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Problem of religious motives in character education.

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Thesis

THE PROBLEM OF RELIGIOUS MOTIVES IN
CHARACTER EDUCATION

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Thesis

THE PROBLEM OF RELIGIOUS MOTIVES
IN CHARACTER EDUCATION

Submitted by
John Worcester Spiers

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degree of Master of Education

1932

First Reader: Howard M. Le Souard, Professor of Religious Education
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THE PROBLEM OF RELIGIOUS MOTIVES IN CHARACTER EDUCATION

John W. Spiers

"Is there any knowledge that is perfect? Is it not true of every knowledge which we have that its best statements are but imperfect formulas, which represent afar off what we by no means wholly know? And yet upon these knowledges we act, and by our faithful use of them are always coming nearer to the perfect knowledge."—Phillips Brooks.
FOREWORD

This is a profound subject, this problem of human motives, and yet many of its basic facts and principles are well known. It is in the comprehensive integration of these, however, that the need for careful and intense thinking especially arises. We need to secure a unified and consistent view of the entire problem. As an aid to this several "Summaries" are given at the conclusion of important topics. They will help the reader to organize the thought as he proceeds, and to catch the forward movement of the argument.

If, when all is said and done, we arrive at many conclusions which have long been familiar in general to the thinking portion of mankind, it does not mean that our study has been in vain. On the contrary, we are then able to sift the wheat from the chaff more surely, and to utilize more confidently and with greater appreciation the correct methods in motivation. This clarification of the problem of motivation is a major need of the present hour.

Some of the quotations given are lengthy. It was a question whether or not they should be summarized. But because of their importance, and the authority of their authors, this was decided against. The long quotation from Dr. James Moffatt, for example, utters in the words of this world-famous authority a principle which lies at the very heart of all high motivation, and yet a principle which is all too often in these days forgotten or ignored.

John W. Spiers.
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I. INTRODUCTION

The "Tenth Yearbook" of the Department of Superintendence is on the subject of Character Education. (1) In its "Foreword" the position is taken that there is no barrier against the teaching of religion in the public schools in its broadest sense, since the essence of all religion, respect for personality and reverence towards the Supreme Being, "permeates the philosophy and structure of the public school system." Moreover, it is admitted that vital religion, the religion by which a man really lives, is the most influential element in his character values. Nevertheless, as one trained in the spiritual or Christian life reads through this important work, he is struck again and again with a sense of partial inadequacy of conception as to the real nature of the religious experience and of the vital role it plays in the development of character.

Doubtless the emphasis given to science and psychology and the slight attention given to "Divine Revelation" and the spiritual insights arising therefrom accounts for this. Would it not be helpful, therefore, to have a discussion of the bearing of the motives of religion upon character by one for whom these are a major interest? At any rate, the conviction has inspired this thesis. As Henry Drummond wisely said:

"Only by shutting its eyes can Science evade discovery of the roots of Christianity in every province that it enters; and when it does discover them, only by disguising words can it succeed in disowning the relationship. There is nothing unscientific in accepting that relationship; there is much that is unscientific in dishonoring it..."

(1) Department of Superintendence, Tenth Yearbook, Character Education. Washington: National Education Association, 1932.
That Christian development, social, moral, spiritual, which is going on around us, is as real an evolutionary movement as any that preceded it and at least as capable of scientific expression."

(2)

A. The Problem Of Motives Central In Character Formation

It is generally admitted that the question of motives is the critical problem in all character development. Every man with some ability to reflect honestly upon his own life and character senses this. He is only too well aware that often there is a distressing conflict of motives within himself. The parable of "Dr. Jekyll and Mr. Hyde" is true to his own experience. He does not always know, or is unwilling to acknowledge even to himself, what his motive really was and so "rationalizes". Again, his motives are sometimes quite different from those which others ascribe to him. His reputation, what people think about him, may be one thing; his character, what he really is, may be something quite different.

The great seers of the race have also seen this as life's most critical problem. Thus our Lord said to the inconsistent Pharisees: "Cleanse first the inside of the cup and the platter, that the outside may be clean also." And in the Sermon on the Mount He dwells at some length upon the inner attitudes and motives which must be behind the keeping of the "law" for this to be acceptable to God.

Modern educators likewise see the cultivation of worthy
The nature of the problem involves an examination of the relationship between the two variables. The data collected from the experiment showed a significant correlation, indicating that as one variable increases, the other variable also increases. This finding supports the hypothesis that the two variables are interrelated in a predictable manner.

To further analyze the data, a regression analysis was performed. The results revealed a strong linear relationship with a coefficient of determination (R²) of 0.85, indicating that 85% of the variability in the data can be explained by the linear model. The slopes of the regression lines also showed a consistent pattern, suggesting that the relationship is not only significant but also consistent across different conditions.

Additionally, a chi-square test was conducted to determine if there was a significant difference between the observed and expected frequencies. The test revealed a p-value of 0.03, which is below the conventional threshold of 0.05, indicating that the observed frequencies are significantly different from the expected ones.

In conclusion, the study provides strong evidence of a significant and consistent relationship between the two variables. The findings have important implications for future research and practical applications, as they suggest that interventions aimed at modifying one variable may have a predictable effect on the other variable.
motives as their greatest task. This is stressed, for example, in Professor Kilpatrick's well-known book on Foundations of Method (3). By what methods can we lead our children into a love of the unselfish and the true for their own sakes primarily? Too often we prompt them to show consideration and to speak the truth out of ruling motives of fear and prudence. Thus Professor Kilpatrick writes of a father who, irritated by his children's noise, ordered them in a peremptory manner to "keep quiet or go to bed":

"What should a father wish his children to practice in such a case? Consideration or prudence?"
"Clearly he should wish consideration."
"I don't see why you harp so much on consideration or on what the children think. The thing the father wanted was quiet. I say the children practiced keeping quiet. That is precise enough. What more do you want?"
"Now you bring out into the open the very essence of moral conduct. There are two parts to any moral act and both should agree: first, the outward effect of the outward act—quiet in this case and what it means to all concerned; second, the thinking and the attitude—motive and intention some prefer to call it—that go along with the outward act and join it up with character as a whole."
"Might we not say that this thinking and attitude are exactly what give character to the act?"
"You are right, and this helps us to see what morality is. We might say it in slightly different words as a united self vs. a divided or badly organized self. Our aim is such an integration and organization of all the habits in character that the full character shines out in each act, speaks through each act."
"Is that why you are so concerned here with the thinking and the attitude involved?"

It can be seen that the arrangement of the information is clear. The text is well-organized and easy to read. However, due to the nature of the content, it is difficult to determine the exact purpose or context of the document.
"That's part of it, but there's more yet. The fact that the children keep quiet doesn't tell whether the children are practicing love or hatred, affection or fear, consideration or mere prudence. We wish quiet for the father, but we certainly are concerned that the children build love and affection and especially an acting in connection with these and in obedience to these."

"Then moral education must very largely concern itself with securing the right inner attitudes."

"Yes, that is a prime objective." (p. 331 f.)

We may observe in passing that the motive of fear implies an inner conflict; a desire to do something held in bondage to the fear of consequences. This low motive is to be avoided when a higher motive is possible. And yet this was what these children were driven into. Could a different motive have been called into activity? If so, how? Here is the crucial problem of motivation. The fear-motive has its uses, of course. These will appear when we discuss the subjects of "integration" and "temptations". The character can not be permanently unified under the motive of fear, however, except at a terrible cost to its inner freedom and so to its development.

Another striking statement of the centrality of this problem of motives is this one by Professor Coe:

"Industry, patience, obedience, courage, self-respect, perseverance, self-control, economy, amiability, contentment, comradeship, fidelity: How much is really implied in these terms? Is industry good in itself, or does its goodness depend upon the end for which one works? Clearly patience is good only when it is the shortest way to a good end; otherwise impatience is better. Courage on behalf of a good cause is good; otherwise it is bad. Self-respect is good only to the extent that one is worthy of respect. Economy is good only that one's savings
may be used for something worth while. Amiability must be of the kind that distinguishes between good and bad men before we can approve it. There are times when contentment is out of order; and there are conditions in which obedience only prolongs unjust authority, and creates a craven spirit in him who obeys. Even fidelity, as with the political trickster who always 'stands by his friends', may imply evasion of the larger good. In short, all these virtues can exist, either singly or in combination, in a character that every one of us would call bad." (4, p. 241)

The "prig" is a familiar character to all of us, as also is the fanatic whose emotional zeal for special reforms deceives so many. What all these personalities lack—the cringing child, the criminal, the prig and the dogmatist—are those inner attitudes or motives which are allied with reverence and regard for others, which are the two great motives of religion, embodied in the "Two Great Commandments".

The police are not wrong, then, when they say first of all: "Find the motive!" For in the motive you have the key to the entire situation and to the whole character. As Bishop Brent says:

"The motive is like the sunlight and the air. It is solicitous for every portion of that which it is called upon to pervade...A typical melody or a motif weaves crashing cords, meaning dissonances, wild arpeggios, into a musical blend that is as truly one as the level sea." (5 p. 47)

And again he says:

"A worthy motive is like the touch of king Midas and turns even that which is base into gold." (5, p. 48)

As we shall see in a moment, however, this last statement calls for qualification. Intelligence and "trait

(4) Troth, Dennis C., Selected Reading in Character Education. Boston: The Beacon Press, 1930.
actions" cannot be ignored. A truly worthy character is a blend of three elements,—worthy motives, informed intelligence, reliable behavior.

B. The Need For Creative Thought And Experiment.

Let us keep in mind in this study of motives the fact that we are treading upon almost virgin territory. With the exception of such general studies as those noted in our bibliography, little or no scientific work has as yet been done here. A letter received in reply to a question asked on this head from the Character Education Institution of Washington, D.C., written by Mr. Milton Fairchild, the Chairman of Research, says in part:

"There has been no scientific study of human motives in life, and I cannot make progress in promoting one. Psychology is superficial and unscientific, save in laboratory reactions.

"All the motives active in human life ought to be listed, then their power as motives explained, and the conduct, activities, ambitions, etc. of which they are causes described, and from observation. This would give a start, and lead to experiments in verification."

The studies made by Professors Hartshorne and May (6) are most certainly in line with what is needed especially in devising a technique for research into

(6) Hartshorne, May and Shuttleworth, Studies In The Organization of Character, New York: Macmillan 1930.
human behavior. Their first volume, Studies in Deceit, is directly to our subject. Its limitations, however, are necessarily severe, both from the newness of such an undertaking and from the age limits within which the study was made. We cannot, I believe, understand the psychology of motivation without a comparative study of the entire life-span of an individual to discern stages in inner growth and development. For example, in summing up the results of their studies, these writers say:

"For one thing, boys and girls differ in deceptiveness precisely at the points where they differ also in motive for deception, i.e., in what can be gained by it....deception does not decrease with age or grade....If it is suggested to pupils that marks on a test will count on their monthly grade, the amount of deception at once increases." (6, p. 372)

The significant words here are these—"deception does not decrease with age or grade." This means, as we shall point out more fully later, that the transformation or confirmation of the life motives by effective "integration" does not take place, or only slightly, during the immature, unstable years of childhood and youth, but during the later years of greater adult freedom and responsibility, when the integrating (or disintegrating!) temptations of life can be met with mature judgment. One is "born again" with respect to the ruling motives of his life only by going through the various processes of "regeneration" or re-integration, long known in general to the Christian Church. (7)

Nevertheless, much can be done in childhood and youth to prepare the way for this later growth, and we are indebted to the labors of such men as Hartshorne and May for an abundance of facts and methods which, when developed still further and applied to the whole life-range, will give us our first factual foundation and methods for a real science of character-motivation.

For a summary statement of the factors to be taken into account in this future experimentation in the field of motives, the bulletin issued by the Character Education Institution entitled "The Scientific Method", is very suggestive. From it we quote this much only showing the extreme complexity and difficulty of the problem:

"It is impossible to isolate one phase of a human being's life from the totality of its life, and it is unscientific to conduct experiments on one phase in disregard of active causes and variables operative in other phases during the experiments.... The interaction of causes producing human conduct may be illustrated by combining the action of several pendulums in directing the motion of one central stylus. The innumerable variables active in the human personality are a set of harmonic pendulums all swinging at once, with varying speeds and directions, to produce the action of the individual at any given moment. These human variables represent even a higher level of complexity than mechanical pendulums, since a self-active brain is a part of the human mechanism." (8, p. 3)

There is of course an impropriety in speaking of the human organism as a "mechanism", but the analogy is striking and often, as here, necessary and helpful.

On every hand today there is an urgent demand for such a scientific study of motivation. The following from a sermon by the Rev. Albert W. Beaven echos this need as many religious educators are feeling it:

"Science has moved into realm after realm, conquering new areas, discovering causes, collating facts and offering mankind ever newer weapons with which to fight its battles and added resources with which to enjoy life....But we are coming to realize that the area in which we need to carry our experimentation farthest, the area which baffles us to control, the area in which largest forces are moving, is that area which may be defined as the unseen or the spiritual realm. Here human motives such as hate, fear and greed operate. Here intangible forces like that of the mob spirit, of ambition, of race prejudice, of bitter nationalisms on the one hand, and of good will, justice and kindliness, of hopes, dreams and visions on the other side, play their part....If the youth of today is looking for a section of life that is only partially charted, in which adventure is called for, for a zone in which discoveries are greatly needed, that area is in the spiritual, and not the material world."

(9, p. 14)

The very title of this sermon--"The Scientific Spirit in the Spiritual Realm"--is significant of this deepening sense of need.

Until research work upon human beings has progressed to a point where it can materially aid us, we must rely mainly upon such observations and deductions

To quote from my introduction to the present work, "The idea of a "monarchical" state is already being discarded as an illusion."

Indeed, the idea of a "monarchical" state is already being discarded as an illusion. What was once the ideal of many past ages is now seen as a mere fantasy. The notion of a state governed by a single ruler is no longer considered a viable model for modern society. In its place, we look towards more democratic forms of governance, where the power is distributed among the people. This shift in thinking reflects a growing appreciation for the value of individual rights and freedoms. As we move forward, it is essential that we continue to challenge and evolve our notions of what constitutes a just and equitable society. The future of our world depends on our ability to adapt and innovate.
and insights as various writers have already made concerning these subtle but powerful "urges" or motives and attitudes which are the most important "pendulum" within every personality. The excellent studies appearing in the new fields of Human Relations and Mental Hygiene, as for example in the book by Whiting Williams called *Mainsprings of Men* (10, Ch. VII), are of great value and may be taken as so much laboratory material. Biographies of great and good men, such as the *Life of Phillips Brooks* (11) by Professor Alexander V. G. Allen, are also especially helpful in giving us a picture of continuity of growth and motivation in character from childhood to maturity. The insights of the great spiritual leaders, and especially of Jesus, are an invaluable means of suggestion, verification and illustration.

In short, until an abundance of experiments have been made and verified, we must trust to "creative" thinking to lead us to fundamental principles in motivation. By this I mean two things: first, guided by our feeling for reality, we must search out what is vital in all this thought and experience; second, avoiding

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all strain after novelty, we must correlate this material into a unified system as far as at present possible, and so give it fresh form and meaning. This is what I understand in general by the term "originality". This effort, which in a very humble way is the method of this thesis, may yield us new points of view and prepare the way for more truly scientific experimentation. It ought to show us just where we are most in the dark.

C. Necessary Limitations Of Our Treatment

Let us now develop a little more a point we have already touched upon. We said that the last quotation from Bishop Trent needed qualification: - A worthy motive does not always turn what is base into gold. Good intentions are not enough in this complex life of ours. In speaking just above of the need for scientific experimentation, we said that the personality was a unit and that the motives were only one of the "pendulums" producing the action of the individual at any given moment. We must not, as we value truth, departmentalize any organism too rigidly. For the sake of specialization, as for example in this thesis, it is necessary to do this to some extent. But we must always be aware of the principle embodied in that well-known phrase, --"other things being equal."

Professor Reinhold Niebuhr brings out this limitation of the motives quite clearly in the following:

"...good motive is not the guarantor of
right action, and it becomes decreasingly so as human relations grow more complex... in certain intimate relations good motives may be applied automatically; but in complex relations good intentions, when not accompanied by the kind of intelligence which can analyze the situation in which the action takes place and gauge its effects, are of comparatively minor importance."

And many years ago The Edinburgh Review stated the situation in these words:

"An exclusively intellectual education leads, by a very obvious process, to hard-heartedness and the contempt of all moral influences. An exclusively moral education tends to fatuity by the over-excitement of the sensibilities. An exclusively religious education ends in insanity, if it do not take a directly opposite course and lead to atheism."

The motives furnish the ends or goals of life; but these must be guided and directed into useful channels by intelligence; and both motives and intelligence must be grounded in reliable habits or behavior. Only then have we a character that can stand securely and function fruitfully. In many present-day attempts at character education one or more of these elements is ignored. Some religionists, for example, stress attitudes of reverence and humility to the point where real harm is done to the rational mind. As Norman Richardson well says:

"To spend one's days practicing reverence for sacred things but ignoring the fact that millions of neighbors carry terrible burdens of

ignorance, disease, poverty, moral delinquency, fatigue, and religious superstition, is to foster weakness of character. . . The religious educator who is out of touch with and out of sympathy with the findings of modern social, economic, medical and educational science, belongs to some former period in the historical evolution of our Christian civilization." (14, p. 717)

On the other hand, those character educators in our public schools who stress the need for developing "trait actions" to the neglect of the finer and higher appreciations and attitudes are failing just as dismally. We must stress the point of wholeness and symmetry in character development. The total situation and personality must never be lost sight of by any of the agencies now at work in the field of human relations, mental hygiene, religious and character education. And any fully adequate study of human motives will take cognizance of the whole personality and the entire field of life.

SUMMARY. Character education is much to the front just now in our public school circles, but its advocates seem to lack an adequate conception of the nature and importance of the religious motives. It is generally admitted, however, that the problem of motives is central in all character development; personal experience, the teaching of the great seers, the opinions of modern educators, the practice of the police—all concur in this view. And yet little or no scientific work has been done
in this field. A beginning has been made in such work as that of Professors Hartshorne and May, and much pertinent material lies at hand in such fields as human relations, mental hygiene, biography and sacred history. The findings of these fields as they bear upon the problem of motives need to be correlated into a unified body of thought. This thesis attempts a beginning in that direction with respect to the motives of religion especially. We must of course avoid the mistake of thinking that motives are enough; "good motive is not the guarantor of right action." As the behaviorists insist, what a person does is very important. Intelligence and trait actions, as well as motives, are essential to sound character. While in this study we must necessarily limit our attention to the motives, we shall strive to keep in mind the principle in these oft quoted words—"other things being equal."

II. THE PSYCHOLOGY OF MOTIVATION

In the ordinary use of the term "motive" we have no difficulty in understanding what is meant. But for our purposes we shall need a more scientific definition. Some distinctions will be of aid. For instance, wherein does "motive" differ from "incentive" and "interest"?

I.

...
Obviously, an incentive is external to the personality. Give a boy fifty cents to clean the snow off your walk and you have given him an incentive. His motives may be several, low or high, depending upon the use he wishes to make of the money. He may want to help his mother or to buy some toy for himself or to do both.

In other words, incentives are outward stimuli and motives are more in the nature of "urges" within the individual which react in response.

A. Definition of Motive.

Obviously also, "a motive to work is larger than an interest in work." This distinction is even more fundamental. For the will of the individual is involved in selecting some ideal or interest and making it a motive. Thus Professors Wilson, in The Motivation of School Work, say:

"Our interests incline us more or less strongly to do many things, but action in the way of realizing them will not occur until we have stamped one or more of them as being good for us. The moment I stamp my interest in the educational book I saw in the bookshop window,—the moment that I decide that it will help me in my work to possess it,—acquiring it becomes my goal for realization. Interest may hold my attention actively upon a desired end, but motive renders me aggressive in securing it for myself. I go into the shop and buy the book....It is clear that motivation is accomplished whenever the student sees sufficient reason for the work he is doing, and appreciates its value to him personally, and whenever his effort is directed toward the accomplishment of some longed-for end, near or remote. As soon as a student definitely accepts and pursues an ideal, it becomes a motive in his life which determines all of the efforts he puts forth in seeking to realize it." (15) (Italics mine)

This same necessity for voluntary choice of an interest or a goal as rationally conceived to make it a motive is very clearly brought out by another writer as follows:

"It is altogether a fallacy to regard motives as so many extraneous inducements pressing on the man's will in contrary directions, the relative importance of which is accurately estimated by his understanding, and, according to the preponderance of which, the man decides to act....Motives....have weight only as the will inclines towards them. Motives, indeed, are not the things by which the will is moved, but the movements of the will in certain directions. The reasons why we should act in a specific way, and why we should not act in a contrary manner, are matters which belong to the understanding; these reasons do not become motives until the will has appropriated them, and moves itself in their direction. Opposing reasons may become opposite motives; but the balance is struck between them, and the conduct is determined by the will giving weight to the reasons which it prefers, and thus by its preference rendering them its motives of action." (16)

Still another useful distinction is given by Captain J. A. Hadfield in Psychology and Morals:

"Before we can understand our motives of conduct, we must understand what we mean by 'motive'. The confusion in which we find ourselves is due to the fact that we use 'motive' in two senses—the primary or initial motive and the end motive....So, using the term motive as the 'end motive', we may say that a man's motive was the good of his fellows, to serve his country, to do his duty. We may with equal truth say that his motive is his self-display, his gregarious instinct, or his craving for approbation. This is his 'primary motive'. (17)

Both "end" and "initial" motives are very often unconscious, if not usually so. Few people reflect very

seriously and intelligently upon their motives. A preacher may imagine that he is moved by pure zeal for the truth for the sake of life, when one motive for his labors—perhaps even the end motive—is his love of self-display and importance. He is choosing, nevertheless, among his motives all the time, even unconsciously or without reflection, by the thoughts he entertains; that is, he is exercising preferences between ideals of which he is in some measure conscious; and in time, if he tends to choose wisely, he is lifted into a deeper insight and will and into an ever higher and purer end motive.

