests are vacillating, the physical condition variable, and, because of the inability to approve the practical relations of training to life, the conscious functioning of the will is the story of adolescent turmoil. We are dealing with a creature who is just getting up speed under his own motive power, and training for self-mastery. The horse is made useful by "breaking"; but horse-breaking is instinctively kind and intelligent even with stubborn animals. If a boy is to be a man, it will depend upon what is done with his will. If a boy is simply "broken", he becomes a weakling for life. Where it is not merely a case for neural pathology, the appeal to duty, to interest, to fair play, to love, to imitation of the best by intelligent counsel and assistance will produce a stability which is based upon the controlled will. This is the real end and aim of all education. Will hardens into habit; so life with its culture and skill is but the sum-total of our past willing.

Since James has inspired thousands of writers and teachers to discuss "Habit", which is the utilization of the instincts, this most familiar and universal form of behavior may be mentioned but briefly. Its importance for us is that adolescence is a formative period when the psycho-physical organism is plastic and susceptible. When any function, mental or physical, has once taken place, there is a change of bodily or mental structure, an opening of the synapse, which facilitates the recurring of the action. By the time maturity is reached there are tendencies to fixity of habit with definite modifications of structure. We noticed in a graveyard how the ants had worn paths in particular directions by travelling regularly along these routes. "It
is this tendency to repeat that gives laws to nature, instincts to the animals, and habits of mind and action to man".

All our reactions become habitual. Our manner of sitting down, the mental attitude to life, the system of study all tend to become fixed. And if these ordinary habits are the expression of latent desires of the emotional disposition, or if they are looked upon merely as "pure habits", we ought to seize time by the forelock at the golden age of habit-forming. Youth is the time when habits are formed consciously, when the arousing complex may be self directed, when the whole area of life may be organised into a system of habits for the motor discharges of the nervous system. Habits stand in close relation to one another, for life is one, and it is desirable to form good habits upon the virgin soil of the nervous system for unless the whole order of continuity is destroyed, what a man shall be is what the youth is determining. "Destiny is the harvest of character; character is the summation of habit; habit is the repetition of deed; deed is the expression of thought; and thought is the spring of life".

A good habit is a friend in need. A bad habit is the worst possible enemy to character; it throws it down and keeps it there. Psychology has done a great service today in that it has explored the emotional complexes which perpetuate our habits of thought, and shown that it is possible for "the cynic and the sinner, the roué and the self-righteous, the drug fiend and the intolerant" to be completely cured by the powerful emotional disturbance known as "conversion" in that it removes the latent morbid complex. We have known the drunkard of thirty years hard drinking to be made into a sober man. We knew of the case of Phil W. from Powell St. who had his whole emotional life reorganised after being two years in bed consuming drugs? Medical treatment and religious faith swept away the craving for the habit and readjustment followed. If that is possible for the hardened sinner, as he is called, what bounds should be set to a scientific psychological training for those young people of exceptional vigor and self-will who have been difficult to keep within the bounds of good conduct?

King says regarding the adolescent, "He may be said to be hypersensitive to all forms of social suggestion". Every individual belongs to a social order, and our ideals must be embodied in a social order; in other words "the true self is the social self". As we have been taught, "We are members one of another." The moral ideal therefore must be

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not only the perfecting of one's own life, but also the perfecting of society or the realisation of a rational universe. Sex, health, profession, social pleasures, sport and worship all suggest a larger world than the one of self-interest, and the impressiveness of these interests make the self-consciousness of the adult and the youth and the child quite different. The child of twelve recites without concern at a Christmas entertainment; at fifteen he is at the awkward stage when he is all hands and feet, and it is cruelty to make him take part in the program solitaire. The girl is also awkward, restless and afraid to speak in public. She is much concerned about appearance and opinion, can blush, laugh, and cry within the same minute, and the reason is that the self-idea is in the forefront of consciousness.

Youth, too, is the age of idealism when the self is so organised as to seek definitely for that ideal through which it may be complete. Not being a citizen and parent the need for psychological completeness is projected and objectified in all those social, intellectual, and religious idealisms so characteristic of later adolescence. The way to self-mastery is to measure strength with strength, to harmony is through friendship ad infinitum, and when he cannot find his ideal, his impulses are left chaotic, and from the height of idealism he may fall to the depth of despondent pessimism and untimely self-injury.

The true expression of adolescence is a widening of the individual responsibility in relation to the social units such as the family, the school, the state, society, and that hardly definable all-inclusive social relationship called "The Kingdom of God".

3. Unity.

The essence of morality is to apprehend it and seek it on its own account. Now this may not be possible for the child, but the attainment of moral ideals, motives and conduct is possible by development, by entering the promised land of independent and responsible action. Prior to years of responsibility, the child is guided by discipline through pain and pleasure, by example and authority, but by the time he reaches the teen-age conceptions of right and duty come to have a detached significance for the individual. There is a right which is right in itself; there is a good which is good in itself, and the inner moral sanctions begin to produce ideals and judgments to which the most passionate devotion is possible in those years. The moral sense is not fully matured, but some of the highest aspirations are possible at such a time as adolescence is; and from the records of our

prisons it is plain that "scarcely any surrender to the lower
tastes and passions is possible". In a word the adolescent
"is guerlatively good or supremely wicked" to the uncritical
observer, when the real situation is that the adolescent is
capable of all goodness, but lacks the balance and control
which is the prerogative of completely rational beings.

No two children are alike in their moral development.
No two are born equal in respect of inherited tendencies. No
two have the same training and associations in early years.
On the one hand is found an extreme sensitiveness about truth
and honor; on the other hand will be found those who have no
very clear conception of the real meaning and limits of the
word. Moral training must often deal with very crude
material, with varying instinctive tendencies, with differing
powers of appreciation of the value of morals, and with all
kinds of immature ideas and tendencies. Introspection has
its disastrous possibilities, and is induced where the young
are too secluded. Too much self-analysis has a similar
effect as reading too many patent medicine advertisements,-
one has all the symptoms. The cure for this moral hypocondria
or hyperconscientiousness is just ordinary work and play in
large doses.

Psychologists have varied widely in the treatment
of the conscience. Some have ignored it; some have analysed
it into several elements; others have based it entirely upon
reflective analysis. So far as the purely psychological
mechanism is concerned, it is the voice of suppressed desire
and disposition. When the self exercises its judgment upon
itself and detects its own faults, the repressed wrong rises
into consciousness; it is performing the function of
conscience. This function is more frequently performed by
those who are said to have a "sensitive" conscience, and
however we may explain it conscience sits as judge in our
moral world. In children it is feeble or unstable; it gains
with experience and use, and, like everything else, if
exercised rightly, it becomes a habit. It is a call towards
what is true and high, and is a guide towards peace and joy.
It must express itself in a determined effort to do good. In
many cases there seems to be a lack of moral conscience. At
this immature state there arise powerful impulses to sins and
crimes which were never known in the period of childhood.
One never knows how far he is on the way to the overt act
until it is performed. Sweeping temptations enter the mind,
and the adolescent discovers not merely the heights of idealism
but also the depths of moral turpitude; and it has to be
admitted that "many crimes are committed by adolescents, more,
indeed between the ages of fourteen and eighteen than in any
other period of equal length up to maturity".

of G.S. Hall, "Adolescence", Tracy, Richardson, &c.
The promise of imperfection is in every child born, and we have no reason to expect every boy to be six feet in moral stature. There do happen antisocial displays of anger, bickerings, real fights, and protective lies in little children. But the problem is more serious with older ones. The tendency to crime is very great at this period. President Hall says "Between twelve and fifteen theft leads all other forms of crime". Truancy is common; fruit orchards are considered legitimate prey for the gang. In such groups boys learn to smoke, to swear, to scoff, and to drink and steal. The strongest will with possibly the most powerful physique is the leader, and where the child has been brought up among low standards of morals and religion the problem is grave. We are dealing with a more responsible mind than that of the child, whose mind may be the sport of imagination. Lies are told for the sake of self-interest, to be thought well of, or to arouse jealousy. Motives and conduct get badly mixed. A girl appropriated money from her people to surprise them with little gifts. The heroic spirit will cause some to suffer for others by a refusal to tell the truth; it is considered to be a sign of true nobility of character in the exercise of the martyr spirit.

