BOSTON UNIVERSITY
SCHOOL OF RELIGIOUS AND SOCIAL WORK

THE USE OF MISSIONARY EDUCATION MATERIALS IN THE
INTERMEDIATE DEPARTMENT OF THE CHURCH SCHOOL

A Thesis
submitted by
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I. Introduction

A. Statement of the problem

The problem of this thesis is to discover the place of missionary education in the Sunday Church school program of religious education of intermediates. In order to do that, it is necessary to consider some of the characteristics of the intermediate or early adolescent. Furthermore, it is important to look into the philosophy of Christian education and find out how boys and girls may be lead into loving and choosing the Christian way of life. Considering missionary education as an inseparable part of a Christian education, the next task is to discover its possibilities in an intermediate program.

The thesis was planned to consider the problems of intermediates and missionary education because the writer feels that early adolescents are at an ideal age in which to participate in a program of world friendship. Between childhood and maturity lies the age which is just beginning to explore an adult world. It has enough of childlike faith and anticipation coupled with a desire for adult responsibility to insure a vital experience in any activity undertaken wholeheartedly.

An evaluation of typical current missionary education materials is a large part of the problem. This
evaluation is undertaken in order to estimate the possibilities of materials the average teacher can use.


Critics of modern religious education often accuse it of losing sight of its specific objectives and developing a program which might just as well be carried on in any public school under the guise of character education. Public schools have ideals which are avowedly highly spiritual in a general way. From Doctor Edward L. Thorndike and Doctor Arthur I. Gates comes a definition of secular education:

"The ultimate aim of education is to realize a condition in which human wants may be most fully satisfied." 1

This statement is clarified in a later sentence:

"Each individual will secure the fullest realization of his wants when they harmonize with and facilitate the fulfillment of the wants of mankind as a whole." 2

Doctor A. Gordon Melvin defines education as a process of adjustment, chiefly brought about by a well balanced program of living. 3

Most definitions of education stress the importance of so developing the individual that he will be able to contribute the limit of his capacities to society. While the ideals of secular education, and in many cases, its

1 Thorndike and Gates: Principles of Education, p. 30
2 Thorndike and Gates: Principles of Education, p. 31
3 Melvin: Techniques of Progressive Teaching, p. 24
results, are laudatory, it is important for religious educators to keep in mind specific definitions in terms of Christian values.

Any definition of religious education must be broad; yet it must not rest purely upon the ground of the mere transmission of ideals. Like secular education, it be concerned with the individual; but on the other hand it must preserve as its chief aim the development of the individual into harmonic relationship with God. Recent discoveries in the field of social science and the modern increase in the possibilities of human contacts, have helped us to see ways of deepening the feeling of the sacredness of all personality, which was inherent in Jesus' two commandments. Therefore, in definitions of Christian education must be included the necessity of seeking God for the well-rounded fulfillment of human personality. Religious education which is Christian must concern itself with the leading of individuals into happy, meaningful, recreative relationships with the God Jesus revealed. Doctor A. J. W. Myers, of Hartford Seminary, gives a fitting summary of religious education and its purpose:

"Religious teaching aims to help each person to achieve his own highest and best life, in fellowship with God, and in cooperation with and in the service of his fellows, and to promote a civilization embodying ever more fully the ideals of Jesus." 1

1 Myers: Teaching Religion, p. 13
Religious education in terms of Christian ideals aims to give all individuals concerned experiences which will help him to "love God with all his heart, with all his soul and with all his might". From such religious experiences the individual may be lead to formulate his philosophy of life and make the choices which will show that he loves his neighbor as himself.

Any definition of Christian education leads directly into a consideration of the meaning of missionary education because of the service motive of Jesus' teachings. It is often difficult to state where general religious education ends and specific missionary education begins. For that reason it seems impossible to think of one without the other. To omit missionary education from a program of religious education is to neglect the purpose of Christianity. The joyful experience of Christianity cannot be complete without some expression of the desire to share it with another person. Doctor Herbert Wright Gates, General Secretary of the Congregational Educational Society, considers it a spiritual law that when a person becomes dominated by the divine spirit, he becomes a witness to it. The missionary spirit is implied in the words of Jesus, "Ye shall be my witnesses".  

In these latter days, the problem of the purpose

1 Gates: Missionary Education in the Church, p. 17
and necessity for Christian missions is a grave one. The Christian leader must feel sure that he really believes in missions, before he can teach any concepts of world friendship, for Christianity at its very core is "missionary". As Doctor Hugh Vernon White, secretary of the American Board of Commissioners for Foreign Missions, states,

"...the world mission finds its rational justification as well as its moral inspiration in the very nature of Christianity." 1

Our concept of the world is growing. People are beginning to view it as a whole. Doctor White emphasizes that if all mankind is one, then surely it is the duty of the Church school to promote a feeling of love and responsibility for the other person. Since, in Christianity it is implicit, that

"...the life of active trust in God and love for all men is eternally right and represents the purpose of God for all mankind, such a life will be a force for the purpose of God to win all men to himself and to create a society of persons who live that life together." 2

With this statement in mind, a Christian leader can only conclude with Doctor White that Christianity is the one true religion of the world. Pointing out the fact that this statement is made in all humility, he claims that one religion is not as another and that the religion which a nation now has is not necessarily the best one for it. In observing religion, as in observing science, education, or

1 White: A Theology for Christian Missions, p. 111
2 White: A Theology for Christian Missions, p. 119
philosophy, judgment is reached upon the basis of ideas and principles. So far as we now know, Christianity is superior because its principles and ideas offer men the most practical and possible approach to a happy religious life. The Christian leader must approach his teaching with his philosophy and purpose clearly defined and an appreciation of the close relation between all religious education and a Christian education. For a missionary education program may be defined as a continuation of the aim for religious education, with further emphasis upon the development of a love and concern for all members of the world as a specific interpretation of Christ's teaching.

