

Truly the ministry of education seems to have been at least holding its own in comparison with the ministry of war.

And see what the half century has meant in national study of the interests of children. 1909 it was, 5 years before World War I began, when the first of the ten year conferences was held in the presidency of Theodore Roosevelt. Its aim was modest — to concentrate on the children in need of foster care. Ten years later it was child labor. And next the health of children which boosted the progress in pediatrics. Ten years ago it was democracy and the child. And now the goal is "healthy personalities" — progress, indeed!

To me the most thrilling feature in all this half century of growth — the feature in which the ministry of war must take a back seat — is the conclusion that to secure this well-integrated wholesome, healthy personality you must make use of religion. The children's bureau could take the lead in foster care. The legislatures of state and nation could enact child labor laws. The doctors could introduce the new science of pediatrics. Religion would be useful in all these, to be sure, but in the healthy personality it is necessary. Spiritual resources take first place in the development of healthy personalities in children.

Many of the specialists who were members of the National Committee and many of those who worked on the Fact-finding staff were ready to agree to this thesis at the very beginning of the two years during which we were engaged in preparing for last December's conference. Gordon Allport in his book on "Personality" published by Henry Holt a few years ago had already written: "Psychotherapy recognizes these integrative functions of religion in personality, soundness of mind being aided by the possession of a completely embracing theory of life." I vividly remember Dr. Benjamin Spock's emphatic "yes" when I suggested this to him in the form of a question. Dr. Spock was usually emphatic. In one of his speeches at the conference he said this: "What do we know today about the development of personality in children? I can only give examples.

"The baby is quite helpless for a good part of the first year except for the workings of the organs inside his plump abdomen, the loud cry which he uses for any discomfort and a sucking mechanism that will almost take the skin off your finger. Yet to me the most fascinating fact of infancy is that a baby a couple of months old, at a time when he can't talk, stand, sit, reach with his hand or hold his head steady, still knows how to smile and does so delightedly when his mother greets him. He is clearly intended to love and to evoke love from the beginning."

I think his emphatic "yes" about religion being necessary was that he was thinking about this love need of the child. And he was associating love with religion. He may have remembered being taught that "God is Love" and that the two commandments which

Jesus preferred to the old ten with their "Thou shalt nots," that both these two of his began with "Love."

Of course the only demurrers about religion as necessary to healthy personalities came from those who thought of religion as an institution — the church — which of course could only be one of several factors necessary to proper development in children. Or they thought of it as an unsorted collection of creedalized compartments, each separated from the others, and each with its own private formula as the key to heaven or being saved. When you buy your copy of the Macmillan published book, due on the shelves this spring, containing the Fact Finding Report, you will want to examine carefully the chapters on "Religion as an Aid to Healthy Personality" and on "The Church and The Synagogue." You will be disappointed at first glance because the concept of religion is not broad enough. It assumes too much for the Judeo Christian tradition and is too ultratheistic for an objective scientific treatment of Religion and Personality.

But you will find satisfaction in the opening two sentences of the latter chapter: "Religion is not just another among the interests and experiences of life. Rather, it permeates all interests and experiences." That is not, of course, new. Robert Browning said it better in his poem "Mr. Sludge, The Medium":

"Religion's all or nothing; it's no mere smile
O' contentment, sigh of aspiration, sir,
No quality of the finelier tempered clay
Like its whiteness or its lightness; rather stuff
O' the very stuff, life of life, and self of self."

More satisfactory still is the hinted suggestion here and there in the report that there are broader concepts of religion than those most frequently mentioned throughout the text. I think I would be inclined to go much further than this limited treatment dared to go in the face of the opposition of narrow sectarian insistence. I am even ready to suggest that the primary spiritual resource of every child is an internal resource — yes, even an instinct. I find plenty of support for my thesis in this soon to be published document but there it is stated chiefly by implication. For example there is an excellent treatment of the need of the child (and, of course, of every adult as well) for a sense of belonging. Each of us must have the feeling that he is an appreciated and rightful member of the human race and of the cosmic order. John Rose is quoted in a speech he made in Washington before the National Health Assembly two years ago, stressing the point that the self with which religion deals is "the resultant of the interaction between the intrinsic growth potentials of the child, and the extinsic factors of the environment." William H. Burnham in "The Wholesome Personality" (Appleton and Co.) claims that the healthy self must be at once active in the expansion of its own