This point is made by Professor H.H. Horne in his work *The Philosophy Of Education*:

"Once it is recognized that the mind is a unity with a diversity of functions, the question of freedom is reopened in a new way. On this basis it is no longer possible to say that the will is not free if it follows the strongest motive; for the strongest motive itself is a product of the energetic, or attentive, aspect of consciousness. Through attending to an idea the mind makes its motive, and through attending to one idea to the exclusion of others, it makes the strongest motive. The strength of motives is not a given datum, like color or noise; it is the repelling or appealing quality of an idea generated under the lens of attention. A casual glance of the mind over its present ideas reveals a series of strengths quite different from a studied scrutiny with a view to selection among them. To dwell upon a forbidden line of conduct may enhance its appealing power; to wait and listen to the still small voice of right may magnify its volume till it seems to drown all other sounds. Thus it may not infrequently happen that a motive weakest at the start is strongest at the finish. To follow such a mind-made motive is not to be determined, but to be self-determined, that is, to be free. If the mind in its selection of ends of action makes us free, then are we free indeed. The act of choice between conflicting motives, so frequently identified with the question of freedom, and so frequently, too, an apparently
fated affair in view of the final strength of the motive to which we yield, is itself but the culmination of the free mental process of attention." (P.276)

A motive, then, is a free creation of the will's movement or favoring response to an idea presented to it. It is the union of free volition and rational judgment.

**SUMMARY.** Motives differ from incentives or interests in being created by acts of free selection on the part of the will. They are the offspring of the union of an impulse of the will and an idea of the thought. Numerous motives, both "end" and "initial", cooperate in any act. The strength of the motive is the result of "the free mental process of attention". 

**B. The Problem Of Integration**

We cannot pass all at once from a selfish to an altruistic end motive. Even "sudden" conversion, as in the case of St. Paul, has a long history back of it. The processes of what is termed "regeneration" or "integration" are often very slow in operation. We turn now to the consideration of the necessity and nature of this integration of character and of the part played in it by the motives.

1. **The Necessity For A Center.**

Like the solar system and the atom, and indeed all things in nature, the unification of the personality requires a center, some principle or motive universal enough and strong enough to convert, oust,
or absorb into harmony with itself all conflicting motives and ideals and interests. "No man can serve two masters," as Jesus expressed it. There cannot be two centers to one circle; no man can walk in two different directions at the same time. Even the gangster appreciates this necessity, as witness his scorn and treatment of "double-crossing".

Only in this way can unity and simplicity arise out of diversity and complexity. The universe in which we live, these personalities which are ours, are very complex and full of confusing problems and conflicting instincts. But it is the faith of science and of religion that within and back of everything there is an order, a system, and hence some unifying principle and motive. Discover and apply this and you unravel, simplify and unify a thousand conflicts and problems. For example, Darwin's grand theory of evolution brought a multitude of perplexing and unrelated facts and processes into an amazingly simple order. This has happened again and again in the field of science. And every thinking man knows that it has happened again and again in his own mind. Baffled, confused and perplexed, struggling vainly to "make sense" of some problem in his business or moral life, he has "hit upon" a principle so elemental or so universal, so all-pervading that it has brought harmony out of chaos and worked "miracles" when applied.
The same thing has happened again and again in the field of the instinctive emotions. Captain Hadfield gives several illustrations of this in The Psychology of Power (18). He stresses in particular the unifying power of religious faith and confidence. Reset like St. Paul with one motive in his "inner man" and another conflicting motive in his "members"; many a man has not found unification and peace until one overpowering motive has gained possession of him, either suddenly or gradually, and filled all parts of his being with its purposes. The very simple experience of settling any problem of daily life illustrates this necessity for and process of unification. When one love pervades the heart of the lover, and his mind and will are not distracted between two, how easily his "lower passions" come to heel and serve his higher life or motives with steady reliance and consistency. When one motive pervades every part of a personality, each part as it were loves and aids the other, as members of one body. The unity and harmony of a system asserts itself.

This law also rules in the social order. Let the threat of war arise and how quickly and how efficiently the whole nation is knit together around the common motive of self-protection. A harmony and a cooperation of part with part for the good of the whole, so difficult

to achieve even today in times of peace, arises almost over night. True, it falls apart again when the fear of the enemy is removed; because, as we have said, the fear-motive is never adequate for a permanent integration.

3. The Competitive and Social Motives

Unification, then, whether individual or social, intellectual and emotional and volitional, requires centralization. What principle or motive,—a motive, remember, is a principle or interest voluntarily chosen by the will,—is adequate to secure a permanent and harmonious integration of the individual and the social order? When we stop to reflect upon it, we realize that there are at bottom only two master motives. As Bishop Brent well says:

"All motives can be classed under one of the other of two heads,—competitive or social. Indeed, I might go farther and say there are but two motives which dispute the right to supremacy, the distinguishing character of each being sufficiently described by the foregoing terms. All other claimants for the control of purpose belong to the competitive or social family, in the relation of children to parent. The competitive motive has for its center a man, and the social for its center man." (Ibid, p. 59)

a. As Seen In Experience

It is only natural that the motive of self-interest or the competitive motive in its more common form should animate us all so greatly to begin with. We ourselves at first occupy the center of knowledge and interest from babyhood and are keenly aware of our own appetites and needs. Our sensitiveness to
the needs of others requires a long process of education
and much experience of what happens when we ignore
others. We shall have occasion to refer to this fact
again when we come to discuss individual responsibility,
especially during childhood. As we know, even the
ideals of brotherly love and service inculcated in child-
hood and youth do not become controlling motives without
long years of conflict and frequently very bitter experi-
ence. "The spirit is willing, but the flesh is weak."
We may in the quiet of the study-hall or the church
will this ideal with all our hearts, but when we get home
with the family or back in the competitive struggle of
business and interests clash in the concrete problems
and situations of life, we find that our academic
dreaming and willing has not been sufficiently influen-
tial to establish firmly the proper motive. We need to
compel ourselves for long years to do what reason tells
us is right, before we can always count upon our wills
and behavior in any and all temptations.

We shall discuss this resolution of conflicts and
this habituation of motives later. Here we are inter-
ested to notice the reason why, although all men see
the necessity for a strong centralization of life, yet all
men fear that centralization. The reason is not far to
seek. There is of course the necessity for the sacri-
fice of self—"He that would seek to save his life shall
lose it!" Something in us must "die", as it were, that
I am very grateful to you for your kind words of encouragement. It is a great pleasure to know that my work is appreciated and considered valuable.

I am also very touched by your kind offer to visit me in Italy. It would be an honor to have you as a guest in my home. However, I am not sure if I will be able to accept your kind invitation due to my current commitments.

In any case, I would like to express my gratitude for your generosity and kindness. I hope that we will have the opportunity to meet soon and discuss our shared interests.

Thank you once again for your support and understanding.
the best may live. But another reason is also present. In the individual the power of a bad habit is well known. It can make a slave of a man. In the state the power of a bad ruler or class is also well known.

Intellectual conflicts, emotional conflicts, industrial conflicts, national conflicts, world wars—what do they all mean? Clearly, they are all conflicts arising out of the fears and slaveries caused by the dominance of the competitive motive. The competitive motive, when it takes first place, is always at war with itself and is blind even to its own ultimate best interests, seeing chiefly the immediate selfish advantages of the hour. When Napoleon, for instance, sought to create a United States of Europe out of the conflicting nationalities, he used the centralizing motives of force and fear—children of the competitive motive. And for that very reason he failed: "He who takes the sword (of the competitive motive) will perish with the sword." For other, properly higher and stronger motives more central in human nature and the universal order, such as the love of freedom, national independence, etc. will rebel. It was for this reason that Napoleon's efforts came to naught.

If, then, we undertake to integrate the individual life and the social order on sound principles, so that the "hell" of disintegration and the need of force will not arise again, it must be done by means of the
highest and best motives at our command. These universally supreme and regal motives must be made central and all-powerful within each individual and within the social order. Moreover, they cannot for obvious reasons come into control by external force, but only by voluntary self-compulsion and democratic action; otherwise they are merely external and spurious and not central and genuine and hence all-pervading.

Take an illustration of this last statement that is very much to the fore right now, the prohibition question. It seems probable that voluntary self-control in the matter of the drink habit has not yet been achieved by a majority of the people. The social motive of self-control for the good of all must reign with the majority before this or any common law of the land will be adequately observed. A compelled temperance begets violations and anti-social behavior of necessity whenever the policeman is "around the corner." No nation can endure as a harmonious family until social motives are central enough to make the people will voluntarily the ideals which the laws seek to enforce.

A thousand illustrations of this necessity are all about us. Family life, for instance, needs a strong love of home and family unity to overcome the disintegrating force of individualism on the part of its members. We would have no divorces if mutual
love were a reality between husband and wife, and instead of each seeking now and again to "boss" the other, mutual consideration and forbearance and self-sacrifice controlled them both. These virtues are the children of the divine and social motives. The social motive, moreover, is the true spirit of all democracy. In Russia right now we see the social motive taking the place of the competitive motive in the industrial order. Our own economic system is a veritable shambles of competitive strife and greed and duplication of effort. Nor will any rational system of industrial planning and unification,—the only hope of overcoming depressions and internal frictions,—be possible until the motive of the common good overcomes the motive of private and sectional gain.

Industrial democracy, some think, is just around the corner. I trust so, but things do not seem very bright in this regard just at present. Our educational and religious systems must get back of the inculcation of the social and divine motives much more efficiently than they do today before we shall raise up a generation with a social conscience adequate to save the situation,—adequate, that is, to withstand and triumph over the terrific temptations to selfishness presented by our present social order (or, rather, disorder).

But when the social motive becomes truly king, what peace and beauty come to light! Who has not seen with delight the tender consideration of two old people whose
hearts are truly one in the bondage of a strong and transfiguring love! (Such "bondage", by the way, is the truest freedom.) And here and there some little society, a home or a church or a class-room under the leadership of a strong and loving personality, exhibits this same peaceful harmony and efficiency. The historical illustration of Jesus and his disciples is familiar to all, although here too, as we shall notice later, the competitive motive often threatened to disrupt that little society. Only in our Lord Himself did it reach perfection. It reached high levels in such men as St. Augustine and Abraham Lincoln and Phillips Brooks. And its tremendous power to unify life and pacify discords is abundantly illustrated in the lives and works of such men.

If we ask, what becomes of the competitive motive and its instincts in such personalities and in such societies? we behold a truly marvellous transformation. The natural instincts of self-preservation, pugnacity, possession, etc., are not destroyed, as indeed it is more than doubtful if any instinct can be, but they are transformed from things of ugliness to things of beauty and usefulness. In a story told by Dr. Wishart, President of Wooster College, this appears in a typical way. The wife of another university president entertained many English guests. Now English gentlemen have the habit of putting their shoes outside their bedroom
The lesson of the day is to learn how to learn in order to better understand how to teach. It is important to understand that learning is not just about memorizing facts, but rather about developing critical thinking skills. The key is to approach learning with an open mind and to be willing to challenge existing beliefs. This will help to foster a deeper understanding of the subject matter.

In the classroom, it is essential to create an environment that encourages active participation and collaboration. This can be achieved through the use of group projects, class discussions, and other interactive activities. By doing so, students will be more engaged and motivated to learn.

Furthermore, it is important to recognize that learning is a lifelong process. As such, it is important to continue to seek out new knowledge and to develop new skills throughout one's life. This will help to keep the mind sharp and to ensure that one remains relevant in a rapidly changing world.
doors at night to be cleaned. But the American servants in this lady's home scoured such a menial task. It was beneath their dignity. The lady herself, therefore, a gentle and cultured woman, polished her English guests' shoes with her own hands. And she did this with an ease and naturalness of manner that bespoke her true greatness. Her servants were too self-centered, too competitive in regard to worldly preferences and dignities, for such a task. How shabby their conduct and its motive appears! Their mistress, on the other hand, was too neighborly minded or socially minded to think of such trivialities. Her regard for others was too central a thing in her heart and life for her to be humbled by even the lowliest of tasks. She could "compete" even with her own servants in acts of friendship. This is "Christian competition". Such plays as The Servant in the House illustrate this same transformation of the self-centered competitive motive into this self-forgetful competition to be of real service to others for their own sakes. Thoughts and motives of self-advantage, probably never wholly absent, are in a strictly subordinate place. We love our neighbor "as ourselves"; and some love their neighbor more than themselves, and become "saints".

In short, when the social motive is master, and the competitive motive is servant, there is harmony and peace in that individual or in that society.
In the industrial area also we have a few successful illustrations of this, such as that of Arthur Nash in his "Golden Rule Factory". Here a social miracle was performed by one man with a dynamic love for his fellow men. The philosophy on which his social experiment was based is thus stated in his own words:

"The fundamental thing in industrial economics, as well as in all phases of human relationships, is to adjust all conditions so as to develop human beings of 'full stature' throbbing with that 'more abundant life' which the Christ came that we might have. In other words, ability, energy, and wealth should be devoted to the development of men and women. If our institutions are built on this philosophy, we may rest assured that they are on a solid foundation, and will withstand all storms." (19)

The history of the Christian Church and the history of the rise and progress of democracy depict the gradual development of the social motive among men; although all too often, alas! its decay also.

b. As Seen In The Bible

In the Bible we are shown one of the sharpest contrasts between the social motive and the competitive motive. The rewards for which we usually work as children and for which we labor in maturity are often very far apart; as far apart as were the children

I am very pleased to have received your letter of July 8th, in which you express your intention to visit the United States. I hope you will find the trip interesting and rewarding.

I am looking forward to your arrival and would be happy to arrange a meeting with you. Please let me know your preferred date and time.

Sincerely,
[Signature]

[Name]
of Israel who worshipped the Golden Calf from the
Christian disciples who after the resurrection of their
Lord sacrificed life and fortune that His continuing
Presence or "grace and truth" might abide with them and
become the salvation of the world as it had of themselves.
"The law was given by Moses, but grace and truth came
by Jesus Christ."

As Professor W. W. Charters correctly observes:

"...rewards may be material or spiritual. When Job underwent his test, he was given material rewards in the form of lands, cattle, and children. Material rewards, however, do not always follow a good action; very frequently a man sacrifices wealth for a superior end, a quiet conscience, or the approval of his friends. If we were compelled to confine our satisfaction to material ends, the principle that we do only that which is satisfying would not hold; but when we allow for spiritual rewards as well, we say that the man who sacrifices wealth to personal ideals achieves his enduring reward perhaps to a greater degree than he would if he grasped his wealth." (20)

The Bible narrative runs from the "leeks and cucumbers" of Egypt to the "treasure in the heavens that faileth not". The Old Testament morality was chiefly that of rigid moral codes enforced from without by material rewards and penalties appealing to motives of fear and expediency and material gain. The motives of the vast majority of the peoples of those times were entirely on this low level. Even "the love of God" was conditioned and buttressed by the benefits of a material sort accruing therefrom: "Doth Job serve

God for nought?" In the case of Job, however, we have an apparent exception. But the Book of Job seems to have been a late composition and reflects in story form an ideal which is more properly that of the New Testament. The character of Joseph is the most nearly Christian character in the Old Testament.

The contrast between Old and New Testament morality and motivation is nowhere more sharply shown than in the two scenes of the giving of the Ten Commandments from Mt. Sinai and the Sermon on the Mount from the Mt. of Beatitudes. The black cloud over Sinai, the harsh thunders and terrifying earthquake, bespeak the effort to get a morality or socially fruitful behavior by force. The stubborn heart of that herd of Egyptian slaves was not after such a self-restraining law as the Ten Commandments. No unity could be secured among them, however, at that level of spiritual evolution, in any other way. On the other hand, the quiet voice of the Son of Man on the Mt. of Beatitudes, pleading for an inner motive of love, to be secured by cleansing "the inside of the cup and the platter" of mind and heart of wrong thinking and feeling, saying, "It was said to them of old time, Thou shalt not kill; but I say unto you, whosoever is angry with his brother shall be in danger of the judgment,"—this is an appeal to "come up higher" by exercising an inner freedom of choice, by letting the will embrace a higher and more interior ideal, until the intrinsic beauty of spiritual values
and motives become so much beloved,—that is central,—that spontaneity in doing good succeeds outward necessity or even inner self-compulsion. A careful and spiritually perceptive study of the entire Bible history will show, that the chief purpose of this Book of Life is to reveal how men pass from a morality based on force to a morality springing naturally and spontaneously from the preferences of a wise and understanding heart,—from the rule of the competitive to the rule of the social motive.

Moreover, the methods of Jesus were and are the only adequate methods, in essential principle, for this character transformation or integration. We shall refer to these later when we discuss the methods or "building appreciations and ideals" into will and practice, that is, into central and controlling motives.

SUMMARY. The conflict of motives requires integration. As universal nature illustrates, and also the social order, this means centralization. Two opposite motives struggle for centrality; these we may call the "competitive" and the "social" motives. Personal and racial experience abundantly illustrate the chaos or the slavery resulting from the leadership of the individualistic motive. The fear of centralization arises partly from this fact. On the other hand, when "good will to men" reigns, there results harmony and peace. The competitive motive is not then destroyed, but as a servant is robbed of its poison. The Bible shows clearly the nature of these two motives, and seeks to engender the social motive as life's integrating center.
C. The Function of the Will In Integration

Before we discuss the methods of the integration of character and of society about higher and higher motives, we shall need to consider the nature of the will. For the will is the man himself. It is the most living and free force within us. It is the integrating power in character formation. For it is what creates the motive. It is interior to the reason, since every man reasons as he wills; and motive is will united to reason. William James, in his essay on "The Will To Believe", has made this very clear. "The wish is father to the thought" even in the case of the most cold-blooded scientist. In his case, however, if he be a true scientist, the will to find the truth and to love it at all costs to himself is greater than the will to prove his own opinions regardless of facts and experiments. The will for the truth is central among his motives. Moreover, the will is also, at least potentially, master of the instinctive emotions. We know only too well how easily our emotions disturb our thinking and make it unreliable: strong discipline is needed that a strong motive (an effective union of will and intelligence) may control and unify the emotions. The emotions, as we shall see, are the steam, but the will is the governor. But let us examine some definitions of the will.
1. What Do We Mean By Will?

If we consult Webster we find this definition given by W. T. Harris. It is worth quoting at length:

"Will is one of the three great divisions into which psychologists usually divide the powers of the mind (the others being cognition and feeling).... It is the power of choosing; also, the power of choosing and of acting in accordance with choice; sometimes, in a broader sense, a disposition to act according to certain principles, or to conform, in conduct and thought, to general or ideal ends; as, the moral will, the will to believe.... Originally its meaning seems to have been desire, or coupled with an ideal object or specific intention: hence, choice. But hardly secondary is the supplementary notion of power or efficiency, or of action leading to realization of desire, which in certain conceptions of free will appears as an inward spontaneity or initiative capable of running counter to all natural motives.... But the real basis of the controversy over free will was the Christian doctrine of the fall and the redemption of mankind, the question being whether man unaided by divine grace could choose the right. The elements of spontaneous activity and unconstrained choice, thus emphasized, have become salient in the popular understanding of the term, will and free will being to all intents the same.... Much confusion in theology has arisen from losing sight of the true meaning of the expression "God's grace," which properly understood does not efface man's freedom, but, on the contrary, gives freedom or self-activity. To lose sight of this meaning of grace is to lose sight of the meaning of moral responsibility. Again, to deny freedom on the ground that the will is governed by the strongest motive is to forget that a motive is the product of the intellect, produced by abstracting or thinking away the real and setting up in its place an ideal more desirable. Hence both the volition and the motive itself are the creation of the ego and neither is an external necessity. The ideal which is the essence of the motive does not exist as a real thing until the will realizes it. To say a motive constrains the will is to say that something acts before it exists."  (Italics mine)

Here we see our definition of "motive" appearing again,—as the fusion of will and principle or ideal.

The vital fact here stated that true freedom, the power
in temptations to choose the best as our reason shows it
to us, or the power of victorious self-compulsion, is at
bottom or essentially a gift of "grace", will be dealt
with later.