There are crimes that effect personality in more intimate and vital ways, and some we should prefer to pass over in silence. Offences against sexual morality in the teens stand upon a different footing from such offences in childhood, for the child knows not what it does. The child has no sex conceptions, but the youth is growing into a consciousness of sexual functions, and must be learning about these relations from some source. Generally motives are pure and love unselfish, but environments differ and things happen especially under abnormal stress which can only be characterised as the most degraded sensuality. Several notable cases have been dealt with in the courts here lately. "It is exceedingly fortunate from the standpoint of social morality, that modesty is a conspicuous quality of youth, and that quality becomes more highly developed in that very period of life when it is most needed, to balance and to hold in check the growing passions of our nature". All meeting of the sexes ought to be properly supervised, the wearing apparel of refined simplicity, and the young people kept from the sensuous excitements of playhouses which suggest or give dramatic representations of criminal acts.

The new humanizing spirit of today is represented in our Juvenile Courts and Schools for delinquents, and we intend to deal with this more at length in another chapter. It has been recognised that crime is not quite the same to a juvenile as to a fully matured person. The boy runs away from home and immediately finds himself penniless. The
spirit of adventure leads him on from one mistake to another because of the lack of forethought and the love of excitement. A girl posing as a boy went to work in the Fraser Valley. Fortunately two weeks were enough to satisfy the spirit of curious adventure, and she returned home none the worse for her experience. Such risks have unspeakable possibilities. Boys will steal money and squander it as recklessly as Brewster's Millions. For the sheer delight of having a plentiful supply of Hallowe'en lanterns a car of pumpkins was broken into near New Westminster. It was the prank without the suspicion of a sinister motive, and bore no evidence of depravity in the boys; and the judge showed they could not be dealt with by the ordinary standards of criminal prosecution.

A gang of boys is a power house of pent up energies. They want to do something objective. They know nothing of self-righteousness and moral self-complacency; they care nothing for the peace that floweth as a river; they detest feminine characteristics in all institutions. They want something specific to do to relieve their pent-up feelings, and they will respond to sympathetic direction readier than to exhortation. The leader who plays with the boys during the week, calls on them when they are sick, takes them walks and picnics, harnesses them into activities and expeditions will save many a boy from crime and earn the reward of consecrated determination. He will win confidence, relish their boasts, be an example of fair-play, discover to them the morals of a squarely played game, of a sacrifice hit, and wield the magic wand that changes the enthusiasm of youth into the consecration of manhood.

There is, nevertheless, a consecration of youth. What of the aspirations of youth, the yearnings to do great things, to achieve fame, to wield influence, to benefit others, to advance one or all of the professions? There is recklessness, the same fitfulness, the same lack of control and co-ordination in youthful virtues as in their vices. The body is growing, the physic forces developing, the self seeking some ideal of stable value for completeness, and in a brief space of time will settle down to an effort to attain it. At the teen age the stability of character is in the making, where every instinct plays its part, and while for a time the phantastic idealism of youth holds sway, the rational insight and the mastery of motive are on the way. Such is the importance of this idealism that it must be treated with dignity and reverence. The practice of youth will not rise far above our every day ideals as expressed in word and deed. Poise and balance may not be looked for,
but the offshoots of moral conduct will be expressed in self-respect, courtesy, bravery, honesty, truthfulness, and purity as youth goes about to do good and get good. It was in his youth that Abraham went out looking "for a city which hath foundations, whose Builder and Maker is God". The spirit of man, in its moral growth, looks continually for such a city. This recognition of the consciousness of an unattained ideal, leads us into the region of poetry and religion, supplies a relief from the inadequacy of the moral life as such, raises us to the sphere of attainment through convictions that are the necessity of an intellectual and moral existence.

"Man's unhappiness", says Carlyle, "comes of his greatness. It is because there is an infinite in him which, with all his cunning, he cannot quite bury under his finite". All great peoples have embedded in their literature a religious philosophy; all of them but the Greeks and Romans have Sacred Writings. Among them it has been left to poets and philosophers to discuss the ultimate significance of all experience. It is a universal experience to be impressed by the two great objects of reverence which moved Kant to write, Two things fill the mind with ever new and increasing admiration and awe, the oftener and more steadily we reflect upon them: the starry heavens above and the moral law within". Taken alone the former leads to Pantheism or Agnosticism, and the latter to Theism and the absolute authority of the moral law. Taken together we are led into the mystery of immanence and the greater mystery of transcendence, and rather distant from the experience of the child. Froebel said, "The child's worship is the feeling and practice of love". It has nothing to do with theologies and "experiences"; its expression should be consonant with development, and its psychology will not differ from any other psychology. That is to say it will express itself in the knowledge, love, and service of the best. The plant does not sing about the sun, it grows toward it. That is the test of young life: Is it growing by absorbing the highest in thought, action, emotion? This is growing Godward. "To love the Lord thy God with all thy heart, with all thy mind, and thy neighbour as thyself" is good adolescent psychology, for the religion of the young is intensely personal. The religion of the mature tends to be doctrinal. Being "personal" it is enough. The religion of emotion without the guidance of reason, is superstition and emotional intoxication. The religion of the intellect, with no mixture of emotion, is mere religious philosophy. As life progresses from phase to phase, the emotions are transferred from one ideal to another, and character is gradually built up by each successive development. As each phase passes the old must be sacrificed to the new.

Carlyle, "Heroes and Hero-Worship", Lect.III
be transformed into the new that we may achieve a higher self-
realisation. The religion of a child is natural, and the
religion of youth is spiritual, but retaining the natural or
without ceasing to be natural. It is natural to this extent
that childhood's naivete gives way to youth's idealism when
"every common bush is afame with God", and such a reverent
attitude to nature being instinct with life keeps the vitality
of religion afloat on the turbulent cataract of adolescent
experiences, and carries it safely down to the wider reaches
of thoughtful interpretation in the placid stream of reflect-
ive maturity. Before these are reached, however, may be
seasons of doubt as with Arthur Henry Hallam when

"There lives more faith in honest doubt,
Believe me, than in half the creeds".

To adjust the mind to the science of the schools after a
dogmatic religion has been taught is bound to shiver the
timers of the adolescent ship in the sea of mental distress.
A new certitude is required, and no one is able to define its
course.

Prof. Jackson says, "There is but one Father's
house, but it is reached by many roads; each man must travel
as he can, and no man can dictate the going of his neighbour". Some experience the volcanic outburst of a lifetime, such as
was the experience of Carlyle in Leith Walk when he took the
devil by the nose. To Wordsworth it came in the opening of
the chrysalis, "It excited a movement and a growth which went
on till by degrees all the systems which enveloped me like a
body gradually decayed from me and fell away into nothing".
Convictions, feelings, decisions are likely to come to youth;
in this way life is unified, focussed and made purposeful in
the great positive field of moral religion. Physical gifts,
intellectual gifts, magnetic emotions are all harnessed to
the work of life and radiate in an intelligent appeal through
social and organised spiritual endeavours, and when youth is
lost in wonder, love and praise, the passions and heroisms
which might easily spend themselves in futility and folly
are free to pursue and achieve the ideal. The artist
pursues the beautiful, the philosopher truth, and all men
seek God. One man takes for his motto, Liberty, Equality,
Fraternity; another Frightfulness by Blood and Iron, and
another Love of God and Man. "Psychologically the right
ideal is one that can, by attracting all the instinctive
emotions, bring harmony to the soul; by stimulating the will
to a common purpose, weld the whole psychological individual
into an organism; and by satisfying and craving for complete-
ness, secure self-realisation and happiness". The New
Testament puts it thus, "To love him who first loved us".

