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Read

The Young Womens Christian Association does not confine its activities to school life. It has a mission to perform, a place along with other great moral and religious forces working for the social and spiritual uplift of our civilization. The value of its influence is beyond the power of temporal computation. It is one of those forces for good that can not be measured in concrete terms. Who can measure the value to humanity of charity, faith, hope, love, or christianity? These are great forces that help in the advance of human civilization, that are reducing sin, sorrow and suffering, that are driving wickedness back and putting righteousness in its place, but they are not tangible forces that can be measured in mathematical terms. They are from the Great Invisible, yea, they are the work of God. Rain, sunshine and heat produce the tiny sprig of grass that is consumed by the worm, and the same forces produce the giant oak that withstands the fury of the fiercest storm. They each come from the Invisible and each fulfills the mission for which he came. But who can measure the force. The soul in its anguish cries out,

Oh that I knew where I might find him,
 That I might come even to his seat!
 Though I go forward,
 But he is not there;
 And backward,
 But I can not perceive him:
 On the left hand, when he doth work,
 But I can not behold him;
 He hideth himself on the right hand,
 That I can not see him.
 But he knoweth the way that I take. ||

So it is with these forces, we know the way they take and we see the good they do.

For our purposes this evening we will confine our thoughts to the Association's activities in Educational institutions. And to narrow the theme even more we will attempt to confine our thoughts to "What a faculty expects of the Association." To do this it is necessary for us to grasp the situation and get the setting.

The college work of the association is, for our purpose, confined to the institutions that may be called "boarding schools."

Why are such schools? As we look over the great expanse of human life and see it in its various forms of organization, agricultural, commercial, industrial, religious and educational we pause and look into the latter and see the Kindergarten, the elementary school, the high school and the college.

Stand aside with me for twenty-four hours and see this old world as she turns night into day and out of the billions of people notice the many millions of young people as they wend their way to the schools. Each nation, in its way attempting to prepare its young for the activities of mature years.

In this educational scheme, world wide, we behold here a group, and there a group who do not daily wend their weary way from home to school, but who move from home to school and there for a season take up their abode. Such a school at once becomes both home and school.

Why are such schools? For the simple fact that we can not bring within the reach of each home the education that the young of that home may need. If the school can not be brought to the home then a home must be made in the school for the students.

A school is, first of all, an educational institution and not a religious institution. Let us hope that every educational institution

helps to develop in the right way the religious instinct in each student who attends it. Religion properly belongs to the home. When the school becomes, for the time being, the home of the student, then there should be some place in the school for the helpful development of the religious instinct of the student. Not necessarily for the development of the denominational side so much as the real christian spirit of the student.

To make what I have in mind clear let us for a moment see what true education is. Looking at it as a unit from the Kindergarten through the University (a real university, such as Yale, Harvard, Johns Hopkins), education should help the individual to find the thing in human society he is best fitted by nature for and also give him that training that will help him to make the best citizen possible of his kind in the environment he is to live.

This puts a twofold duty upon education: First, to help one find himself; Second, after he has found his life work to help him make the most possible out of himself in the environment he is to labor. Thus we have two types of schools; cultural and vocational. This school, for example, is a vocational institution.

For one to make the best citizen possible out of his type in the environment he is to labor means he must be developed in all of his God given faculties and powers as well as in his chosen line of work. But, since the school is first of all an educational institution, and since religion belongs primarily to the home, the boarding school should have in it some place, some organization for the proper development of the religious instinct.

Religion is an expression of self activity. The organization of the religious life should be, therefore, a student organization and it should be run primarily by the students with some faculty supervision and advice.

The religious instinct enters the life early and manifests itself strongly during the teens. At this age the student is in the boarding school. If this instinct is stifled at this age it never completely comes from under this stifling influence and the individual becomes a spiritual dwarf and a religious weakling. I hope this makes it clear, the place the Young Women's Christian Association is to fill in boarding schools for young women.

The religious instinct develops at the same time and along with the social instinct. Our Young Women's Christian Associations, therefore, should be social organizations as well as religious. The one helps the proper development of the other. Take out either and the other will be a failure.

The well rounded, well educated person (male or female) has not only his mental faculties developed but has his religious nature developed. Take out either and the whole is a failure.

A thinking faculty expects a Young Women's Christian Association to be a great spiritual force in a boarding school for the development and exercise of the religious instincts of the students in the school. Your association is one of the great forces in the universal scheme of education for bringing our civilization to a higher point and for bringing individuals to that fuller life. If the lives of the women are pure the morals of the nation are secure. If the ideals of our women are high the advance of our civilization will be sure. If the religion of our women is founded upon the teachings of

Christ, the desitny of our nation is safely in the hands of God.
And, these are the things that a faculty expects of the Young Women's
Christian Association. May God bless your work and help it to
prosper.

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For The Student Council,
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