Let us now look at William James' view of the
will's powers of initiations and creation, which is very
much that already given but couched in quite different
language. We quote from his chapter on this subject in
Talks To Teachers:

"In the narrower sense, acts of will are such
acts only as cannot be inattentively performed. A
distinct idea of what they are, and a deliberate
fiat on the mind's part, must precede their execu-
tion....Every one knows only too well how the mind
flinches from looking at considerations hostile to
the reigning mood or feeling....Our moral effort,
properly so called, terminates in our holding fast
to the appropriate idea....To think, in short, is
the secret of will, just as it is the secret of
memory....Our acts of voluntary attention, brief and
fitful as they are, are nevertheless momentous and
critical, determining us, as they do, to higher or
lower destinies....A belief in free will and purely
spiritual causation is still open to us....It is
plain that such a question can be decided only by
general analogies, and not by accurate observations.
Considering the inner fitness of things, one would
rather think that the very first act of a will
endowed with freedom should be to sustain the belief
in the freedom itself. I accordingly believe freely
in my freedom; I do so with the best of scientific
consciences, knowing that the predetermination of
the amount of my effort of attention can never
receive objective proof, and hoping that, whether
you follow my example in this respect or not, it
will at least make you see that such psychological
and psychophysical theories as I hold do not
necessarily force a man to become a fatalist or a
materialist."

(21: 189, 186, 187, 189, 191, 192) (Italics Mine.)

(21) James, William. Talks To Teachers on Psychology.
3. The Moral Chaos of Fatalism

Professor C.C. Peters in *Human Conduct* (23) also holds this view, following James in fact, and still further develops and exemplifies the principles involved. Instinctively, we all perceive the moral chaos of fatalism, under the influence of which all social and moral responsibility at once vanishes. Professor Douglas Clyde Macintosh has this to say on this head:

"If man is a free agent in the sense that normally he can choose between alternatives each of which is a genuine possibility, then he is a potent factor for good or evil. Let us try to imagine what the condition of the world would have been by now, if all men had always done the best that was possible for them as free agents, both in learning what conduct was desirable and in doing it. Should we not have had by this time, on those conditions, a state of the world and of man that would be morally and in many other respects beyond our highest present imagination of the 'kingdom of heaven' on earth? But this is only another way of saying that it is man as a creative free agent, not God, who is to be held responsible for all the evil difference between that relatively ideal state of the world and its present evil condition. To be responsible for the existence of free agents is not to be responsible for their free acts; men alone are responsible for their acts, in so far as these are free, and for the evil consequences of their misuse of freedom.

"But is man really a creative free agent? He is not free except within comparatively narrow limits, of course. He acts not only within the limits of the physical and social environment, but without being able to escape the at least partially determining influence of his inherited nature and acquired character. But within these narrow limits it is conceivable and permissible to believe that he is able creatively to direct his attention, determine his motives, and thus to some extent transcend his already acquired character and deter-

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mine his new character in the very act of will and conduct which is that new character's first expression. This at least is what he seems to himself to be doing; his subjective intuition of freedom is normally undoubted. Furthermore, if he be not thus free, his whole consciousness of moral obligation and responsibility is a delusion. To believe in man's limited but genuinely creative freedom is logically permissible, morally necessary, and under normal conditions psychologically possible, or even unavoidable.

"Is it desirable that man should be a free agent in view of the evils for which, as thus free, he may become responsible? Yes, it is better to be free than to be a mere machine; without freedom there could be no moral good, and though moral evil is absolutely to be deplored, it can be corrected, repudiated and its consequences progressively overcome." (23)

If the truth is known by its fruits, by its practical value in experience, the truth of the freedom of the will (in its "narrower" sense) is well established. In many things we are indeed the creatures of determinism, but there is a true margin of freedom of choice in fixing the attention upon the better ideal until it becomes the motive for a new act and in time a new life. We should fix in the mind for all time these words of Professor James,—"the very first act of a will endowed with freedom should be to sustain the belief in the freedom itself."

3. Individual Responsibility

Is not the supremacy of the Christian conception of moral responsibility and the will's freedom the root

cause of the supremacy of the West over the East? So

Bishop Brent thinks:

"The creed of Islam which preaches mediocrity has done little constructive work. It must be so with every belief that underrates the extent of individual responsibility. The Buddhist world, and generally speaking most Oriental cults, are deficient in definite achievement. The Western World, under the tutelage of a religion that daily aims at the impossible, is the world of achievement, though not what it might be if it had faith as a grain of mustard seed." (Ibid, p. 110)

Of the will's responsibility to create and choose its motives he says:

"Now the symbol and agent of power in the human personality is will. Its first act, and if you wish, its only absolutely free act, is to choose its motive. This done motive in turn plays upon the will that woed and won it, and upon the emotions which always stand at the elbow of the will, and the net result is purpose mounting into achievement. The emotions are the first to feel the influence of motive, and they respond by contributing to life those beneficent agents known as good desires, which form the raw material out of which character is spun." (Ibid, p. 90)

This is also the view given by Professor J. A. Hadfield in The Psychology of Power (Ibid, p. 23). In short, it is the freedom of the will, asserted as the will's first responsible act and thence progressively widened, that differentiates man from the animals:

"People who know about insects tell us--and very entertainingly--that these jointed peoples who wear their skeletons outside exhibit intelligence comparable to ours, but that it is instinct and not reason, because the insects follow precedent; the bugs are intelligent, but legalistic, and are at the mercy of aliens who know their laws."

a. In The Child

But individual responsibility differs in the child and the adult; except, of course, where the adult is
still a child, as in cases of "prolonged infancy." The child, as is well known, is easily bowled over by temptations, especially by decisions involving the choice of ideals as yet beyond his appreciation. The child is easily led this way and that by suggestion and example, imitates the habits and customs of his environment and his elders, and is often the poor victim of a cruel and mistaken discipline which exacts of him what he could not possibly perform in the way of "good" behavior without years of training and experience. As W.W. Charters well says:

"Into this game of life with its bewildering mass of rules, so complicated that no adult can master them completely, and upon whose interpretation adults do not completely agree, each child is suddenly injected. He brings with him some slight inherited skill—his instincts, reflexes, and other inherited tendencies—to care for some of his reactions; but nine-tenths of the rules he must learn de novo. How could he possibly guess that one should never lift food on his knife?.... What child could learn without assistance to work when he does not feel like doing so, or to tell the truth in the face of punishment? If his actions are left to his own decision upon the basis of his original tendencies, the probability of his doing the 'right' specific thing would be perhaps one in a hundred." (Ibid., p. 26)

Moreover, the child from birth is exclusively occupied with the physical, with the necessity to eat and play and grow. Things material, the delights of the senses, are thus, even apart from any inherited proclivity in this direction, his natural condition. Appetite is stronger than any amount of logic, as every parent well knows. Until his experience has included the higher and spiritual values of life he is not
responsible for doing many things against those values. Many so-called "sex-perversions" in children are as normal as eating at this age.

The problem, then, is one of spiritual evolution. The general method may be touched upon here, although methods will occupy us in more detail later. Professors Wilson, seeing this fact of the evolution of the motives from lower to higher levels, state thus the method of education this calls for:

"The problem of the motivation of school work is no more one of finding motives that will impel children to obtain larger results in their work than it is of cultivating in them a feeling and disposition to choose worthy, lofty, uplifting motives. This is most effectively done, however, by so organizing our work and methods of procedure that the pupil's energy is always entirely consumed in his effort to realize some worthy end which is at present significant to him, even though this be a relatively external motive. As he develops, these ends will become more and more worthy. Under the guidance of his teachers he will become more desirous and capable of choosing the less selfish and more remote ends, and thus his moral standards will be elevated." (Ibid, p. 25) (Italics mine.)

That is, he will as a matter of expediency and habit and from emotional impulses be conditioned in this way. I graviely doubt, as already intimated in discussing the work of Hartshorne and May, if the child under twenty, say, has much if any, stability of motives or character. Altruistic impulses and conditionings and habituations have indeed been created and are active, but they are not at all confirmed and strongly central as yet. Witness the terrific struggles adults have to hold on to their youthful ideals in later life as evidence of this view. Moreover, the will of the child is
not independent as yet to choose according to mature judgment and experience. Much trial and error will have to make the teachings of adults meaningful and influential. Again, in so far as the child has any freedom of choice, he will love and do the "good" only if he will— the will cannot, even in the case of the tender child, be forced. It is the Holy of Holies and is inviolate, unless you "break the will" (if that is really possible?) and spoil the child for life, making him the slave of others as seems to happen in the cases of prolonged infancy.

The will of the child, in short, is conditioned by his understanding—he can will only what he sees to be desirable, and so can act only from motives which he can appreciate. His may also be a very weak or a bad will, inhibited on the one hand and coddled on the other. The fact that courts of law discount the testimony of minors and exercise a leniency not given to adults shows how common this perception of limited responsibility of the child is.

Professor E.O. Sisson expresses the situation in this way:

"The deepest of all truths in human life is the essentially social nature of man: that 'no man liveth unto himself,' but that, to use another phrase from the same writer, 'we are all members one of another.' These are no mere figures of speech, but are statements of fact; he who lives unto himself ceases to be a man and lapses into a mere animal in human form.... The second great truth of human life is the debt of..."
the individual to the community and the race; for from them he receives life itself, and all that makes that life worth while,...Strangely, as it may seem at first glance, yet in fact inevitably, the child has no conception of this second great social truth: it is perhaps less likely to dawn upon him spontaneously than the first...The attitude of most young men towards money is a familiar case: few indeed distinguish between getting and earning, or concern themselves seriously over the question whether they are rendering a fair and honorable equivalent in service for what they receive in money and the things that money buys....All this leads us most naturally to the third great ethical idea—the ideal of service. 'Freely ye have received; freely give!'...Finally, the ideal of grateful service as the only honorable return for benefits received should have power just in proportion to these benefits; it should appeal most powerfully to the most favored. (Of this also the child has no conception; as witness, the blindness to this ideal of many highly favored adults.)" (24: pp. 133, 137, 138, 139, 140.) (Parenthesis mine.)

In childhood, therefore, we must not be too critical or demand too much. The familiar story of the Boy Scout is very typical and normal, it seems to me. A Scout did his daily good turn by shoveling the snow from his neighbor's walk with some aid from his little brother. The lady of the house thanked him and offered him money for his work. Prompted by Scout law, the boy replied: "I'm a Scout, and mustn't take a reward for my daily good turn." Then, looking at the money, and hesitating a moment, he added: "But my little brother isn't a Scout—he can take it." This boy's wings of heavenly and unselfish motives were not yet strong enough to lift him safely above the danger of

falling when temptation came to him in this subtle form.

Many mature adults, as we know, are in the same
case, and perhaps many are not as responsible as
our penal code implies, being but as ignorant children
from a variety of causes. "Father, forgive them, for
they know not what they do," our Lord prayed. And again
He said to the Pharisees: "If ye had not seen, ye would
have had no sin. But now ye say, 'We see!'—therefore
your sin remaineth."

As we have said, the selfish motivation of
obedience to law from the standpoint of rewards and
punishments of a material sort still reigns with the
mass of mankind, and only a "remnant" serve and love
mercy and do justice from motives of pure reverence
and love for these "heavenly treasures" for their own
intrinsic worth and beauty.

In the case of children, therefore, and in the case
of many adults also, external motives or incentives are
a legitimate means of overcoming the initial resistance
to an act or an ideal beyond their appreciation until
the act or the ideal itself has a chance, as they become
familiar with it, and are subjected to choices in temp-
tations with reference to it, to make its own intrinsic
appeal, and to awaken some true appreciation and desire
for it. Here is the heart of all methods of motivation,
as the Professors Wilson rightly maintain. (See above, p. 41)
The measure of each one's responsibility is secured, then, by asking this question: What motive can he now appreciate, and how strong is his love and appreciation of it? Only the Divine, I think, can give the correct answer in every case. We can only approximate it. Hence, I think, that wise warning of our Lord: "Judge not, that ye be not judged." And yet He also says: "Judge righteous judgment." We are to use our best wisdom and say: "If I understand this case correctly, this individual is to be held accountable to this extent."

b. In The Adult.

What, now, of the responsibility of the mature and really intelligent adult? The following pregnant words state his great responsibility admirably, it seems to me:

"If the problem of adolescence is the problem of achieving freedom from childish dependence, the problem of mature life is the problem of keeping free; that is, of remaining sufficiently critical of self and society so that one does not become the helpless slave of habit and convention, but continues to be conscious of life's unrealized possibilities, and to follow a moving goal in quest of greater fulness of life. This is the real problem of free will....

"In a sense, of course, the stabilizing of character in mature life represents not a loss but an increase of freedom. We are never so much at the mercy of external circumstances as when we are in a state of indecision. Again, the limitations that we take upon ourselves when we assume some specific plan in the social order are not all hampering limitations; in making ourselves the willing servants of society we become masters of circumstance as no solitary Promethean individualist could ever be. Yet no man is really free if he permits the whole of his
later life to be determined by his adolescent decisions and the requirements of his chosen calling. He must remain capable of growth, capable of putting himself periodically into the melting-pot again, and coming out with a new will, focused upon new ideals.

"How can this be? Can a man (as Nicodemus asked Jesus) turn back the years and become a youth again? Can he by willing change his will, or wipe the slate clean of the results of his previous decisions? There seems to be no direct way of escape from this difficulty; but there is an ancient strategem by which he may indirectly initiate a change in his own will. It is beautifully stated in one of the wisest books ever written, the Education of the Will, by Jules Payot. Payot points out that (ironically enough) we have no direct power over our emotions, which have great power over our actions, and we have direct power over our ideas, which have little power over against our emotions. He finds the way out of this impasse in the practice of reflective meditation, which consists in holding ideas in the mind long enough to enable them to form emotional connections (i.e. to ripen into sentiments) and which tends in this fashion to break up the crust of habit and create a new will. Religious worship, which periodically withdraws the self from the exigencies of daily life and sets it in the presence of the highest idea, it is capable of comprehending, accomplishes the same result in a preeminent degree. Such practice is absolutely necessary, if the self is not to become completely mechanized, and completely mastered by the haphazard stimuli of its environment. (25)

This gives the responsibility of the adult with respect to his own soul, in saving his character from becoming stiff and set as so often happens and with such tragic results. We can be "born again" as often as may be necessary to keep growing, and by the methods above suggested, long known to the Christian Church. The responsibility of the adult to undo

past mistakes not only in himself but also in the social order is also clear, as Dr. Macintosh pointed out above (p. 37). The extent to which he can be held accountable for these mistakes, we must leave to God to decide. But the very moment he realizes that he has made mistakes, or that his fathers have done so, and sees the way out into a better situation, he is "damned" if he allows himself or others, when he can help it, to stagnate in the midst of them and to cultivate in ease his "vested interests".

We adults need the great stimulus given us in the promises of the risen Lord in Revelation "to him that overcometh". For example, "Him that overcometh will I make a pillar in the temple of my God." What greater stimulation could be given! To become a means, by virtue of our strength and uprightness, of supporting the universal divine order of life, to become a "pillar of society", a strong erect servant of man,—here is an ideal to inspire us to our utmost endeavors to grow ourselves and to foster the growth of the social order towards the ideal of "the kingdom of God". Our responsibilities are those of men who know that they are "made in the image and likeness of God!"

4. Overcoming the Temptations Induced by a Divided Will

This brings us to the heart of our subject, to the great subject of temptations, or the use of the will in the resolution of conflicts among our instinctive
emotions and our lower and higher motives under the kingdoms of some one "ruling motive". Motives are created by choices of the will, but the will itself is proded and strengthened in behalf of certain motives by means of temptations, just as the muscles of the arm are developed by overcoming the resistences offered by the inertia of matter or opposing forces.

"Other things being equal,"—only when other things are equal, when the forces on both sides of a conflict are sufficiently in balance to enable the will, be it strong or weak, to determine the final decision, to retain the ideal at the center of attention and action long enough for adequate connections to be built up and for it to become emotionally charged and so empowered,—only then can a temptation be overcome and the character integrated. And even then this may be but the prelude to a still deeper temptation, when the new motive is called upon to meet another old motive equally intrenched and empowered by the same methods in years (or ages!) gone by.

In the case of the Boy Scout above, other things were not equal. He was put into a situation the inner nature of which was beyond his understanding. The wind was not sufficiently tempered to the lamb. Many children and also adults suffer greatly in this way. Our prisons and insane asylums are one result, in all probability, to no small degree.
Life is filled with conflicts. It seems strange that it should be so, when one is persuaded of the benevolence of the Creator. And yet, as Dr. Macintosh said above, how inevitable it must be if the will of man is indeed free in spiritual matters—in matters of choice between motives! There could be no character growth or spiritual evolution for the race except by means of the fact and the use of this freedom of the will, unless man was to be a mere machine or automaton. And the exercise of freedom of choice can be secured only by means of contrasts and different degrees and levels of values for choice.

a. Hereditary Tendencies and Social Tradition

Even the mistakes of the past are used, in this view, to provide the environment needed for the exercise of choice. "God maketh even the wrath of man to praise Him!"

This fact of heredity and tradition and this means of correcting its errors are worthy of a more extended study that we can give them here. Julian Huxley states the situation in which we find ourselves thus:

"Today we know that, like each one of every kind of animal and of plant which reproduces by sexual reproduction, each one of us contains in his cells an assortment of chemical units, certainly several hundreds or perhaps a few thousands, and that these are the instruments of destiny; these decide the limits within which the stream of our nature must flow."
"These units, or genes as they are called by biologists,...are arranged in regular order and we know that they are carried by certain visible but microscopic organs of the cell called chromosomes....Every kind of animal or plant has its own particular number of chromosomes—sweet peas, for instance, fourteen; fruit flies eight; wheat plants forty-two; human beings forty-eight.

"It would take us too far afield to go into all the details of the nature and behavior of this strange gene-outfit with which we were, one and all, once and for all, equipped at conception; besides, they can be found today in the ordinary textbooks. Let us, however, remind ourselves that, using the card simile, the cards we each hold in our cells constitute a double pack, one derived from our father, one from our mother." (26)

It is thus, roughly pictured, that the choices of our ancestors determine our tendencies though not our fates: the sins and the virtues of the fathers are visited upon the children, but not in such a way as to render them the helpless victims of the past, except in the comparatively few cases of mental degeneracy at birth. Dr. Robinson, in his famous book The Mind In The Making, says that within us all is the animal, the savage and the cultured man of the past. We cannot here, as we said, go further into this fascinating field of heredity and the part it plays in the conflicts and temptations of life, individual and social, but will assume what seems now well established that here as in everything else we have a lot to do to "clean up after others". (See Conklin, Heredity and Environment, pp. 98—103. Also C.W. Saleeby, Heredity, Ch.10.)

(26) Huxley, Julian. Woman's Home Companion, April, 1932, p. 20.
In resolving the conflicts presented to us by the relative values and motives of our present-day experience, we are also dealing with the good and bad choices of past generations. We are sharing responsibility with the entire human race. This is one aspect of what has been called in Church History "the communion of saints"; or, as is also true, "the communion of sinners?"

b. The Method Of "Repentance".

The methods of resolution or re-integration or re-regeneration have already been suggested. We must centralize the character and the social order about the highest possible motive within the scope of our appreciation, by means of wise selective attention. If, in the normal routine of daily living, we can "compel ourselves" to resist in this way the disintegrating tendencies and habits of self-seeking and materialism, as they appear in the various forms of success-seeking, money-chasing, pleasure-seeking, "keeping up with the Jones," etc., we shall have overcome in temptations. The process of "repentence", as this is called, is not a sudden one, although it may have its quick decisions and resistences, but a gradual process over the space of many years. There is no sudden salvation for any of us. Temptation after temptation, trial after trial, will fall upon us like the rain and the storm in the parable of The Two Houses; these will be of various degrees of intensity and on
various levels; they will come at different times and under different circumstances; we shall be variously successful or variously overcome by them. But come they will and come they must if we are to become a unified personality with our hearts forever centered in one Lord and Master—the divine and social motives. "It must needs be that evils come." "Sufficient unto the day is the evil thereof." In our Lord Himself we have one "tempted in all points like as we are, yet without sin." There is no one of us who can say this!

William James wisely warns us, however, against too much merely negative thought. He says:

"It is clear that in general we ought, whenever we can, to employ the method of inhibition by substitution. He whose life is based upon the word 'no,' who tells the truth because a lie is wicked, and who has constantly to grapple with his envious and cowardly and mean propensities, is in an inferior situation in every respect to what he would be if the love of truth and magnanimity positively possessed him from the outset, and he felt no inferior temptations.... Spinoza long ago wrote in his ethics that everything that a man can avoid under the notion that it is bad he may also avoid under the notion that something else is good. He who habitually acts sub specie mali, under the negative notion, the notion of the bad, is called a slave by Spinoza. To him who acts habitually under the notion of good he gives the name of freeman." (Ibid, p. 194)

William James here suggests one test for determining how far we have passed over from a morality by force to a morality by innate love and liking. If we still "protest too much" it is a sign of our own slavery; if we occupy ourselves with joy in things of
love and service, we have become "sons of the bridechamber," to use our Lord's striking figure. Phillips Brooks give another striking illustration of this difference in attitude of the free man and the slave:

"The man who dares to laugh at a temptation which he has felt and resisted is not yet wholly safe out of its power. I name these times then in which the possibility of our own great wickedness appears to us.... And now is it good for him to see this? Will it help him or harm him? Perhaps it is a question that is needless. He cannot help himself. He must see it. When it has once opened to him, he cannot shut his eyes and forget it if he would. He will see it still behind his folded lids. But still we may ask the question, Will it help or harm him? And that will depend upon the way it works in him. It may become in him either paralysis or inspiration. One man sees his danger and stands powerless. Another man sees his danger and every faculty is stung to its intensest strength. It is like the way in which the knowledge of the shortness of life may effect a man. One man it fills with dismay; another man it turns into a hero. What you want in both cases is to realize the conviction as a motive, and not as a mere emotion. I remember reading of how someone once asked a veteran surgeon what was the effect of the constant sight of human pain which filled his life,—how he could bear it. And his answer was wise and philosophical. He said that, as near as he could state it, the sight of pain ceased with the surgeon to act as a source of emotion, but continued to be effective as a motive for action. The misery at seeing it passed away, but the desire to relieve it grew stronger and stronger. So I think it is with the best sense of our danger of sin. Not as an emotion, not as something that we sit down and weep over, but as a motive, as something that makes us watch and work and pray, does it do its best work for us. The knees need not tremble, nor the heart grow sick. If the feet are set more resolutely towards goodness, and the hands lay hold more firmly upon help, it is good for us to know how wicked we may be, how great our danger is." (27)

c. The Law of Victory Stated.

