AN INVESTIGATION OF THE IDEALS OF PRESENT-DAY ADOLESCENTS

by

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Contributions of the Graduate School
Indiana State Teachers College
Number 341

Submitted in Partial Fulfillment of the Requirements for the Master of Arts Degree in Education

1938
The thesis of Sister Rose Angela Horan, Contribution of the Graduate School, Indiana State Teachers College, Number 341, under the title ________________

AN INVESTIGATION OF THE IDEALS OF PRESENT-DAY ADOLESCENTS

is hereby approved as counting toward the completion of the Master's degree in the amount of ___ hour's credit.

Committee on thesis:

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Date of Acceptance ___________________
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CHAPTER I

INTRODUCTION

Youth has always been, to a greater or lesser extent, a focal point of interest among educators, but within the past quarter of a century many factors have combined to bring the subject of adolescence into even greater relief. Youth movements have sprung up everywhere; youth welfare has been capitalized in the field of research, social service, and psychology. Youth has been extolled and glorified by some, censured and doubted by others. Champions of youth proclaim that there is nothing youth cannot and will not undertake and achieve; parents and teachers, charged with their day-by-day training, deplore their superficiality, heedlessness, and instability in carrying even minor responsibilities to completion. Psychologists paint the teens as a period of glorious ideals and noble aspirations; society laments their scattered aims, mediocre strivings, and unanchored morals.

In this conflict of opinion, the teacher is vitally concerned. If she is to keep faith in youth, without which there will be no power for good, she must strive to reconcile both views, recognizing that "... underneath all the apparent fickleness... underneath the surface billows of changing interests there is still the deep swell of a tidal
life-purpose;"¹ that "Youth has still its God-given visions of what life can and should be;"² that "Youth is rich in visions and in high ambitions . . . that though sensitive to criminal temptations, it is responsive to good influences also;"³ and that boys and girls in the teens are still fresh enough from the hands of their Creator to carry within their hearts an inherent nobility which the world has not yet stifled and which it is the teacher's privilege and responsibility to believe in and to encourage.

It was in an endeavor thus to enter more fully and more understandingly into the heart of youth that the present study was undertaken.

I. THE PROBLEM

Statement of the problem. The purpose of the study was to investigate the ideals of present-day adolescents from the following points of view:

(1) Are high school boys and girls today consciously


We must concern ourselves with the ideas that are on life values.

(2) If they are doing so, what is the nature of these ideals? What factors influence them in their choice? To what practical use are they putting these ideals?

(3) To what extent do adolescent preferences and attitudes toward certain recreational, home, vocational, and friendship interests reflect wholesome standards?

(4) In what spirit do they approach the subject of ideals and react to this investigation?

Value of the study. Character development has long been recognized, at least theoretically, as the ultimate objective of all education; but to build securely, one must be reasonably familiar with the ground whereon he builds. Ideals, hopes, desires, interests, inherent strength and weaknesses form the groundwork of soul structure and determine the stability or instability of the adolescent's hold on life values.

"It is not of so much consequence," says President Hyde, "what a boy knows when he leaves school as what he loves." May not a part of the meaning be that his interests, his choice of a vocation, his friendships, his religious purposes, all that constitute his life-ideal are worth more than all his book knowledge?

And again:

We must concern ourselves with the ideas that are

4 Forbush, op. cit., p. 19.
stored in the minds of the girls of our time. We must, endeavor to determine what it is that she loves and chooses, what are her motives, her ideals, her compelling natural interests, the attitudes she maintains toward the more vital problems of living.5

Boys and girls themselves, as revealed in the present study, crave sympathetic and understanding parents and teachers who are prepared and willing to aid them in the character problems of life.

An investigation which contributes in even a small degree to a better understanding of and to confidence in adolescent boys and girls should be of value.

II. PROCEDURE AND PLAN

The questionnaire method was used in securing data for the study.

Preparation of the questionnaire. In planning an approach to the work, the writer read at length on the topic of ideals especially in their relation to adolescents, and selected from the reading twenty moral codes or lists of ideals and character traits. These codes were drawn from widely varying sources, ranging from the Decalogue and the Beatitudes of Holy Scripture to Girl Scout and Boy Scout

codes and courses of study offered in Character Education in various schools and colleges today. The selection was considered thus to represent the best and the most enduring.

The qualities in each code were charted, checked for frequency, and re-grouped under sixteen general headings. With those traits which occurred in at least eight of the codes as a basis of what might reasonably be looked for in a study of this nature, the writer drew up a questionnaire according to the following plan:

Section I: Background information as a basis for classification and comparison of data.

Section II: Preferences and attitudes as reflections of ideals. These preferences and attitudes relate to the following phases of adolescent life: (1) common sources of recreation such as motion pictures, radio programs, magazines, and home entertainment; (2) relationship with and reaction toward home and parents; (3) vocational interests and the motives which stimulate youth in their choice.

Section III: Standards of value in regard to character traits desired in oneself and friends, such choices to be interpreted as reflections of ideals.

Sections IV, V, VI, VII: Ideals directly considered. These sections are concerned with (1) the conscious selection of definite ideals, the nature of these ideals, and factors which have influenced youth in choosing them (Section IV);
(2) youth's evaluation of certain undesirable practices and traits in so far as they consider them indications of standards (Section V); (3) youth's further evaluation of certain ideals which apparently need special attention today (Section VI); (4) lastly, the applying of ideals to specific situations (Section VII).  

**Distribution of questionnaires.** Information for the study was secured through 1,777 questionnaires representing tenth and twelfth grade boys and girls of nine Catholic and two public high schools of central and southern Indiana. The schools represented ranged in enrollment from approximately one-hundred to nineteen-hundred. One school enrolls only boys, six schools enroll only girls, and five enroll both boys and girls.

The questionnaires were filled out during school hours and under supervision. To assure greater sincerity in the responses, no names were to be given either of the pupil or of the school, and no identity of the inquiring agent was known to the pupils other than that printed on the questionnaire, namely, the Education Department of the Institution authorizing the survey.

**Classification of data.** Data were tabulated and studied under three classifications: type of school (Catholic or

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7 See Appendix for questionnaire.
public), sex, and grade.

The number and the percentage of questionnaires representing each of the above groups were as follows:

- Catholic, 925 or 52%
- Public, 852 or 48%
- Girls, 1003 or 56%
- Boys, 794 or 44%
- 10th grade, 1035 or 58%
- 12th grade, 742 or 42%

The purpose of limiting the study to tenth and twelfth grades was twofold: (1) to include the entire enrollment of any one class and not a mere sampling, and at the same time to include a wide enough range of schools in different areas without rendering the total number of papers too vast for the purpose of the present study; (2) to allow an interval of one grade to elapse for the sake of sharper comparisons.
CHAPTER II

PREVIOUS INVESTIGATIONS IN THE FIELD

Parallel with the recent growth of interest in character education and with the emphasis placed upon it as essential in the school curriculum, there has developed a corresponding trend towards research in that field, research rather inevitably centering in the periods of childhood and adolescence. On the assumption that character is the converging point of all experience, investigators have touched upon practically every phase of youth life and experience—physical, social, domestic, psychological, educational, moral, and to a limited extent, religious.

In reviewing the literature relating to the present subject, however, one finds a meager number of studies pertaining definitely to adolescent ideals. Much has been written about the subject, but very little material was to be found which showed how generalizations had been arrived at. A representative number of investigations may be cited dealing with adolescent interests in such fields as vocation, leisure-time activities, and the like, all of which reflect ideals; or with surveys probing youth as to what its problems and interests are. Again, occasional investigations sponsored by newspapers or magazines for the purpose of catching the attention of a reading public relate to ideals;
but a superficial aim marks the latter, an unsatisfying limitation the former.