The intermediate department of the church school is designed to give a religious experience to boys and girls of the ages of twelve, thirteen and fourteen or the Junior High School age. The term "intermediates" is identical with the phrase "early adolescent".

The International Council of Religious Education recognizes the need for missionary education as an integral part of an intermediate program. It feels that boys and girls should be trained not only to know the particular part their denomination has played in building a world mission

program, but also stresses general objectives which develop
a Christian attitude toward participation in building the
Kingdom of God.

Objectives for this intermediate department in-
clude the building of a friendship with God the Father, as
we know Him through Jesus; the deepening of the understand-
ing of Jesus' life and ideals to such an extent that the
intermediate will want to dedicate himself to His cause;
the developing of the individual's personality in a wholesome
and constructive manner. One objective from this same
source emphasizes the place of world friendship:

"To broaden group relationships to include an
active goodwill and brotherhood toward all peoples, far and
near, as fellow members of the Kingdom of love."
II. Dominant Adolescent Characteristics and Interests

A. Physical characteristics

The leader of the intermediate must have an appreciation of the boy and girl's entire physical and psychological development. The root of many behavior problems, with which the average leader may not know how to deal, lies in a rapid and asymmetrical adolescent growth. While the individual still remains himself throughout the period, he may have problems in carrying and coordinating his body. Adolescence is a period during which a balance between all parts of the body and mind is being attained in a process of integration. The process of education is unifying. The best type of education is "that which embraces both body and soul, and endeavors to make of the whole man a harmonious, vigorous, efficient and beautiful unit." 1 The Christian leader must utilize activities and experiences in his program which will help the adolescent to be the least conscious of any mental or physical awkwardness.

There is a contrast in the attitude of present and earlier educators towards adolescence, of which the leader of early adolescents should be aware. Under G. Stanley Hall, a pioneer in the field, adolescence was viewed as a "new birth, with higher and more completely human

1 Trace: Psychology of Adolescence, p. 33
traits now born". 1 It was considered as a period of sudden and violent changes. Today, educators look upon the period of adolescence as a normal procedure which gradually works itself out like other periods in the individual's development. The older psychology regarded these changes as largely psychological reflexes of sudden biological changes. The new psychology, of which Fedley S. Dimock is a representative, sees in these changes simply an adaptation to new stimuli in the environment. For example, in Rediscovering the Adolescent, Doctor Dimock explains the changes in the daily habits of the twelve year old and the sixteen year old, as due to an increase of interest in activities outside the home. He does not overemphasize the sex factor as cause of these changes. Many parents and leaders are bewildered by the actions of their charges to be sure, because they are unable to understand the process of adaptation through which the boy and girl are passing. Consequently, there are frequent misunderstandings between the older person and the younger one in which is adolescent is condemned.

Puberty, or the maturing of the sex organs, has always been considered as the prime factor indicating the beginning of adolescence. It is difficult to tell the exact time of either sexual maturity or general physical maturity. The difficulty lies in the fact that the rate of growth is

1 Dimock: Rediscovering the Adolescent, p. 18
not the same for all parts of the body, for either sex, or for individuals in the same age group. Climate, race, and other environmental factors influence the rate of development.

In general, the hands, feet, and nose according to Doctor Leta S. Hollingworth of Columbia, grow to their limit during early adolescence, causing much anxiety to the individual. The clumsiness which results from this unequal rate of growth is apt to be concealed by shyness, diffidence, or a "smart aleck" attitude. The lack of muscular control is linked with a lack of nervous control which results in repeated movements of which the individual may be unaware. For example, the adolescent may think he is sitting still, but in reality he may be twirling his fingers through his hair or pulling his clothes, to the great annoyance of his adult leader.

This lack of uniform growth in the individual may be unfortunate psychologically for the adolescent. The problem is further complicated by the fact that not only does the individual rate of growth vary among different parts of the body, but growth among a group of adolescents is seldom uniform. If an adolescent finds that his body has grown faster than those of his friends, he may develop an inferiority complex. The boy or girl who is either much larger or smaller than the rest of the group, is bound to

1 Hollingworth: Psychology of Adolescence, p. 8
feel uncomfortable in any activity requiring competition. All such factors must be kept in the leader's mind, in order that he may sense any difficulty which arises. If he is keen to realize the possible awkwardness of situations before they arise, he may be able to do something to cover them up and save the adolescent's feelings. At least, he will not blame an individual for reactions over which he has little or no control.

B. Psychological development

The leader needs to understand the close relationship between physical growth and the emotional development of the adolescent. Doctor Brooks, head of the department of education and psychology at De Pauw University, feels that adolescence does not bring in any new emotions, excepting those related to certain features of sex. ¹ He goes so far as to claim that non-sexual emotions are better controlled during adolescence than before. ² However, it is necessary for the Christian leader to realize that emotional growth is brought about by a process of adaptation resulting from satisfaction or disappointment in meeting situation. This adaptation during adolescence is much the same as in childhood, with a few exceptions due to new situations which

¹ Brooks, Fowler D: Psychology of Adolescence, p. 215
² Brooks, Fowler D: Psychology of Adolescence, p. 231
the adolescent is meeting. Foremost among these is the feeling of desire to become independent of parents. Doctor Hollingworth calls the process in which this desire is fulfilled "psychological weaning". Like infant weaning, it is accompanied by various emotions, violent and depressing. Doctor Dimock found in the observation of two hundred boys, that the boys who were most completely emancipated from parents were less critical toward themselves and had little feeling of either superiority or inferiority toward other boys, at least in any marked degree. After the process of weaning, there seems to be a greater stabilization of emotions, but the process itself may involve some conflicts.