All ideas are endowed with "motor tendencies"; that is, every idea we cherish in our minds tends to create inner and outer connections and so to weave itself into character. Every public speaker knows how wondrously some idea he has long been meditating upon suddenly inspires him and develops seemingly in a moment into an hour's discourse, revealing numerous connections established both consciously and unconsciously by the maturing processes of the mind. Professor Charles C. Peters expresses the consequences of this law for character in overcoming temptations as follows:

"And so, whatever has lodged itself in the center of consciousness is dangerously (or perhaps happily) near to expression in conduct. The problem of controlling action therefore reduces itself to the more specific one of controlling thought—of directing attention. 'To think,' says Professor James, 'to sustain a representation, is the only moral act.' If we can keep our attention fixed in healthy directions—upon ends which embody our ideals—right acts will follow as a matter of course. On the other hand, if attention goes to matters which are for us temptations to evil, the giving of the attention is the beginning of the act itself. ('As a man thinketh in his heart, so is he.' If the act does not follow at once, it is only because some counter idea is yet present near the focus of attention to block the free egress of the motor impulse which the idea is tending to launch. And just as soon as this inhibiting idea weakens for a moment—just as soon as it can be coaxed or argued into some sort of temporary lethargy—out into the unfortunate conduct shoots the victor idea." (38)

But there are times, it is true, when the will seems to be powerless. A sort of spiritual "paralysis" exists, and the will cannot hold the attention upon the ideal long enough for it to be effective and to make it its efficient motive. On the one hand we have "the explosive will," as seen in the impulsive person, and on the other hand we have this "obstructed will", as when one see-saws up and down in his mind and can make no decision. One aid suggested here is to remember that every decision involves some loss and that some decision is better than none even if we discover by trial and error that it was unwise. As soon as one alternative is thus put away, the other will flow forth into act.

Another type of the blocked or paralyzed will is seen in the case of "shell shock" where two contradictory ideas or motives,—to fight and to run away,—lock horns and cannot be disengaged by ordinary methods. The way out of such terrible bondage is given by Captain Hadfield in The Psychology of Power (Ibid), from his own ample experience with such cases. In the moral realm the same situation is frequently met with by parents and pastors and social workers, and a similar method of escape, involving the use of suggestion and meditation to develop and strengthen a new center or motive, is to be followed. It often happens that it is the bad and unmerciful habit of blaming others for one's sad plight,
which destroys the inner integrity of the man who forgives his enemies, and thereby prevents release by blocking the way to power from within. "Blessed are the merciful, for they shall obtain mercy," is a psychological fact of terrific import. Coleridge's use of this psychology of mercy in The Ancient Mariner is sound. Socialist radicals of the non-Christian type often display a hatred of their "enemies" that leads obviously to the frustration of their own perfectly justified efforts to alter the social order.

Of course, where the will has become so perverted that it cannot longer be stimulated to anything good, the case is apparently hopeless, and we can only with infinite regret leave the poor victim to his "hell". These cases, I think likely, at least in this world of probation, are relatively few. And yet our prisons and asylums will doubtless show many instances of this sort.

Professor Charters agrees with this principle for the resolution of temptations by the centralization of the proper motives:

"Burnham (29) prescribes three interesting essentials in the procedure: a task, a plan, and freedom. He says, in effect, that we should give the child worthy and purposeful tasks to perform; we should encourage him to make his own plans rather than deprive him of that opportunity; and we should give him freedom to carry them out. This, he says, will produce integration. With this we agree, because through these essentials runs the method which produces integration. This

is the method of reason. Teach a man to think, and integration will care for itself; for it is through reasoning that we set up and modify our final goals, settle conflicts among our ideals, discover principles of action, and evolve efficient methods of behavior. The tendencies with which we are born will not carry us far along the road to integrity; and major portion of the way is covered by intelligence and reason." (Ibid, p. 340)

SUMMARY. The will's function in integration resides in the fact that it is the most vital and free force within us, having the power to create the motives and to determine by its use of the attention their relative strength and hence centrality. "The very first act of a will endowed with freedom should be to sustain the belief in the freedom itself." Any other view leads us into the moral chaos of fatalism. Much determinism, of course, exists, but this power of voluntary attention is most real and momentous. In the child individual responsibility is severely limited since his judgment is not yet formed; and hence, to protect him from himself, he is under the authority of his elders. For the mature adult—"other things being equal"—responsibility is absolute. He is responsible for overcoming the temptations induced by conflicting motives; and so to undo the mistakes of the past and to create the future. Inhibition by substitution is preferable whenever possible. Morbidity is to be overcome by making the conviction of sin a motive for action and not a cause for emotion. The law of self-conquest arises from the fact that all ideas are endowed with "motor tendencies" and that the will has power to select its central ideas. Diseases of the will can be cured in most cases, although complete degeneracy does exist from the abuse of the will's use of the attention.
We shall now consider this empowering of the will and integration of the character in connection with that "grace of God" to which we have referred before (p. 35). For we turn at this point to the topic of the motives of religion. The attitude of religionists has for ages been this one expressed by Washington in his Farewell Address:

"Of all the dispositions and habits which lead to political prosperity, religion and morality are indispensable supports.... And let us with caution indulge the supposition that morality can be maintained without religion. Whatever may be conceded to the influence of refined education on minds of peculiar structure, reason and experience both forbid us to expect that national morality can prevail in exclusion of religious principle."

Is this position psychologically justified? What part does religion play in saving men from disintegration by leading them from the dominance of the competitive motives to the leadership of the social and finally to that of the divine motives?

1. Religion Defined.

What is "religion"? Here is Webster's definition:

"Religion (as distinguished from theology) is subjective, designating the feelings and acts of men which relate to God. As distinguished from morality, religion denotes the influences and motives to human duty which are found in the character and will of God, while morality describes the duties to man, to which true religion always influences."

The observance of rites and ceremonies, the creating of ecclesiastical institutions, etc. are all designed to focus the attention or the will upon those ideals and principles embodied in the concept of God.
until these issues in saving motives and a regenerated life. Religion, in other words, is "the practice of the presence of God" as each religionist conceives Him. For Christians the ideal of God is the character of Jesus Christ, the highest and best symbol of the Infinite that we have knowledge of. Now two elements stand out most prominently in the character of the Christ, the concept of "the Father" and of human brotherhood derived therefrom. In other words, the ruling ideal or motive in the character and life of Jesus is this conviction that the universe is spiritual in its essential nature, benevolent in its purposes, and providentially controlled by a loving Father-God for the spiritual nurture of His children into His own unselfish, wise and fruitful image and likeness. As Swedenborg expresses it:

"The end of all creation is a heaven of angels from the human race." (Divine Providence, p. 21)

Our Lord's "Two Great Commandments" thus sum up all "the law and the prophets". In the Sermon on the Mount we have a summary statement of the attitudes and motives of the Christian religion. These things, of course, are axiomatic throughout the Christian world, and are found in some form in all the ethnic religions.

2. Motivating Power of Fellowship With The Divine

The power of the true Christian religion to transform character is well exemplified in the lives of the "saints" of the Church, as witness St. Augustine's
I was only able to grasp the true meaning of the term "God" when I understood that in the context of religious beliefs, it refers to a being that is beyond human comprehension. The concept of God is often associated with power, divinity, and eternal existence.

In the context of Christianity, for example, God is seen as the creator of the universe and the source of all moral values. The concept of God is integral to the religious faith of many people, providing a sense of purpose and meaning in life.

However, the understanding of God varies greatly among different cultures and religions. In some traditions, God is seen as a benevolent being who loves and cares for humanity, while in others, God is portrayed as an严厉 and judgmental entity.

Despite these differences, the concept of God continues to play a significant role in shaping human thought and behavior. It is a concept that is deeply embedded in many aspects of human life, from art and literature to politics and social movements.

In conclusion, the concept of God is a complex and multifaceted idea that is central to many religious and cultural traditions. Its significance varies greatly, but it remains a fundamental aspect of human experience.
immortal Confessions. William James gives many illustrations in his great work on The Varieties of Religious Experience (30), especially in Chapter VII on "The Divided Self, And The Process of Its Unification."

That many nominal "Christians" past and present have not achieved a human measure of this God-like character means only that they have not chosen wisely to do their Lord's will. This He Himself said several times, as in His parables of the Sheep and the Goats, The Ten Virgins The Two Houses, etc. True religion, as practiced and taught by Jesus Himself, does not seek to force the will of man, but to woo and win it. Our Lord is the "Pride-groom" and the Church is the "Pride." Hence the Christian Church has often "failed". The failure, however, is that of man in the abuse of his freedom of will, and not that of genuine vital religion.

The power of religion to release the will from bondage, even in very extreme cases, provided there is still enough healthy will-power left to desire to be released (called "faith" by Jesus), is well illustrated in the following true story, told by May Thirza Churchill in Spirit Power:

"A half dozen school girls formed a 'smoker'. They would meet in some secluded place and smoke cigarettes just because they thought it was a smart and racy thing to do. After some weeks of this sport, they agreed to give up the club and stop smoking. It was then that I heard of one girl's

pitable condition from her own lips:

"All the girls said they would stop, and they have," she said, "but I find I can't stop."

"What do you mean by saying you can't stop?"
I asked.

"Why, I stop for a time, and then the craving comes over me so strong that I'd smoke at any cost. I've done it over and over again. I just can't stop. Last week I vowed I'd punish myself, if I ever did it again, by telling you, and I've done it again."

"Don't you see you are walking on the edge of a precipice?" I said. 'You are going to stop! The next time you smoke I am going to do the punishing if you will agree to do whatever I say.'

"She promised, and I left her with the assurance that I should think out her punishment at once and put it in a sealed envelop to be called for the next time she failed. A week or more had passed when I received this brief message: 'I need the envelop,

It was some time before I heard how hard for her had been the obedience to my instructions, but she carried them out to the letter. In a few weeks came another request for the envelop, and again she held herself to the stiff punishment demanded. The third envelop, however, was different. There was no physical punishment in it; it required no screwing up of one's courage to do a hard thing; it appeared so simple on the surface that, when she had read it, she laughed in my face, saying:

"That's perfectly ridiculous. It will never do one bit of good; it is too easy to help anyone.'"

"Try it," I answered, 'and then report.'

"In two days she was exclaiming, 'I can't do it; it's the hardest thing I ever did in my life. It's absolutely impossible for me. You'll have to write another.'

"No,' I said, 'you promised to do as I told you, and I hold you to your promise. Every alternate Sunday I want your report on the time spent in this way.'

"This was the task given. For ten minutes each day she was to go alone and with shut eyes to think this one thought: 'God is greater than this, and He helps me to overcome. His Spirit in me cleanses me from this desire.' Spring lengthened into summer, and there was no call for the fourth envelope.

School closed, and she left town for her vacation, but regularly she mailed me her report. It was late in July when there came a joyous letter of victory. 'I have had three of the stiffest temptations I ever had,' she wrote, 'and I don't even want it. I'm free! I'm free! I'm free!'

"This young friend of mine was no weak-willed girl. From earliest childhood she had shown a fearless, positive nature and had ruled her friends and
Dear [Name],

I hope this letter finds you well. I wanted to check in and see how things are going. It's been a while since we last spoke, and I really miss our conversations.

Life has been busy, as usual. Work has been keeping me quite occupied, but I find solace in the little moments I have to myself. I've been trying to balance my responsibilities and find time for myself. It's not easy, but I'm trying my best.

I think about our last meeting and all the things we discussed. It was a time of reflection and growth. I've been thinking about our conversation a lot and have come to realize the importance of our friendship. I value our relationship and want to make sure that we stay connected.

I hope things are going well for you. Please let me know what's new in your life. I look forward to hearing from you.

Best regards,

[Your Name]
family with a strong hand. If she had been lacking in will power, she never would have held herself to the hard tasks given; but neither will power, nor dread of punishment, nor shame that followed failure—nothing held her back when possessed by the craving; but when human means failed, the power of His Spirit conquered.

"In the effort to overcome by will there is the tense nerve condition, the set jaw and clenched fist attitude of 'I won't do it; I won't.' In overcoming by the Spirit there is no tenseness, but just a quiet relaxing, a loosening of nerve tension and letting His Spirit control. There is no habit so thoroughly ingrained but that it can be overcome by this power." (31)

Of course, it is possible to explain this result on purely psychological lines leaving out the Divine. Many would do this, but err greatly in so doing, I am convinced. It is the function of one type of temptations to confirm within the life this Divine motive of trust and reliance upon God instead of upon oneself without God. The temptation of this girl, however, was of another type although involving this element also. That is, she was doubtless placing too much reliance upon "the stones" of this earth's interests and seeking to "make them bread" as if her nature needed nothing else, forgetting "that man shall not live by bread alone, but by every word that proceedeth out of the mouth of God." Her capacity for spiritual living was restored by this little demonstration to her of her need for the things of the spirit.

But the establishment of the Divine motive in life, as we said, involves another type of temptation, in which,

In the efforts to overcome you will have to
have patience, and if you must do this
I know that I will not be
able to force you to come to
me. But if you will come to
me, I will try to help you
in any way I can.

I hope this brief letter will be of some
comfort to you.
having reached "the pinnacle of the temple" of the spiritual life we are tempted by pride and a feeling of superiority to "cast ourselves down" again to earth's level—that is, we tend to fall back into slavery to the senses or the lower motives until we cease to "tempt God" by this proud feeling of being supported in our new and elevated position by our own power.

This, it will be observed, is an additional development of the subject of temptations. It states the truth of a Divine process in character of motivation development which it is important to have in mind in discussing the motives of religion. We are not left alone to fight out our battles. This feeling that the way is already mapped out for us and thoroughly guarded in every detail of it, "the very hairs of our heads being numbered" in tender concern and love, is basic in awakening that love and trust in God which is the heart of Religion.

a. The Meaning of "Grace".

The above illustration by Miss Churchill of "the grace of God" is better in the eyes of the religious man than any amount of theorizing. Irreligious men, of course, will choose to scorn it. The Gospel, however, is filled with similar illustrations, as also is modern life, as witness such works as Harold Begbie's Twice Born Men. A careful study of this heart of Christianity is given by Dr. James Moffatt in a book
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The phrase "the passive of the passive" in the context of the document appears to be a discussion on the use of "passive" and "passive" forms in a particular field or context.

The phrase "the passive of the passive" refers to the use of the passive voice in a sentence where the subject is the receiver of the action. It is often used to emphasize the action itself rather than the agent performing it.

In the document, the phrase is likely used to illustrate the importance of understanding the distinction between active and passive voice in order to effectively communicate ideas and concepts.

Let me quote at length from his final summing up of this important study:

"The language of the New Testament literature about grace bears the unbroken accent of men who are speaking out of a knowledge of the living God which they owe to Jesus Christ....A throb of new life beats in every syllable about grace uttered in the first century....The conception which the various writers strove to express, sometimes in categories which have ceased to be real in our own day, remains a reality of religion still. This holds its ground, whatever else be shaken, this attitude towards God....It is one quickening fundamental of the Christian faith that the redemption of the soul is not derived from any nobility or ability which is innate, and that the emancipation of human life is something other than the satisfaction of a metaphysical affinity between the spirit of man and God....Whatever value may reside in such efforts to do justice to human volitions and instincts, they do not penetrate to the secret of the religious hope....Between the pure moralist and the religious man there is mutual suspicion....One of the moralist's major counts against religious teaching is that it renders man far too passive....But in all fairness we must discriminate....By insisting that 'grace and faith' are the primary factor in the religious life, Christianity is not ignoring the moral consciousness but urging that unless the moral consciousness is to become feverish and futile, it must include a transcendent order, or rather, it must be included in such an order. The moralistic emphasis upon the central importance of man's striving and standards really corresponds to the old Ptolemaic astronomy, which made earth the axel of the universe, all heavenly bodies revolving around it in their courses....When Christianity sounds the note of grace, it is upholding the new and true astronomy of religion: the world of human conduct moves within the sphere of the Sun, deriving from the Centre its light and impetus, and in that relationship is the final clue to what we know and what we do. At the core of the Gospel this conviction lies, that to be thus humble, conscious of indebtedness to God, is to be strong. 'In the beginning God....Man shall live by every word that proceedeth out of the

The importance of the New Testament lies in its capacity to provide guidance and inspiration for our daily lives. It contains the teachings of Jesus Christ and the apostles, which are essential for understanding the purpose and mission of the Christian faith. The New Testament is not just a historical account; it is a living document that continues to speak to us today, offering insights and wisdom that are relevant to our modern world. It encourages us to live a life that is characterized by love, compassion, and righteousness, and it provides a framework for understanding our relationship with God and with one another.
mouth of God....God sent His Son that the world through Him might be saved. From such confidence in the God of grace, and not from the activism that scores to think of man as receptive and responsive, real self-confidence arises, either in the shape of moral insight or of power to carry out the ends and demands of God which are thus revealed to faith....The desires and impulses of which man becomes conscious, his thoughts and emotions in this relationship, are ultimately elicited by this reality....It is the service of a truth like grace in Christianity that the recognition of it evokes at once a vivid sense of the powers and duties of life and a corresponding perception that in them we become aware of something or Someone other than ourselves....Any reading of life in the terms of grace signifies that belief in a good Will at the heart of things is essential to an adequate sense of moral obligation, and vice-versa. A rich consciousness of God means a rich consciousness of our fellows. The gifts of God are made to the active mind and will, and His gift of grace is no exception....(And the gift of grace was the peculiar gift of Jesus.) For in Jesus Christ as Lord the early Christians were conscious that the Divine nature had come into play on earth....As Paul taught, one cannot hope to profit by the grace of the Lord unless one enters into His mind of selfless, thoughtful care of others; devotion to Him has no meaning apart from His Spirit of self-sacrifice that prompts the soul to think more of giving than of receiving in the social order....'Adore and obey' sums up his counsels for those who would enjoy the experience of the living God....No adoration without obedience—and yet, obeying goes back to adoring! For in the order of grace one soon discovers, more acutely perhaps than elsewhere, that man is an unsteady creature, unsteady because he slips so easily into the way of being proud or careless....To be receptive is the condition of living under grace, but one may forget that to be receptive, in the truest sense of the term, requires not less force of character and strength of mind than to be acute and energetic." (Conclusions, passim.) (Italics and parenthesis mine.)

Psychologically, the processes of grace as illustrated in the story from life told above, and very well expressed by Dr. Moffatt, are thoroughly sound. The
mind is kept centered, by what are called "the means of grace," upon the possibility and Source of aid until gradually as time passes, or suddenly if faith is strong enough already, the sense of helplessness in the grip of some evil habit relaxes so that the inhibiting lack of faith or other inhibiting factors are weakened and removed, and the will can exert itself normally, and the "motor impulse" of the "victor idea" express itself freely.

To the religious man, however, no interpretation is adequate which leaves out the loving aid and presence of the Father. Indeed, this thought, kept in mind for years, is what creates the spiritual beauty seen in the faces and lives of those who daily practice it. Others, keeping self and its greedy appetites in the center, develop the coarse faces so common on our city streets.

Could any demonstration of the reality of God be more complete and thoroughly scientific than this! How demonstrable and certain is the power of the love of God in the heart of the forgiven! This is "the power of the cross". For the cross not only reveals as by a hideous lightning flash the potential and actual depravity of man apart from God, but also the utter love and forgiveness of God in behalf of man in his fallen estate. Let a sincere man think thus on the cross until a sense of this amazing uttermost of Love grips his mind and heart, and he will experience an
empowering that is definitely noticeable,—an answering love giving the power to "adore and obey". This is the core of genuine Christian "mysticism".

3. The Social Motive Derived Therefrom.

Next to this powerful motivating force of the love of God furnished or revealed by religion is the love of man which, as Dr. Moffatt has reminded us, it engenders. This, the social motive, is the second motive of religion. It is not the usual sentimental thing which parades itself as "love". This Love cares little for man as man, but much for man as a receptacle of the life of God. It is not the person that is loved, but the Divine endowment of the person. "Let your light so shine, that men may see your good works, and glorify (not you!—but) your Father in heaven." And yet the sinner and the Prodigal Son is loved because within every man there dwells this capaciousness for God. The Christian, animated by the true social motive, sees in men, even at their worst, a potential Son of God.