Of the ninety-five research studies on moral education reported in the Tenth Yearbook of the Department of Superintendence,\(^1\) none referred definitely to ideals. Character values and Scouting, untruthfulness in children, behavior, delinquency, and related topics were included, but none on youth analyzing or revealing itself from within.

I. IDEALS

One of the most significant series of studies on the subject of ideals was commenced by Estelle Darrah\(^2\) in 1898, when 1,440 children in California and Minnesota were asked to answer two questions: "What person of whom you have ever heard or read would you most like to resemble?" "Why?"

This initial survey was repeated in London in 1900 by Earl Barnes,\(^3\) in New Castle, Pennsylvania, in 1903 by Chambers,\(^4\) in New Jersey\(^5\) in 1903, in Germany in 1906 by


\(^3\) Earl Barnes, "Children's Ideals," Pedagogical Seminary, 7:3-12, 1900.


\(^5\) Loc. cit.
Goddard, in Sweden in 1911 by Brandell, in Tennessee in 1911 by Hill, and in Montana in 1916 by Bateman.

The entire survey included more than 12,000 children ranging from six to sixteen years. Only Bateman extended the Montana survey to high school level, 325 boys and girls from fourteen to nineteen years participating. The original questions of Miss Darrah were used in all eight surveys, the findings successively compared, and the following generalizations deduced:

Sources:
Fewer than 1 per cent of children have no ideal.
Degrading ideals are almost entirely wanting.
The Deity and Biblical characters occupy small place among the ideals of American, British, or Swedish children. In Germany, religious ideals reached 22 per cent.
Acquaintance ideals sway younger children more than older ones, and girls more than boys. Parents are frequently chosen as ideals by children up to nine years.
Historical characters increase in percentage up to eleven years; then decline to about 50 per cent.
Literary characters rank extremely low.
Girls are inclined to choose male characters as ideals;


boys rarely choose women. In Germany, this tendency of girls is less noticeable than elsewhere. Teachers are not popular as ideals. In Sweden the percentage rose higher than in other countries.

Motives:
Goodness ranked uniformly high; moral qualities, honor, position, civic virtues, and altruism as characteristics were named by both sexes in ratios generally increasing with age. Girls lead in moral and altruistic motives; boys, in others.
Material possessions constituted a small proportion of motives determining ideals.
Personal appearance, personal liking, and ability to do something were negligible as motives.
Children appeared to be less influenced in their choice of ideals than is commonly supposed. Their choices seem to come from the real fiber of their natures as genuinely as do those of adults.

Sister Mary Inez Phelan,¹⁰ in 1934, analyzed the ideals of a group of adolescent boys and girls and their reasons for selecting that particular ideal, and studied also an evaluation made by teachers and pupils of a definite plan in teaching ideals. Sister Mary Inez approached the study experimentally in an attempt to evaluate the "test, teach, test" method when applied to ideals. Two questions, "Who is your ideal?" and "Why have you chosen this ideal?" were submitted in November as a pre-test to 1,834 junior and senior high school boys and girls. The pre-test was followed by a definitely planned course of instruction drawn up by the investigator and followed during a five-month period by prin-

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cipals and teachers in the thirty-six Catholic high schools, cooperating. A second survey on the same two questions was given in May. The November results were compared with those of earlier studies; also with those of the May survey to appraise the efficacy of definite instruction. Compared with those of earlier investigations, the results in November showed slight differences in the percentage of acquaintance and literary ideals but a striking increase in the percentage of religious and public characters chosen. The tendency of girls to choose ideals among the opposite sex was less pronounced than in the studies between 1898 and 1916. The May results showed the same general trend as those of November, with slightly greater concentration under several headings. The pupils, evaluating the use of a definite plan of instruction, enumerated such benefits as the ability to realize the meaning of ideals and their importance in life, assistance in formulating an ideal, and a sense of security experienced in having a definite aim as a guide in life. Of the boys, 88 per cent and of the girls, 93 per cent found the instruction interesting and helpful.

A further analysis of the attitudes, ideals, and problems of the adolescent girl from the viewpoint of the girl herself was made by Sister Mildred Knoebber\textsuperscript{11} of Saint

Scholastica College, Atchinson, Kansas. The purpose of the study was twofold: to afford girls a more definite, constructive, and sympathetic direction in meeting life's problems, and to place before those charged with their direction a convenient approach to a more accurate study of the girl in her teens. Information was gathered through 3,000 questionnaires, embodying the general range of experiences of girls in home, school, and social life. Thirty schools in twenty states cooperated, one hundred girls from each participating. The study aimed to uncover general trends in girl life and thought with a view to sympathetic understanding rather than to emphasize any one phase of her experience or to draw definite conclusions.

Barbara C. Dewlaney\textsuperscript{12} contributed somewhat to the information on ideals among college women by her questionnaire study in 1924 and again in 1926 at Stanford University. Seven ideals were listed; namely, fame or eminence, service, wealth, wisdom, appreciation of beauty, physical fitness, and popularity; on the second list an eighth ideal, likability, was added. Two hundred college women were asked to rank these ideals in the order of their preference. The second survey showed a lowering of the ideal of service and

of fame, a rise in physical fitness, a uniformly low ranking for popularity in both surveys, and a constant position for appreciation of beauty in second place and of wealth in sixth place. In 1926 likability ranked first.

Percival M. Symonds\textsuperscript{13} attempted to explore the problems and interests of adolescents by presenting to 1,641 boys and girls fifteen areas of individual concern and asking them to rank them according to their importance as problems and interests. Symonds drew the following conclusions: As problems, money, health, and personal attractiveness ranked highest in importance; sex adjustments, daily schedule, civic interests, attitudes, and responsibilities ranked lowest. As interests, recreation, health, and personal attractiveness ranked highest; daily schedule, civic interests, and sex adjustments ranked lowest. Such items as personal and moral qualities, home and family relationships, philosophy of life, manners and courtesy, were comparatively low both as problems and as interests.

Robert C. Koeninger\textsuperscript{14} of Marietta College studied the attitudes of high school seniors in regard to great problems of the day, with a view to determining to what degree youth


are radical, conservative, liberal, or reactionary; to what
degree they are consistent in their attitudes; to what de­
gree, biased. The survey included ten public schools in
four states. The following conclusions resulted from the
study: three-fourths of the seniors are not biased in their
view of the issues studied. Either they viewed each on its
own merits, or viewed all issues on a particular bias.
Seventy-five per cent indicated no consistent opinion. Met­
ropolitan pupils are more consistent than those of rural
sections. Boys are more consistent than girls. The whole
group proved most reactionary and conservative regarding
issues surrounded by national traditions, prejudices, and
fears.

Christian F. Gauss,15 Dean of the college at Prince­ton, summarizing a survey of the trend of ideals among col­
lege students, concludes: The ideal of great wealth as the
central aim in life has lost much of its pull; a re-orienta­
tion is taking place which is developing a socially minded
college student seeking new standards of political and social
thought; the get-rich-quick craze is passing and young col­
lege graduates are willing to settle down and work industri­
ously for what will afford them reasonable comfort.

15 Christian F. Gauss, "Youth Moves Towards New Stand­
II. ATTITUDES

The following studies, though not direct investigations into ideals, have been reviewed in connection with the present subject because of their bearing upon interests and attitudes which have been included in this survey.