By breaking away from parental authority, the individual does not necessarily leave home, but he becomes emotionally free to make his own personal choices of vocation, mating and in the formulation of a philosophy of life. This desire to become independent usually first manifests itself when the adolescent begins to think of learning his living. Then the adolescent comes into conflict between his own thinking and that of his parents. Sometimes he has a feeling of distrust for his parents and may even doubt their relation to him. Then his feeling of security is lost. Doctor Brooks lists this feeling of difference between

1 Hollingworth, Leta S: Psychology of Adolescence, p. 36
2 Dimock, Medley S: Rediscovery of Adolescent, p. 186
3 Hollingworth, Leta S: Psychology of Adolescence, p. 38
his parents' beliefs and those taught at school, together
with the feeling of being misunderstood, as among the chief
adolescent emotional conflicts. The Christian leader needs
to realize the fact that his pupils are coming into contact
with forces which are different from home up-bringing. He
should be conscious of the fact that often the adolescent is
more willing to take suggestions from one outside his home,
than from his parents. The leader should be careful to
teach nothing which will lower the respect of the adolescent
for his parents.

He must be on the watch, too, for symptoms of
abnormal personality development. Nervousness, daydreaming,
and inferiority complexes need care and guidance so that
they may not develop into serious disturbances. The leader
may best fortify himself to help in the well-rounded per-
sonality development of his group by presenting to them a
variable program which will lead the adolescent out of him-
self into new interests. He should offer himself as a
sympathetic friend and advisor to help clear up mis under-
standings of any kind. He should stimulate his group to a
loyalty to ideals which will help them in the solution of
their problems. Such ideals, as found in the teaching of
Jesus, motivate Christian education.

1 Brooks, Fowler D: *Psychology of Adolescence*, p. 255
0. Study activities

Certain interests may be used by the teacher of world friendship, the intermediate’s stake in religious education. It is readily seen that the adolescent must not be handled as an abnormal being, going through an extremely trying period, but that he should be considered as a person growing out of childhood into an adult world in a very normal fashion.

Because of his broadening interests in others, study and research, it is significant for the adolescent’s teacher that he is anxious to learn new facts and observe different standards of conduct. He is an adventurer. His reading interests, for example, carry him into the field of fiction and adventure, beyond the less thrilling interests of childhood. Missionary education materials offer to him heroes whose adventures are more thrilling than the fiction he avidly devours. The adolescent often looks upon school as a disagreeable place, but he gradually comes to realize that it helps him intellectually. He enjoys it socially, desiring to mingle and compare his abilities with those of others of his age. The Doctors Sadler, of the Chicago Institute of Research and Diagnosis, have an interesting summary of the adolescent’s attitude toward school.  

1 It is of importance that they emphasize the possible development of a feeling of

1 Sadler: Piloting Modern Youth, p. 223
inadequacy on the adolescent's part when he realizes that he is only one in a large group. Furthermore, study difficulties are often due to emotional difficulties or glandular disturbances. The adolescent is never to be chided for being lazy, for any inactivity noticeable on his part, is generally due to some hidden physical development.

At this age, the boy's interest in reading centers chiefly around science and invention, with athletics and biography occupying some place. Girls like books which are centered around home and school activities. While they do not have an interest in mechanical books, they still like adventure stories.

The early adolescent enjoys companionship with those of his own age. He enjoys being part of a group. Frequently adolescents are not able to understand the meaning of the society around them, but they are graded into acceptance by the ideals preached to them at home and at Church. Misunderstanding develops and youth often become possessed with an attitude of hatred for the institutions of which they are a part. The desire for independence coupled with a fear of the new, often leads to conflict and the development of antisocial philosophies.

D. Social and economic problems

During adolescence, a desire to work together as
part of a larger group, is observed. The adolescent finds that his interests lead him into joining clubs or fraternities, in imitation of his father or older brother. He begins to enjoy teamwork in games and sports, in contrast to unorganized group play of childhood. While the love of competition and desire for attention is never outgrown, still it becomes supplemented by this interest in teamwork.

The adolescent approaches the problem of vocational choice with interest. Doctor Hollingworth pictures the individual as coming to the point of adolescence in total ignorance of vocational possibilities. ¹ Doctor Brooks gives a contrasting point of view when he claims that most adolescents do have an idea of what they want to do in life. ² The difficulty of this problem probably lies in the fact that while there is much natural interest in vocational choice, there is a need for factual information and intelligent discovery of the advantages and disadvantages of different occupations. At any rate, it is significant for the religious educator that he has the opportunity to point out the place of Christian service in whatever vocation is chosen. It is significant that the Christian education texts are being developed along the line of Christianizing vocation. Twelve Negro Americans by Mary Jenness places strong emphasis upon service through choice of vocation.

¹ Hollingworth: Psychology of Adolescence, p. 82
² Brooks: Psychology of Adolescence, p. 299
E. Religious motivation

Another interesting and important factor for the Christian leader of adolescents to discover, is the attitude toward religion. Religion is said to make a personal appeal during this period. Its development within the individual is much the same as in childhood except that it takes on a more personal aspect. Doctor Brooks attributes this personal factor largely to the fact that all fields of interest have at this time a personal appeal. Frequently a questioning attitude toward old, accepted theories and philosophies is developed. Sometimes there is almost a revolt against them.

On the other hand, some adolescents are so willing to accept the adult religion, that a deep emotional experience of "conversion" occurs. Doctor Hedley S. Dixo in his study and survey of adolescence The Rediscovery of Adolescence makes several interesting and revealing comments with regard to adolescent religious experiences. From systematic testing of an heterogeneous group of two hundred boys from the ages twelve to sixteen, Doctor Dixo concludes that religious growth is static from pubescence to the age of sixteen.¹ Pre-pubescence during the age of twelve does allow for growth.

From these facts, the conclusion is reached that the determiners of maturity in religious thinking in the adolescent are the socio-economic status and religious background of the

¹ Dixo, Hedley S: Rediscovering of the Adolescent p.162
home and the individual's mental ability. Therefore it becomes necessary for the religious educator to seriously consider how the process of education can help to make up for deficiencies elsewhere. This lack of religious growth for a period of four years may indicate that the adolescent has been thoroughly trained in the doctrines of his faith before he reached puberty. If that be the case, he may have exhausted the field of religious facts, but may be lacking in religious experiences. It then becomes the function of religious education to help the adolescent develop a religious philosophy of his own, in a normal fashion.