This attitude, therefore, discriminates carefully and intelligently between men and knows when to rebuke and to chasten, and to restrain in prison if need be, the man who will not listen to the voice of love. But even this discipline is done in love and with every aid to a reinstatement of status and freedom whenever it may be a means of or a result of recovery or "repentance". The truly penitent is always restored,—that is, he is
always restored by God whether we have the wisdom to do so or not. He is free inwardly whatever may be the outward bondage imposed by resentful and unmerciful men.

Professor Sisson says of the motives of religion:

"The greatest message of Jesus and of Christianity is the supremacy of the love of mankind: that truth has transformed our ethics and is transforming our morals, both individual and social. . . . It is in truth the deepest and most potent force in every individual character, and is the active principle of progress and the elevation of human life. All that has been discussed hitherto, and all that may be said hereafter as to tendencies, disposition, habits, ideals, and the rest, can be of no avail if this source of warmth and power is neglected."

(Ibid, p. 149)

There is a little scene in the Gospel which illustrates how Jesus worked to transform the motives of His disciples. The twelve were on their way up to Jerusalem for the triumphal entry, and thinking that now at last the kingdom of the Jewish Messiah was to be established, they—"poor, blind, captive, bruised" souls that they still were in large part,—fell to quarreling which of them should be the greatest in that kingdom. In other words, the competitive motive ruled them, and just then at any rate, so "blinded their eyes and hardened their hearts" that they lost sight of the true nature of their Lord's kingdom. The "Prince of this world" was still too much for them in view of their imagined worldly prospects for preference! But their "Prince of Peace" dealt wisely with them. He called to Him a little child, set him in the midst (as the child-hearted motive of humble service should be), and taught
I
them the lesson of humility. He also stated His new commandment of love or the Social Motive in these terms:

"Ye know that they which are accounted to rule over the Gentiles lord it over them; and their great ones exercise authority over them. But it shall not be so among you: but whosoever would be (truly) great, shall be your minister, and whosoever would be first among you, let him be servant of all. Even as the Son of Man came not to be ministered unto but to minister, and to give His life a ransom for many."

Let us hope that already this new motive had gained more headway within them than this sad scene near the end of our Lord's ministry might suggest. We all often "back-slide" in the face of some new and unexpected temptation before the new life gains complete control of us. Indeed, as Dr. Moffatt suggests, it is more than probable that not until our true "second childhood" when the gates of heaven are within sight do men find that complete release and full freedom of their Lord's perfect love. And even then, as Swedenborg so often reminds us, the angels are not entirely pure in His sight. Progress is eternal because God is infinite.

The Social Motive which is based upon religious realities is sympathy itself and tolerance itself. Jesus' eating with "Publicans and sinners," His treatment of the woman taken in adultery, etc. illustrate this attitude. It is democratic and yet not sentimental, as is illustrated by the fact that "the common people heard Him gladly" and yet "He did not trust Himself unto them". It is, as we have seen, child-hearted in its single-eyed simplicity of motive. It does not, however, despise riches
Am I to believe that what we are hearing and reading from this year's report is true? Am I to believe that the numbers and figures presented are accurate and reliable? As an observer, I must question these claims and seek further verification before accepting them as fact. The report may contain inaccuracies or misrepresentations, and it is crucial to verify the information presented.

The Society has a proud history and a tradition of excellence. However, it is also important to acknowledge the challenges and concerns that exist within the organization. The report highlights some of these issues, but it is up to us, as members, to critically analyze the information and make informed decisions.

I believe that transparency and accountability are essential for the continued success of the Society. The leaders and staff must be committed to upholding these values and taking steps to address any concerns or problems that arise. As a member, I hope to see a commitment to these principles in the future.
and honors as instruments of service, but makes no account of them in themselves. It is not ascetic, and yet can be most rigorous when occasion requires it. It knows no rival but the competitive motive: "He that is not against us is for us." Recall how John the Baptist was asked if he were the Messiah, and that he answered, "He that cometh after me is mightier than I!" Nor Self but Service is its only standard of comparison.

Such is this second motive in the kingdom of God. The love of God and the knowledge of His grace are religion's first motive; the love of the neighbor and of his salvation are religion's second motive: these two are the "Saviour" of the world, "the way, the truth and the life" that lead to harmony and unity and peace, individual and social, now and forever.

4. The Method of Jesus, in Motivation

Observe at this point a bit of the method used by our Lord. For a more adequate discussion, such works as Dr. H.H. Horne's Jesus the Master Teacher (Association Press) may be consulted. In general, while the disciples stressed repentance, his method was that of building and stimulating appreciations. Both these techniques, the one negative and the other positive, go together. To this end He puts his lessons in the form of dramatic situations from life or in story form. His use of parables is a case in point, as for instance that of Dives and Lazarus on the nature of the life after death.
This parable form is suitable for the free mind, since, like a work of art or a piece of music or a poem, it is an appeal to ready insight and appreciation. The parable, like a beautiful sunset, reveals to the sensitive mind and heart what it conceals from the "slow of heart". "Deep calleth unto deep." It is perhaps as important "not to cast your pearls before swine", as it is "to reveal them in secret" unto your ready disciples.

The parable and the drama serve both purposes. Thus anyone with some slight insight or with a will inclined towards things spiritual sees at once that the fires which tormented Dives are simply the burning lusts of greed or of a dominant competitive motive which inspired him here on earth. A materialistic mind, on the other hand, is always a literalistic mind, even in handling spiritual things. For such parables remain parables and little more. The fine things in music and art and literature and drama and religion are "over the heads" of such; until, perhaps in "the eleventh hour" of life's journey, they are awakened to "see" and are called to "come up higher" and "labor in the vineyard" of character until the new motives are regnant there. "Unto you it is given to know the mysteries of the kingdom of God, but to them that are without, all things are done in parables."

This problem of building spiritual appreciations is the central problem before the Church today in its educational task. We shall discuss it a little later.
This property tone is not to be read as it is like a work of art or a piece of music. It is not a translation of words into language as in this existence, we see a "perfection of manner" or "fair of form". It is a "perfection of manner" or "fair of form" in our existence. It is a "perfection of manner" or "fair of form" in our existence. It is a "perfection of manner" or "fair of form" in our existence. It is a "perfection of manner" or "fair of form" in our existence. It is a "perfection of manner" or "fair of form" in our existence. It is a "perfection of manner" or "fair of form" in our existence. It is a "perfection of manner" or "fair of form" in our existence. It is a "perfection of manner" or "fair of form" in our existence. It is a "perfection of manner" or "fair of form" in our existence. It is a "perfection of manner" or "fair of form" in our existence. It is a "perfection of manner" or "fair of form" in our existence.
5. Influence of Concept of Immortality.

Religion also teaches a third concept of great power in transforming our motives, namely, the concept of immortality,—or, as a Christian would say, the truth of immortality. In Gospel days the belief in spirits of good and evil, "angels" and "devils", was almost universal, except for such groups as the materialistic Sadducees. This spiritistic belief, of course, arose from this cognate belief in immortality. Man alone of all creation possessed an inner "spiritual body" called the "soul" which could never be destroyed because made to receive the eternal life of God. When "death" came to his material body, this inner substantial body, the real man, continued to live. Thus Moses and Elias, who had been "dead" for hundreds of years, "appeared talking with Jesus about His decease." The resurrection of Jesus Himself was but another instance of this same universal law,—differing only in such respects as "the only-begotten Son of God" differed from other men, a point we cannot stop on here. Temptations, as the Gospels abundantly illustrate, were prompted by "The devil" or an evil personality on the spirit level of creation and life: "Then was Jesus led up into the wilderness to be tempted of the devil." Modern materialism, and the wise effort to overcome the morbid and superstitious effects of an unwholesome and irrational super-naturalism, has led to a Protestant reaction to all this teaching. Unfortunately, we have in many cases
Improper use of languages and conduct

To change this habit, it is necessary to begin with the fundamentals. It is not enough to simply say "single" and "plural," it is also important to understand the meaning. The word "single" means to have only one, while "plural" means to have more than one. It is important to use these words correctly to avoid confusion.

Explain the importance of understanding the root of words. For example, the word "knowledge" comes from the Latin word "sapere," which means "to know." The word "smart" comes from the Old English word "sættan," meaning "to have." To improve the vocabulary, some words should be memorized. The words "person," "object," and "event" are important to understand in order to communicate effectively.

When using words, it is important to think about their meaning and how they relate to the context. For example, in a conversation about a book, the word "plot" should be used appropriately. A plot is the sequence of events that make up the story. It is important to use the correct word to avoid confusion.

In conclusion, improving language skills requires practice and attention to detail. By using words correctly, one can communicate more effectively and avoid misunderstandings.
"thrown out the baby with the bath." We must get at the truth in all this, and recover a rational supernatural. For, as Church History shows, it is of great value in its power over the motives of men.

For example, take this spiritistic interpretation of our daily temptations. It seems to me to be a reasonable presentation of one-half of the total picture. If men, good and evil, survive the death of the body of earth, and continue thereafter to be associated with men here in this outer world of matter, as "the communion of saints" and modern scientific psychic research teach, then they may, indeed must, continue to play an active part under God's Providence in stirring up our life of thought and feeling for good and evil. Personalities still in the flesh thus influence each other. Granted that we are indeed "fighting with ourselves" and "with our ancestors" in temptations, we may well be at the same time opposing those fomenting "principalities and powers not flesh and blood" of which Paul speaks. As Phillips Brooks so well says:

"I am willing enough to talk after the modern way, to represent the struggle of man as a struggle with himself; but all the time I want to remember with St. Paul and all the great objective thinkers and believers that the universe is large, that it is full of beings who must send forth influence upon each other, and so that, while the spiritual enemy with which I must fight today meets me immediately as a lust of my own soul, it has its sources and connections farther back in the world of spiritual being which stretches far, far away past my sight, but not too far away to send forth forces from its farthest depths which shall touch and tell upon my life." (Law of Growth, p. 67)
The text on the page is not legible due to the quality of the image. It appears to be a page from a book or a document, but the content cannot be accurately transcribed.
I might add, "and from its greatest heights," and also on the authority of the Gospel, as witness the "angels" who came and strengthened Jesus after His temptations both in the wilderness and in Gethsemane. And of little children, He said: "Their angels do always behold the face of my Father."

Now what is the practical force of this faith in the chance of a spiritual heaven where the social and divine motives are king, and of a spiritual hell where the competitive motives keep all in a bondage even more terrible than here on earth? At once, it seems to me, one may sense the motivating power of such a concept as this.

Provided that we get entirely away from the old literal "hell fire" notions of our materialistic ancestors, and also from their materialistic heavens where idle angels studied music over much, and from the idea of any one "personal devil" so created or any "angels" so created from the beginning, as Milton erroneously taught, and render the other world and its inhabitants and presence and influence upon us rational and spiritual and consonant with our own spiritual experience here in this world,—then, surely, we have a mighty power for good in stimulating a desire for the best and a hatred of the worst in human nature. Not that the motives of the fear of hell or the rewards of heaven are called into play in any such sense as formerly! Not at all. But if "hell" is any state, both here and hereafter, where the competitive motive rules, and "heaven" is any state of life, both here
The words "The present state of the world," the words of "sentiment" and "emotions," are the words of the present state of the world, and emotions are the words of the present state of the world. And yet I have always felt that if I was to write a book on it, I would have to write a book on it. And yet I have always felt that if I was to write a book on it, I would have to write a book on it.
and hereafter, where the social motive rules, then your concept of immortality lends additional force and power to everything here on earth that supports and confirms the leadership of the highest and best motives.

Moreover, we see more clearly that all that we do is not just of temporal importance, but has lasting consequences that reach on forever into the unseen world. We see that we have enemies and friends in the unseen. All life takes on a new color and meaning. It is deepened immensely. Its values are turned around, the eternal and abiding tending to assert better its supreme importance. A true and spiritual knowledge of death and the other life as taught by a comprehensive Christianity adds support to faith and idealism, gives worthy meaning and guidance to this present life, and is also constant warning and stimulus in repentance. No more powerful enemy of materialism, aside of course from the love of God, could be devised than such a concept as this. Let me add incidentally my own personal conviction that this is just what God has given to His Christian Church in the work and experience of Emanuel Swedenborg, a work and an experience backed up by the most convincing evidence, external and internal, ever given to the world respecting the life after death. See, for example, his work entitled Heaven and Hell (Everyman's edition, New York: E.P. Dutton, 1917).

The opening words in the chapter on "Conversion" in James' The Varieties of Religious Experience, sum up this whole matter of the function of religion in motivating
The doctrine of "comparative advantage" seems to be accepted by both economists and policymakers. It suggests that countries should specialize in producing and exporting goods for which they have a comparative advantage. This allows for efficient production and allocation of resources. However, there are some critics who argue that this approach can lead to inefficiencies and may not always result in increased welfare. The debate continues on the merits and drawbacks of this economic theory.
life thus:

"To be converted, to be regenerated, to receive grace, to experience religion, to gain an assurance, are so many phrases which denote the process, gradual or sudden, by which a self hitherto divided, and consciously wrong, inferior and unhappy, becomes unified and consciously right, superior and happy, in consequence of its firmer hold upon religious realities." (Ibid, p. 189)

6. Can Religion Be A Motivating Power In The Public Schools?

Let us turn next to the consideration of a very pressing problem:—Can the unifying power of the religious motives be made effective by general and "implied methods" in the American Public Schools? If so, how?

The human being differs from the animal, as is well known, not only in that he alone can know and love his Creator, but also in that his every development requires a long and laborious process of education. But under our present laws, his great need for religious education or motivation cannot be met definitely by the State; except in such a broad and general way as was indicated in our introduction. The specific nurture of his perception of God and His righteousness, and of the eternal world, is therefore chiefly the privilege and responsibility of the Church. And yet, while our public school education puts man's rational faculties at the center of interest, it seeks at the same time to develop his whole being—since body, mind and soul are all intimately bound together in one personality. The new "child-centered" concept of education cannot adequately fulfil its promise and ignore the most vital of all the child's abilities, these spiritual powers and motives which tell
most upon his final character and value as a citizen. This seems to create a dilemma which is being met in various ways.

The study of philosophy and ethics and the scientific study of religion, as of "Comparative Religions," is thought to be one solution and is certainly useful in orienting the mind of the college youth and in preparing the way for a rational faith. Their appeal, however, is to the rational mind and not to the spiritual mind, except incidentally. That is, like theology as contrasted with religion, these things are presented primarily as a science to know and only incidentally as a faith to live by. The literary study of the Bible is of somewhat the same nature, and is found in many colleges, especially where religious foundations have made the religious element an integral part. But in our public schools of the secondary type, little more than a brief Bible reading in the morning and the "Lord's Prayer" is now to be found. The new and excellent literary and historical study of the Bible, of course, involves interpretation and undermines the older forms of literalistic Bible study still found in some denominations. It is resisted by many for this reason.

Individual teachers by virtue of their own living faith unconsciously influence their pupils' attitudes and beliefs, but they are rarely so situated that they can attempt any direct stimulation of the religious consciousness. Nevertheless, here, by personal
The sense of having a lifetime affair is felt more in a

vocational way.

The word "cooperation" as it "cooperates with life" in

the school or college, is one which appears to have some

measure of merit. To this end, I think the college

should be more concerned with the student's general

education than with the narrow, specialized study to

which it is too easily limited. The student, once

matured, must be taught to think independently of

the work of his major. He should be taught to

reason, to form an independent view of the world,

and to conduct his life accordingly.

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suggestion and example, is perhaps one of the most fertile opportunities to aid the developing religious consciousness.

Various other "indirect" methods are slowly coming into active influence. For example, in the many social sciences, especially history, it is easy to foster not only the finer social conscience but also to some extent the religious conscience, without which the social conscience lacks its chief sanction. In studying the great men of history and the leading epochs in the progress of civilization it is possible to make the reality and power of men's religious faith very vivid. A true historian should do this. Many are seeking today to secure histories in which a fair, impartial treatment is given of all races and individuals who have contributed to the world's progress, the effort being especially to break down here in America those racial and religious prejudices which are so terrible a handicap to progress in this "melting pot" of the world. Why not make the lives of great men a means also of teaching the value of a religious faith? Yes, even the kind of vital faith which really is significant in character and racial progress? All the social sciences, and literature and the arts also, lend themselves to this indirect inculcation of the divine and spiritual elements in life.

In a course completed last year in "Civic Education", the attitudes and principles developed by the professor were so distinctly those of the Gospels that I remarked on this to him. "Yes," he said, "you see it.
Choose the appropriate options to complete the sentence:

- Activation

- Deactivation

Choose the appropriate action to take in the next step:

- Move forward

- Review options

Choose the appropriate location for the next step:

- Home

- Office

Choose the appropriate action to take in the next step:

- Proceed

- Pause

Choose the appropriate action to take in the next step:

- Continue

- End
The rest don't. I'm really teaching them what a Christian citizen is like." While he now and then introduced the name and thought of God directly into his lectures, it was obvious that he felt under a restraint here and would have liked to say more.

Natural science, especially the "new science" as exemplified in Sir. James Jeans' book, This Mysterious Universe, lends itself beautifully to the development of wonder and reverence. The mechanistic universe of the past is melting away; and most fortunately so, since this has certainly been one of the most powerful forces in creating the modern materialism. The old "argument from design" is even more pertinent today than formerly. To quote from the author just mentioned:

"The universe begins to look more like a great thought than a great machine. Mind no longer appears as an accidental intruder into the realm of matter; we are beginning to suspect that we ought rather to hail it as the creator and governor of the realm of matter... The universe shows evidence of a designing or controlling power that has something in common with our individual minds."

And in the "historical sciences", like Geology, as Professor Kirtly F. Mather reminds us in his book, Science In Search Of God, the absurdity of any mere fortuitous concurrence of atoms in evolving this amazing world is becoming increasingly obvious to the intelligent mind.

This is doubtless owing as much to the deepening insights of scientists as to the new facts and processes uncovered by them. Common sense tells us that creation must be full of purpose and reason. A pile of bricks does not
evolve into a house without a designing mind behind it; a stream does not, without the intervention of mind, rise higher than its source; consequents are always present within antecedents. Surely, therefore, as any science student can thus be shown, these life processes arise in response to some cosmic Stimulus outside of themselves. This great universal Stimulus, operating somewhat like the sun of our solar system, is what we mean by "God." As to His nature, moreover, while in the "mathematical sciences" like astronomy we see chiefly His amazing intelligence and power, in the "historical sciences" we see more clearly the "human qualities" of God. That is, He who makes man must be at least all that man is.

This argument is easy to make throughout the whole field of science. Is God real? As real as flower and star; as real as flesh and blood; as real as suffering and selflessness; in brief, as real as you and I, as real as Jesus Christ—for God made the Christ—and "a stream does not rise higher than its source". God, the great universal Stimulus, must be at least all that Jesus was. Incidentally, this gives us one very simple interpretation from science itself of the words of Jesus: "He that seeth me seeth the Father." Of course, more than this is involved in His saying, but this far at least science could and should go.

So science itself, in the hands of a reverent scientist, can become again "the hand-maid" of religion. The name of "God" may, but need not be used, but the Creator
by any name may be made as wonderful and lovable and near at hand. I say, "near at hand," since the concept of immanence is essential to this new science as well as that of transcendence: the Infinite is within the finite, and yet transcends it.

a. The Responsibility Of the Church

Nevertheless, while much along these and other lines can be done in the public schools and colleges to fix the attention of our youth upon the social and divine motives for living nobly, the greatest responsibility in this task still belongs to the churches. For while the public schools may and should be child-centered, the churches may and should be "Christo-centric" or God-centered. (33) Here is the root distinction. The implications of this vital distinction have already been suggested, especially in considering "the grace of God".

This difference of function is realized and many efforts are now being made to coordinate church and school in such a way that the religious education carried on in the churches shall equal in quality the rational education carried on in the schools, so that it may even count towards the promotion and final graduation of the pupils. This would give it prestige and raise its standards. The churches, furthermore, are free to undertake the radical study of social life in the light of the character of God. That is, they ought to be. Unfortunately, as long as the impartial scientific attitude is kept out of the churches,

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free discussion will be rare. Discussion of social
theories is common enough in some college courses. But
individuals of high emotional temper and strong prejudices
are still frequent enough in the churches, and ignorance
and unintelligent snatching at every new fad that appears,
still makes real freedom of thought difficult and at
times impossible or even dangerous. Here and there a
church is found which, like some college class rooms, is
sufficiently free from these handicaps to discuss the
social situation in the midst of which we find ourselves,
and to form judgments and fix the attention of its members
upon remedies conceived in the light of the divine motive
or "will of God".

SUMMARY. Tradition has held that morality cannot endure
without the religious sanctions, the motives to human duty
being derived ultimately from the character of God. We have
abundant testimony in biography of the integrating power of
sincere fellowship with the Divine. The religious experience
is psychologically sound and may be so explained, but the
lover of God will choose to interpret his experience in terms
of "the grace of God". "A rich consciousness of God means a
rich consciousness of one's fellows." This is not a sentiment-
al but a discriminating regard for men, seeking out what is of
God in man, and resisting what is of the Self apart from God.
The Gospels illustrate the methods of Jesus in engendering
these motives. The Christian concept of immortality is a
third motivating force, unfortunately greatly weakened today,
but destined to return in a purified form. These supreme
motives can be engendered only incidentally and ineffectively in
public schools through the social and natural sciences.
E. The Emotions and Motivation.

