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THE CURE FOR JUVENILE DELINQUENCY.

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Juvenile delinquency has become one of the country's most serious social problems. Practically every city in America has to deal with it. The argument that it is more generally recognized now than formerly because of the activities of Juvenile Courts and may therefore not be as deeply entrenched as it seems to be, is not a sufficient answer in view of the organizations throughout the country which for years have been in contact with it. Settlement work, for example, under such distinguished direction as the late Jacob Riis and Jane Addams, is not a new device for curbing juvenile delinquents, and since every large city in America has for thirty or more years been engaged in probing the problems with the view of getting to the very roots of it and it is still stubbornly resistant, indeed very much on the increase, something still deeper must lie at the bottom, the discovery of which alone will be sufficient to definitely and permanently check its onward course.

Those who claim that heredity is to blame for most of the misdoings of juveniles forget that the worst examples of heredity have been known to yield to environment in the impressionable period, and that those more marked cases which have resisted this corrective have yielded to harsher treatment such as is applied in reform institutions. Some very tenacious cases have been dealt with at Whittier in this state with highly satisfactory though generally temporary results. So that what may be effective in one case may not be in another. It is true that many of these conversions so-called are not permanent, the convert slipping back to his old habits under the pressure of temptation. Judge Lindsay, of Denver, the most noted of juvenile workers in America, explains this tendency to backslide by saying that correction by violence in its very nature is unlikely to endure since it is purely physical and hence foredoomed to failure.

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Perhaps there is no agency of reform quite the equal of the Boy Scouts. The boy is fortified against evil-doing by having something better to engage his attention. He is compelled to submit to a rigid military discipline, and this puts order and method into his life. He is shown the evil effects of alcohol and tobacco generally before he becomes habituated to either, although thousands of lads have been rescued from the cigarette curse long after they had given up hope of ever mastering it.

Then there is the school, the home, the local gymnasium, the swimming-pool, and a hundred and one other agencies supposedly useful in profitably occupying the boy's leisure. All of them are worth while. The careful teacher may accomplish marvels, almost miracles, in directing the life of the naturally wayward boy. The mother, best of all teachers, has more influence on her children than any or all of these except it be the inherent Guide whose presence, once recognized, is never-failing. For even the mother, with her infinite love of her offspring, cannot do the work that the still small voice which all hear but few hearken to, is capable of doing. Whittier and Emerson, who lived in a day when juvenile delinquency was not the problem it now is, believed only in the power of religion, true religion, to properly and securely fix the ideals of the young so that in their more mature years it and it alone would be their guiding star.

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We admit it is difficult after the boy has fallen into evil company and become familiar with the degradations which warp his better nature to draw him back, however tenderly, to the paths of religion, but it has been done in multitudes of cases and with infallible success. Of course the parents are most capable of doing it, for a boy until well along usually remains responsive to parental discipline. It is true that generally speaking only the boys of unregenerate parents fall into vice, and this is precisely where the work of reform must begin. Parents must be held responsible for their children. To protect society it is often necessary to take the delinquents away from them and put them into such institutions as are best suited for their correction. There are many of these in every state including California, but are they adequately equipped for successfully doing the work they aim to do? Is there any serious effort to appeal to the boy's spiritual nature? Is it ever impressed upon him that the Author of life is within his own nature, and that he may if he will find there the satisfying companionship of his Creator whose design was never to leave him alone and isolated to work out unaided the problem of salvation but rather to co-operate with and guide and strengthen him in every emergency of life?

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The reform institution, whatever its name or avowed purpose, must always fail unless it has some appeal to the hearts of its wards. To tell a boy that religion is a decadent thing and of no value to him or to the world is to make of him an infidel or an agnostic, to destroy within him the ever-present, irresistible belief in the Authorship of life, a belief which the human family has shared since the beginning of time and without which life holds out nothing of value except the poor physical structures which rear their heads all about us. Simply because some creeds in the name of religion have fallen into ridicule is no reason why anyone should assume that religion itself has failed.

Let us then remember that religion is not a form nor a building nor a man-made contrivance to temporarily soothe the penitent, but an indwelling force communion with which is not only possible but precious in the sense that it is capable of opening up the whole nature and flooding it with the verey presence of God itself. This revelation once clear, to the youth or the adult, and the whole trend of our common nature is changed.

Let this be the aim of the reform institutions of the land and the juvenile prooblem will soon yield; but just so long as wayward children are raised up in agnosticsm and taught that they alone and unaided by the power within themselves must effect the reform they need we shall have this question steadily growing more difficult and farther away from effective solution. Then the Boy Scout movement will take on a larger meaning, the probation court will have less to do, institution will be successful beyond its highest hopes. Were the church alive to its opportunities this would long since have been done, but like all human instrumentalities which have fallen into desuetude it is drifting with the tide and hence is no longer the vital living force it once was, especially in the days of the early Apostles whose mission was clear-cut and purposeful and whose sense of the indwelling Presence never wavered.