Religious attitudes. Conklin\(^{16}\) contests the opinion that youth is a period of irreligiosity, scepticism, and even anti-religious attitudes. He refers to the few systematic studies available on the subject, and affirms that these studies do not point to any startling abandonment of fundamental religious beliefs. He cites the following surveys and their findings:

The study of Syracuse students in 1926 shows that 64 per cent of 1,300 held quite orthodox beliefs concerning God.

At Ripon college, of ninety-seven students, 96 per cent believed in God; 98 per cent believed that the Ten Commandments should be observed; only 47 per cent believed in the existence of the devil.

Leuba's study of 927 students in nine colleges showed that 56 per cent of the men and 82 per cent of the women believed in a personal God.

In a single college, personal immortality was believed by 80 per cent of the freshmen but by only 70 per cent of the seniors.

In Parson's study of 5,500 students in twelve colleges of the western states in 1932, 96 per cent believed in God.

No study was mentioned relating to religious attitudes of youth in the high schools. In the matter of church attendance, however, Punke\textsuperscript{17} found through a study of 4,000 boys and girls in Georgia and Illinois that the average attendance per month was 5.2 times for the girls and 4.7 for the boys; that both sexes in Georgia were more regular than those in Illinois, and that the attendance in both states increased from first to fourth year.

**Attitudes towards teachers.** The investigations on ideals previously mentioned in this chapter show that teachers are notably inconspicuous among the ideals selected by children. In consideration of this fact, studies setting forth students' evaluation of teachers and their teaching are worthy of note.

W. J. Klopp\textsuperscript{18} through a questionnaire study made in junior and senior high schools of Los Angeles in 1928, found kindness, efficiency, and decorum to be the leading traits embodied in the constructive criticism offered by pupils for the improvement of cadet teachers then in service.

\textsuperscript{17} H. H. Punke, "Leisure-time Attitudes and Activities," *School and Society*, 43:884-8, June 27, 1936.

\textsuperscript{18} W. J. Klopp, "Evaluation of Teacher Traits by Pupils," *School Review*, 37:457-9, June, 1929.
U. L. Light,\textsuperscript{19} superintendent of schools in Ohio, through a study made in 1930 to determine what pupils consider characteristics of good and bad teaching, found good disposition (including such traits as patience, kindness, cheerfulness, and control of temper) ranking first, impartiality ranking second, and ability to explain ranking third.

Hart,\textsuperscript{20} Professor of Education, University of California, through a survey blank distributed to 3,725 seniors in sixty-six high schools, both large and small, in cities and in rural districts, endeavored to secure pupils' opinions of what constitutes good and poor teachers. Helpfulness with school work, ability to explain clearly and thoroughly ranked first, cheerfulness of disposition ranked second, and human, friendly spirit ranked third.

A less scientific evaluation of what students want in a teacher, set forth by John W. Knoble,\textsuperscript{21} embodies characteristics similar to those previously mentioned; namely, decorum, such physical qualifications as steady nerves, intelligent voice, and reasonably pleasant appearance, and technical

\begin{itemize}
\item \textsuperscript{21} John W. Knoble, "What the Students Want in a Teacher," \textit{Scholastic}, 28:8-9, May 16, 1936.
\end{itemize}
training or at least knack of psychology in dealing with students.

Vocational interests and motivation. Beeson and Tope,\(^2\) in a survey of over 2,000 high school students regarding the definiteness of their vocational choices and the strongest influences brought to bear upon them in their selection, found eleventh grade the time of greatest uncertainty. Engineering ranked first in the choice of boys; teaching, first in that of girls. Only three-tenths of one per cent expressed desire to be a housewife. In general, girls incline more towards social services and clerical work; boys, towards mechanical operations. Parental influences, sense of fitness for the work, and a liking for it, predominated as general motivation. Opportunity for service ranked comparatively low even for girls and was absent entirely among motives influencing boys.

Results identical with those of earlier studies in matter of choice and similar in matter of motive marked the investigation reported by Hurlock and Jansing\(^3\) in 1934.


Both white and Negro boys and girls of Kentucky and boys and girls of foreign parentage in New York selected engineering and teaching respectively as first choice. A liking for the profession, financial returns, and a sense of fitness ranked high as motives for both sexes. The ability to be of service ranked third with girls but seventh with boys.

A. Scott Lee, reporting on a questionnaire study of 826 students in Jamaica Training School, New York City, showed that the greatest influence in the selection of teaching as a profession was a fascination for the work—a desire to be with children. The second greatest influence was opportunity for reading, study, and progress towards a college degree; the third, long vacations, short hours, and Saturdays off. Data from the study suggested that more attention be given in training schools to motivation, showing the importance and significance of the work and life of a successful teacher.

Williamson and Darley point out that vocational counsellors from time to time comment on the irrational bases of the vocational choices made by students both in

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high school and in college. Impressions gained from work with individuals and students would lead one to believe that such factors as father's occupation, admiration for a successful adult relative, and choice made by classmates and friends, play an important role in the making of these choices.

III. RECREATIONAL PREFERENCES

Recreation even more than other phases of daily activity may manifest inner standards in so far as the sense of relaxation leaves one more unguarded and more inclined to reveal innate leanings. Three sources of recreation dominating the life of adolescents today are motion pictures, magazines, and the radio.

Motion Pictures. Extensive research has been carried on in the field of the cinema particularly since 1929 under the sponsorship of the research council of the industry itself. The aim of these investigations was to determine:

1. the effect of motion pictures upon the attitudes, ideals, health, and emotions of children; 2. the content of motion pictures; 3. the frequency of attendance of children; 4. the percentage of child audience.

Outstanding among the research workers in this field
are Charters,26 Holladay and Stoddard,27 Blumer,28 Mitchell,29 Forman,30 and Luciano de Feo.31 Results of the studies, especially those sponsored by the Motion Picture Research Council, 1929-1932, show the following significant facts:

Adolescents, fifteen or sixteen years of age, see four-fifths of what there is to see.
Retention even of second and third grade children is 59 per cent that of superior adults. Retention over a month and a half averaged 90 per cent of that on the day following the picture. Scenes of strong emotional appeal are best remembered.
Children of all ages tend to accept as authentic what they see in the movies.
A single exposure to a picture may produce a measurable change in attitude. Emotions are stirred as scenes of a drama unfold. These emotions constitute patterns of conduct and daydreaming, phantasy, and action.

For children, the content of the pictures (1929-1932) was not good--too much sex, crime, and love.

Discrimination was needed between pictures for adults and those for children. Previously no such distinction had been made.

Average attendance for youth from eight to nineteen years was once a week. Only 5 per cent never attended.

Alice Mitchell, in her study of 10,052 children, found 64 per cent of them attending once or twice a week, and 90 per cent attending at regular intervals ranging from once a month to daily.

According to the study made by Sister Mildred Knoebber, 74 per cent of high school girls attend once a week.

Perlman, reporting on a study of 2,000 children in Toronto, 1934-35, showed that only 7 per cent of the boys and 3 per cent of the girls there attended more than once a week.

Children's preferences for particular pictures or particular types of pictures have received some degree of attention. Mary Ellen Abbott, assuming that what one likes or dislikes in the motion pictures is a sort of test of oneself, submitted the titles of fifty well-known films to men and boys for a ranking according to their preferences.

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32 Alice Miller Mitchell, op. cit. p. 20.
34 William J. Perlman, "What Do Children Think of the Movies?" Chapter XVIII, Movies on Trial, pp. 232-45.
Results pointed to the following facts: adventure appeals to both men and boys; admiration for courage and accomplishments proved potent in winning approval for films; faked heroics were open to severe criticism by older adolescents.