CHAPTER III

PRACTICAL CONSIDERATIONS.

The study of the basal forces of human nature has been suggestive of the practical considerations which now remain to be summarized. While the continuity of human development, and the identity of the self have been borne in mind, these have not been uppermost. It is well to say here that prior to adolescence are the interesting periods of boyhood and childhood, and back of these and around them are the forces of heredity and environment. In front are maturity, decay and death, and since we hold that all experience contributes something to life, the importance of the formative interests and practices is difficult to be exaggerated. A complete education must be physical, emotional, intellectual, moral and religious. To grow in favor with God and men; to learn the truth and pursue it; to feel the beautiful and love it; to desire the good and will it; to believe in God the Father and dwell in love of Him, such should be the nature of the growing perfect life. Our idea of perfection is the ideal fulfillment of the functions of life. The purpose of childhood is to live it completely, of adolescence is to enjoy its growing functions, and of maturity to fulfill the ideals of health, beauty, and goodness. But there is a perfection which is mediated to us. There are some school boards which will not employ a homely teacher. A handsome woman suggests vigorous health, and her teaching will be more effective when clothed in beauty and grace than it would be without these accompaniments. And there is a perfection which is continually inspiring those who have set before them the religious ideal of the love of God as revealed in the Son of Man.

The home is the natural and primal centre of man-making. If the forces that surround the home, heredity, environment, growth, could be controlled for ideal ends, the work of the church and school, society and state would be immeasurably simplified. If is there that boys and girls get their presuppositions in regard to the value of life and morals. It is there that "fundamental social assumptions and habits - those that concern the valuation of the individual, personal liberty, social classifications, and relations of the sexes, the right of property, the nature and law and the sphere of the government - flow from the large society into the small family society, and thence back into the large society." Whatever the virtues of irreverence may be, there has been an emphasis upon ridicule rather than upon respect, upon possessions rather than upon persons, upon laxity rather than upon fidelity, and which are subversive of the moral and social ideals of sacrifice and service.

© Cos: "A Social Theory of religious Education". Ch.XV.
What the family needs is a comprehensive motive adapted to every need of the child. It is useless to bore children to death with religious penances that do not suit their years and experiences, with long prayers and adult catechisms believing that these constitute the needful training. The good man generally comes from the good home, the home that is good in essence rather than in form, good in its permanent spirit rather than in its spasmodic expression, and where the sense of the divine radiates from the kitchen to the parlor. The medieval ideals of private goodness, and the morbidity of evangelical individualism are partly to blame for the loosening of the family from its old moorings. The semi-patriarchal principles of last century do not meet the needs of today. It has been worth while to improve methods of cooking, heating, and furnishing. It will be more worth while, and perhaps so much the more costly, to improve the art of family living to sustain high ideals in an age of rush, and pleasure, and economic transition. It will cost money and time and labor; it must have thought, study, and investigation. It will include a knowledge of eugenics, and give a specific preparation for marriage and for parenthood on the basis of the highest ethical considerations. External religious "means" are to have their place, but not for dogmatic interests. The life that we now live makes it imperative that the content and the method of the family be revised and reconstructed from the foundations. We can no longer sing, "Doing ends in death". It is this very matter of doing, in so far as the father and mother are equipping their children for life's business, equipping them with principles and habits which will stand the test of social relationships, that really matters. The modern home must be democratic. We think of one in the Chilliwack valley where every child did some work in the building of a fine house, and where the effort was largely made in the spirit of play with a social purpose raised to the level of worship as they worked with the Great Worker. For that family home became the sweetest, strongest, holiest, and happiest place on earth, and the high character of the home is an index to the place the children have taken in the school, University, and life of the Province. The home was the first environmental factor in the making of manhood; its incidental characteristics have changed and will change, but its sacrificial pre-eminence cannot be surpassed.

The father belongs to the home more than to anything else in the world. The boy needs his personal contact; he needs theirs. The boy drinks in the masculine spirit from his father. He loves to talk over his games and his work with an understanding father, and where the father does not
care, there are the gangs on the street, the poolroom at the corner, and the back alley ever competing for the activity of youth.

The same principles also apply to girls. The expression of interest in the adolescent girl is feminine. Girls want to express their ideals as much as boys, and to feel they have as real a place in the home. It is the business of the mother to guide them in the way of social purity, to stimulate the conscience on social conditions, and to show how it is possible for them to find life for themselves as they betwixt life upon others.

It is probably true that mothers have been more in earnest about parenthood than the fathers. Quality does not come by accident. Why should fathers not study and cultivate their own sons just as mothers study child psychology, domestic science, infant hygiene and eugenics. The occasional stimulus and review of a Father and Son Banquet is not enough. Men will sit for hours in places of costly amusement, spend time and money in games like golf, and commendable hobbies like cultivating flowers and fruit to win prizes at the exhibition. What about studying their boys and girls, and playing with them, and going into all their interests with scientific patience? If they would have ideal children, they must have ideal fathers. "We can never give any more than ourselves or any other than ourselves, and this pathway of sacrifice, this costly way of home-making, is a man's chance to become Godlike". The mother's is a sacred portion. Her success is not in word alone, but in deed also. She effects the truest education of the family in keeping the springs of water pure in the home rather than in filtering the muddy pools in the street, in giving herself in all the household activities as a religious and moral person.

What is true of the home is also true of the school regarding the character of the adult. We do not propose to discuss whether Scripture and Prayer should have a set place in school, but what we need are religious teachers. Our plea is not for a course in graded religious instructed, but for teaching religiously, - a more fundamental plea. The former introduces the state into matters religious where the denominational difficulty still exists. Experience has been that state religion in schools tends to secularization where the profession is in the hands of the secular powers. The most that can be hoped for is that teachers and professors in their lives will possess the religious perspective, realise the importance of the religious element.
and base their work upon the importance of these universal human aspirations. The young student is devoted to the teacher of attractive personality; they adore; they flatter; they imitate. And so it would seem that the important factor in school teaching is the factor of personality as it bears upon the student, and the desirable solution is to have the highest type of student, and whether or not there is room for the mere letter of Bible teaching, there is bound to be an increasing capacity for the free spirit of a religious and moral life.

Around the school are a group of new relationships which ought to enrich the ideas of social conduct gained in the home. Mass games, social action and reaction, the quality of classes in themselves, and the mixing with others of different beliefs and social status. Leadership is developed in games, codes of ethics are necessary for the playground and the schoolroom, and all the newer situations which are experienced tend to make application of the moral principles involved. The sum of home influence is tested in the crucible of a wider society. The young person who does the right, and consistently adheres to it, reaches a place of habitual immunity to wrong doing, a place which is for ever being tried and tested by the new powers and consciousness that are his, but a place which may be made the more secure by an increasing loyalty to his ideals and the best example he knows.