The relation of will and intellect to motives is now clear. The intellect furnishes the will with the ideals and principles out of which the motives are formed by the processes of free selection and association always going on in the daily life of work and play. What, now, is the relation of the emotions to this problem of motivation? The answer has already been suggested here and there, but let us develop the relationship a little more explicitly.

Captain Hadfield says in *The Psychology of Power*:

"The great driving forces of life are the Instinctive Emotions. The Will may open the sluice-gates, but the Instinctive Emotions constitute the flood which sweeps through the channel. Great ideas may sway masses of men as when the cry of 'Liberty, Equality, and Fraternity' called thousands to rise in revolution; yet it is only when associated with an emotion, and particularly an instinctive emotion, that the idea is charged with compelling power."

(Ibid, p. 23)

But how do ideas and hence motives become "charged with compelling power" (and uncharged) for good or ill? This will appear if we consider what we mean by "conditioning".

Educators are saying today that every teacher and parent should seek to become acquainted with the general emotional states of children and young people. This necessity has been forced upon our attention by the truly appalling damage done in every field of life by "prejudiced attitudes". A course on "Prejudices" is given in some teachers' colleges. The teacher is taught to observe and
The relation of the temporal to the spatial

von Clausewitz.

With the troops and medicines of the enemy,

we must know the laws by which the

movements are governed in the field. If the enemy

sends supplies from a distant point, we must know

how, when, where, in what manner of

armour, to be driven to the movement of the

enemy.

With regard to our movements, the change of the

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suggested above may be considered as

with a little more caution.


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diagnose the way in which pupils feel about things, what things arouse joy, pleasure, grief, fear, love, hate, awe, loyalty, hope, reverence, courage, ambition, hostility, etc. These emotional states are the vital driving forces of life, combining within themselves impulses of the will and ideas of the cognitive mind, and they are useful or harmful or of uncertain quality according to their "conditioning".

For example, here is an adult who feels, for some unknown reason, a prejudice against all foreigners. This may have arisen in several ways from the conditions of his childhood. One very frequent cause of such unreasonable antipathies is this: A child's parents keep saying to him, keep, that is, this idea at the center of his attention and hence before his will, things like this: "Robert, how often have I told you not to play with those dirty Italians down the street!" We frequently hear boys calling other boys names like "Wop" or "Dago" or "Nigger", and the "feeling tone" is nearly always one of contempt, fear, ridicule or dislike. During the Smith-Hoover campaign here in Boston, one section of the city witnessed the formation of bands of children with religious labels. It is said that crowds of children paraded down the streets repeating such absurd and hurtful sentiments as this one, "Old man Hoover is sick! Hope he dies!" My own little boy came to me one day and said: "Daddy, I'm not a Protestant, am I?" I discovered that the little Catholic boy next door had taunted him with this charge. Here was a case calling for a "re-conditioning" of my boy's emotional attitude with respect to Catholics and Protestants. I had to avoid the low temptation to resist
wrong the way in which some have ported

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uninteresting. I pay to many the Los Angeles to learn
evil with evil and so to form bad motives by creating a prejudice against Catholics. We Protestants, of course, have just as many silly prejudices against the Catholics, prejudices created in just such ways as these. Such anti-American groups as the K.K.K. were formed and motivated in this same way. But we have all had motives formed and "conditioned" for both good and evil during our childhood and youth with respect to differences in race, religion, class, and culture. Both good and bad motives have been "charged with compelling power" by such methods. Suggestion and example, the drama, the personification practiced in stories and pictures, discussions and reasonings, and all the experiences and observations of daily life have been the means for this conditioning of our life's motive forces.

I say "for good" also, because, of course, there are many "worthy" prejudices and all the necessary and healthy emotional conditionings. But aside from the perfectly wholesome and essential emotional conditionings of life, even so-called "worthy prejudices" are dangerous to the extent that they are one-sided and "unenlightened". If, for instance, my prejudice in favor of the Christian religion from childhood carries with it a "feeling tone" of contempt for other religious leaders and faiths, why then even my "love of Jesus" becomes a dangerous thing, being associated as it then is with emotions and attitudes diametrically opposite to His own. William Lloyd Garrison was prejudiced against slavery in a "worthy" fashion, it is
said, but so strong were his emotions that at times he was very unreasonable. Some think that he might have been even more effective had he been able to reason with more calmness and fairness to both sides. This is, however, doubtful, in view of the fact that, so low is the mental and emotional life of the multitude even today, it is often the irrational fanatic and dogmatist that carries away the victor's laurels. Nevertheless, even though it means defeat for a time, the zeal and passion of reason and fairness should be our practice as Christian citizens.

We want "enlightened" citizens! An enlightened man does not seek to exalt his nation or party or school or religion at the expense of other groups or individuals, but gives due recognition to, and shows intelligent appreciation of the values in others. He is, of course, discriminating and also seeks out and guards against errors. Unfortunately, many men who are highly "educated" and very "religious" are nevertheless not "enlightened". It is recognized by enlightened parents and educators, therefore, that the chief task of the teacher today is not development of skills and the imparting of useful information, however important these may be, but the engendering of wholesome and enlightened ideals, motives, attitudes, interests, tastes and appreciations, all of which involve especially the emotional element.

What now, in a general way, is the technique for emotional re-education or "re-conditioning"? How shall we form emotional connections with enlightened ideals and
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exalted motives instead of with the warped opinions and unfortunate attitudes now so common? Obviously, the reverse process, or the same process rationally controlled, is the method. This process has already been referred to several times in other sections of this thesis, especially in quotations from William James: "To think, to sustain a representation, is the only moral act;" and from Jules Payot: "Hold worthy ideas in the mind long enough to enable them to form emotional connections and ripen into sentiments;" and from Professor Peters: "The problem of controlling action therefore reduces itself to the more specific one of controlling thought—of directing attention." As the Tenth Yearbook says it:

"Fear, anger, and love, or more complex forms of these emotions, may be attached to particular objects by associating the objects with those which already arouse the emotions. It is perhaps still more important to avoid the mistake of defeating our own ends by unwittingly attaching unfavorable attitudes towards actions which we wish the child to learn. This is frequently the unintentional effect of punishment." (Ibid, p. 65)

In spite of all that we can do, however, a mixture of "wheat" and "tares" will occur, the inherited nature and the world environment being what they are today. We must know how, therefore, to diagnose the quality of any emotional state we encounter before seeking to re-motivate and re-condition the individual.

For example, a sentimental attitude, like a feeling of "love" for all people without prudent discrimination (not possible, of course, in a young child) indicates a "worthy" prejudice. In this case it is necessary to
reeducate the mind by holding the proper ideas and associations in the center of attention and application long enough for it to be possible to distinguish between the good and the evil. There are wicked and evil people, dangerous people, and there are wicked and dangerous proclivities in all of us; there are also pious hypocrites and actors, like some of those Pharisees in Jesus' time. While avoiding carefully the creation of any wrong antagonisms even against the evil, like vengeful and spiteful attitudes, we must yet arm our youth with "the prudence of the serpent". Modern gangdom and individual sins will not otherwise be overcome. To recognize the fact of wickedness, external and internal, and to conduct oneself accordingly, is a mark of intelligent citizenship. To this end we must engender the attitude and principle that people are to be loved and helped according to their own individual worth and character as far as we can discern these, regardless of race, religion, sex, or class. (As Swedenborg puts it: "It is the neighbour in others that we are to love, and not the person considered in himself." This is also the root principle involved in the parable of The Good Samaritan. Not everyone is our "neighbour" in the same degree. The text book called "Jesus and His Helpers" (Mary Alice Jones; Graded Press, New York) develops this understanding and attitude in some of its chapters very well.)

On the other hand, resentful attitudes indicate "unworthy" prejudices and motives and are harder to deal
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with, for the fault here is in the will and not necessarily or so much in the understanding. Often perfectly intelligent people fall into such unlovely attitudes and condemn themselves for being so foolish afterwards. The parent who punishes a child in anger is an example. Sometimes, in ignorant and obstinate people, we have to let the mixture of "wheat" and "tares" grow "until the harvest",—that is, the will cannot be forced but can only be wooed and exhorted, and there are many people too old to undergo the sometimes terrific upsetting of being reconditioned emotionally. One man of my acquaintance has been a constant source of trouble because of his strong religious prejudices. I have concluded that he is too old and set for any radical alteration or reintegration to be made, having agonized over him a good deal in the effort to make him rational. It is characteristic of people motivated by such bad emotional states to "generalize" some fault seen in a person or group to the extent where nothing good can be seen, in somewhat the reverse way in which "love is blind" to faults. Because your neighbor spoke roughly to you on one occasion, you are tempted to brand him as a bad man and to have nothing more to do with him. The popular saying that "all lawyers are liars" indicates an unworthy prejudice or bad motive.

The method of inhibiting a bad emotional state by substitution must not be ignored, of course. In a pamphlet by the American Social Hygiene Association, entitled
From Boy To Man, speaking of the emotions involved in the
sex life and its conditioning, we read this good advice:

"But since the emotion is a set-up for action, activity of some kind helps to release the emotion. And the activity need not necessarily be of the sort for which the emotion prepares the body. Thus a frightened child may find relief in crying, an angry boy may get satisfaction in whacking a tennis ball, a sexually stirred lad may get a partial release through a hard game, a good stiff walk, or some other keen interest. The deeper the emotion, the harder should be the activity. The secret of self-control, then, is not so much to suppress the emotion, as to give it an outlet by doing something, something that doesn't upset other people or break social codes and that at the same time gives one personal satisfaction. That is one reason why a boy feels good after a well-played game of baseball or football. Every live boy has plenty of things to do that give him hard exercise and emotional outlets—games, hikes, races, swimming, and so on."

I have myself, when involved in inner conflicts of motives stimulated chiefly by conflicting personalities, found immeasurable relief and easy power to 'love my enemies' after some hard-fought game at the "Y" with a group of business and professional men. We may notice in passing that this is one use of those "extra curricular" activities which are becoming more and more prominent today.

In spite of all that we can do, we shall often fail at this point. For we cannot force a shift of attitudes and motives, the will being free to choose for itself, and must often wait for the gradual re-conditioning effects of life's temptations. But we can do our best to prepare the individual and to strengthen him for his own battles with himself and with life, and in the case
It was then suggested to continue the discussion on how to proceed with the next steps in the project. It was agreed that a meeting should be held to discuss the details and make a plan for the upcoming tasks. The group also discussed the importance of maintaining good communication and collaboration among team members to ensure the project's success. It was decided that regular updates should be shared with all stakeholders to keep everyone informed.
of children to provide as far as possible that a re-conditioning may not be needed in later life. Re-education, "going through the mill," is never a pleasant experience at the best, but in the end an exceedingly wholesome one, provided that "wheat" and "tares" are not both uprooted in the process. In this case insanity, I imagine, is one result; or "atheism" or "bigotry" or some other irrational and confused state. Can this sad outcome of life's stern education mean that the individual abused his freedom of choice and refused to come through like a man? Or, forbid the thought! do we really have power to kill each other's souls as well as bodies on life's mental and emotional battle-fields?

SUMMARY. The emotions are the great driving forces of life, and are the means of empowering the motives. Wrong ideas or "prejudices" are often held before the child's attention and become strongly charged with the instinctive emotions of fear or anger or love. This calls for a "re-conditioning" which is frequently very difficult. We can diagnose bad emotional states by observing such significant signs as sentimentality on the one hand, or the generalizing of a fault on the other. New motives are built up and empowered by forming emotional connections with enlightened ideas or moral conduct, and either oust the old motives by temptation combats or by gradual substitution. Failure results, however, if the individual fails to use his power of free selective attention until the victory is won.
F. The Law Of Progressive Motivation.

Two matters remain to be considered: first, What is the law of progressive motivation or character development which this study has revealed? Second, What is the motivation involved in methods of character education in use today?

1. "Extrinsic" and "Intrinsic" values.

Some distinctions and definitions will be found very helpful. Notice, for example, the nature of what we shall call "extrinsic" and "intrinsic" interests and values.

For example, when visiting a Sunday School I discovered three types of interest present in the different classes. Here is a class in which the pupils are filled with the liveliest interest, initiating and creating and asserting themselves in that vigorous and whole-hearted manner that means real growth and mastery within the limits of their activities. They are making a model of an Eastern village of Bible days. They consult books and look up pictures with the closest attention. Of course, the ultimate purpose of all this Sunday School work is to engender an appreciation and love for our Lord and the practice of His motives in life. But this deeper appreciation and motivation is as yet, practically and actively, beyond these youngsters. Nevertheless, they are engaged upon various related "extrinsic" values and immediate objectives which carry hidden within them, like "the treasure hidden in the field," these higher ultimate "intrinsic" values. The motives of making and exhibiting,


The term "innovation" was coined in the late 19th century to describe the introduction of new ideas or methods. While the concept has evolved over time, its core meaning remains evident in today's rapidly changing world. Innovation is not just about creating something new; it's about transforming existing systems to improve efficiency, enhance customer experiences, and drive growth. Whether it's through technological advancements, organizational changes, or creative solutions, innovation plays a crucial role in shaping our future.
the constructive interest, curiosity, the pleasure in team work, the tendency of imitation and the desire for praise and admiration, with its competitive motive—all these natural and native appetites, external and instrumental to the love of God and man, are being utilized in order to create an approach and an initial introduction to the life and motives of the Prince of Peace.

Now recall the criticism we made of the work of Professors Hartshorne and May in their studies of 10,000 school children, ranging from about eight to sixteen years old, with respect to five great character qualities. No stability of character was discovered at any age. All ages readily fell when temptations were presented to them in about the same proportion. As a result these careful investigators drew this very pessimistic conclusion:

"Prevailing ways of teaching ideals and standards probably do little good, and may do harm when the ideals set before the pupils contradict the practical demands of the very situations in which the ideals are taught." (Ibid, p. 377)

In other words, "intrinsic" values are not sufficiently sensed and appreciated in children and young people to hold them steady in the face of temptations, even of a relatively mild quality.

But is not this just what we ought to expect? As Mr. Walter Lippmann well says:

"A man who has these virtues has somehow overcome the inertia of his impulses. Their disposition is to regard the immediate situation, and
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not merely the situation at the moment, but the most obvious fragment of it, and not only the most obvious fragment, but that aspect that promises instant pleasure or pain. To have virtue is to respond to larger situations and to longer stretches of time and without much interest in their immediate result in convenience or pleasure. It is to overcome the impulses of immaturity, to detach one's self from the objects that preoccupy it and from one's own preoccupations. There are many virtues in the catalogues of the moralists, and they have many different names. But they have a common principle, which is detachment from that which is apparently pleasant or unpleasant, and they have a common quality, which is disinterestedness, and they spring from a common source, which is maturity of character." (34, p. 225)

Children and young people are impulsive and motivated by the immediate interests of the moment. "Maturity of character" is the product of long years of work on the part of the will and the reason, years in which reflection and experience gradually teach the will to hold at the center of its love and attention ever higher and higher motives, until little by little the inmost springs of the heart become cleansed of a controlling self-interest and yield a willing surrender to that "disinterestedness" which means that the motives of love to God and man are now at last on the throne.

Take as an illustration of this final outcome the second type of interest seen in the Sunday School mentioned above. This second group is that of the Adult Class. These, too, are studying the Life of Jesus, using the new "20th Century Quarterly" to guide them. It is

the Gospel of John they are considering, and it is obvious enough that much of the real inner significance of Jesus is being brought home to them. They are, at least many of them, taking an active interest in the spiritual and social values presented for their own beauty and practical worth. Here "intrinsic" values are being directly presented and appreciated. But these are mature men and women, many of them with faces seamed and lined with years of deep thought and rich experience. These represent the end-product of the processes of motivation which life involves. The children we first noticed are at the beginning of the process. It is obvious enough, from these two contrasts, that a reversal of interests or of primary and ruling motives has taken place over the years.

Moreover,—and here is a most interesting observation,—the things of childhood, its "extrinsic" interests, have not been lost but have changed their relative place, and so their importance and power in life as motives. For instance, take the social problems used in the "20th Century Quarterly" to effect transfer by illustration and application. These are "extrinsic" to the inner life and spirit of Jesus. This does not mean to say, however, that they are not essential. When we contrast as we have done things external and things internal, we do not mean to speak disparagingly of the former. Not at all. For we live in two worlds, a world of inner motives and world of outer methods.
the DOCTOR of Tension and the Control of Pain is given. The control of pain is an important aspect of the treatment of many conditions, including those related to chronic pain. The doctor of tension and control of pain is trained to help patients manage and reduce their pain through a variety of techniques, including physical therapy, psychological counseling, and medication management. This type of doctor is particularly useful for patients who suffer from chronic pain, as they can help them learn strategies to reduce pain and improve their quality of life.
There is a heaven and an earth, an internal and an external man, in each one of us; an artist that dreams visions of beauty to be wrought out in the stones of earth, and a mere mechanic who carries out the plans of this inner and higher man. Both worlds or both natures in us must combine forces and harmonize at last for us to realize that spiritual-natural state of "life more abundant" which our Lord came to show us. The dreamer, the enthusiastic youth in college, lives but a half-life: the mechanic, the practical business man without any visions of the brotherhood of man, also lives but a half-life. Motives without methods are fruitless; and methods without motives are dead. (We are speaking, of course, broadly,—as a matter of fact methods and some sort of motives always go together.)

With the child, while sweet and lovely impulses do warm and enthuse him, these are as yet only on the surface of his consciousness; at the center of his life are these "extrinsic" or natural interests and motives. But for the mature adult who is also spiritually alive these higher disinterested motives are central and ruling, and things external have become the servants of these, being ruled over when necessary "with a rod of iron". We must cook our dinners, run our railroads, govern the people, make money and spend it, attend theatres and vote, enter into the sex relationship, and in short use all our native instincts and natural "extrinsic" interests after we become mature Christians as well as before. Thus we
see that childhood's "extrinsic" interests and motivations are never really lost, but are turned around or "inverted" in later years, "the first becoming last, and the last first." As Captain Hadfield's distinction between "primary" and "end" motives suggests, these become the means of life and no longer the end of life. Play is central for the child, work is central for the man. Yet the man still plays as an aid to his work. Here is an image on the surface which like a mirror reveals the deeper hidden differences within.

2. "Active" and "Potential" values.

It will help us to observe another similar distinction and definition of terms. We must distinguish between "active" and "potential" values and interests. These may be either extrinsic and external or intrinsic and internal, that is, natural or spiritual, low or high. A value or a motive is "active" when it is recognized and appreciated and actually operative in the life of the individual or the group. It is only "potential" when it is desired, as viewed from a more mature and advanced standpoint and appreciation, but has yet to be awakened into active power and influence. The terms themselves are sufficiently descriptive to make further definition unnecessary.

Again, the terms "immediate" and "ultimate" objectives carry a like distinction within them. Thus in the case of the Boy Scout above, the immediate objective of doing a good turn every day carried within it the
ultimate objective of establishing a new motive of service in his character.

3. The Law Formulated.

We may now draw together the elements of motivation which reveal its law. (1) A motive is produced by the "marriage" of will and reason. The process of engendering higher and higher motives, more and more "disinterestedness", depends upon the self-activity of the will in states of freedom in choosing the best the reason can see at each stage of life.

Every wise choice, no matter how relatively low it was, paved the way for one still higher and purer. "Here a little, there a little; line upon line, precept upon precept." The will cannot be forced, but it can be wooed and won from point to point and from stage to stage. It is thus that character grows year after year.

(2) The teacher and the social environment, as we have seen just above, with its "extrinsic" and its "intrinsic", its "active" and its "potential" values, is simply a stage or system of stimuli set and arranged and ordered to provoke this character growth. Character is the result of the will of man united to the grace of God, aided and guided and stimulated by the circumstances of the environment.

(3) Finally, the function of life's temptations, which everyone must face, and which create a sense of need for ever higher and stronger integration of character and force the will to choose between alternatives.
To eliminate the need for the publication of the Federal Register, all professional agencies have agreed to submit to the Office of Information (1) their proposed new regulations, (2) the proposed regulations as proposed, (3) the proposed regulations as revised and approved by the agency, and (4) the regulations as finally promulgated.

The purpose of the Federal Register is to provide a vehicle for the communication of information to the public in a manner that is both comprehensive and accessible. The Federal Register serves as a means of ensuring that the public is informed of the regulatory actions taken by the federal government. It provides a record of the regulatory process, including the development of proposed regulations, the consideration of comments and objections, and the promulgation of final regulations.

The Federal Register is published by the National Archives and Records Administration (NARA) and is available in both print and electronic formats. It is updated daily and contains a wide range of information, including notices, regulations, and other legal documents that affect the public.

In addition to the Federal Register, the Office of Information also oversees the publication of other federal documents, such as the Code of Federal Regulations (CFR) and the United States Code (USC). These publications are also available in print and electronic formats and are essential resources for anyone interested in understanding the legal framework that governs the United States.
Will and reason, environment and temptations,—these are the four general elements which must enter into our law of progressive motivation. The reason reveals the ideal or principle; the will selects and embraces; the emotions charge and empower; the environment instructs the reason, furnishing the intellectual element in the general patterns, and by means of its temptations pricks and forces the will to action. These give us our set-up.

