

when they insist upon having their own way, want to lord it over others, cannot stand to have anybody about that is bigger or brighter or more popular than they, and so on. That afternoon, while the rest of the family took an after-dinner siesta, a seven-year-old, of his own initiative and without help, wrote what follows. It is reproduced just as he wrote it, though capitals and punctuation are uncertain and the spelling is here and there oddly phonetic, for he had just completed his first year at school.

"One time long, long ago all of the trees said we must have a king to rool over us. First thay asked the olive tree if she wood be king and rule over us but the olive-tree said shood I stop makeing oloves for pepul to eat, and just stand around doing nothing, no i shall not be king. Next thay asked the pare tree if he wood be king, but the pare tree said shood i stop makeing pares for children to eat. no i shall not be king. Next thay went to the plum-tree and said will you be king. the plum-tree said shood i stop makeing plums for children to eat. no i shall not be king. next thay went to the hegg will you be king and the hegg said yes i will be king if you promise to do just as i tell you. we promis to do just as you say said all the trees together all right i shall be king then. the first command was that every tree shood come under my shade. and just think of the statele elm and maypel tree and all the other big trees and the hegg said if they cood not he wood burn tham with fire."

This boy was applying the sermon of the morning. His reproduction of the story involved in some degree all three of the types of application defined above.

Most obviously, his attitude was one of appreciation. He had enjoyed the story so much that he wanted to keep it, so set it down on paper. This same boy, some months before, had been deeply moved by his mother's reading of Ernest Thomson-Seton's Biography of a Grizzly, which a neighbor lad had loaned him. On the day after the reading was

finished, he stayed at his desk, busily occupied in writing. When his mother was impelled by the unusual quiet to inquire what he was doing, he showed her a bundle of sheets upon which he had begun to transcribe the book. "Daddy said he couldn't buy it for me now," he explained, "and I want it so badly that I am just going to copy it all."

The form that his appreciation took in both these cases, again, was determined by his ability to apply a set of habits acquired in public school, where he was learning to read and write. This is the boy who, a few months after entering public school, asked to be excused from going to Sunday School on the ground that "you don't learn anything there." Perhaps if the Sunday School had been wise enough to give him an opportunity to apply to its material the new habits and skills which he was acquiring in the public school, his parents would not have had to face that problem.

The boy's written story shows, finally, that he had begun to apply and assimilate the ideas of the parable in terms of his own experience.

The differences between Jotham's story, which had been followed in the sermon of the morning, and the boy's reproduction of it, are significant. The vine and the fig-tree have dropped out of his mind, and are replaced by the pear and plum trees, about which he knows more. These, moreover, give as their reasons for declining the doubtful honor, the fact that they are busy making pears and plums for children to eat. The bramble of the original story has become a "hegg" (hedge), which is natural enough when one considers that the lawn of this boy's home is fenced by a barberry hedge. The olive tree remains, for olives are dainties which he highly prizes; but the cedars of Lebanon, which were the special objects of the bramble's envy, have changed into "the statele elm and maypel tree."

But what about the practical application of the story? To write is well; but to do is better. Will this boy apply to his own char-

THE MAKING OF CHARACTER

"Professor Dewey tells us that character is largely dependent on the mode of assembling its parts. A teacher may have a splendid native inheritance, a fine education, and may move in the best social circles, and yet not come to his best in personality. It requires some high and exalted task in order to assemble the powers and organize them to their full efficiency. The urge of a great work is needed to make potential ability actual. Paul did not become the giant of his latter years until he took upon himself the great task of carrying the gospel to the Gentiles."—George Herbert in *How to Teach Religion*