Doctor Dimock has cast aside the old theory of a great religious awakening during adolescence due to a biological development. His discoveries have led him to believe that conversion among adolescents was largely due to the methods used by evangelical Protestant churches. Doctor Francis L. Strickland, of Boston University School of Theology, would take issue with him. In defining conversion as the experience of entering Christian life, he claims that during adolescence the personality is expanding and life is taking on a deeper meaning, and that because of this a second birth into spiritual values may take place. The adolescent is meeting and living in a larger world than in childhood. His relationships with others are increasing in quantity. He is beginning

1 Dimock, Medley S: Rediscovering the Adolescent, p. 162
2 Strickland, Francis L: Psychology of Religious Experience, p. 107 - 108
to relate things in his mind in a more complex process of thought. The higher values take on a deeper meaning for him, and he is lead into an acceptance of them. To be a follower of Jesus involves a process of self-giving which has a deep significance for him. The older concept of conversion is replaced by a natural experience of dedication to God with an act of devotion of one's highest powers for the good of society.

The Doctors Sadler point out the fact that religion helps to fill a definite need of adolescence, the need characterized by grouping and doubt. It should help to unify his experiences by achieving a personal relationship with God. Such a unification of experiences should lead the adolescent to think of those around him in an unselfish way. Christian religious education motivated by Jesus' life and teaching is peculiarly fitted to offer such help.
III. Meeting the Needs of the Intermediate Through Missionary Education

A. Possibilities of meeting intermediate interests through missionary education

The success of a world friendship enterprise is directly dependent upon the development of Christian attitudes and activities. Such attitudes and activities as may grow out of the adolescent include an appreciation of other people and their cultures, which is based on the broadening interests of adolescents. Tolerance is the natural consequence of such appreciations. In missionary education there is opportunity to build ties of friendship with all kinds of people, introducing to intermediates the customs and accomplishments of other peoples. *African Bridge Builders* is typical of texts which help to fill this need, for it contains material nearly all of which has come directly out of Africa. 1 Besides having beautiful fables and folk tales, it has stories of how Jesus has helped to show the way for the Africans.

A spirit of self-sacrifice and service may also be a natural outgrowth of the intermediate's desire to find his place in the world and to contribute to its welfare. Inspiration for self-sacrifice may come out of a carefully planned worship service. Worship and acts of service may be worked out together to complete a wholesome experience. In

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1 Bell: *African Bridge Builders*
Friendship Fires, by Winifred Bulbert, suggestions for worship are incorporated into each session. These worship suggestions are closely related to the theme of the session and often present a social problem. For example, the worship for Session Three is based upon a quotation from a superintendent of an Indian school. In this quotation, the author hoped that the world would not be too unkind to the Indian. Questions follow the quotation which help the pupil to analyze the reasons for the Indians' difficulty in the world. It is planned that the discussion conclude with a reading of the Beatitudes. Such worship plans as these, closely related to the problem of the whole unit, help the pupil to associate an experience with God with a means of service.

A desire for adventure in realms other than the physical may be met in a missionary unit. This spirit of adventure, so often evidenced in indiscriminate ways by the adolescent, may in some degree be satisfied through the reading of stories of missionaries in dangerous lands. For example, the text Victories of Peace by D. M. Gill and A. M. Fullen, is excellent for meeting this need. Its express purpose, quoted from the author's foreword is

"to provide story tellers with yarns which will show in a dramatic way, what friendship in action means. Adventures here recorded should strengthen the realization that heroic courage, energy, loyalty, swiftness of action and self-sacrifice associated with warfare serve equally the cause of peace."

1 Bulbert: Friendship Fires, p. 32
2 Gill and Fullen: Victories of Peace, foreword
Making use of the personal appeal of religion noted in adolescence, it is possible to plan an experience involving both self-giving and worship which will achieve both the sense of a relation to others and a closeness to God. Here are opportunities to give the adolescent an experience which is personal and vital. By carefully planning an integrated program around needs of another group whom the intermediates are studying, the leader may give them experiences involving self-sacrifice. Out of such experiences appreciations may grow which will develop into acts of worship.

B. An exhibit and evaluation of some typical current missionary materials for intermediates

The courses and texts which have been examined for this thesis have been limited to those published within the last ten years. They are all planned for the intermediate and are more or less on the same educational level.

In order to discover the values and defects of these materials, it was necessary to set up a form or instrument for evaluating each one. This was developed by considering points which one would need to know about any religious education text, that is, the title, author, publisher, date, length and objective. In missionary education as well as in general education, one needs to be concerned especially with concepts and attitudes which are developed or suggested
through activities or stories. The next section in the instrument was given over to the consideration of various concepts of God, Jesus, and man. In missionary education one needs to be especially sure of the attitude which is emphasized and carried out toward other people.

The instrument lists the activities which are usually considered as part of a wholesome religious experience with implications for worship, study, recreation, service, and creative activities.

The last item in the instrument gives an opportunity for noting whether there is a place in the text for judgment in terms of the objectives set up, by the pupil, including an opportunity for constructive criticism of possibilities in the course for attainment of the objectives.
Title: African Bridge Builders
Author: Ed. William C. Bell
Date: 1936
Publisher: Friendship Press, N. Y.
Objective of course: to present true stories which have come out of Africa.

Number of sessions:
Concepts developed:
   God: speaks to our hearts
   Jesus: a comforter in Africa today
   Others:
   Man:
   Cooperation
   Indifference
   Yes

Attitudes suggested:

Meeting the needs and interests of intermediates:
The stories make an appeal to the intermediate's love for heroes. They are definitely Christian in their attitudes and help to show the reader how Christ has changed the lives of the Africans.

Activities:
Study: Excellent study material; for it gives original native material
Worship: no
Service: no
Recreation: no
Crafts: no
These stories are those which have actually come from the people of Africa. There is a strong religious appeal to them, and they show how much Jesus means to the Africans. Because of this, they are particularly adapted for worship programs.