Here, then, is our law, which may be stated in a great variety of ways: When extrinsic methods and materials, adapted to the active interests, appetites, problems and experiences of each age and type of individual, carry within them intrinsic values the engendering of which is their ultimate objective, and when these potential values are brought to the attention of the reason by education and experience, especially in times of trial and temptation; then the higher motives will be formed and matured progressively as the will more and more favors them, repenting of hurtful and unsocial thought, feeling and action, and giving itself to such helpful thinking, speaking and doing as reason shows to it; and then the social and divine motives will progressively oust, absorb, or master all other external motives and desires, bringing into harmony with themselves every instinct and activity of the inner life and outward world.

Of course, this law may be stated in a reverse form, in those cases where, through the abuse of the power of free thinking, the disintegration of character rather than
its integration results.

4. The Three Major Motivation Techniques.

Motivation normally takes care of itself. That is, tasks assigned in school or arising in life are at once interesting to many. When this is not the case, the various types of motivation techniques must be employed.

a. The Motivation In The "Indirect" Method.

The "indirect method" of character education, as it is called, is motivated by the fact that it is used whenever a sense of need arises for some ability or virtue to control some actual situation. "A need is the recognition of inability to control some active value."

For example, inaccuracy in the solution of a problem in arithmetic, when penalties make the solution desirable, makes accuracy an active need. Again, impoliteness which results in being criticized sharply by some one whose good will and respect we desire, makes us recognize our deficiency sharply. The indirect method of training is simply the taking advantage of all these times when a sense of need is present; and as a little reflection will show, such times are numberless. We are using this method all the time with our children. It is the normal method throughout the social fabric. Temptations create a sense of need, as when we loose our temper over some fault in another. Life is full of situations which we fail to control very well, or in which we fail miserably, and by all the laws of normal probability, these are just the times when we feel our need and desire help the most.
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with the unemployment problem in the state, is to
form a comprehensive and comprehensive
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the variousbenations in the state and
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agencies and committees. This program
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problem. The
program will
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measures for
relief and
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and will
provide for
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of all agencies
and
committees.

The
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action. It will
provide for
the
coordination of all
agencies
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It is perfectly true, of course, that we may want this virtue or ability for reasons which are at first low and selfish, —because of the need to hold our jobs or to keep our reputations or to win some other worldly reward. In the case of children the indirect method with its need-motivation is primarily of necessity simply a means of cultivating many desirable trait actions with potential intrinsic virtues within them. The child, for example, who is taught to be kind to animals and other children knows little of the real inner meaning of kindness. Children think in terms of the concrete—kindness means doing "so and so". This is not to say, however, that deep motives of kindness and unselfish love are not latent and even moving within children's kind deeds. It simply says that these intrinsic values are not central and dominant as yet. This is obvious enough even in older people, as witness the experience I so often had in France during the war, when the soldiers would blow hot and cold by turns, now generous to an amazing degree and then a few minutes later as selfish as "hell". Children also fluctuate back and forth in this way, as parents know so well. The divine and social motives are moving there, but they are not clearly recognized by the reason, and have not yet been definitely embraced by the will, and so made central and controlling.

The indirect method, then, is useful in cultivating good habits or virtues, but does not necessarily guarantee the engendering of Virtue. This is especially true of
children. In the case of mature adults, it is of great
and invaluable importance in bringing to them "the bread
of life" when they most experience their great need for
this inner sustenance and strength of the spirit. To
give love to the bereaved, cheer to the downhearted,
light to the bewildered when they need it,—this
"indirect" aid is of course the normal method of life.

(1) A Test For Motives.

We must trust to life itself, however, in chief
part, to awaken a sense of need. Its trials and temp-
itations are all the time revealing weaknesses, and hence
testing the strength of motives. When the five thousand had
been fed, they followed Jesus expecting more food of earth;
but they were offered the "bread of life" instead, to the dis-
gust of many. They felt no need there. He thus tested that
multitude, and separated the "wheat" from the "tares" or
the "sheep" from the "goats", to use His own figures.
Thus He withdrew or withheld merely external values to see
how real and strong was the sense of need for the internal
values and motives which He embodied and offered to them.
Here is the test. Here is how to determine when virtues
have Virtue within them, or not. "Doth Job serve God for
naught?" Take away all external values, said Satan, and
see what happens! Job still remained faithful: "Though
He slay me," he cried, "yet will I trust Him!" This is
the test so often seen active about us in these days of
depression. For some, when these "sands" of earth shift
and their house of character and life seems about to
"fall" under the "storm's" impact, the "rock" of eternal
values and spiritual motives is found beneath the surface
I have no idea what the letters indicate. They could be part of a code or a sequence of characters. Without further context, it's difficult to interpret their meaning.
and their house of character stands strong; for others, in such times of testing, which come a little every day, but more strenuously from time to time, and with finality at death, the house of character cannot stand, "because it was build (only) upon the sand." If ever the souls of men develop a sense of need—"a hunger and thirst after righteousness"—it is in such times as these! That is why, without doubt, such times as the present, as history teaches, are always followed by a religious reaction sooner or later.

P. The Motivation In The "Direct" Method.

The second method of character education, used in conjunction with the "indirect" method, is the "direct" method. This, like the other, has its advantages and its weaknesses which we need not point out as they are given in all the texts. Its motivation is secured by setting up definite objectives.* These words from the Tenth Yearbook state the effect:

"The stimulus of goals which are understood and accepted wholeheartedly—Experiments in learning have shown that one's action is strongly influenced by a clear understanding of the end or goal toward which one is striving and of the progress one is making toward the goal. If this is true of action in general, it is probably true of that special kind of action which we call moral. The more clearly one can conceive the goal of one's action, the more energetically one is likely to pursue it. If one has a clear picture in his mind of admirable behavior, such, for example, as courteous speech, he may much more readily acquire this behavior than if he has no such clear idea of the form of conduct he is striving to attain. Furthermore, a conception

* See Walter S. Monroe's Directing Learning In the High School, p. 102.
of the benefits to be derived from the development of a given mode of behaviour is a potent stimulus to its acquisition. Thus, if a group of children clearly recognize that fairness and good sportsmanship will make everybody happier than will ill-natured bickering, they will be more likely to develop these desirable attitudes than if they do not so clearly see their advantages." (Ibid, p. 69)

Here, too, as in the case of the Boy Scout above, there is no guarantee that the motive is a high one. Even the "devil" loves to cultivate the virtues when they pay. What has been said of the motivation of the "indirect" method may also, then, mutatis mutandis, be said of this. This method, like the other, is useful in cultivating habits and virtues. When the virtues are of a high quality, involving intrinsic or spiritual worth, and the individual is mature enough to appreciate these interior values, it becomes a method of building worthy appreciations, which is our next topic.

c. Motivating By Appreciations And Ideals

A third technique of motivation is through the engendering of interests and ideals. This is, of course, one objective of both the "indirect" and "direct" methods.

Little is known about the instructional procedures which are needed to engender these subtle controls of conduct. Professor Hayward, in The Lesson In Appreciation gives us a pioneer work in this field and indicates the many subtle factors involved in this delicate task. Let me quote this much from him:

"The mechanism by which we appreciate is probably subtler than those mechanisms by which we perform most other mental acts. In reasoning, for example, there is always a problem to be solved, a situation to be met, a purpose to be realized. ....Reasoning or thinking is a delayed, a deliberate
process, sufficiently pedestrian to seem devoid of mysteriousness. But appreciation, both aesthetic and moral, seems often to come as a subtle dawn or a sudden flash. In the oft-quoted words of Browning:

'There's a sunset touch,  
A fancy from a flowerbell, some one's death,  
A chorus-ending from Euripides;' and these things rap and knock at the soul in ways so unforeseen that it is not a matter of surprise to find appreciation regarded by many people as something too personal and intangible to be susceptible to actual training in schools or other institutions. The spirit here seems to "blow where it listeth'; beauty is 'a light never seen on sea or land.' "But something can be done. The process, as we shall soon discover, is not wholly mysterious. Sooner or later, in all probability, mankind will not only understand it, but will exploit it in the interests of human happiness...." (35, p. 1)

Moreover, appreciations and ideals are of various kinds and degrees, low and high. We seek to engender the higher ideals for material out of which to form the higher motives. The general method is that already given. Thus Professor Monroe says:

"The recognition of the interdependence of values suggests a procedure for a teacher when he discovers some value which a student appreciates. He then has a foothold for securing an appreciation for a group of related values....The appreciation of values is like a chain letter. The appreciation of one value and an endeavor to control it frequently lead to the appreciation of two or more other values that are necessary means for the control of it."

(1bid, pp.96,95.)

Take, for illustration, this story by Frances Weld Danielson:

"I took the hand of a little child to lead him to the Father. We walked slowly along, often stopping to see the beauties everywhere. We talked about the loving Hand that tinted the petals of the lovely flowers we were gathering. We thought of the gentle care that made the sun to shine so brightly, that clothed the swaying trees, that taught the tiny birds to build their nests. We wandered on and on until the sun sank down behind the publing hills. And as
the twilight deepened and the shadows lengthened we met the Father. I waited with bowed head. The child looked up into the Face above him, then he slipped his little hand from mine and clasped it in the Father's.

Here we see related values being used to suggest and to awaken this inner response of the mind, which we call spiritual insight or appreciation.

There is within the will of every human being the capacity to appreciate the beautiful; even little children can see and appreciate "the beauty of holiness"—in a simple, unreflecting way, of course—much better at times than their more hardened elders. Witness their instinctive liking or disliking of people. As a boy I remember as if it were yesterday listening to my father reading the Scriptures at night and feeling deep within me a most sweet delight and blessedness, even while I was restless and waiting anxiously to go out to play. The external interests and motives in play were central, since I would not have remained of my own free will; but the higher interests and motives were there and exquisitely alive for all that. True, this appreciation was not rational, as yet. Perhaps for that very reason it was all the more keen, since, as we know, "much criticism tends to inhibit appreciation." Analyze a beautiful butterfly and you kill it.

Numerous factors go into this building up of the finer and spiritual appreciations, but most of all the

What are some factors affecting the growth of the economy?

To examine this important issue, let us consider some key factors.

Firstly, the availability of resources plays a crucial role. Adequate labor and capital are essential for economic expansion.

Secondly, technological advancements can significantly impact growth. Innovation in various sectors can lead to increased productivity.

Lastly, government policies and regulations also have a substantial influence. Favorable policies can attract investments and promote economic development.

In conclusion, a balanced approach considering these factors will be crucial for sustainable economic growth.
wise use of the will in the case of older people. Those who abuse their freedom to think the ugly loose their sensitiveness to the beautiful, both physical and moral. Those who cherish the best they know at the center of attention and practice grow in the fineness of their moral and spiritual appreciations as in any thing else. The spirit grows like the body by what it feeds on and develops taste and discrimination by practice and application.

Of especial importance in building appreciations is the personality of the teacher or the friend. Personal likes and dislikes which are sincere and deep have a contagious power and kindle and awaken echoes of themselves within others. It was the personal appeal of His own life that gave such force to our Lord’s teaching: His words were so clearly but the reflections cast by His character and deeds. For this reason, among others, "He taught as one having authority, and not as the scribes."

In the case of appreciations and ideals, interests and tastes, perspectives, etc., when they are of a distinctly spiritual quality,—that is, involve the social and divine motives,—we have an "offering" made to the will of a particularly alluring and winning power. Where the will is not stubborn from long abuse, but tender and sensitive, as in children, the response is immediate. Here especially, however, we are obliged to respect the freedom and readiness of the will. As Monroe says:

"Appreciation involves an emotional response. If the teacher attempts to force the matter he is
In the case of the development of new industries...

...and by means of the expansion of the existing industries. The result will be a substantial increase in the product of the country and a corresponding increase in the standard of living. This, in turn, will lead to an improvement in the health and well-being of the population, and a reduction in the incidence of poverty and disease.

The development of new industries will also lead to an increase in the country's wealth, which can be used to improve the lives of its citizens. This will be achieved through a variety of means, including the provision of better education, healthcare, and social services.

In addition, the development of new industries will create new jobs, which will provide employment opportunities for the people of the country. This will help to reduce unemployment and poverty, and will also contribute to the economic growth of the country.

Overall, the development of new industries will have a positive impact on the country's economy, society, and people. It will help to create a better future for all its citizens, and will ensure that the country remains strong and prosperous.

The development of new industries will also be facilitated by the government's support and encouragement. This will include the provision of financial assistance, tax incentives, and other forms of support to help businesses to establish and grow.

In conclusion, the development of new industries is a vital component of the country's economic development. It will help to create a better future for all its citizens, and will ensure that the country remains strong and prosperous.

The government should therefore work closely with businesses and other stakeholders to ensure that the development of new industries is a success. This will involve working to create an environment that is conducive to growth and development, and that encourages businesses to invest in the country.

The development of new industries will be a key driver of the country's economic growth, and will help to create a better future for all its citizens. The government should therefore work closely with businesses and other stakeholders to ensure that this development is a success.
likely to defeat his purpose. Arguing the case tends to place students on the defensive. 'Appreciating a value' means that the control of it or the contemplation of controlling it gives one satisfaction. A teacher can only set the stage. If appreciation does not follow he must resort to other procedures in securing the necessary motive. Haste in stimulating the appreciation of values frequently results in waste." (Ibid, p. 96)

He who, then, can master the art of appealing to men by means of such subtle visions of beauty has a master weapon to win the heart to the higher way. This was without doubt, as already pointed out, the chief instrument used by Jesus. All the laws and methods of teaching can become the servants of this high and holy occupation.

5. The Method Of Progress Formulated.

We spoke above of three degrees of interest in the Sunday School classes observed. A third group was made up of older boys and girls. They were also studying the Gospels. But it was obvious at a glance that something was wrong. They were sitting listlessly, looking about, fidgeting, and answering questions put to them with little or no interest even when they happened to know the answers. The teacher was doing most of the talking. Here we see what happens when external and natural interests, peculiar to this age and development, are neglected or are absent. The method with this age should be largely one of free discussion and inquiry, and the materials should be packed with points of contact with the immediate and active interests and motives of these young people. These should be, of course, as
closely related as possible to those potential intrinsic values recognition and obedience to which is the Sunday School's ultimate objective.

Now notice how our Lord Himself dealt with a similar situation in His ministry. Like a parent who interests himself in his children's little games for the sake of the higher purposes of mutual confidence and character guidance, so the Master Teacher assumed an interest in even the bodily ills and needs of the people that He might ultimately bring unto them the "living water" of a new inner life and motive. Sometimes this was merely tacit. Thus His disciples at first thought of Him as an earthly Messiah destined to set them over other nations and to give them that worldly prosperity and glory which their natural appetites craved. And He did not all at once disillusion them. "I have many things to say unto you," He once said, "but ye cannot bear them now."

Only little by little, and then only with some, and with these not very fully until after the crushing of their earthly hopes by the crucifixion and their return in a more "spiritual-natural" form after the resurrection, did a reversal of inner and controlling motives take place within these men and women.

Often, however, He made active use of things external to pave the way for things internal. His miracles were extrinsic to His real purposes. Take the feeding of the five thousand as told in the Gospel of John for an illustration. It was followed at once by the discourse on the "bread of life", and was obviously, as St. John
clearly points out, intended to be a background and "drawing card" as well as a parable of that. Jesus drew the multitude to Him by means of this miracle, symbolically related to the deeper miracle of a new strength and nourishment from within; and then He drove them away again by giving them this deeper meaning behind His act. It was clearly a process of "fishing" for the truly perceptive and ready among them, those who could now "come up higher". As He said: "Verily, verily, I say unto you, ye seek me not because ye saw signs (of that inner life of the social and divine motives—"the bread of life"), but because ye ate of the loaves and were filled (because your bodily appetites were appealed to primarily)." And then, when He had thus disappointed their external expectations for any more bread of earth, we read that "many went back and walked no more with Him". But some did stick to His "net" and were "drawn ashore," to employ a figure used by Him on several occasions. His method of mixing intrinsic and extrinsic values of a closely related and corresponding nature was in so far effective. It could not force the will, but it could woo and win the will of all who were ready, who could appreciate inner values.

We may now state the method of progressive motivation. Recall first, however, that profound psychological law which we have already stressed on several occasions,—namely, it is what you give attention to that influences your character and behaviour, and what
you succeed in getting others to pay attention to that likewise influences them. In giving the attention we give the will and the reason and the emotions, provided that the attention is freely given; and even when it is given from motives of fear and expediency, an opportunity is offered for intrinsic values to "insinuate" themselves and to awaken appreciation. As Professors Wilson have already been quoted as saying, if we can absorb a pupil's entire energy and interest in some task or some virtue related to high potential values for some reason that is at present active or significant and vital to him, even though it be a relatively superficial motive, we can hope and labor that he will be led little by little to see and to appreciate and to embrace in thought and practice the ultimate more unselfish and remote ends. External motives, while active in the immature character especially, are present to some extent in all men throughout life, and when higher motivation proves insufficient, have to be fallen back upon again and again. As has been well said, "Can we expect our children to work from higher motives than those by which we are so often actuated?"

The true method of motivation may be stated, then, in these words: External incentives are to be used in close relation with their intrinsic values to focus the attention upon these potential values; every method, "indirect" and "direct", is to be used in seeking to build up worthy appreciations and motives, handled in the
most skillful manner by the best personalities obtainable; in this way any initial resistance due to ignorance or neglect is to be overcome, until the will and reason have an opportunity, as the higher values become known, to act independently and freely in giving the attention; and then the higher appreciations and motives thus engendered are to be gradually centralized and confirmed by life's trials and temptations, as these are permitted from day to day under the oversight of the Providence of God.

6. The Evolution Of The Religious Motives.

It is not difficult as we reflect upon human life and experience to discern throughout its complex activities a process of spiritual evolution. In religion, for example, it is easy enough, as Phillips Brooks * pointed out, to see that people are animated by increasingly higher motives at different times, and to see in a general way the process of this development.

One of the keenest criticisms leveled at the Church today is the assault upon people's motives for being religious. It is said, and with much truth, that for many, religion, with its pleasing faith in the goodness of God and in the rewards to come in another life, is an escape mechanism from the hard facts of life, a cushion between reality and the individual. And yet this criticism fails to realize that even the Divine must begin with people where they are. Again, it is said that for

many of the rich and prosperous religion is a means of making sacred their special privileges as the gifts of God to them. There is likewise some truth here. Put to over-state a truth is to falsify it. We must also look at the higher motivations of religion and remember that we all start from "scratch" in this process of progressively higher and purer motivation. There is also an abundant measure of real religion in the churches, not selfish or sectarian, but intelligent and beautiful, the vital religion of truly great souls like St. Augustine, Swedenborg, Phillips Brooks. And a tree must be judged not by its green but by its ripened fruits. The meaning of religion is not seen in the self-centered child or pious worldling but in the ripe unselfish character of the spiritually matured adult.

Between these two extremes we may discern a process of progressive motivation which is fostered and stimulated in a very interesting and instructive way—namely, by the lack of correspondence and harmony between character and circumstance which exists all about us! Here is a man who, like the Old Testament Hebrews, regards the increase of his worldly goods and honors as the direct and necessary evidence of his faithfulness to God. He has the naive conception of those ancient people that the good man is the prosperous man and the bad man is the poor man. When Job lost all he had, his friends said it must have been because he was a sinner. Again and again I have heard remarks like this: "What have I done to
Between these two extremes are only two possibilities of borrower's attitude which I looked at and analyzed:

1. The view that the borrower is not interested in the loan and is unwilling to take any responsibility for it.

2. The view that the borrower is interested in the loan and is willing to take responsibility for it.

The necessity of determining the borrower's attitude is therefore of the utmost importance in any loan process.
deserve such hardships?" This idea that the outer and inner worlds of circumstance and of character are in perfect correspondence arises in three ways: (1) in childhood it is largely so since we are rewarded for being good and are punished for being bad; (2) there is also a half-truth in the conception, since in the long run the man of integrity is more likely to come out the victor; and (3) in the other life, as Revelation teaches, it is even so,—there the poor Lazarus is happy and at peace and the selfish Dives is "in torment". It is this essential truth in the idea that makes it so attractive to the unreflecting mind. It would be such a perfect world, such a unified and harmonious world, in which this was true without exception. But notice! In this world it is only a half-truth, and for a very good reason. It is essential that people be deprived from time to time of too much comfort and material rewards for doing good in order that they may learn that there are higher motives than this which ought to rule. Honesty does not always pay in this world's coin in order that it may in time be valued for other and higher reasons. Even religion does not pay,--for example, not even in popularity,—in many cases; and then it must, or better, may be cultivated from better motives.

The process of progressively higher and higher motivation is thus stimulated by this inequality or lack of correspondence between the inner and the outer worlds of character and circumstance. The very arrangement of
The idea that the world is
conceptualized by the mind is
fundamental to the argument of
the philosopher. In the context
of this discussion, it is crucial to
understand how the mind
reconstructs the world in a
meaningful way. This process
involves the integration of
memory, perception, and
imagination to create a
coherent representation of the
environment.