Magazines. Gorsline found that reading ranked second in favorite types of adolescent leisure activity. High type magazines were selected by 10 per cent, women's magazines by 11 per cent, general popular type with the American Magazine leading the list, by 20 per cent, and trashy type by 20 per cent.

Henderson, finding that of 974 students in senior high school only 21 per cent had been asked by teachers to read magazines or had been directed in their choices, concluded that the school is failing in its obligation in this phase of developing adolescent recreational and educational ideals.

Radio. Punke, in his study of leisure-time attitudes and activities among Georgia and Illinois students,

\[\text{References:}\]
38 Harold H. Punke, op. cit. p. 888.
inquired into their preferences for radio programs. Important differences appeared between sexes rather than between states. Boys gave athletics first place; girls showed greatest interest in music (band, jazz, and symphony). Political talks ranked lowest for both sexes; religious programs were lowest or second lowest. Punke concludes that, on the whole, the type of program which ranks highest in interest, except music for girls and world news for boys, is concerned with the more transient aspects of civilization.
CHAPTER III

RECREATIONAL AND VOCATIONAL PREFERENCES
CONSIDERED AS REFLECTIONS OF IDEALS

What we are manifests itself in what we choose, for "Our choices exercise great power over our lives. We go to the right or to the left. We move up the hill or down the valley. . . . We choose the better or the inferior, the higher or the lower." Therefore:

By examining the interests of youth, one can possibly discern a more accurate portrait of the teen years than can be obtained through any other lens. After all, an individual is largely what he enjoys, and the best measuring-stick we can obtain for judging him and understanding him is the tape-line of his own interests.

The potent influences inciting these interests may lie beyond his control, but specific choices and voluntary preferences necessarily are his own.

The radio, the movie, the magazine—these and many others [powerful forces] offer thrills to youth on any level he may choose from the basest to the highest. All such influences are so definitely educative for good or for ill that society may not shirk its responsibility for a critical appraisal of them.

What adolescent boys and girls are choosing and


enjoying today in the matter of moving pictures, magazines, radio programs, and family recreation, and what trend their vocational preferences are taking as revealed through the present survey, this chapter aims to discuss.

I. RECREATIONAL PREFERENCES

Motion pictures. With the cinema ranking, according to statistics, as the fourth largest industry in the United States with upwards of 22,371 theaters, an aggregate seating capacity of probably eleven millions, an average weekly attendance of approximately 115,000,000, 37 per cent of whom are minors, with 25,000 miles of films passing through the forty key-city exchanges daily enroute to the exhibitors, and finally with 75 per cent to 80 per cent of the five hundred pictures produced between 1920 and 1930 dealing with love, sex, mystery, or crime—what wonder that moving pictures became an object of concern to persons interested in the moral and social welfare of the nation and preeminently a problem for the Motion Picture Research Council itself? Referring to the series of twelve studies carried on between

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1929 and 1932 under the sponsorship of the National Committee for the Study of Social Values in Motion Pictures, Forman states:

The aim of all the studies upon which the present book is based, as well as the book itself, is to bring us face to face with the facts—and they are grave. Once in possession of the facts, the public, it is hoped, will find the remedies; for, after all, it is the public that is vitally concerned. It is a social problem which touches every one of us, a critical and complicated situation, and by concerted thought and effort we must, imperatively, solve it.6

That which directors of the industry recognized as imperative, that which, in March, 1930, they bound themselves by common agreement to accomplish, they found themselves unable to effect because of the unwillingness of operators to abide by the principles to which they had obligated themselves. The demands of the public and the necessity of satisfying those demands, the otherwise financial ruin of the industry, and all such proffered justifications on the part of operators for the indecency of the cinema were at first challenged and eventually disproved and nullified by the organized boycott inaugurated in the summer of 1934.

The Legion of Decency was launched not for the purpose of damaging the motion picture industry, but as a crusade for public morality designed to revitalize the ideals

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6 Forman, op. cit., p. 283.
of natural and Christian rectitude. High-minded persons of all classes and denominations accepted the lead and joined their efforts to restore wise standards to the motion pictures. History, classics, wholesome favorites in fiction, and biography, in great measure, replaced obscenity; yet, theaters have continued to operate, the percentage of weekly attendance has increased, and the industry has thrived since 1934, verifying the fact that the public is not demanding the lewd but the wholesomely enjoyable.

Against this background of the cinema controversy, the study of motion picture preferences of boys and girls today, as revealed through the present survey, is significant.

Three questions in the survey blank referred to the cinema: "What moving pictures which you saw during the past year did you enjoy most?" "Why did you like these particular pictures better than you did others which you saw?" "About how often do you go to the moving pictures?" The request for a statement of voluntary preferences rather than a mere checking of favorite pictures on a suggested list as had been observed in previous investigations reviewed, appeared to be a more definite gauge of the quality of personal tastes.

Of the 1,777 boys and girls participating in this study, only sixty-one or 3 per cent failed to respond to the question regarding choice; fifty-nine or 9 per cent failed to state reasons for their selection.

The lists of pictures were tabulated by schools and were classified according to the Legion of Decency National List: Class A-1, unobjectionable for general patronage; A-2, unobjectionable for adults; B, objectionable in part; and C, condemned. The percentages of selected pictures falling under the various classifications were considered to be a fair estimate of the moral quality of cinema entertainment these boys and girls enjoy and desire.

It is gratifying to note that 60 per cent of all the pictures chosen belong to the A-1 group. (See Table I). Sixteen per cent were very old pictures or serials for which no rating was available, and the remaining 24 per cent were distributed among the other groups, A-2, B, and C. The number falling in Classes B and C was very small; it is interesting, therefore, to see that pictures reflecting an unwholesome philosophy of life are not the pictures selected as favorites. In no one of the eleven schools studied did the percentage of A-1 pictures fall below 52 per cent.

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8 National Legion of Decency List (New York: Motion Picture Department of the International Federation of Catholic Alumnae), Published weekly.
TABLE I
CLASSES OF MOVING PICTURES PREFERRED, GROUPED ACCORDING TO PERCENTAGES

<table>
<thead>
<tr>
<th>Class of picture</th>
<th>School</th>
<th>Sex</th>
<th>Grade</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Cath.</td>
<td>Pub.</td>
<td>Girls</td>
</tr>
<tr>
<td>A-1</td>
<td>35</td>
<td>25</td>
<td>34</td>
</tr>
<tr>
<td>A-2</td>
<td>10</td>
<td>6</td>
<td>10</td>
</tr>
<tr>
<td>B</td>
<td>4</td>
<td>4</td>
<td>4</td>
</tr>
<tr>
<td>C</td>
<td>0.1</td>
<td>0.2</td>
<td>0.5</td>
</tr>
<tr>
<td>Unrated</td>
<td>9</td>
<td>7</td>
<td>9</td>
</tr>
</tbody>
</table>
A comparison of sexes, grades, and schools, shows that in the selection of A-I pictures, the girls rank slightly higher than the boys, the tenth grade slightly higher than the twelfth grade, and the Catholic schools somewhat higher than the public schools. All three groups are the same in the selection of B pictures, namely 4 per cent.

The listing of the choices by the schools meant, in the aggregate, a duplication of some pictures; therefore, the titles were re-listed, no picture being counted more than once. Thus arranged, the total list of those most enjoyed numbered 449, 53 per cent of which were of the A-I class, 12 per cent and 13 per cent respectively of the A-2 and B class, and only 0.7 per cent of the C class. Of the ten pictures having the highest frequency, all but one were of the A-I group. No picture in Class B had a frequency higher than twenty-eight. Only three C pictures were selected, and these were the choice of nine boys and one girl out of the total 1,777.