Some of the stories which are not so strongly Christian make good study material for discovering what African people are like, and in what ways they are like us. Some fables are given, and the pupil has the opportunity to see what the African idea of creativity is like.
Title: Seven Thousand Emeralds
Author: Frank C. Laubach
Date: 1929
Publisher: Friendship Press, N. Y.

Objective of course: to show the influence of democratic ideals upon the Philippines

Number of sessions: optional

Concepts developed:
- God
- Man
- Jesus
- Relation to others

Attitudes suggested:
- Condescension: sometimes
- Indifference
- Cooperation

Meeting the needs and interests of intermediates:

The course chiefly meets the needs of an intermediate class, in that it supplies background and informational material on the Philippine Islands.

Activities:
- Study: entirely, historical background
- Worship: no
- Service: no
- Recreation: no
- Crafts: no
Leading-on values:

Opportunity for evaluation: no

Relation of activities to objective: follows purpose clearly

Further comment:

The course is valuable for its supplementary information, and as such may be used by both teacher and pupil. Its outstanding fault is that it is somewhat condescending in its attitude toward the people of the Philippines. Much stress is laid upon the contrast before and after the United States government took over the country.
Title: Treasures in the Earth
Author: Fred Hamlin
Date: 1931
Publisher: Friendship Press, N. Y.

Objective of course: to present stories of leaders and helpers all over the world, especially in the farming districts.

Number of sessions:

Concepts developed:

- God: Father, found through Jesus
- Man: Value of work
- Jesus: Relation to others: Contributions for others good

Attitudes suggested:

- Condescension
- Indifference
- Cooperation
- yes

Meeting the needs and interests of intermediates:

This text provides only one activity for the student: that of reading the hero stories within it. Its primary purpose is to show how people have overcome difficulties and handicaps in different agricultural districts around the world.

Activities:

- Study: Only activity suggested
- Worship: no
- Service: no
- Recreation: no
- Crafts: no
Leading-on values:

Opportunity for evaluation: no

Relation of activities to objective: the stories all bear out the purpose of showing boys and girls ways in which people help others.

Further comment:

This is another general missionary text with emphasis on social service as well as religious values. It emphasizes the relationship of all workers around the world to each other and the God who is the Father of all. The stories tell of the introduction of new methods of farming to people of other lands, and the consequent results.

The text would be valuable for a unit on rural missions, and stories might be adapted for a worship service. The story of Kagawa, and of his difficult life with his contributions to the people he loved so well, is one included in the course which might be used as a basis for a worship service on the value of missions.
Title: City Life Around the World

Author: Department of Religious Education, Episcopal Church

Date: 1939

Publisher: The National Council, 281 Fourth Ave., N. Y.

Objective of course: to acquaint the pupil with problems met in the city.

Number of sessions: Six

Concepts developed:

- God: Love
- Man: God's ideal way to live
- Jesus: Showing the way to God's ideal way of life
- Relation to others: Consideration of others
- Condescension
- Indifference
- Cooperation
- Yes

Meeting the needs and interests of intermediates:

The chief value of this course for meeting needs and interests of an adolescent group, is that it suggests a variety of possible activities (visits to settlement houses, making of notebooks, having class speakers) and it deals with a near-at-hand problem - city life.

Activities:

- Study: City conditions
- Worship: Suggested, but no plans made for it
- Service: Several activities suggested for settlements
- Recreation: No
- Crafts: Maps and books
Leading-on values:

Opportunity for evaluation: No

Relation to activities to objective: Service activities suggested carry out the objective of helping others in the city.

Further comment:

This course is of value because it starts with the near at hand and familiar problem of the City, and leads the boys and girls to think of people in other cities in different parts of the world.

The difficulty with the course is that while the suggestions for activities are many, they are too brief for an average teacher. Many suggestions are given at once, but the leader is not instructed as to how he may introduce and carry on any one of the activities in a creative fashion.
Title: Tales From East and West
Author: Compiled by Margaret E. Cobb and Ezra Young
Date: 1959
Publisher: Friendship Press, N. Y.

Objective of course: to tell stories of the courage of others.

Number of sessions: Optional

Concepts developed:

**God:** Behind nature gave us the Gospel

**Jesus:** Relation to others:

**Men:**

Attitudes suggested:

- Condescension
- Indifference
- Cooperation
- Hate

Meeting the needs and interests of intermediates:

The stories are about boys and girls, for the most part, but a few deal with heroes such as Bishop Rowe and Adoniram Judson.

Activities: None suggested

- Study
- Worship
- Service
- Recreation
- Crafts
Leading-on values:

Opportunity for evaluation: No

Relation of activities to objectives: No activities suggested.

Further comment:

These tales are in a series which makes use of illustrations in the form of photographs. The stories are for the most part true, except for one or two fables. They carry the boy and girl around the world, showing them how other boys and girls have risen above handicaps. The contribution which Christianity has made to such lives as Chali, and African boy, and Tipi Sova, the Indian boy, is emphasized. There is no attitude of condescension toward the difficulties of other races. Some of the stories, such as the one about Chali, make excellent material for worship.
Title: Japan and Her People
Author: Ethel M. Hughes
Date: 1934
Publisher: Friendship Press, N. Y.
Objective of course: to help the pupil discover the contribution of the Japanese leaders to their land

Number of sessions: Eight chapters
Concepts developed:

God:
No particular Christian ideal emphasized
Jesus:
Relation to others:

Attitudes suggested:
Condescension Indifference Cooperation Yes, through Christian relationships with the Japanese.

Meeting the needs and interests of intermediates:
The course provides a wide variety of background material concerning the history, geography, language, school life, town and country life of the Japanese people. Because of this, it can become a supplement to the teacher and pupil in class work. Factual material is presented in a simple form, easy for intermediates to interpret and use.
Activities:

Study: Only activity
Worship: No
Service: No
Recreation: No
Crafts: No
Leading-on values:

Opportunity for evaluation: No

Relation of activities to objective: No activities suggested

Further comments:

A good general background for a unit on Japan, is contained in this material. All the material stresses Japan's accomplishments in a constructive fashion. The reader may feel an admiration for the good manners of the people, and the beauty of their country. The fact that Japan learned war from the west is strongly emphasized. The book is practical because it points out that many of Japan's difficulties today are due to the industrialization of her country.