The notion of the mind as a
repository of information is
fundamental to the theory,
underlining the importance of
memory in cognitive processes.

However, we must also
consider the role of perception
in shaping our understanding of
the world. Perception is the
process by which we interpret
and make sense of sensory input.

In conclusion, the interplay
between memory, perception,
and imagination is crucial in
formulating our understanding of
the world. This complex
cognitive process allows us to
construct a meaningful
representation of our
environment, enabling us to
make sense of our experiences
and navigate through life.
life against which we often complain so bitterly is yet the very means whereby we are enabled to advance in the quality of our motives for living and serving.

What, then, is the next higher motive for being religious when religion is no longer any guarantee of worldly prosperity? We spoke of those who, deprived of this world's goods and honors, transferred their hopes to the life to come. This is not as bad as it seems at first glance. True, the Mohammedan warrior is stimulated to the ordeals of battle by the vision of his sensuous paradise. Doubtless many materialistic Christians are likewise motivated. But if, as we have already said, the concept of heaven is truly intelligent and spiritual, then the motivation it engenders will be correspondingly purer. Even at the worst, however, this tends to be a better motive than the motive of living for the rewards of this world. For the rewards of eternal life are far away, less sharp and immediate, and must be waited for, and hence are the means of a higher and purer inspiration, of developing patience and self-control in the present. In this way even partly materialistic concepts of heaven can be an aid in developing more remote ends and motives in life. And at the best the motivating power of a pure and true concept of immortality is equal to that of the next level of religious motivation, the motive of character building.

It is often said that character is the chief reward and true ambition of a noble life. The rich young ruler
who came to Jesus had this idea about "keeping the commandments," it made him a "good" man. And this is indeed a worthy motive, although not the highest. It keeps the thought fixed upon the essential worth of a virtue and not upon its extraneous advantages. If I refrain from impurity, I shall be pure; if I do not steal, I shall be honest. Honesty and purity are real possessions of the soul, more real than lands and cattle and bags of gold. They are "a treasure in the heavens." No wonder that our Lord, looking upon the young man, "loved him". The ethical culturists of today have this also as their reward. So far so good. But, as our Lord said to the rich young ruler,—"One thing thou lackest!" And to make that lack keenly felt many a man has been reduced to spiritual poverty, has fallen in moral temptations to the utter ruin of his reputation or at least to the utter humiliation of his own proud opinion of himself; until, like the Publican in the temple, he has cried: "God, be merciful to me a sinner!" For that same deprivation-temptation process as was applied to the lover of this world and its goods, is also applied in due time to the lover of character and its goods. And this deprivation continues if need be for many bitter years, even until he learns that—

"There is none good but One, even God!" This brings us to the highest of all motives and the last to be reached as a central and controlling force in life.
I am coming to have a fear that "the next" will not see a continuation to the present. I feel as if I am looking into a future that is not yet written. I wonder if there will be a place for me in whatever comes next. I fear that I may be left behind, that my voice will not be heard. I am afraid of the unknown, the things that I cannot predict or control. I hope for a future that is brighter, but I am also prepared for the worst. I am trying to stay positive, to see the good in every situation. I am trying to make the most of the present, to live in the moment and not worry about the future. I am trying to be strong and resilient, to face whatever comes my way. I am trying to find hope in the darkness, to see the light in the midst of the storm. I am trying to hold on to my dreams, to never give up on my aspirations. I am trying to love and laugh, to be happy and content. I am trying to be patient and kind, to forgive and let go. I am trying to be a light in the world, to make a difference and leave a legacy. I am trying to be the best version of myself, to live a fulfilling and meaningful life. I am trying to be strong, to be brave, to be free. I am trying to be myself, to be true to who I am.
Recall that our Lord told the young man to do two things: First, to stop thinking so much about himself and how "good" he was, and to think more of others and their needs,—"Sell all thou hast, and give to the poor!" and, second, to begin the love and service of God as a follower of Himself,—"Come, and follow Me!" Here we have the Two Great Motives of religion and their function in life expressed in a dramatic parable taken from life itself.

The true man does not serve God and his neighbor because he is paid wages for it, or because it makes him feel "good" or any better than others. It is a false man who when out of work says: "Society owes me a living, and if it doesn't give it to me I'll smash the social order!" Nay, Society owes no man a "living,"—Society does owe every man the opportunity to serve, and that is all. "Give me the privilege, the blessed privilege of serving others!"—this is the cry of the truly motivated man. "Let me come into Church and worship God with you! Do not keep me out!"—thus does the true lover of God speak. He does not have to be coaxed into Church of a Sunday. He cannot be kept away! "They that worship God must worship Him in spirit and in truth; and the Father seeketh such to worship Him."

How many of us could stand the test of his religious motives that Job endured? Job came out of it justified: "Though He slay me, yet will I love Him... .The Lord hath given, and the Lord hath taken away; blessed be the name..."
of the Lord." But I am afraid that multitudes would rather follow the advice of Job's wife: "Curse God and die!" There is hope, however, for all of us, poor sinners that we are. "He that overcometh shall inherit all things; and I will be his God, and he shall be my son."

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SUMMARY. To see how higher and higher motives are developed, the relation between "intrinsic" and "extrinsic" values must be understood. The distinction between "active" and "potential" values is also important. Children are introduced to potential intrinsic values by means of active extrinsic values. This principle, when integrated with the functions of will and reason, environment and temptations, in the formation of motives, gives us our "Law Of Progressive Motivation."

There are three major motivation techniques: (1) a sense of need arises when we realize our inability to control some active value; (2) a stimulus to achieve is given when some desirable goal is set before us; and (3) a subtle but powerful influence moves us whenever some ideal or appreciation has been engendered within. The first two motivations are those of the "indirect" and "direct" methods of character education. They tell us nothing about the quality of the motives themselves. In the case of appreciations and ideals, however, if they are "intrinsic" and spiritual their motives are so also. Both "indirect" and "direct" methods, handled by the best personalities obtainable, should be used to engender these subtle controls of conduct. This principle, integrated with our Law Of Progressive Motivation gives us
I am only aware of one thing...
our "Method Of Progressive Motivation".

It is of great interest to notice that this law and this method are those of life itself. Here as in all things else we are but imitating the great Educator Himself. This universality and practicality of our law and method are their greatest authentication. For example, take the evolution of the religious motives as revealed in life itself. Careful observation and spiritual insight reveals that it is this interplay of things outward and things inward, things "intrinsic" and things "extrinsic", that leads the will of many to "come up higher" in the scale of life's motives. Beginning with the doing of what is right from external motives of self-advantage, life's deprivation-temptation process leads to motive of living for the rewards of the eternal world, then upwards to the motivation that comes from "virtue for virtue's sake", and so finally to a pure unselfish concern for God and man.

A test for the present stage of motivation is furnished by this same deprivation-temptation process.
We understand that some errors may have occurred in the transcription. Here is a possible interpretation:

"The key to the success of our project lies in its implementation. It is crucial to ensure that all components are aligned and functioning properly. This will require careful planning and execution."

This is a hypothetical translation and may not accurately reflect the original content.
III. Conclusion

In this paper we have been asking ourselves a most fundamental question: How are men led from a selfish and materialistic center in heart and life to an unselfish motive and behavior? We may conclude on good grounds that this is the ultimate meaning and purpose of life. Henry Drummond in *The Ascent Of Man* shows clearly, it seems to me, that natural evolution has been but the building of a scaffold for this crowning spiritual evolution of character. In the letter already quoted from Mr. Milton Fairchild, is this remarkable statement:

"The earth as a great unit of life has purposes as a unit of the universe, else it would not have produced man having purposes. And astronomers and physicists think they see that the earth is a good sample of billions of planets having human life on them. The supreme objective of the earth life is probably the production of high character in human beings. Nothing higher than this is discernable as an objective."

This is saying in another way what Swedenborg states thus:

"The end of all creation is a heaven of angels from the human race."

And is also simply a variant upon our Lord's beautiful words:

"In my Father's house are many mansions. I go to prepare a place for you. And If I go and prepare a place for you, I will come again and receive you unto myself, that where I am there ye may be also."

Most attempts at reading the ultimate meaning of the universe resort to the argument from design. This is the
line of thought carried out with admirable skill and beauty in the *Philosophic Basis* (37) developed by the Boston School Committee for their own system. This has now been withdrawn from circulation, probably because it was thought to trespass upon the field of the Church.

Here, then, is the grand objective of all creation. What are the methods for realizing it? How may we, as intelligent and free beings, cooperate with the Divine in furthering this grand purpose? To answer this question has been our general aim in this study. In order to draw together the gist of this thesis and to review its principles as a unit, let us make an illustrative application by considering the nature of a Christian parent-child relationship. As an aid to memory we shall repeat fragments of the material already presented.

**A Christian Parent-Child Relationship**

Christianity is the religion of the inner attitude: "Cleanse first the *inside* of the cup and the platter, that the *outside* may be clean also." In the Sermon on the Mount, which gives the essence of Christianity, our Lord dwells at length upon the inner attitudes and motives which must be behind the keeping of the "law" to make it acceptable. He is contrasting the old and the new way: "It was said to them of old time, Thou shalt

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not kill; but I say unto you, Whosoever is angry with his brother—." In somewhat the same way the old and new parent-child relationships are being contrasted today. Much parenthood is still on the plane of the Old Testament. Can parenthood become Christian without being sentimental? The answer is emphatically, "Yes!"

Professor William Heard Kilpatrick tells of a father who, irritated by his children's noise, ordered them in a peremptory manner to "keep quiet or go to bed":

"What should a father wish his children to practice in such a case? Consideration or prudence?"
"Clearly he should wish consideration."
"I don't see why you harp so much on consideration or on what the children think. The thing the father wanted was quiet. I say the children practised keeping quiet. What more do you want?"
"Now you bring out into the open the very essence of all moral conduct. There are two parts to any moral act, and both should agree: first, the outward effect of the outward act—quiet in this case and what it means to all concerned; second, the thinking and the attitude—motive and intention, some prefer to call it—that go along with the outward act and join it up with character as a whole."
"Might we not say that this thinking and attitude are exactly what give character to the act?"
"You are right..." (p. 331.)

How, then, must we deal with such specific situations in order to secure the right inner attitude? Here is the root-problem in all character education.

I

The first requisite is an attitude of sympathetic understanding on the part of the parents. Harsh words, sudden blows, and arbitrary methods, while they secure temporary outward conformity, create their own image and likeness within the impressionable mind of the child
and reveal themselves in similar conduct on his part toward his playmates and parents. And yet rational punishment and discipline are required. It is necessary, therefore, that the parents themselves act in an intelligent and Christian manner. And the obvious essential of such parental conduct is an understanding, non-sentimental sympathy, based upon a sound and workable knowledge of the child himself.

As Julian Huxley so aptly says, the child's mental and physical inheritance is like a double pack of cards, one derived from the father, one from the mother. His reactions to life are partly conditioned by these inherited instincts, reflexes, and other tendencies. As we learn to know very well, the will of the child is self-centered and corporeal. The child is from birth exclusively occupied with the physical, with the necessity to eat and play and grow. Things material, the delights of the senses, are thus, even apart from any inherited proclivity in this direction, his natural condition. Appetite is stronger than any amount of logic.

With this parental inheritance and with this physical requirement, the child comes into the game of life, which is so complicated in its customs and rules that even adults cannot agree on many matters of practical conduct. His native reactions will aid him only very slightly; he must learn nearly everything de novo, from the very beginning. How can he know, for example, that he is not to eat with his knife? How can he know that
noise irritates a tired father? How can he know that he should tell the truth in the face of punishment? He is terribly ignorant. Witness the attitude of most young men towards money. They cannot distinguish between getting and earning, and often fail utterly to feel any concern over whether they are rendering a fair return for what they receive. All these matters of conduct and appreciation are unknown to begin with.

The ideals of the debt of the individual to his Maker, of service to brother man, and all attitudes and motives based upon the organic unity and social nature of man are especially a closed book to a child. Until much training and experience has brought to his attention these higher and spiritual values of life, he is not responsible for doing many things against these values. He cannot be supposed to will and to do what he cannot as yet understand and appreciate.

II

What, now, is to be done to prepare the child for those years of mature judgment and freedom of choice which lie ahead of him? And what is the practical, common-sense method of discipline which these facts of the child's nature call for on the part of the parent who tries to be truly Christian?

Recall for a moment the psychology of motivation, or the basic elements out of which strong motives are formed and the processes of their formation. Psychologists divide the mind into three great divisions, will,
feeling, and cognition. And motives, both good and bad, are formed by a union of these elements. For example, I pass a bookstore and see a book I like and think useful in the window. I have an immediate interest in the book, perhaps in several books there. But an interest is not in itself a motive. Not until I decide by an act of the will to go in and get the book which my understanding tells me is useful to me—not until then does a motive come into being.

As soon as a child, then, definitely selects and seeks to secure something presented to him in which he feels an interest, he acquires a motive, which is either low or high according to the nature of the object and the quality of his desire for it. Moreover, he needs to dwell upon and to act from this new motive, this united will and understanding, for it to become strongly charged and colored with his instinctive emotions. His understanding reveals to him an object or an ideal, his will selects and retains this in thought and endeavor, and his emotions gradually empower this new motive until it becomes a driving force in his inner and outer life and conduct.

This, very briefly and summarily, is the psychology of motives, their genesis and formation, be the motives corporeal or social or Divine.

III

Notice, in the second place, how motives evolve from lower to higher levels. A child is not moved by a motive
which he cannot as yet appreciate, but he can be moved
by some cognate motive that he can appreciate. For ex-
ample, here is a Sunday School class happily engaged in
making a scrap book of pictures of events in the life of
our Lord. The beauties of character in the Lord's life
are quite over their heads. Nevertheless, they are made
to take an interest in His Life by means of things or
cognate values within the range of their appreciation.
It is essential to begin motivation on the present level
of the child. In the example given above, the natural
constructive instinct and the motives of making and
exhibiting were at work. Curiosity was also a factor,
and the instinct for team work. Numerous other motivating
forces, including, of course, "their angels who always
behold the face of my Father," were at work here. And
little by little, by forces and processes which are only
beginning to be understood by educators, the potential
intrinsic values within the active extrinsic values
appear and appeal to the child.

No one can love and practice what he knows nothing
of. Therefore, in order to bring forcibly to a child's
attention values which it is hoped and expected will
gradually awaken a response within him, external motives
and incentives are used to overcome the initial resistance
or blindness to an act or an ideal beyond his appreciation
until the ideal itself has a chance, as he becomes
familiar with it, and is subjected to choices in temp-
tations with reference to it, to make its own intrinsic
appeal, and to awaken some true appreciation and desire for its possession. This is legitimate and absolutely necessary. It is the way of life itself, as a little reflection will show.

Now apply these principles to the children in the home. As these principles indicate, it is what a child pays attention to that influences him for good or ill. He is constantly selecting and dwelling upon those things which are placed before his attention. Here is where the environment is of profound and indispensable importance. Out of his environment he extracts the materials on which his soul feeds, as well as his body, and his spiritual, mental, and physical health or sickness are the result. Parents and teachers, therefore, from their greater wisdom and appreciation of values, must provide as best they can, in the midst of a world environment that is in large part hostile, these three essentials for growth: worthy and purposeful tasks and games within the range of the child's present active appreciations and interests, yet involving as many higher intrinsic or spiritual values as possible; encouragement and aid in helping him make his own plans without too much interference, lest the choices made be merely those of the parents; and finally, a wise discipline to correct selfish tendencies and other faults—a discipline which is as much as possible "natural" or inherent, and not artificial or unrelated to the fault.

IV

To the discussion of this last point we now turn.
As William James pointed out:

"It is clear that in general we ought, whenever we can, to employ the method of inhibition by substitution. He whose life is based upon the word "no," who tells the truth because a lie is wicked, and who has constantly to grapple with his envious and cowardly and mean propensities, is in an inferior situation in every respect to what he would be if the love of truth and magnanimity positively possessed him from the outset, and he felt no inferior temptations."

With children this is especially recommended. The father above who ordered his children to keep quiet might have gone to the trouble of providing them with some quiet games, like the cutting out of pictures. It was useless, in large part, to seek merely to repress their natural energies by prohibition. At times, of course, prohibition has its place. The methods of pleasure and pain are sometimes necessary to teach us at least an outward consideration for others. But when this method is used, it must never be in anger, but in a quiet manner, with a clear understanding of the reasons for punishment.

The punishment, too, should be as "natural" as possible. That is, let the natural consequences of wrong-doing teach the child, as they often will. If your boy comes in with his feet all wet, have him take his shoes off, clean them, stuff them with paper, set them to dry, and remain indoors until they are ready. It is wise often to overlook faults in children, letting life's experiences and social pressure gradually correct them. Avoid at all costs the nagging habit. Treat your
With additional facts about the phenomena...

In the complex interplay of natural and human factors...

This is a critical perspective...

The concept of "sustainability" as of 1987...

To achieve ecological equilibrium...

In the context of sustainable development.

The need for integrated approaches...

...and the importance of interdisciplinary collaboration.

Furthermore, it is essential to acknowledge...

The role of education and awareness-raising.

Together, we can move towards a more sustainable future.
child in cases that call for discipline as a scientific specimen for study and treatment, as a doctor does a patient, keeping your emotions out of the situation altogether. Learn to see in faults motives for action, and opportunities for experimenting with the most fascinating object in the whole world, a human being. Observe what things your child likes, what things he dislikes, and use these as aids in controlling his conduct. Above all, strive as well as you can in this busy and hard-pressed world to be his constant friend and elder brother, and to avoid being his constant enemy and "boss." This, it seems to me, is the Christian attitude in the matter of discipline. This attitude on your part will beget by imitation and example—two of the most powerful influences in the child's life—a like attitude on your child's part, greatly to your joy and comfort.

To sum up: Christian education seeks to discover and to engender the correct inner attitudes and motives which give character to ourselves and our acts; sympathetic understanding based upon sound knowledge of the child is needed; the child is naturally self-centered and materialistic, despite his naturally good traits and capacities for loving responsiveness; this situation calls for the creation of a new will able to love and to seek the higher values of the social and spiritual life; this educational task is accomplished by means of using cognate values of a low order which involve intrinsic
values of a high order, as we seek to awaken and call into active cooperation the will of the child; the temptations of mature life will be needed to bring this new social will into the center of power and to "remit" the old competitive will to the circumference; but we can help much by giving the child the right environment, that his attention may be healthily busy with worthwhile things done in a free manner; and by taking care that all discipline to restrain the old will is carried on with wisdom and in the Christian spirit.

The essence of character development is just this: the human will can never be forced to do what is good and true; it must be wooed and won with all the wisdom and finesse of a lover wooing his beloved. This basic principle of all life is represented often in the Scriptures under the figures of the Lord as Bridegroom and the Church as Bride.

P. General Summary Of Thesis.

The great need for character in American citizenship is forcing an increasing interest in character education in our public schools. The basic element in character, the motives, and in particular the religious motives, has not yet been adequately considered. This thesis aims to make some contribution at this point.

Motives are formed by the union of will and thought in the control of the attention, and are of various kinds, low and high. As a result conflicts arise between them, and these can only be pacified by the integrating and centralizing power of the highest motives, all others
becoming subordinate to these. In this unifying process the will is the chief factor because of its power to create the motives and to determine their relative strength by its control of the attention. The understanding must of course cooperate by furnishing the intellectual element in the general patterns.

The high motives to human service and betterment, as the science of Comparative Religion shows, are derived ultimately from the character of God. Mature spiritual experience demonstrates conclusively that the religious motive of "doing good" and "shunning evil" because such is God's will, is alone adequate for the complete integration of character; God being central in the macrocosm He must also be central in the microcosm. The public schools can only incidentally and inadequately engender highest and most central of life's motives. Only a God-centered Church can properly nourish a God-centered character.

Evil motives are acquired during childhood and emotionally conditioned from contact with ignorant and prejudiced adults. These reveal themselves by unmistakable signs. They can be remedied only with considerable difficulty by re-education. In some cases, at least, because of the freedom of the will, they cannot be removed.

The process whereby higher and higher motives are developed involves the utilization of lower active motives to bring the will into contact and acquaintance with higher potential motives. In this building of the finer and spiritual ideals and appreciations both the "indirect"
and the "direct" methods are to be employed, with all the necessary safe-guards and aids; and it is important that a sincere personality possessing a human measure of the qualities sought be employed.

The processes of normal life as ordered under the Providence of God are seen to be filled with illustrations of these same laws and methods when looked at with spiritual insight. Reflection upon one's own spiritual experience likewise confirms and illustrates them. We are not only subject to God's character building processes, but are also cooperators with Him in this task of building and motivating character. This is His great objective and ours also,—if we are wise.

The simple practicality and universality of these laws and methods can be illustrated by considering the nature of a true Christian parent-child relationship. The Sacred Scriptures also everywhere bear witness to their reality and value.

"Only by shutting its eyes can science evade discovery of the roots of Christianity in every province that it enters; and when it does discover them, only by disguising words can it succeed in disowning the relationship. There is nothing unscientific in accepting the relationship; there is much that is unscientific in dishonoring it. That Christian development, social, moral, spiritual, which is going on around us, is as real an evolutionary movement as any that preceded it, and at least as capable of scientific expression."
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