SAVING THE REMNANT OF A RACE.

Despite the work of the American committee for relief in the near east and the heroic efforts of the Armenians to help themselves, conditions in Armenia are almost as bad today as they were before the armistice was signed. That is the opinion of Mrs. C. E. Van Etten, who has recently been the guest of her sister, Mrs. A. A. Lindsley at her home in Mt. Tabor, Portland, on her way to Olympia, Wash., from Smyrna, Asia Minor.

Mrs. Van Etten has just returned from a year and a half of organization work with the near east relief at Smyrna, which was made a converging center for the rescue of exiled refugees and Armenian orphans, because that city was passably safe, being under Greek protection.

"The hope of Armenia in the period of political stress incident to the forming of a new republic, and in the absence of production, owing to the Turkish policy of destruction, is in the American relief work, and their faith in American humanitarian ideals," she says.

"Armenia knows too well her danger, and appreciates the help America has been. When the United States recognized the Armenian government, there was a five-hour thanksgiving service in all the churches, and every prayer I heard mentioned America.

"In the beginning of the near east activities there were neither clothes, food, beds nor shelter for the hundreds of peaple flocking to the city. By systematic and almost heroic effort shelter was found for the exiled adults; they reported first at the court of the Armenian cathedral, from which they were assigned to various hahns or houses secured for their shelter. Bread and clothes were furnished as needed, as far as was possible.

"In connection with this work I organized an Armenian central orphanage, which enrolled 480 boys. Owing to the prohibitive cost of fuel, it was impossible to have fire or heat of any kind in the big dormitories, and the little undernourished, stunted children suffered intensely from the cold, as all that could be given them was an unbleached muslin undersuit, a thin overgarment, and shoes and stockings, more or less inferior in quality. It was a common custom to send them to bed to keep warm; at first even the beds had only one thin blanket each, and we used the rags from the floors of which there were very few, and what garments the grown people could spare to keep the little ones from the intense cold. Even then the great majority of them suffered from chilblains, the little hands and feet swelling and causing acute suffering, for which on account of lack of medical equipment that could be provided, we had little or no means of relief at hand.

"In addition to this, the food was of necessity very limited. In the central orphanage there was an infirmary of 40 beds, with a little sick child in each bed, and in some beds we had to put two children. Under these conditions I made an appeal to the near east relief for an extra supply of blankets and some cases of condensed milk, which were furnished as quickly as possible. At night I gathered the little folks about me in the office and gave them each a cup of hot water with a little milk and sugar in it, to give them warmth enough in their starved little bodies so they could go to sleep for the night.

"At this crisis the Greek authorities notified me of the receipt of a ton of undergarments from America, and knowing the extent of my work and the need, they volunteered to share them with me, sending over half a ton, and nothing in all my year and a half experience in Smyrna among the destitute, the dying and the sick gave more joy than those clothes. Before night every child and every helper in that orphanage had an additional clean, warm garment on, and we had a vesper song service and a ceremonial thanksgiving for the big-hearted people of America, whose aid had been so timely, for there were a number of children in that orphanage whom I feared would die within the week. Being able to have the other children and helpers comparatively warm and comfortable enabled me to give the greater part of my time to the sick little ones, and so no lives were lost among them.

"In this half ton of clothing there were a number of packages of outing flannel jackets and undergarments marked with the tag land, Oregon, and I wish now publicly to express an appreciation of this generous gift. Some day soon I hope to see in person the Red Cross chapter of Portland and thank them, and tell them more in detail what great good they are doing through the clothing sent to Armenia. Money cannot always buy these things, because they are not in that country to be bought.

"I would urge that you meet the present call for nothing to the utmost of your ability; an old garment that you have absolutely no use for may save a little half-frozen body from death in that far country. Warm clothing will do much to mitigate the horrors of the coming winter, which I know all too sadly well.

"Owing to the ravages of the Turks throughout the country, all agriculture and manufacturing pursuits among the Armenians are at present discontinued, making it practically impossible to secure any clothing from the country itself. Money has no buying value, because supplies could not be obtained. This condition is wisely met by the near east relief sending the food and supplies by shiploads from America.

"Owing to the increased activity and cruelty of the Turks, conditions will be much more acute this winter than last, as there has been no farming to raise crops and no manufacture of clothing. The industries upon which the natives depend are the fig and almond orchards and rug weaving, all of which have been utterly destroyed by the Turks, the orchards having been razed to the ground, the Armenians banished from their looms, their homes utterly ruined, and members of families not slaughtered scattered in all directions to find food and shelter where they can.

"The result is that this winter will see a most serious condition, and thousands starving and freezing unless America comes to the rescue. Other nations can not or will not, because of their own heavy burdens, and America has always been in the van in the recognition of moral obligations.