From these facts it seems evident that boys and girls find most enjoyable those moving pictures which are also wholesome.

An additional basis for the above conclusion may be found in the motives cited for their respective choices. "Clean entertainment, wholesome moral tone," was stated by 32 per cent as the reason for their choice; this was the
<table>
<thead>
<tr>
<th>Title of picture</th>
<th>Frequency</th>
<th>Rank</th>
<th>Class</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Number</td>
<td>Per cent</td>
<td></td>
</tr>
<tr>
<td>Swingtime</td>
<td>232</td>
<td>13</td>
<td>1 A-1</td>
</tr>
<tr>
<td>San Francisco</td>
<td>217</td>
<td>12</td>
<td>2 A-1</td>
</tr>
<tr>
<td>Ramona</td>
<td>193</td>
<td>10.8</td>
<td>3 A-1</td>
</tr>
<tr>
<td>Tale of Two Cities</td>
<td>132</td>
<td>7</td>
<td>4 A-1</td>
</tr>
<tr>
<td>Great Ziegfeld</td>
<td>124</td>
<td>6.9</td>
<td>5 A-2</td>
</tr>
<tr>
<td>Last of the Mohicans</td>
<td>120</td>
<td>6.7</td>
<td>6 A-1</td>
</tr>
<tr>
<td>Rose Marie</td>
<td>112</td>
<td>6.3</td>
<td>7 A-1</td>
</tr>
<tr>
<td>Mutiny on the Bounty</td>
<td>109</td>
<td>6</td>
<td>8 A-1</td>
</tr>
<tr>
<td>Trail of the Lonesome Pine</td>
<td>106</td>
<td>5.9</td>
<td>9 A-1</td>
</tr>
<tr>
<td>Charge of the Light Brigade</td>
<td>100</td>
<td>5.6</td>
<td>10 A-1</td>
</tr>
</tbody>
</table>
highest single reason given. "Historical setting," "Favorite actors and actresses" ranked second with a frequency of 15 per cent each. "Aroused deeper thought, had fuller meaning" ranked third, followed by "Good music," and "Splendid acting," each with a frequency of 12 per cent. Such reasons as "Exciting and full of action," "Adventure," ranked lowest with a frequency of only 7 per cent and 4 per cent respectively, while "Educational," and "Interesting plot," rose slightly higher.

More significant than mere classification of reasons and their frequencies is the wholesome spirit evident in the responses. In substance, they bear out the words of Miss Eaton, summarizing the findings of a New Jersey study:

The rank and file of these high school students know a poor picture when they see it... They seem to be repelled by silliness--by bedroom farces--by too much lovemaking and sentimentality. They are intolerant of what seems to them to be sham, lack of reality of life. Furthermore, they insist upon a plot which interests them. Not such a bad outlook for the future citizens whose demand will control the types of supply.9

The better to convey the spirit evident in the responses, the following quoted answers have been selected from the questionnaires as representative of the general trend:

"Pepper showed how to help the poor, and how the rich with all their money can't always be happy."

"Because I love Shakespeare."  
*Midsummer Night's Dream*.

"It reveals the poverty of the United States. It made you want to sympathize with the children of the slums and to do all possible to help them."  
*Devil Is a Sissy*.

"No cheap love scenes."

"Because of the love and faithfulness of one person for another."

"Because they showed what it really means to sacrifice things for one's companions."

"Showed home-life and how thankful we should be."

"Showed that when you set out to do a thing, do not quit until it is completed."  
*Message to Garcia*.

"Brought out the necessity of religion."  
*San Francisco*.

"Showed that crime doesn't pay."  
*Texas Ranger*.

"Because I want to be a nurse; therefore, *White Parade* interested me."

"Showed how sailors had to toe the mark or get a beating."

"They dealt with the life of the poor people and of the many heartaches which they have to bear."

"It is the picture of a man who did things for himself."  
*Great Ziegfeld*.

"It showed how at some time or other in your life you will have some faith."  
*San Francisco*.

"It brings out the tragedy of modern warfare."  
*Road to Glory*.

"They were all real pictures of real men and were not filled with this slobbering love bunk."

"It shows what one can do if he really wants to."  
*Magnificent Obsession*.

"They reek with action and idealize the man courageous."  
*Captain Blood, Count of Monte Cristo, Louis Pasteur*.
"I hate the vulgarity that stands out so plain in many pictures."

"It shows how a child can be changed if he goes with a crowd he shouldn't go with." Devil Is a Sissy

"I like pictures about old-fashioned days."

"It shows how brave we can be for one we love." General Died at Dawn

"It showed that they had their troubles and heartaches, but their love overcame them."

"Our Little Girl showed how a child can love its parents."

"I enjoy old-time pictures."

"I like interesting stories of people who have been a great help to the world." Louis Pasteur

"I liked Charge of the Light Brigade because of the wonderful character of Godfrey."

"San Francisco proved that there is a God and Some One more powerful than the things on earth."

"Because they were not the ordinary sloppy love story."

"In His Steps showed that youth can love deeply."

"These pictures had something to them and were not the lovey-dovey stuff they put in them now." San Francisco, Fury, Rhythm on the Range, Arizona Raiders

"A Woman Rebels shows how the wrong of one person can affect the next generation."

"They did not have a lot of mushy loving."

"Shipmates gave a very good lesson—unselfishness."

"These pictures showed more of the inside life of war, and they showed that man isn't all bad but that he can overcome his weakness if he wills it."

"They showed how poor people are happier than rich people."
"In His Steps showed the straightforwardness of a boy. If he lied he could get out of the punishment, but he did not lie."

"Because the characters portray the kind of life and the kind of man I would like to grow up to be." In His Steps

"Showed endurance and hardship borne by others."

"Because they were not fickle and all about love; they were educational and not silly and unreasonable."

"White Angel shows that if you make up your mind to do a thing you can do it."

"Pepper showed a little fun and happiness could do more towards good health than a lot of pills and doctors."

"I enjoy pictures taken from books."

"Professional Soldier shows the strength and ability of one man to think fast."

"I like to see clean fun." Earthworm Tractor

"They had common sense. They were militaristic, and some were packed with engineering feats."

"Magnificent Obsession showed how good living can help and also how bad living hinders."

"Tarzan Escapes reveals the advantages of being strong and healthy and of being a friend to animals."

"I enjoy musical comedies that aren't cheap."

"It seems to me all the shows are good and are a lot cleaner."

"Mr. Deeds Goes to Town shows that money isn't everything."

"I liked these pictures because of their chivalry." Count of Monte Cristo, Three Musketeers

"Magnificent Obsession and Little Women were good clean shows that teach you to be kind to others."

"It showed that trying to be 'tough' by bullying people shows that you are really a 'sissy'."
"I like to see how the federal government carries out its work against crime."

"These pictures were interesting—not just love affairs."

"Parole gave a vivid tale of the parole system that is harmful to society."

The investigation into the frequency of movie attendance showed that 71 per cent attend once a week or oftener. This percentage is 2 per cent higher for boys and girls in the Catholic schools than in the public schools, 4 per cent higher for boys than for girls, and 2 per cent higher for twelfth grade than for tenth grade. Only 3 per cent seldom attend, and only .5 per cent stated that they never do so.