The last chapter contains excellent material for a discussion on the reasons for missions. Its purpose is to show how Christian lives have helped to better the people. Examples of this are given in the story of Kagawa and Asahieo Muramatsu and their social work in the slums and in prisoners' homes.

The whole book is never condescending in its attitude toward the Japanese people and it helps boys and girls to see the way Christianity is at work.
Title: Victories of Peace

Author: D. H. Gill and A. M. Pullen

Date: 1936

Publisher: Friendship Press, N. Y.

Objective of course: "to provide story tellers with yarns which show in a dramatic way what friendship in action means" - from the foreword

Number of sessions: Optional

Concepts developed:

God: Father

Man: Need for peaceful relations and to develop courage and heroism

Jesus: Relation to others:

Attitudes suggested:

Condescension  Indifference  Cooperation  Yes

Meeting the needs and interests of intermediates:

The stories are definitely hero stories and as such make an appeal to interest of intermediates. The fact that they deal with the problem of peace and war, brings a current problem down to a level of discussion with adolescents.

Activities:

Study: Only activity suggested

Worship: No

Service: No

Recreation: No

Crafts: No
Leading-on values:

Opportunity for evaluation: No

Relation of activities to objective: Good, excellent
type of story for worship service .

Further comment:

Background material, relating to the history of the
characters in each story, is given at the end.  

The stories offer material for both worship services
and class discussions. They are about such characters as
Henri Dunant, founder of the Red Cross, and Eglantyne Jebb
and her work with children. Most of them are concerned with
the disaster and horror resulting from war. The emphasis
is upon reconstructive work of peace lovers and the dangers
they suffered as a consequence.

The stories have value because they are all true and
deal with a problem which is constantly facing the world.
However, no suggestions are made for peaceful service today.

With the exception of the historical notes at the back,
there is no material to help the leader who is using the
course. Since the book is a collection of stories, it would
be necessary to use it as a supplement to other material in
the class.
Objective of course: to help the children to see the influences and plans which must go into the building of the city, if it is to be done in a Christian manner.

Number of sessions: Six

Concepts developed:

God: Father and giver of all things

Man:

Jesus: Relation to others: Responsibility for planning the community; harmonious relations

Attitudes suggested:

Condescension Indifference Cooperation Yes, and individual responsibility

Meeting the needs and interests of adolescents:

This is done primarily through the activities suggested, all of which are possible for an average group. Visiting settlement house groups is an activity which would make an appeal to the intermediate and one which would suggest further activities to him.

The building of a model city would probably prove to be too young an activity for most junior high boys and girls.

The fact that the course is a workbook might make an appeal to younger group of adolescents, probably those in the
seventh grade.

The course helps to form a questioning attitude among intermediates, because it helps them to see that the city is not perfect as it is built now.

The fact that close relationship between the Church and the community is urged, would help boys and girls to see that as members of the Church it is their responsibility to see that the city is planned for the needs of all people.

Activities:

- Study: Process of building the city
- Worship: Building a city of God
- Service: No
- Recreation: No
- Crafts: Building a model city

Leading-on values:

- Opportunity for evaluation: No

Relation of activities to objective: Activities are all related to the purpose of acquainting boys and girls with the needs of the city.

Further comment:

There is an interesting and valuable section for the leader at the end of the course. It gives practical helps for carrying on and relating the activities of worship, study, and crafts. The danger, of course, lies in whether or not the teacher knows how to help boys and girls use a workbook in a creative manner.
Title: Twelve Negro Americans
Author: Mary James
Date: 1936
Publisher: Friendship Press, N. Y.
Objective of course: To present ways in which Negroes are quietly working for their own betterment.
Number of sessions:
Concepts developed: No particular concepts stressed
  God: Emphasis on faith in God; God teaches us to live together
  Man:
  Jesus:
Relation to others:
Attitudes suggested:
  Condescension  Indifference  Cooperation Yes
Meeting the needs and interests of intermediates:
  This course would probably meet the needs of older intermediates, those who are in the ninth grade, because most of the stories are primarily concerned with adults who are working with college students, farmers, cooperatives, and churches. The problems are those of adults. Each of the stories is a biography of a contemporary negro worker and represents his struggle to gain a position and an opportunity to serve in life. The stories would probably be of greatest interest to the intermediate group interested in vocations.
Activities:
  Study: Only activity suggested
  Worship: No
Service: No
Recreation: No
Crafts: No
Leading-on values:
   Opportunity for evaluation: No
   Relation of activities to objective: Emphasis is laid upon practical service.
Further comment:

The stories aim to show the way in which Negro-Americans have become outstanding American citizens and Christians. The hero element and the struggle for even decent education is emphasized throughout the text. The stories are never condescending in their attitude, nor do they over-emphasize the social problem.

No suggestions are given as to how the leader might use the book, but many of the stories could be adapted for a worship service or class discussion on the contribution of the Negro to American life. The story of Howard Thurman and Juliette Derricotte are especially good for worship services. The latter, would particularly harmonize into a challenging service, for Juliette Derricotte lost her life through the neglect of white people after an auto accident, leaving the task of student racial cooperation unfinished.