The force of example in the adolescent mind has another side to it. Henry Drummond tells of a Church official who had made the young men of his town agnostics and atheists. The official has been the personification of inconsistency, and everybody knew it. A Church elder and leader used to require his employees to assist in certain practices connected with his business, which they regarded as dishonest. Young folks get very severe shocks to their idealism until they come to know that "Faith without works is dead". An extreme situation is "Case 1" in Dr. Hamilton's "Objective Psychopathology" showing how wrongdoing may set up a chronic nervous state. To provide a social environment made up of young people whose fidelity to moral ideals is unquestioned, guided by leaders and teachers whose influence is spiritually wholesome is vital to the education of youth. It is a tragic condition where there is an environment lacking moral integrity among leaders, and where it becomes difficult for the youth to maintain a circle of friendship ideals and loyalties around which wholesome sentiments and visions can be built up.
The law that Christianity insists upon is love, and the Church becomes necessary as a fellowship of those who, desiring ideal goodness, need the support of like aspirers. It is the only institution in the world that exists for the promotion of morals and religion. Munroe speaking on this point says, "One most important phase of education is left to the church and the home, neither of which is doing much to meet the demand." It is a reproach to the church that through all these centuries it has made so little of the pedagogy of love, and that it has left to the modern social movements the development of the spirit of brotherhood. But this implicit acknowledgment of the supremacy of her ideals indicates something different from failure. The Church was founded by a Teacher. It has always had a ministry of ideas to interpret the ends of life. The modern school has evolved largely through the church's attempt to work out these ideas. All over the world there is a distinctly new emphasis on religious education to facilitate the normal development of the human mind and body. Lessons are being graded according to the most approved psychological methods. The Bible is being taught from the evolutionary not from the static point of view. Organized classes are extending their work from Sunday to week nights in the Canadian Standard Efficiency Tests to overcome the ridiculously insufficient time allotted to the important work of religious education. Serious minds are busy seeking to conjure new methods to ripen the spiritual qualities of young people before the killing frosts of irreligion touch the growing plants.

One increasing difficulty we meet everywhere is the number of interests to engage the mind and time of young people that the culture of personal religion is neglected. If we wish the world to be a warmer and more loving place, only of our first duties will be the promotion of play and socializing of the right kind, but it is hard to keep first things first. There is no inherent antagonism between social and religious interests, between physical and spiritual benefits. But there is a balance, and the affairs of the body ought not to crowd out the things of the spirit. Instead of the pandemonium of excitement that is too often fostered by the activities to which the church contributes not a few, there ought to be a greater power of selection and exercise of co-operation. Great art has very simple lines. The greatest art is the building of moral structures in the midst of so many competing and varied interests. The simple lines of spiritual life need to be affirmed and controlled in these years. It is not enough that man should have dominion over the beasts of the

Munroe: "Brief Course in the History of Education"
field. He should have dominion over his instincts, feelings, passions and desires of his nature, developing them in rich fruitfulness, and at the same time holding them under perfect control. He should have dominion over all his actions, so that his conduct is always directed by his intelligence. This means time for the means of grace, for spiritual friendliness, for sincerity of heart in response to a consistent and intelligent leadership. Youth would have the mercies of God mediated by clean hands and pure hearts, and all the practices of religion be a rich and meaningful expression of a luxuriant faith and fervent devotion.

Whatever system will be found most in favor in the days to come, it will be one in which the church and school are willing to co-operate, one which will intelligently combine the voluntary and the compulsory features in these institutions. It will call for a sympathetic effort and much expense for we are in the process of examining the very foundations of organized society. The last word in secular education and public school procedure must be taken and examined experimentally in the laboratory of conduct-control, for the field of religious education is larger and more inclusive than that of secular education. Special college curriculums may be required so that no untrained leader may be sent forth to do a work which demands a thorough professional training based upon broad general education. Building, equipment, trained teachers, qualified supervision -- these are all required. Athearn complains that the greatest difficulty is one of finance. It was ever thus; the prophets were poor. But we have a rich people, and "no one who knows the genius of the Christian religion will imagine that the love that loves to the uttermost can be otherwise than costly either to God or to those who would be Godlike". No one who has seen the further horizon of democratic religious instruction fails to realize that the call of the church is to provide religious instruction for the children of the whole people.

If we are to expect the New Jerusalem to come down from heaven among men, there ought to be preparation of the rising citizens. It will be no fool's paradise. It will be as ideal, as scientific and aesthetic as man can conceive. It will be ideal in the sense that it will be the best that can be thought. We need not be afraid of truth, and of teaching it. Science has a scorn of consequence. In his search for facts (the truth can be scientifically or philosophically verified) unless the Bible is interpreted dynamically, with a proper historical perspective regarding

Athearn: Malden Leaflet 3.
its clash of movements and controversies, the youth is liable to become cynical or doubtful. We have come to the sense that it contains a record of the time in which the idea of God was gradually evolving itself in the midst of many pagan influences and lingering misconceptions. There is no more fascinating study than this growth for young people. The method that was thought to be dangerous some years ago, is now the only safe course. New and radical views are adopted by adolescents more readily than by adults, but they are not so apt to distinguish the essential from the non-essential. They have to be helped to be fair and judicious in their reasoning. They need to know the findings of criticism; but more than that they need to submit their religion to a frank, thorough-going, rational test, and to appreciate the constructive elements and positive values. No matter how we emphasise the good will and the good deed, it is a positive virtue to have young people grounded in the faith. It becomes easier for them to co-operate in Christian work; it is very important for workers to think together, to believe together, to hold to the historic continuity of moral values, and to be able to give a reason for the hope that is in them. Today there are many winds of doctrine. "A universal bond of commonly accepted belief is necessary to the unity and solidarity of living Christianity".

In visiting a Christian Science Church we asked if they had any equipment for physical development, and was informed they only appealed to the inner man! No school is complete without a playground at least, and perhaps a gymnasium. The same is coming to be true of the church. Our fathers buried their dead in the churchyard, and any noise was an unseemly disturbance; the living church echoes with the voices of children every day in the week. In the growing boy the senses are more keen than ever before, and there is a mental awakening almost every day unhindered by the child labor that dwarfed body and mind, and shortened the working years of so many in past generations. That evil is not quite dead, but there is the evil of inaction and introspection. It does not matter so very much that we keep children away from temptation, if their minds are pursuing them. The organized play on the playground, the schedule of games, and responsibility for a place in the team are among the strongest influences to hold a boy's thoughts, and to keep him from dwelling on morbid fancies. Psychology has taught us the meaning of play.

There are different theories as to play, but all agree as to its value. Spencer considered it an outlet for surplus energy. Gross held that play was an instinct that came into the world to serve the purpose of education.
Kittens and puppies frisk and chase and tumble over one another in an excess of animal spirits. Boys shout, wrestle and run, and G. Stanley Hall in observing the parallel supplemented the theory of Groos with the recapitulation theory that all games are the remnants of the earlier activities of the race. We have to deal with the fact rather than the theory. Play idealises experiences, and has the significance of wider and mature activities in it. It is the most serious thing the child can do. It certainly is not the invention of the devil. It is a way of learning life's lessons, and especially the art of living with others. Its physical and educational potencies are so great we dare not leave its activities to chance.

The period of accelerated growth of the heart, digestive organs and lungs begins at about the fourteenth year. Some form of exertion, not over-exertion, is needed to counteract the physical burden of growth with its distracting restlessness. Exercise should be frequent, regular, and is possible outdoor. The need of good food and hygienic conditions, of clothes that allow perfect freedom, and of habits of personal cleanliness may all be associated with the play spirit and eventually with life's work. There is no real difference between work and play except in the spirit in which it is done. Starting at first as mere activity, the play spirit assumes orderliness and complexity until it shades off into work so naturally that one may not be able to detect the dividing line. We remember how Tom Sawyer got his chums to believe there was no game so enjoyable as painting the fence that they traded in their tops and knives for the privilege of painting. Boy Scouts are playing, but it is more than half work, and the born leader will assume a place in play that may help him to lead in business and affairs. Care must be exercised that the body be not overtaxed at its growing period, and so we have student medical examinations. It is only in later adolescence that the muscular system is possessed of its full power, that records are made in sports, and the whole system responds readily and accurately to the mind.