Magazines. Gorsline\textsuperscript{10} found that reading holds second place among favorite leisure-activities of adolescents. If this be a general fact and if two hundred different periodicals are for sale today on the stands of the American News Company, as is generally affirmed, the problem of reading tastes among boys and girls is equal to or perhaps greater than the problem of motion picture selection. That their reading centers in the superficial is quite commonly accepted. Hurt says in this regard:

In their newspaper reading these boys and girls alike indicate an overwhelming preference for the comics, and disagree in choice of other sections—the girls prefer—

### TABLE III

**PERCENTAGE FREQUENCY OF MOVIE ATTENDANCE**

<table>
<thead>
<tr>
<th>Frequency</th>
<th>School</th>
<th>Sex</th>
<th>Grade</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Cath.</td>
<td>Pub.</td>
<td>Girls</td>
</tr>
<tr>
<td>Weekly or oftener</td>
<td>72</td>
<td>70</td>
<td>69.5</td>
</tr>
<tr>
<td>Every two weeks</td>
<td>15</td>
<td>11.5</td>
<td>14</td>
</tr>
<tr>
<td>Monthly</td>
<td>8</td>
<td>7</td>
<td>7</td>
</tr>
<tr>
<td>Seldom</td>
<td>3</td>
<td>4</td>
<td>5</td>
</tr>
<tr>
<td>Never</td>
<td>0.1</td>
<td>2</td>
<td>1</td>
</tr>
<tr>
<td>Answer vague</td>
<td>0.8</td>
<td>3</td>
<td>2</td>
</tr>
<tr>
<td>Unanswered</td>
<td>0.8</td>
<td>2</td>
<td>1</td>
</tr>
</tbody>
</table>
ring newspaper serial stories and the woman's page, the boys the sport pages and the news sections. Few seem to read editorials. The books and magazines which turn up in most of the published lists of actual reading are almost without exception "good" but conventional; while innocuous, they are not books and magazines that are positively helpful. Most of the books are thin in substance; enjoying too much popularity . . . particularly among boys and girls in High School . . . are cheap magazines which, in spite of pretended standards of conventional morality, stimulate greatly the sexual instincts of young readers. The influence of such magazines is harmful, if only because they give, as the movies do, a distorted picture of life.\(^\text{11}\)

In the present study no attempt was made to discover what particular sections of magazines are read most frequently, but merely what specific magazines supply the reading fare of present-day adolescents.

The total number of magazines read was 3,887, or an average of approximately two magazines per pupil. These 3,887 were classifiable under four general headings: religious, which comprised 10 per cent of the total number; educational, 18 per cent; household, 21 per cent; and general popular type, 51 per cent. (Table IV). A comparison of reading choices shows that religious magazines are read more by pupils of Catholic schools than by those of public, more by girls than by boys, and very slightly more by tenth grade pupils than by twelfth grade.

The greatest difference in the choice of household magazines appears between boys and girls, the latter exceed-

\(^{11}\) H. W. Hurt, op. cit., pp. 140-1.
ing the former by 61 per cent. Only a negligible difference, exists between schools, and a slight increase of twelfth grade over tenth.

In the selection of magazines of general popular type, Catholic school pupils and boys exceed public school pupils and girls respectively by 14 per cent and 16 per cent.

The specific magazines having the highest ranking in each of the four classifications are arranged in Table V according to their rankings. Collier, rather than the American Magazine as found by Gorsline, leads the list of general popular group. Sixth in the same division is the True Story and True Confession type, showing a frequency higher than is to be desired but lower than is quite commonly supposed. One hundred twenty-five, or 7 per cent, included this type of periodical among the magazines which they read most frequently. In this choice, public school pupils and girls exceed Catholic school pupils and boys respectively by a difference of 7 per cent. Tenth grade pupils ranged 3 per cent higher than twelfth grade pupils in their choice of these magazines.

Considering the emphasis laid upon education today and the opportunities for secondary schooling made possible for boys and girls of all classes, it is to be regretted that magazine reading with its manifold possibilities for
<table>
<thead>
<tr>
<th>Type of magazine</th>
<th>Average number of magazines per pupil</th>
<th>Number and percentage of magazines read</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>School</td>
<td>Sex</td>
</tr>
<tr>
<td></td>
<td>Cath. Pub.</td>
<td>Girls</td>
</tr>
<tr>
<td>Religious</td>
<td>373</td>
<td>1</td>
</tr>
<tr>
<td></td>
<td>.40</td>
<td>.01</td>
</tr>
<tr>
<td>Educational</td>
<td>322</td>
<td>388</td>
</tr>
<tr>
<td></td>
<td>.35</td>
<td>.45</td>
</tr>
<tr>
<td>Household</td>
<td>409</td>
<td>390</td>
</tr>
<tr>
<td></td>
<td>.44</td>
<td>.46</td>
</tr>
<tr>
<td>General</td>
<td>1,099</td>
<td>894</td>
</tr>
<tr>
<td>popular</td>
<td>1.18</td>
<td>1.04</td>
</tr>
<tr>
<td>Total</td>
<td>2,203</td>
<td>1,684</td>
</tr>
<tr>
<td></td>
<td>2.38</td>
<td>1.97</td>
</tr>
<tr>
<td>Read no mag.</td>
<td>36</td>
<td>44</td>
</tr>
<tr>
<td></td>
<td>4%</td>
<td>5%</td>
</tr>
<tr>
<td>Unanswered</td>
<td>25</td>
<td>47</td>
</tr>
<tr>
<td></td>
<td>3%</td>
<td>5.5%</td>
</tr>
</tbody>
</table>
## TABLE V

### RANKING OF MAGAZINES HAVING HIGHEST FREQUENCY IN EACH GROUP

<table>
<thead>
<tr>
<th></th>
<th>School</th>
<th>Sex</th>
<th>Grade</th>
<th>Total</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Cath. Pub.</td>
<td>Girls</td>
<td>Boys</td>
<td>10th</td>
</tr>
<tr>
<td>Religious</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Sacred Heart Messenger</td>
<td>124</td>
<td>1</td>
<td>114</td>
<td>11</td>
</tr>
<tr>
<td>Extension</td>
<td>29</td>
<td>0</td>
<td>24</td>
<td>5</td>
</tr>
<tr>
<td>Sign</td>
<td>24</td>
<td>1</td>
<td>21</td>
<td>4</td>
</tr>
<tr>
<td>Educational</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Reader's Digest</td>
<td>81</td>
<td>51</td>
<td>61</td>
<td>71</td>
</tr>
<tr>
<td>Popular Mechanics</td>
<td>24</td>
<td>86</td>
<td>12</td>
<td>98</td>
</tr>
<tr>
<td>Time</td>
<td>31</td>
<td>47</td>
<td>33</td>
<td>45</td>
</tr>
<tr>
<td>Popular Science</td>
<td>20</td>
<td>52</td>
<td>9</td>
<td>63</td>
</tr>
<tr>
<td>Household</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Pictorial Review</td>
<td>72</td>
<td>69</td>
<td>136</td>
<td>5</td>
</tr>
<tr>
<td>Ladies Home Journal</td>
<td>81</td>
<td>57</td>
<td>134</td>
<td>4</td>
</tr>
<tr>
<td>Good Housekeeping</td>
<td>71</td>
<td>41</td>
<td>109</td>
<td>3</td>
</tr>
<tr>
<td>Woman's Home Companion</td>
<td>47</td>
<td>48</td>
<td>90</td>
<td>5</td>
</tr>
<tr>
<td>McCall's</td>
<td>41</td>
<td>34</td>
<td>70</td>
<td>5</td>
</tr>
<tr>
<td>Delineator</td>
<td>35</td>
<td>26</td>
<td>58</td>
<td>3</td>
</tr>
</tbody>
</table>
### TABLE V (continued)