The stories all encourage and stimulate respect and admiration for the courage of the American Negro.
Title: Friendship Fires
Author: Winifred Fulburt
Publisher: Missionary Education Movement

Objective of course: to interest the boys and girls in the heroic adventure and struggle of the American Indian

Number of sessions: Six

Concepts developed:

God: Companion, Love, Nature
Man: Responsibility; the best developments of the individual possible

Jesus: Little mention of Relation to others: Him

Attitudes suggested:
condescension Indifference Cooperation Yes

Meeting the needs and interests of intermediates:

The text is well adapted for intermediate age because it presents the problems of the Indians so well. Boys and girls of this age would be able to use it intelligently because of their school background in history and geography. While many books on American Indians emphasize the difficulties of that race, few present the problem from the point of view of an Indian boy and girl trying to become a true American. The material would make an appeal to the early adolescent because he, too, is interested in going out into the world and becoming independent. Many of his problems are similar to those of young Indian boys or girls.
It is possible for the leader to develop a strong feeling of responsibility for the Indian, among the intermediates. The course is full of material which may be used as a basis of discussion regarding the difficulties of the Indian due to race prejudice and the craftiness of the white man.

Activities:

Study: History of Indians, conditions of life today, religion, education
Worship: Indian materials suggested for use
Service: Consideration of ways of helping Indians
Recreation: Through dramatics
Crafts: No

Leading-on values:

Opportunity for evaluation: No
Relation of activities to objective: Carry out best contributions of Indians

Further comment:

While this material is well unified and carefully planned to cover the whole field of Indian activities today, there is need to plan definite service activities for the group using the unit. The worship suggestions are good and bear a close relation to practical problems, but service projects are not considered carefully enough.

To further complete the unit, an opportunity for both the leader and pupil to evaluate their work should be given.
Title: The Adventures of Mr. Friend

Author: Harold B. Hunting

Date: 1931

Publisher: Friendship Press, N. Y.

Objective of course: to portray the lives of the country people and show the helpfulness of being a friend.

Number of sessions: Twelve chapters

Concretes developed:

God: a friend
Jesus: Commandments of love
Man: Should be a friend to all other people
Relation to others:

Attitudes suggested:

Condescension  Indifference  Cooperation  Yes

Meeting the needs and interests of intermediates:

The stories meet the needs and interests of adolescents because many of them show what a boy and girl of that age did to help at home or in the community.

The chief objective of this course is to show how a person may become a friend to others. In each story, there is always a Mr., Mrs., or Miss Friend who is the helper. Their activities are carried on entirely in rural America. The author wants his readers to understand some of the chief needs of our own country and in that way it may be possible for them to cooperate.

The stories are very simple, emphasizing love and friendliness very strongly. They are probably too young for
those beyond the seventh grade, but they might be adapted for worship periods or dramatization by the pupils themselves because of their simplicity.

The stories help to develop an attitude of respect for those who labor in the country. There is also a feeling of close harmony between God and the workers of the fields.

The weakness of the book lies in that it is difficult for the boy or girl reader to see exactly what he could do to help, beyond cultivating an attitude of admiration for courage of rural workers.

Activities:

Study: Only activity

Worship: No

Service: No

Recreation: No

Crafts: No
Title: Tales From India
Author: Basil Mathers
Date: 1938
Publisher: Friendship Press, N. Y.
Objective of course: designed to show the loyalty of Indian people to Jesus
Number of sessions: Optional
Concepts developed:

God: The Creator of all the earth
Man: Relation to God through prayer
Jesus: The Saviour
Relation to others: Concept of service

Attitudes suggested:

Condescension: sometimes
Indifference
Cooperation
Meeting the needs and interests of intermediates:

This text attempts to meet the interests of the adolescent because it deals with the heroism of people who have lived recently, or who are still alive today. Its many beautiful illustrations would also make an appeal to the pupil. It would simplify class study because it gives background material and church statistics of India in simple language at the concluding section of notes.

Activities:

Study: Only activity suggested
Worship: No
Service: No
Recreation: No
Crafts: None

Leadership values:

Opportunity for evaluation: None

Relation of activities to objective: Good, done through stories.

Further comment:

These stories aim to show how certain Indian people have become Christian and helped their own people. The first story takes an appeal to intermediates because it is the story of an Indian movie, involving a man and a woman and their desire to stay with the common people. It is unfortunate that when some of the stories try to show how Christianity has helped India, the native religions are looked down upon. There is a strong danger of developing an attitude of condescension in regard to the horror of Indian religion in contrast to the goodness of Christianity.

Some of the stories make excellent material for class discussion because they show the change in character. The story of the robber who decided to search for God, as well as gold, and the resultant change, might help the class to feel that change in character is really possible.

There are no helps for the leader, as to ways in which the course may be used.
C. The development of Christian concepts and attitudes in these materials

In the field of religious activities suggested and planned by many of the writers of missionary texts, there is found an increasing emphasis upon the development of a concept of God. *Treasures in the Earth* emphasizes that God is our Father and that he is best known to us and all people through Jesus Christ. The stories of *Twelve Negro Americans* by Mary Jenness, who are quietly working without much recognition, stress the faith of the people in God. God teaches us all how to live together. God is the Great Spirit which, in some measure, all men have felt in their lives. Winifred Fulbright's *Friendship Fires* help to show the intermediate that the Indians appreciate and recognize God, too. Basil Mathews' *Tales From India* helps the boy and girl feel that God is the creator of all the earth.

The importance and need for the Christian way of life is emphasized through many of the courses. In *Treasures of the Earth*, Fred Hamlin has pointed out through the lives he has pictured, the ways in which Christianity has helped men around the world. The influence of Jesus upon the lives of such men as Kagava is shown.

It is interesting to see an increasing attitude toward higher ideals in citizenship. Many of the latest courses and texts have centered around the building of the
city. In the *City I Would Build*, by Emily Gauthier, concepts are stressed which are not only religious, but moral and aesthetic as well. An attitude of religious responsibility in seeing that the city is soundly built in political, economic and social terms is developed. There are supplementary materials such as *Urban Scene* and *City Life Around the World*, which stress the building of the Kingdom of God in terms of the city today, which is usually a familiar and near-at-home object for most intermediates and a more concrete idea than the concept of the kingdom.

There is a strong feeling of Christian fellowship around the world. This is developed through a course such as *City Life Around the World* or *Tales From East and West* which try to take up some activity which is going on in most of the countries of the world. For example, it is difficult to reach success in doing this through teaching, and often a more thorough-going unit on one country is more advantageous to the group.

