

**TRAINING COURSES FOR
LEADERSHIP. LEADERSHIP
OF GIRLS' ACTIVITIES**

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Training Courses for Leadership. Leadership of Girls' Activities by Mary E. Moxcey & Henry H. Meyer & E. B. Chappell

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MARY E. MOXCEY & HENRY H. MEYER & E. B. CHAPPELL

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LEADERSHIP. LEADERSHIP
OF GIRLS' ACTIVITIES**

TRAINING COURSES FOR LEADERSHIP

Edited by HENRY H. MEYER and E. B. CHAPPELL

LEADERSHIP OF GIRLS' ACTIVITIES

BY *Tam*
MARY E. MOXCEY

Approved by the Committee on Curriculum of the Board of
Sunday Schools of the Methodist Episcopal Church and the
Committee on Curriculum of the General Sunday School
Board of the Methodist Episcopal Church, South

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CONCERNING THIS TEXT BOOK

LEADERS in the religious education are gradually coming to see that moral and religious training does not consist solely in formal instruction, nor even in such instruction plus an appeal to the religious emotions and to the will. The direct influences of occupational and free-time environment and activities are to-day recognized as of the utmost importance for the determination of life ideals and principles of conduct.

In the formative period of youth, especially during adolescence, wholeness of life and integrity of moral and spiritual fiber in character can be safeguarded only through well-rounded, carefully guided development of body, mind, and spirit. Recreational activities, however, in order to minister to the ends of religious education require recreational leadership of a high order. Such leadership must be trained with special reference to work with girls as well as with boys. It is in this specialized field that the present volume is intended to serve as a training textbook. Pedagogically accurate and authoritative, it is nevertheless simple and readable, written especially for the rank and file of teachers of girls' classes in the church school.

For a completer statement of underlying principles the student is referred to the larger volume, *Girlhood and Character*, by the same author.

HENRY H. MEYER.

"The gregarious instincts of young people stand out and are so commonly recognized that we ought long ago to have made larger provisions for their needs. It matters not that we may think that young people are simply frivolous and purposeless in following these instincts, or that the group of young folks is without serious purposes. In their gatherings they are living out their lives, and they are learning quite unconsciously the social life. Perhaps we would prefer to have them less frivolous. . . . We cannot force them to anticipate their later stages. Somewhere these young people will gather, and they will be just themselves. . . . Youth grows in the soil of personality; its one outstanding appetite is for friendship. It is strongly gregarious. To be with young persons in a natural way, under normal conditions, is to do the most that can be done for them; the rest is but incidental" (Cope, *Religious Education in the Church*).

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INTRODUCTION

THE earnest teacher of a Sunday-school class of girls has always felt that her work included more than the hour of instruction on Sunday. She has wanted to "get hold of the lives of the girls" to mold them to Christian ideals.

The direct way to go about it seemed to be to cultivate the friendship of the girls singly; then advice and appeal to each according to her different need could become natural and effective. Untold good was accomplished by this method. Its characteristic was ideas addressed to *individuals* by means of *words*.

But the instinctive demand of young people to fill more of their time with the companionship of numbers of boys and girls of their own age and to have "something doing" instead of "just talking" was met by many teachers with what have come to be known as through-the-week activities of organized classes. The characteristic of this method is the development of their own ideas and characters in the *group* by means of *deeds*.

By this means the adult leader is not less but more important. It is true that the function of instructing in the class hour and that of leading these self-expressive activities call for quite different technical methods; but this makes it all the more important that the same person should lead the group in both its learning and its doing—otherwise the class instruction will be unrelated to the life interests of the group, and doing will fail to