"Americans must not gain the impression that Armenians sit waiting and begging for help. In every avenue where Armenia can help herself she is working diligently, her people sharing each with the other whatever he may possess.

"We can scarcely imagine the bitter odds against which they work. The Turks do not allow an Armenian to possess either a book or a gun; any Armenian found with either in his possession is shot. Their libraries, schools and churches, of which they had many, have been burned, their educated leaders slain, their art collections destroyed, their birth and marriage certificates burned, and every possible atrocity the Turk can commit to scatter and annihilate the race is persistently perpetrated.

"Bear in mind that the Armenians are the first Christian race of the world and have been battling several hundred years for the things dearest to the hearts of a proud and civilized people—liberty, safe homes, independence—for blessings which we take as a matter of course here.

"I found the children naturally very clean, industrious, ambitious, intelligent, proud, exceptionally talented, and willing to make any sacrifice for an education. They are rapidly being exterminated through the ruthlessness of the Turks, but if we can hold the remnant of the nation through the storm and stress of the coming year, until the world regains a saner outlook, and some definite policy is adopted regarding Turkish atrocities, we will save a people well worth the saving.

"This is not an appeal to the nation—a nation which has been so generous in the past year's giving—but to every nome in America—to make some donation, no matter how small, towards the effort the near east relief is making for the saving of these motherless and fatherless babies of an older Christianity than ours."

(The Statesman is pleased to publish the above at this time, owing to the Armenian drive for clothing now starting in Salem.—Ed.)

RELIGIOUS EDUCATION.

The value of a general education is no longer an open question. Nor do men doubt the wisdom of specialization in scholarship.

Time was when the unthinking and the illiterate boasted of their ignorance of what the schools teach. That day is past. And while it is true that in exceptional cases so-called self-made men have risen to places of influence and direction, the demand of the hour is for such as have a fair training in the schools, no matter what their native talents and ability may be. This is well nigh universally conceded.

But no education approaches completion, or can result in a well-rounded character and fitness for life's demands that omits or neglects the training in religious education.

The supreme importance of this part of the training of a child may be learned from the judgment of those who have been world leaders in education and scholarship. Rousseau goes so far at one time as to say: "There is only one knowledge to give children and that is the knowledge of duty." Froebel declares that "the object of education is the realization of a faithful, pure, inviolate and hence holy life."

Thomas Arnold of Rugby, the foremost teacher of his age, made it his rule "to develop in his pupils first the moral and religious principles, then the gentlemanly deportment, then the intellectual ability."

Herbert Spencer affirms: "How to live: that is the essential question for us. To prepare us for COMPLETE living is the function which education has to discharge."

The Christian church has stood for education. Witness the schools, colleges and universities she has founded, in addition to the work of education in the church school or Sunday school.

In more recent years we have come to see that, despite the sublime purpose, and even despite the marvelous results, there have nevertheless been serious defects in the system followed in our Sunday schools, largely due to the lack of trained workers.

How to meet this need for teachers trained to give the best of service to the teaching of the young in matters of religion has been a problem. It requires a consecrated willingness on the part of individuals to take the training necessary, and the number of such persons is not always very great. Another difficulty has been the securing of competent persons to serve as leaders and instructors of those willing to take the course of training. In some churches classes have been organized under the leadership of the superintendent of the Sunday school or the pastor. Some good work has been accomplished in that way. But recently a plan believed to be more satisfactory and yielding better results has been in operation in various places. It is known as the Community Training School of Religious Education. Such a school did splendid work here a year ago. At a well attended meeting of Sunday school workers held at the public library it was decided to conduct a similar school again this fall and winter, the first semester to begin Monday evening, October 4, and to continue for 11 weeks. The place of meeting will be the Salem public library, and the registration fee will be 50 cents for each semester. To this school all church workers and parents desiring to take the training will be welcomed. The following competent faculty has consented to serve. It is hoped Salem churches will be interested in making it a complete success and reap the benefits sure to follow. Christian workers cannot well afford to miss the opportunity this school will furnish for added usefulness, and more satisfactory achievements. It is the duty of the church in these days of stress and strain to meet the call of the hour. It might be added that certain schools and colleges will give credits on their courses, to those who complete the course in the community training school and pass successfully the examinations:

Community Training School of Religious Education for Church Workers and Parents:

First Semester, beginning October 4th, 1920.

Period 1—7:20 to 8:15—
"The Pupil," taught by Professor James T. Matthews.
"The Life of Christ," by Mrs. Charles Park.
"Teaching Values of the Old Testament," by Rev. W. T. Milliken, D. D.

Period 2—8:15 to 9—
"The Training of the Devotional Life," by Rev. W. C. Kantner, D. D.
"Girlhood," by Mrs. C. G. Doney.
"Children's Division Organized for Service," Mrs. R. L. Farmer.