Plato has declared that "Play has the mightiest influence on the maintenance and the non-maintenance of laws; and if children's play are conducted according to laws and rules, and they always pursue their amusements in conformity with order, while finding pleasure therein, it need not be feared that when they grow up they will break laws whose objects are more serious". Well disciplined play develops the social spirit, self-denial, the spirit of protection and co-operation. The game that demands fine qualities creates

Plato: "Republic".
them. A boy is what he is on the playground. Gates writes, "No boy can be allowed to play dishonestly without becoming less trustworthy in other respects. No girl can spend her time at excessive attendance upon the theatre or moving picture show, or in reading of sentimental novels, without becoming more or less frivolous and shallow". The youth of today need not only to be supervised in play, but also to be inspired to express the highest ideals in play. Given spaces large enough to run in, organization to make the play interesting, and play that will use the brain and limbs we may assure ourselves of the dignity and security of physical strength, of superiority ability and spontaneity of the mind, of an obedience to law and a democratic loyalty to an ideal ethic and philosophy of life.

There comes a time when a youth wants to move out into a larger world. By this time he should be a treasure house of good habits, family customs, school loyalties, and spiritual ideals. But he begins to enter the era of deeper personal relations. The social outlook is enlarged. An independence springs up regarding personal details, which is not to be deplored as some parents do. They never seem to want their children to grow up. Youth wants to explore the realms of personality, and every circle of environment ought to take this seriously by making provision for the wider friendships of youth. This may be hard on furniture and the "best" in the house, but there will be fewer clandestine escapades with their dangerous possibilities. The home is the place where friends can be brought, and more especially those friends who, for the time being, count for more than anything else in the world. This rule should apply where the fascination between the sexes exists, and that is everywhere. Parents should aim to know in a sympathetic, unobtrusive way those whom the children like; and where the acquaintance is unwholesome it is not likely to withstand the scrutiny of wise parents. They will be in a place to put these matters in a right light by kindly, simple advice, or setting them over against more worth while friendships. The chumships of these days may enrich life for all time, and precipices may easily be passed by wise parental guidance.

An acute problem for all responsible parties is that of amusements. There seems to be a general lack of consistency throughout the community regarding the standard of amusements. Home and Church and School have no uniform plan, and the situation generally resolves itself into our youth being exploited by those who have a love no higher than money. The Presbyterian Church in America investigated moving pictures and found that, with some honorable exceptions
pictures are improving artistically and steadily growing worse morally. A Jewish Rabbi refuses to go where pictures are frequently put on the screen "which are an insult and an injury to common decency, and where they frequently teach trickery, robbery, infidelity and licentiousness". Moving pictures rank fourth among the monied interests of the U.S.A., and it becomes a matter of grave concern since it is reaching the people and imparting ideals and sentiments and instruction more effectively, perhaps, than any other agency. The whole ministry of social recreation has been thoroughly commercialized. The dollar has no conscience, and those who are "out for the dollar" offer amusements that debase the intellect, blunt the moral sensibilities, and appeal to the baser passions. The evenings are the most dangerous to youth. It is then that the theatres, pool rooms, dance halls are patronized chiefly, and it is then that temptations most assail the boys and girls. The only useful purpose that some amusements serve is to remind us of leisure time and the necessity of planning for social needs. The evening centre of sociability is needed much more than the day centre.

Now there is a place for the drama and the picture; there should be a large place for music in many of its forms; it might be said there is a place for harmless trivialities. The home, the church, and all social leaders much know what the young folk are getting, and insist on provision in the community and by the community for the cleansing of social amusement. "If the demand for clean drinking water is a proper one, is the demand for healthful food for the life of ideals less so?"

Young people are idealists. They want to enjoy the highest possible condition of efficiency. The aim of modern education is not to fit for a future we cannot grasp, but to enable us to think and feel and act in the living present. Every period is preparatory for the next, but to think of it merely as preparatory is to degrade it. We have conceived of the end of life as ethical and religious. Beauty has its place, but this is not all we need to know; the highest principles of intelligence must play their part, but not that the affective and instinctive powers may be crowded out, but rather that they be guided and controlled and exercised by rational self-development. "It may be taken as an axiom of all moral education that prohibition of what is bad should never be resorted to where it is possible to meet the situation by suggestion of what is good."

To enter into maturity with low ideals and unworthy motives is to endanger both moral character and vocational success.

Cope: "Religious Education in the Family", P.190.
and to change what should be an asset of grace into a spiritual liability. The worst in us is the perversion of the best in us. It is the business of true pedagogy, psychology and religion to conserve the real balance and unity of the whole man. The life of man is very complex and his needs are many. But he has a religious idealism that he never outgrows. It has its adjustments for all ages and temperaments. It has a bright and cheerful aspect for childhood and youth; it has an intellectual and deep-toned character for later years. It has kindergarten exercises for life's morning, a glorious life-task for its noon-day, and vespers songs for its even-tide. Work and play, prayer and contemplation, aspiration and comradeship all mix and mingle in the complex experience of spiritual fellowship; and everywhere is the common characteristic of obedience of the heart. Ours is the realm of the ideal when we will to do the Highest will. Conduct and thought are at their best in love of the best, which is a synthesis of reflection and conviction and devotion issuing in the truest emotion and service of God and man.

To the young it is a glad thing to live, and it should not be otherwise. It is the naive optimism that makes life buoyant, and any philosophy that would detract from the healthy spirit of youth is unworthy. The youth's optimism, his readiness to accept the standard of honesty and develop a sense of justice are values to be conserved. Our institutions have no more important duty to perform than to conserve the beauty, and force, and joy of adolescence. More applications of psychological insight and educational methods are needed than heretofore to modify delinquent tendencies and opportunities. Prophylactic measures are the scientific methods of today. These have need to be applied in religion and morals as well as in medicine and health. Beginning with an atmosphere of home piety, not pietism, the formation and cultivation of religious habits of thought and action, all reenforced by living example and judicious direction, would go far to make a real Christendom. Then as the blossom of youth ripened into the fruit of maturity, reflective consciousness would confirm the splendid vision; the soul would decide its upward direction by ratifying what had already been done, and go on without break or jar into the fulness of social and spiritual life. This means the overcoming of the social indifference and irresponsibility in the modern city. It may mean a concentration of public social utilities to engender an atmosphere of friendly interest and sympathy such as we knew in the small town and village. It is mostly a question of co-operation and location to prevent the duplication of facilities that all need in places where they will be accessible to all. The twentieth century needs a twentieth century method at a twentieth century price, and nothing less will satisfy.
In the Declaration of the Rights of the Child, commonly known as the "Declaration of Geneva", and which was signed by The Canadian Council on Child Welfare on June 24, 1924, the second article reads, "The child that is hungry must be fed, the child that is sick must be nursed, the child that is backward must be helped, the delinquent child must be reclaimed, and the orphan and the waif must be sheltered and succored. It is probably true that such a statement represents the efforts of a small group of workers who are trying to atone for the wrong that has been done to the child, and does not represent any consensus of effort among the nations in general. In late years Canada has not been wholly without understanding and legislation in these matters. The principles of the Children's Protection Acts, or such legislation, throughout the provinces have embodied the broadest permissive clauses covering child care, but in many cases there has been no provision made for official administration. A broad concept has been established in the Criminal Code, Canada, 220A (1) whereby the adult is held responsible for negligence towards child life. This is a legal statement embodying the most advanced social obligations of present day thought, and is probably unsurpassed as a legal statement of the advanced social conscience. Countries such as Finland, Germany, Russia, and the Kingdom of the Serbs, Croats and Slovenes, have enacted legislation somewhat similar in principle to our Children's Protection Acts. Our Dominion Juvenile Delinquents Act, passed in Canada in 1906, is one of the most desirable enactments in existence. Section 31 has a very fine interpretation of the state in loco parentis to every erring child, to wit: "That the care and custody and discipline of a juvenile delinquent shall approximate as nearly as may be that which should be given by its parents, and that as far as practicable, every juvenile delinquent shall be treated, not as a criminal, but as a misdirected and misguided child, and one needing aid, encouragement, help and assistance. The deplorable feature in carrying out the law is the great lack of uniformity in practice and of institutional equipment. Public opinion must educated to the use of the clinical psychologist, and the fact that the juvenile court is one of the most important agencies for civic well-being has been appreciated by British Columbia and Manitoba in extending the use of the Act in its application up to the age of eighteen. It is evident that the nations are
tending towards an interpretation of responsibility of graduated merit whereby children and juveniles will remain subject to the children's services of the state until they attain their legal majority. It but remains for the citizens of the Dominion, within their respective provinces, to agree upon uniform action along the lines of principles already accepted, that Canada may enjoy among the nations of the world, by attention to the fundamental position in national life of her social resources, a rank and reputation parallel to that which the conditions of her industrial and agricultural life justly entitle her.