Attitudes of individual responsibility are greatly encouraged through the use of the missionary unit or project. There seems to be an increased tendency to develop missionary study in the terms of a unit. Winifred Mulburt's materials are planned in unit form with suggestions for correlated activities. *City Life Around the World* is also planned on the unit basis. *The City I Would Build* and *How
Did It Happen? are workbooks. These units suggest activities of service which are not limited to the giving of money. Most of the activities are such that they can be carried out in the Church.

An attempt is made to build up service ideals in terms of self-giving. Special activities are planned to benefit the people studied, and the responsibility for people at home as well as those abroad has been stressed in some of the latest units. A closer relationship between the pupil and the people studied is sought by suggesting projects which may be carried out for them, by playing games original with people of foreign lands, and by reading native folk tales. A course of study on a certain country now involves a consideration of its contributions and its present status, as well as its needs. The writers of units are recognizing the accomplishments of other people. The contributions of other races to the whole world are recognized in such books as Janan and Her People, by Ethel Hughes, and Seven Thousand Emeralds by Frank C. Leuback.

Closely related to the accomplishments of a nation is the interest which many courses such as African Bridge Builders, edited by William C. Bell, try to stimulate in the beauty of craftsmanship displayed by the people. Many of these texts use pictures and photographs of excellent quality. Tales From East and West and Tales From
India, belong in a series which make use of illustrations. It is interesting to see the workbook being introduced.

One lack is rather outstanding. Little material is given in the way of providing a general philosophical background for the reasons for missions.
IV. Summary

A. Values and disvalues of current missionary education materials for intermediates.

Missionary education materials are significant in the Christian training of intermediates for they offer a practical outlet for the newly discovered ideals of the individual. The texts are well adapted to the background of the intermediate for they make use of much that he has learned in school. Most of them appeal to his desire for adventure and his interests in other people. Some of the authors lack the ability to develop attitudes of cooperation and responsibility towards other nations, however.

Many of the missionary texts help the individual to see the contribution of Christianity to the people of other countries. Such courses as Japan and Her People by Ethel M. Hughes are excellent in their interpretation of the relation of Christianity to the solution of life's problems. Such a course as Twelve Negro Americans by Mary Jenness help the student to feel that other individuals have undergone tremendous difficulties in order to solve their problems in a Christian manner. From the point of view of the church's contribution to the solution of life's problems, the missionary texts have much to offer, for they stress the help which it has given to the distressed people to whom it ministers. There is emphasis upon the removal of evils
in the world, such as the economic situation of minority
groups in America. By continually showing that the life of
Jesus is a way for everyone around the world, these courses
give the intermediate insight into the solution of his pro-
blems in the light of that life.

In viewing missionary education texts in the
light of the objectives of modern education, it is easy to
see that they compare very favorably with texts of a general
nature. They closely adhere to the practical emphasis of
objectives of religious education, giving the intermediate
an opportunity to have experiences of worship, service,
research, and creative activities.

E. Suggestions for improvement

While it is true that modern missionary education
texts show a constant improvement, in many of them there is
need of a definite statement of aims and objectives. Most
of them fail to give a practical philosophy of the Church’s
mission. Few of the courses examined, give any evidence of
its real purpose. The problem of helping intermediate boys
and girls see that Christianity is a faith which belongs to
all people is left entirely up to the teacher. No sugges-
tions are given to him as to how he can make his class feel
that the true spirit of Christianity implies friendship and
responsibility for all mankind.
More emphasis needs to be laid upon a constructive attitude toward other people, particularly in relation to their religion. An attitude of superiority regarding the Christian religion is destructive to the ends of Christian missions. Many courses need to place value upon the religion developed by people in other lands and then show how Christianity may continue where the native faith left off. Frequently the odd and unusual in the practice of religion is stressed instead of everyday accomplishments.

Twelve Negro Americans by Mary Jenness is a direct attempt to overcome this difficulty. The stories told in this text are about people who make their contributions quietly and in an everyday manner. For example Howard Thurman's work with students forms most appealing story from everyday life.¹

A few of the texts examined have made good attempts to help the teacher through the suggestions for projects given at the beginning of the course. For example, in City Life Around the World, the leader can find ideas for practical activities which may be carried on by the group, such as making a visit to a settlement house. Far too many of the courses, however, have no such helps whatever for use in the classroom or study group. What teachers' guides exist, need to be amplified to a great extent as they are so brief as to be confusing to an average leader.

¹ Jenness: Twelve Negro Americans, p. 145 - 160
In most cases, the format and make up of the texts is good. During the last ten years, there has been an increase in the use of illustrations. The texts in the "Tales" series are examples of this trend. Tales From India and Tales From East and West make use of photographic illustrations. The printing is usually of good quality, but the bindings are frequently of paper in order to make the materials less expensive and to enable more churches to use them. The scholarship represented in the texts is typical of the best in the field, for the authors, such as Basil Matthews, Alice M. Pullen, and Mary Jemness are leaders and authorities in Church missions.

C. Conclusions

Missionary education offers many opportunities for meeting the needs of early adolescents because it offers a variety of activities on practical problems. It offers the study of great heroes of real life and challenges the individual to make his own contribution to his world on a Christian level. It is particularly suited to adolescents because it gives them world problems on a more mature level than childhood concepts.

We may conclude that these texts are valuable from the point of view of modern education because they make use of new materials and methods. They offer the pupil the
opportunity to think for himself. They furnish him data and material to help him make his decisions. They furnish him with glimpses of Christianity in action. While there is need for an improvement in both form and content, an excellent beginning has been made.

Missionary education is an inseparable part of a general religious education because of the nature of Christianity. Therefore, boys and girls need experiences in missionary education which will help them become Christian witnesses and missionaries for their own faith in daily life.

Mission study helps the pupil to see how people have solved their life problems according to Christian principles. By continuing this practice and by adding more to the content, missionary education materials and classes fulfill the need of a practical approach to Christianity.
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