**RANKING OF MAGAZINES HAVING HIGHEST FREQUENCY IN EACH GROUP**

<table>
<thead>
<tr>
<th>Magazine</th>
<th>School</th>
<th>Sex</th>
<th>Grade</th>
<th>Total</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Cath. Pub.</td>
<td>Girls Boys</td>
<td>10th</td>
<td>12th</td>
</tr>
<tr>
<td>General popular</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Collier</td>
<td>175</td>
<td>141</td>
<td>140</td>
<td>280</td>
</tr>
<tr>
<td>Liberty</td>
<td>159</td>
<td>111</td>
<td>136</td>
<td>248</td>
</tr>
<tr>
<td>American</td>
<td>107</td>
<td>143</td>
<td>91</td>
<td>204</td>
</tr>
<tr>
<td>Movie</td>
<td>132</td>
<td>175</td>
<td>113</td>
<td>203</td>
</tr>
<tr>
<td>Saturday Evening Post</td>
<td>97</td>
<td>79</td>
<td>84</td>
<td>160</td>
</tr>
<tr>
<td>True Story and True Confession</td>
<td>29</td>
<td>104</td>
<td>86</td>
<td>125</td>
</tr>
<tr>
<td>Sports magazines</td>
<td>49</td>
<td>6</td>
<td>43</td>
<td>77</td>
</tr>
<tr>
<td>Red Book</td>
<td>37</td>
<td>61</td>
<td>32</td>
<td>73</td>
</tr>
<tr>
<td>Open Road for Boys</td>
<td>34</td>
<td>3</td>
<td>62</td>
<td>72</td>
</tr>
<tr>
<td>Adventure and Mystery</td>
<td>53</td>
<td>22</td>
<td>49</td>
<td>69</td>
</tr>
<tr>
<td>American Boy</td>
<td>26</td>
<td>14</td>
<td>53</td>
<td>67</td>
</tr>
</tbody>
</table>
self-development should be so restricted in amount and so mediocre in quality; that 51 per cent of it should consist of such material as that found in magazines of the fourth group.

Radio programs. Mediocrity prevailed to an even greater degree in the choice of radio entertainment. The favorite selections included 217 different programs, 28 per cent of which were either so extremely local or so insignificant as to be generally unknown. One hundred fifty-seven were distributed among twelve groups as shown in Table VI.

Music, marking 54 per cent of all the programs selected, would argue in favor of adolescent tastes were it not that an analysis showed jazz to predominate by an overwhelming majority. Seventeen of the musical programs were good or very good, and three were semi-classical or fair, but in almost every case the frequency of their selection was exceedingly low, only 5 per cent of the boys and girls choosing this better type of music.

The ten programs which ranked highest as favorites ranged from Jack Benny, the choice of 576 or 32 per cent, to Gracie Allen and Bob Burns, the choice of 122 or 6.8 per cent. These ten included five comedy programs and one program each of music (jazz), drama, story, variety, and amateur hour (Major Bowes). The latter, though the highest of the ten in quality, ranked seventh in choice.
<table>
<thead>
<tr>
<th>Type of program</th>
<th>Number of programs selected</th>
<th>Percent of total programs selected</th>
<th>Specific program</th>
<th>Number selected</th>
<th>Percent of age selected</th>
</tr>
</thead>
<tbody>
<tr>
<td>Music</td>
<td>86</td>
<td>54%</td>
<td>Jack Benny</td>
<td>576</td>
<td>32%</td>
</tr>
<tr>
<td>Stories</td>
<td>21</td>
<td>13%</td>
<td>Hit Parade</td>
<td>391</td>
<td>22%</td>
</tr>
<tr>
<td>Comedy</td>
<td>19</td>
<td>12%</td>
<td>Lum and Abner</td>
<td>335</td>
<td>19%</td>
</tr>
<tr>
<td>Variety hour</td>
<td>6</td>
<td>4%</td>
<td>Bing Crosby</td>
<td>297</td>
<td>17%</td>
</tr>
<tr>
<td>News</td>
<td>6</td>
<td>4%</td>
<td>Lux Radio Theater</td>
<td>257</td>
<td>14%</td>
</tr>
<tr>
<td>Drama</td>
<td>4</td>
<td>3%</td>
<td>Eddie Cantor</td>
<td>253</td>
<td>14%</td>
</tr>
<tr>
<td>Amateur</td>
<td>3</td>
<td>2%</td>
<td>Major Bowes</td>
<td>161</td>
<td>9%</td>
</tr>
<tr>
<td>Detective</td>
<td>3</td>
<td>2%</td>
<td>Fred Allen</td>
<td>133</td>
<td>7.5%</td>
</tr>
<tr>
<td>Jury</td>
<td>3</td>
<td>2%</td>
<td>Amos and Andy</td>
<td>127</td>
<td>7%</td>
</tr>
<tr>
<td>Religious</td>
<td>3</td>
<td>2%</td>
<td>Gracie Allen Bob Burns</td>
<td>122</td>
<td>6.8%</td>
</tr>
<tr>
<td>Educational</td>
<td>2</td>
<td>1%</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Sports</td>
<td>2</td>
<td>1%</td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>
News, religious programs, and educational programs constituted only 4 per cent, 2 per cent, and 1 per cent respectively of the 217. At the best, not more than 21 per cent of all radio entertainment listed as favorites could be classed other than mediocre.

Home entertainment with the family. Despite the common opinion that home enjoyment has been almost completely superseded by commercial entertainment, responses in the questionnaires were somewhat encouraging and refreshing. Although 2 per cent replied that they enjoyed no particular type of home recreation and 7.6 per cent either failed to respond or inferred that their families were not congenial and companionable, the majority indicated a rather general practice of enjoying pleasures with one another. Attitudes towards home recreation, parents, and family comradeship and general spirit will be discussed in the next chapter. Here, the consideration is limited to the forms of recreation which are enjoyed.

The various forms listed were so scattered as to make classification difficult, but the prevailing types and the frequency of their selection by sexes and grades are shown in Table VII. Girls show the most uniformly gradual decline through the six forms; boys, the most abrupt drop from games to radio and from radio to conversation. In a comparison of the same two forms of enjoyment, the tenth grade shows a
sharper decline than does the twelfth grade. Table VII gives only numerical frequencies, but these calculated in percentages show the successive drop in tenth grade to be from 75 per cent to 28 per cent to 11 per cent; in twelfth grade, from 60 per cent to 30 per cent to 15 per cent.

Other forms of enjoyment mentioned, though insignificant in frequency and unclassifiable in type, are interesting in this; they point to the fact that certain simple and long-standing family pleasures still exist and enter into the lives of boys and girls even today. Some of these unclassifiable sources of pleasure are the following:

Playing ball
Making candy and popping corn
Boxing and wrestling
Working puzzles
Playing tricks on, or joking with, one another
Having small family parties
Sewing
Telling stories to the younger children
Reading aloud to one another
Having company
Playing with brothers and sisters
Listening to parents tell of their childhood
Modeling airplanes
Spelling "bee," guessing games, reading contests
Running a moving picture machine
Discussing movies and radio programs
Stamp collecting
Making scrap books
Playing with the baby
Teaching the dog tricks

That boys and girls react favorably to simple enjoyments like those mentioned may be inferred from quotations like the following.
### TABLE VII

FORMS OF RECREATION ENJOYED WITH THE FAMILY, RANKED ACCORDING TO FREQUENCY OF CHOICE

<table>
<thead>
<tr>
<th>Form of Recreation</th>
<th>Girls</th>
<th>Boys</th>
<th>10th grade</th>
<th>12th grade</th>
<th>Total</th>
</tr>
</thead>
<tbody>
<tr>
<td>Games</td>
<td>466</td>
<td>760</td>
<td>780</td>
<td>446</td>
<td>1,226</td>
</tr>
<tr>
<td>Radio</td>
<td>334</td>
<td>175</td>
<td>288</td>
<td>221</td>
<td>509</td>
</tr>
<tr>
<td>Conversation</td>
<td>154</td>
<td>72</td>
<td>112</td>
<td>114</td>
<td>226</td>
</tr>
<tr>
<td>Reading</td>
<td>123</td>
<td>60</td>
<td>99</td>
<td>84</td>
<td>183</td>
</tr>
<tr>
<td>Music</td>
<td>115</td>
<td>23</td>
<td>71</td>
<td>67</td>
<td>138</td>
</tr>
<tr>
<td>Dancing</td>
<td>108</td>
<td>15</td>
<td>68</td>
<td>55</td>
<td>123</td>
</tr>
<tr>
<td>Unanswered</td>
<td>67</td>
<td>68</td>
<td>80</td>
<td>55</td>
<td>135</td>
</tr>
</tbody>
</table>
"I like the get-together at the family meals."