The legal protection of the child against the consequences of its own acts is directly related to the question, when is a human being responsible? The minor lacks the requisite degree of intellectual maturity and of business experience to enable it to act independently of legal matters without injury to its own interests. In England a boy cannot take care of his property until he is 21, but he can take care of himself from the age of 14. Under 14 he is a "child"; from 14 to 16 a "young person", and between 16 and 21 "a juvenile adult"; and with varying degrees of responsibility. The first two groups may be dealt with in a juvenile court; thereafter in the ordinary courts adults. There is small doubt but that the beneficial clauses of the Juvenile Delinquents' Act in Canada and the application of the Children Act of 1906 in Great Britain should be applied up to eighteen years of age (as in B.C.). The psychological divisions are not clean cut chronologically, and since the tendency is to raise the age called "juvenile" in its connection with delinquency, it might be well to give all under 21 years of age into the jurisdiction of the Juvenile Court. The work done by these courts as instituted in America has commended them to other parts of the world as a very necessary institution.

The real meaning of the word delinquency is failure in the way of duty, and it is significant that at one time it was only applied to the adult. Delinquency has been conceived of as mal-adjustment or defense reaction towards those who have lacked a sympathetic understanding of the child. "From the standpoint of the feeble-minded individual", writes Florence Mateer, "delinquency is an accidental expression of his condition". H.J. Williams has pointed out that "Any level of intelligence lower than that of the average-normal accounts in part for delinquency, the extent to which it is responsible depending upon the

Mateer: "The Unstable Child" p. 42.
degree of intelligence, which may be best expressed by the intelligence quotient". This, however, is not the most subtle phase of the problem, but it demands attention and diagnosis. Most people will readily agree, that, where the abnormal behaviour of insane people is concerned, one should look upon it as an illness for which the insane person is not responsible, but the same people are slow to appreciate the suggestive anomaly in Samuel Butler's "Erewhon" of providing hospitals for the criminal. Many who show abnormal behaviour have been subjected to certain handicaps and influences that have made them act as they have, just as much as the individual who has developed German measles, has become sick because certain germs and poisons have entered into his body. When society has a just estimate of all the factors that have played a part in producing abnormal behaviour its reaction will be conceived not so much in terms of guilt and punishment as in those of responsible treatment. A very average youth, however, may slip over the almost imperceptible line between delinquency and non-delinquency. Everyone has anti-social tendencies, and in youth the nature is still plastic. How is it possible to reach a desirable normality in social life for those who have gone into the classified lists of juvenile offenders? Hospitals and benevolence have dealt with disease and destitution. "Delinquency is plainly a bigger peril than either; it shadows the life of the city child with far more persistence and frequency than either bodily illness or economic want. By scientific research, by organised social effort, by early detection and treatment, the burden of sickness and poverty has been progressively lightened. What has thus been done for obstacles to health and happiness must now be attempted for the wider and profounder evils that beset the growing soul". This, of course, indicates one very important thing - the contagious element in behaviour. In the same sense as we look upon such a disease as tuberculosis as contagious, we must look upon the demoralising influences in the home, such as an alcoholic and dishonest parent, an immoral brother or sister, or an irresponsible attitude on the part of parents to children, as dangerous to social welfare. Society must do more than cure. Its answer must be the same as science has given to many chronic physical diseases, such as tuberculosis, syphilis, etc., and that is prevention. We know very well there are a great many physical diseases which cannot be cured, after they are fully developed. The real slogan for the social psychologist is in terms of prevention rather than cure. Not until this idea of prevention shall have entered to stay in the minds of social workers shall they be functioning properly and adequately with a problem whose magnitude "is beyond all question".

During the past few decades it has become more and more evident that a great many people who are directly or indirectly concerned with social service are showing an ever-growing interest in the so-called scientific understanding of social problems. Hence the revulsion against the older method of dealing with the child in the toils of the law. At the beginning of last century over a hundred crimes were punishable by death. In England in 1833 a boy of nine was sentenced to death for stealing a little paint. Some years ago a boy of eleven in the state of Iowa was sentenced to imprisonment for life on the charge of murder. We remember a case of a youth of sixteen being sentenced to ten years in our local penitentiary for murder, and, despite the fact he was continually in association with experienced adult criminals, we learn that his conduct throughout was very satisfactory. The classical theory of crime made the penalty fit the crime regardless of age and condition. A survey of Juvenile offenses is tabulated under instinctive reactions, and we consider method essential to a true understanding of the subject at large. The law is groping after the age of moral responsibility, and about this there is no uniform opinion or legal category. It is observed that the age limit is being continually raised. If delinquency could be regarded as an attitude of mind and of morals rather than an overt activity, it would lead to a special study of the child who does not "concentrate" either because he is dull or bright, of the restless troublemaker who does his work and more, of the lazy child who is generally a sick child, of the introspective genius and the potentially feeble-minded - all of which indicate the need for psychological aid and specialized education of a refinement beyond that of merely testing the mental age. "Only careful refinement of methods of observation will enable us to extend a statement of a child's ability now as indicated by tests, into a prognostic evaluation of his future". The law further is taking precaution by prohibiting minors from frequenting pool-rooms, beer-parlours, associating with immoral persons, wandering aimlessly about the streets, using vile and obscene language, trespassing upon railway, &c., in an endeavour to reach the embryo delinquent before he actually becomes so wayward that reform is impossible. In general use the term delinquency is still confined to direct violation of law, but the general principle that the law of cause and effect applies equally as well to human behaviour as it does to any of the physical sciences is being applied to its treatment. The greatest success depends upon the legal right to direct and control the prospective offender. Back of the institution of the Juvenile Court and the Industrial School is that the child is less in need of reformation than of formation of character; and since we...

Mateer: "The Unstable Child", p.54.
accept the evolution of the moral conscience and the susceptibility of the individual to external forces, we believe that society as well as parents and guardians should accept responsibility for wisely directing the psychical energy and controlling the morals of youth.

Heredity is a general phenomenon of natural life. Children resemble their parents on the average more than they resemble others, but the degree of resemblance is indeterminate and there is no general agreement as to the precise limits between inherited and acquired characteristics. If acquired characteristics are not inherited, racial improvement must be looked for through the struggle for existence, and the vigilant elimination of the weaker elements of the species. Thus the Lombroso school would regard certain classes as incurable, and would have all of them "confined for life in a criminal asylum, or relegated to a penal colony, or else condemned to death". Having examined numerous delinquents concludes "their family histories tell why they are as they are. They merely reflect the condition of their parents in many instances. Feeble-mindedness, insanity, neuropathic diatheses, and all they imply have had an important share in furnishing these children. They are not wilfully delinquents. They are psychopaths, the unstable children of the unfit". Eugenic measures of a positive type would be the reasonable procedure if crime were hereditary, and by this means society would make an end, but it is not so simple. As Burt points out the problem is too complex "for any one panacea". Segregation is useful for the sake of all concerned in the case of the feeble-minded, and institutional direction has saved multitudes from the error of their ways even when they were classed as incorrigibles, but as there are variety of cases there must be variety of treatment. We find no agreement in what to do about the feeble-minded. The Women's Council of Vancouver has endeavoured to create public opinion in favor of sterilization. The whole country is dubious of the proposal since it savors of class legislation as dealing only with inmates; it does not find ready support in medical associations since it would not hinder the spread of disease or abolish the defective, and where such a practice has been legalized it has generally remained inoperative. The discovery of the Mendelian law has complicated the problem, and the difficulties are further increased when one considers the mental and moral qualities of man as well as the physical and pathological. It is significant that congenital factors were found 249 times per cent among delinquents.
as compared to 72 times per cent among the non-delinquents, and non-congenital factors 688 times per cent among delinquents compared to 254 times among the non-delinquents showing that "the share in the innate conditions of juvenile delinquency is beyond doubt considerable", and that heredity appears to unfold in a criminal mentality but "through such constitutional conditions as a dull or defective intelligence, an excitable and unbalanced temperament, or an over-development of some single primitive instinct".

The character of the training offered the child from the earliest moments of self-conscious life is a matter of great sociological importance. The home is the most potent institutional factor. The outside associations, playmates, conditions of school, street, alley, or workshop, all are considerations affecting the physique and character of the individual. The knowledge that a bad environment has a direct undesirable social outcome paves the way for a more thoroughgoing treatment of the subject than if we were discussing a doubtful heredity. Is home attractive? Do the parents understand children? Does the family rub shoulders with decency or indecency? The answers to such questions are the why and wherefore of the most pitiful stories of juvenile delinquency. Some years ago the Sage foundation appropriated $10,000 for a study of juvenile delinquency in the city of Chicago. The investigators studied the relationship of arrests to the nature of the area. A decrease of 28% in the number of children arrested was observed over an area of one half mile in radius about the South park playgrounds, and that there had been such a success in dealing with delinquents in the same neighbourhood that the problem was cut in two. It has been further observed that the number of arrests of children increases as soon as school closes and the children are turned out on the street, but that when playgrounds are opened the conditions come back to normal. Undoubtedly a great proportion of delinquency, and the consequent cost of reformatories, would be prevented with adequately supervised playgrounds. The schoolroom cramps the motor effective side of child life, and the active spirit rebels against the benumbing curriculum. If youth can find in athletics a vent for motor interests and desires civilization will leap forward; otherwise delinquency must be expected to remain much as at present. A lecturer addressing a meeting of men said, "If there is any one in this audience who has never done anything that would have brought him before the juvenile court if he had been caught at it, will he please raise his hand?" Each was too modest to draw attention to himself. Much that we call delinquency is the expression of the law of childhood in opposition to the law.
of the city, and woe to the city and the city's children where there is no attempt to make its laws harmonize with the law of childhood.

The centres of population afford many facilities for commercialized entertainment. There is a tremendous fascination to the young in Coney Island and its junior imitators, in the bright lights of a modern broadway with its camp-followers making a precarious living, in the hole-and-corner gambling dens and questionable cafes and road-houses which offer the zest of meeting those daring souls who respect not the laws of God and man. The dangerous unregulated plentiful amusement of the city is more to be feared than the more limited facilities of natural surroundings in rural districts. As a general rule the incidence of crime is high in areas most remote from parks and playgrounds with the after school hours as danger hours and the weekend as the season of dissipation. The street offers more occasion for delinquency than any other place, but it may be doubted if the street offers the inspiration for the overt act. Much of this comes from the moving picture show. The matter is sufficiently serious to warrant a Royal Commission. The Child Welfare Committee of the League of Nations has taken up the effect of the Cinema in relation to the mental, moral and physical well-being of the child, and the discussion brought out a real consensus of opinion and approval of what Canada has done as being eminently fitted for the world as a whole. All the Provinces, with the exception of Prince Edward Island, have a censorship, but that is not enough. It was recommended that penalties be fixed for any attempt to exhibit demoralizing films and "that all possible means should be employed to encourage the exhibition and the international exchange of films calculated to promote the intellectual, moral and physical education of children and young people".

The subject of films is so important it cannot be ignored or neglected. A corporation in America controls more than 90% of the motion picture business, and exports 40,000 miles of films annually to 100 different countries. Capital invested is $1,500,000,000 as a minimum figure with over 15,000,000 persons in daily attendance. These people see more in an hour than they could read in many hours. The pictures appeal through the most impressionable sense. They appeal to all the great passions such as love, hate, fear, faith, satire, and when they are lurid, vicious and monstrous the moral damage is incalculable. By common consent the character of many pictures, not all, is such that they are detrimental to morals, religion, patriotism,
domestic happiness and a crime against public chastity. Some of the most obscene and suggestive books printed have been filmed. Dr. Davis for the Russell Sage Foundation gave evidence that the burlesque and vaudeville shows were more vicious and immoral in their influence, but it has to be borne in mind that the pictures make a wider appeal, and more especially among the youth of the land. Professor Burgess of the University of Chicago, found from a survey of 400,000 children of the public schools in that city that the motion picture gave nearly all of them wrong views of life. In view of the almost unlimited appeal of this most effective means of instruction and amusement, it is vital to our educational system that the films presented should not only be moral, but that they should also be accurate, so far as they attempt to represent life. Dr. Burt holds that the main source of harm is not the danger of imitating "crook films" as some do, or pilfering to see the next picture in a serial, but "it is in the general and more elusive influences that the real danger of the cinema lies", "in the atmosphere of thoughtless frivolity and fun" playing upon the mind which lacks the corrective of experience, and in creating "yearning for a life of gayety - a craze for fun, frolic, and adventure, for personal admiration and extravagant self-display - to a degree that is generally unwholesome and almost invariably unwise". The same quality of intelligence that remedied the mechanical defects of the moving picture machine if directed against vicious influences in the films would just as effectively remedy the dangers of motion picture amusement. It would also be a step in the right direction if Canada would accept the classification of pictures, for general and juvenile showing, which prevails in England and has recently been adopted by Italy. Then when schools and social centres make a practice of using decent, artistic, and educational productions on the screen, the young folks can find therein innocent pleasure and happiness without the soiling of the mind.

The moving picture with its indispensable love interest has daringly and consistently exploited the sexual instincts and interests with exaggerated repetitions of "the intimate details of courtship, coquetry, and married life". How far this tends to premature precocity, it is impossible to say, but those who deal with lads and girls recognise a real danger from a tendency to imitate. But as one says, "More frequently there is first of all a furtive perplexity and mental conflict; then an intolerance of the strain; and finally a burst of violence or adventure, which on the surface may have nothing to do with sex, but is
calculated to relieve the deeper tension, and to drown the hidden promptings, by some wave of desperation, more turbulent, perhaps, but less ruinous and degrading". Of course there are other environmental influences which may tend to an over-valuation of sexual responses with undesirable mental complexes. Just as one individual runs all to sport, another to gambling, and another drinking, others become a prey to sex imaginings seeking dysteleologic variations of sex stimulation. The concrete danger is in the misdemeanours between the sexes resulting in disgrace to the individuals (more frequently the girl) and the inevitable spreading of loathsome diseases. Florence Mateer sums up this phase of it thus: "One thing must be emphasized. Syphilis is present in many delinquents. Its presence seems to mean a certain type of psychopathy. Nevertheless, syphilis does not cause delinquency. It causes psychopathy. The aftermath of that psychopathy is delinquency when there is not sufficient constantly alert supervision". For such unfortunates there must be treatment and supervision. It is significant that practically all the older girls who are sent to correctional institutions are suspected of being immoral whether or not the fact has been determined. Psychiatric studies were fully developed during the war in the extra-cantonment zones of the United States, and are adequately treated in the Public Health Reports upon the conditions at the State Industrial Farm at Lansing, Kans., and other places. It may be noted that although the women examined were relatively young, "Gonorrhea was found in 93.6 per cent of these delinquent women". It is plainly evident that moral and scientific instruction is absolutely necessary because of the gravity of the dangers, and because that which is half-suggested and half-concealed is far more stimulating than that which is revealed, and because sensible confidence between children and guardians is only maintained upon a basis of truth and reality and not upon lies and fables. It is unquestionable the tendency of evolution that the sexual enlightenment of children up to a certain point should be effected in the school, and this is valuable since many parents lack the requisite ability and the requisite biological knowledge for the task. It is the business of the guardian of social forces to use them to generate light rather than heat. "Without such provision short circuiting is inevitable and a conflagration must ensue".

The question of co-education is not one for us to elaborate upon. In the public elementary schools it is the general practice all over the world, with England following afar off. It appears to be an accepted condition

of institutional training that the sexes must be separated in work and play. Frequently the institutions are so far apart that no opportunity is given the delinquent child to associate with the other sex as the non-delinquent children are permitted to do throughout the world. Delinquency is not enough to justify the hard and fast separation, and we believe the same reasons that justify co-education in public schools would justify it in reformatories.

More specific reference may be made to the various institutions which seek to cope with delinquency.

a. THE JUVENILE COURT. In addition to the usual magistrate and clerk, there are probation officers who travel the districts assigned to them inspecting theatres, pool, rooms, dance halls, etc. to make sure there were no children in attendance contrary to law, warning children on the street after curfew hour, and dealing with parents. It is the duty of the probation department to furnish the history of the child, of the parents, of the environment, and other circumstances. If these facts are incomplete, hastily gathered from unreliable sources, the order of the court must necessarily fail to meet the case. The aim of the court is to stop the descent, point out the chasm just ahead, face the lad in the right direction, bid him walk in the sunlight and not in the shadow, and then turn him over to the probation officer or the industrial school where a new responsibility begins.

In the Juvenile Court all technicality, all formality, and most of the dignity of the court is abandoned in order to arrive sympathetically at the truth. This is as it should be, and the judge need not break through artificial barriers to become a friend and counsellor.

b. THE DETENTION HOME. We have in this city (Vancouver) a modern, fire-proof Detention Home with facilities for a certain degree of segregation of juvenile offenders, so that boys or girls of eleven may not have to associate respectively with boys and girls of sixteen, seventeen and eighteen years of age, and that the child who is in the detention home simply through misfortune or neglect may not have to come into contact with those who have committed an offence. This is an enormous advance upon the prison life a few years ago, and of incalculable advantage to the state as well as the child.

c. The Court Psychiatrist. In the report of Judge Mott of the Toronto Juvenile Court the work of the Psychiatrist was credited with the marked decrease in the percentage of repeaters. The result of the diagnoses might be quoted,

- Normal 39.2 per cent
- Subnormal 16.9 " "
- Mental Defectives 23.6 per cent
- Psychopathic 12.4 per cent
- (Deferred) 7.7 " "

The Judge suggested that an institution was necessary to deal with the higher grade defectives and retarded children to allow the court to do its normal work. Such institutional treatment might in due course become self-supporting.

d. THE PROBATION SYSTEM. This is the keystone of the Juvenile Court; it makes success possible. It began in Massachusetts in 1899; it re-establishes about 75% of the cases observed. Through efficient use in the city of Toronto of the Probation system as low as 1.3% of the cases have been committed to the industrial school.

e. THE COURT OF DOMESTIC RELATIONS. While the Juvenile Court looks after the delinquent, this new departure in courts looks after the people who allowed the child to become delinquent. Adult probation is associated with this court. It was the judges of the Municipal Court in Chicago (on Domestic Relations) who drafted the Adult Probation Bill which is now law. This court not only reaches the parents, but all those who commit an offense or a crime against children, deals with cases of abandonment, illegitimacy, truancy, and, in fact, all state laws dealing with women and children exclusively. Old legal delays were pushed aside, and the effect was to reduce crime in a marked degree.

f. THE INDUSTRIAL SCHOOL. The introduction of industrial training becomes the logical outcome of the attempt to use effective reformatory measures. The last step in the evolution of institutional treatment consists in the attempt to realise the advantages which a good home affords. The Superintendent of the Girls' Industrial School in Burnaby insists upon calling it "The Girls' Home". To further advance this idea the "Cottage System" has been introduced in Hamburg in 1833, later at Bridge of Allan among the dependent children from Scottish slums, but this desirable system has not become general as it entails much wider supervision than the single dwelling. In Truro, N.S. at the Maritime Home for Girls which is under the School Board of Truro the cottage system is being adopted. Girls are prepared for High School examinations, agriculture is taught and practised on the farm, the school runs its own store, specialized training is given to promising students, and, as in most modern institutions a measure of Student Government is granted and it makes for the raising of the standard of the institution.

g. PLACING OUT. One of the most important parts of this work is the placing and follow up activities of the supervisors. This is intimately connected with the probation system. Parole and probation are successful through adequate visiting alone, and can be handled only by a wise, strong, sympathetic visitor who knows how to pardon, how to bring strength in weakness, help over hard places, to steady the purposes and passion for righteousness.
to inspire to congenial, strenuous endeavour since "the chief enemy of virtue is not vice, but laziness". "Every portion of his mind", writes Cyril Burt, "every inmate of that menagerie we call his soul - each appetite, each passion, each potentiality - must be called out of its cage into the open; hunted down if it be restive; harnessed in a full team and forced to draw its share. To reiterate the useful words of the psychoanalyst, sublimation, not repression, must be the invariable aim." Our common human emotions are replete with staggering possibilities for upon the pedestal of individual human character it is possible to set up "either a Priapus or a chaste Diana". The hope and help of the delinquent is along the new highway of applied psychology.

It is utterly impossible to deal effectively with juvenile delinquency by adding a few paragraphs to our Criminal Code, and organizing additional societies with patronage to distribute for a season. We must not regard neglected childhood and juvenile delinquency as isolated phenomena, but must consider them in association with economic, moral and intellectual neglect of society. Social conditions form the starting point for our knowledge of neglect of childhood and consequent delinquency. Political care is inadequate; what is required is a general scheme of social and political reconstruction whereby the sources of neglect will be dried up. Poverty and the flagrant class contrasts must be ended. The best means for the prevention of crime is not punishment, but removal of the causes of crime. Juvenile delinquency will not completely disappear until its causes have been removed. Whatever legislation is required must be scientific, based upon the findings of disinterested experts, so demonstrably fitting that the League of Nations or any modernized deliberative assembly would no more think of declaring it unconstitutional than it would think of declaring unconstitutional the law of gravitation. Gradually the solidarity of the race is being acknowledged, and with it comes the subordination of each for all. Social work has its body, its machinery of relief, its method of investigation and co-operation, all of which exist to convey from one human being to another the essence of personality. The result is a deepening moral conscience issuing in greater rights and opportunities for all, a more stable society built upon consecrated workmanship that plans a world for the complete expression of youth, and the upbuilding of ideal manhood.

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