"Sitting around the fire and talking of old times."

"Listening to Mother and Father tell what they did when they were children."

"Listening to Mother and Dad tell of Ireland."

"Just a little get-together telling of the happenings of the day."

"I like it just when we are natural at home. We enjoy one another's company."

"Eight children in the family."

"I wish our family would be more congenial with one another."

"None especially, but we all have a good time with one another."

"Our family enjoys music; therefore, we get much recreation out of 'family sings'."

"Daddy, Mother, and I sit by the stove, eat some fruit, and talk about things. Sometimes Daddy tells us many things that happened to him when he was a boy."

"In the winter evenings sitting around the warm stove reading and talking things over with Mother and Dad."

"We seldom go out, because of the younger children."

"My parents work--little time for recreation."

"Dancing with my dad, my brother, and my sister. I even like to work with some of the family."

"I enjoy quiet evenings at home talking, making candy, and listening to the radio."

"Singing, dancing, reading, talking, games of all kinds, and of course we often have debates, but altogether we have a 'scrapping good time'."

"Family of eleven children."

"Listening to my father play the guitar."
"Boxing with Dad. Playing cards with Mom."

"Sitting before the fire talking."

The above quotations do not exhaust the list of those which express appreciation of common home pleasures.

II. VOCATIONAL PREFERENCES

Notwithstanding the fact that vocational leanings of boys and girls during high school years frequently are transient and serve as no stable indicator of what their actual choices will be, nevertheless these leanings and the motives underlying them do furnish a gauge of their present aspirations. They point out the general level of their ambitions and afford some insight into their present grasp of values.

In response to the questions: "What type of work do you wish to take up after leaving school?" and "What special reason have you for preferring this work to any other?" the following results are the most significant.

The preferences of the girls are distributed over thirty-seven different occupations with an extremely high degree of concentration on clerical work and nursing. The choices of the boys are distributed among forty-two varieties with no significant concentration on any one.

Clerical work is the choice of 459, or 46 per cent, of the girls; nursing is second in choice with a frequency of 206, or 20 per cent; and teaching ranks third, showing
a sharp drop to 7 per cent. All other occupations are scattered with insignificant frequencies down to one each for radio, dietician, cartoonist, veterinarian, and politician. Library work, married life, and social service ranked extremely low with frequencies of only 1.3 per cent, .8 per cent, and .2 per cent respectively.

Thirty-four girls stated definitely that they were uncertain of their preference, and twenty-three left the question unanswered.

Engineering, clerical work, and aviation were selected in greatest number by the boys, but the percentage of none of the three rose higher than 11.2 per cent. A comparison of schools and grades revealed no appreciable difference.

Motives for preference. Reasons for preferring one type of work rather than another were too scattered to be classified with any degree of definiteness. The broad classification given in Table IX indicates the general trend of motives which actuate girls in their choice; those motives which actuate boys admit of no grouping. In the case of both girls and boys, miscellaneous reasons were frequently the most significant and revealing for the reason that they were more individualistic and less general.

Nursing shows predominantly the highest degree of idealism among girls—the desire to serve others and to
TABLE VIII

VOCATIONAL PREFERENCES HIGHEST IN FREQUENCY

<table>
<thead>
<tr>
<th>Type of work</th>
<th>Catholic</th>
<th>Public</th>
<th>10th grade</th>
<th>12th grade</th>
<th>Total</th>
</tr>
</thead>
<tbody>
<tr>
<td>Girls</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Clerical work</td>
<td>250</td>
<td>209</td>
<td>256</td>
<td>203</td>
<td>459</td>
</tr>
<tr>
<td></td>
<td>44%</td>
<td>47%</td>
<td>44%</td>
<td>48%</td>
<td>46%</td>
</tr>
<tr>
<td>Nursing</td>
<td>138</td>
<td>68</td>
<td>127</td>
<td>79</td>
<td>206</td>
</tr>
<tr>
<td></td>
<td>24%</td>
<td>15%</td>
<td>22%</td>
<td>19%</td>
<td>20%</td>
</tr>
<tr>
<td>Teaching</td>
<td>28</td>
<td>41</td>
<td>46</td>
<td>23</td>
<td>69</td>
</tr>
<tr>
<td></td>
<td>5%</td>
<td>9%</td>
<td>8%</td>
<td>9%</td>
<td>7%</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Boys</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Engineering</td>
<td>48</td>
<td>40</td>
<td>55</td>
<td>33</td>
<td>88</td>
</tr>
<tr>
<td></td>
<td>13%</td>
<td>10%</td>
<td>12%</td>
<td>10%</td>
<td>11.2%</td>
</tr>
<tr>
<td>Clerical work</td>
<td>49</td>
<td>34</td>
<td>39</td>
<td>44</td>
<td>83</td>
</tr>
<tr>
<td></td>
<td>13%</td>
<td>8%</td>
<td>8.6%</td>
<td>14%</td>
<td>11%</td>
</tr>
<tr>
<td>Aviation</td>
<td>26</td>
<td>42</td>
<td>43</td>
<td>25</td>
<td>68</td>
</tr>
<tr>
<td></td>
<td>7%</td>
<td>10%</td>
<td>9%</td>
<td>8%</td>
<td>9%</td>
</tr>
</tbody>
</table>
relieve suffering. Teaching, social service, and motherhood, vocations which offer a wide field for idealistic endeavor, are negligible in the frequency of selection, as mentioned previously; but they indicate, for the most part, a spirit of idealism in those who preferred them.

The following quoted responses of both boys and girls relative to the motives which animated them in choosing some particular vocational work are given as a means of conveying more clearly the aspirations and reactions of present-day youth.

Reasons for desiring nursing.

"It is ideal in my mind to put yourself out to help others, those less fortunate."

"I could do more good in the world there."

"It's the only thing I want to do -- I could put my heart and soul into it."

"Nursing is a noble profession."

"There are more sufferings and pain in the world than pleasure; therefore, I feel that I could derive more from my work of helping others."

"I like to wait on people who cannot help themselves."

"I love to help those who are sick, and maybe I could save a few lives."

"I had to see my sister suffer, and I made up my mind to try to the best of my ability to help humanity."

"It would be hard, perhaps, but it would be worthwhile to be an instrument in relieving sufferings -- and a nurse doesn't work gratis."
TABLE IX
MOTIVES INFLUENCING GIRLS IN THEIR VOCATIONAL PREFERENCES

<table>
<thead>
<tr>
<th></th>
<th>Clerical</th>
<th>Nursing</th>
<th>Teaching</th>
</tr>
</thead>
<tbody>
<tr>
<td>Liking for it</td>
<td>243</td>
<td>96</td>
<td>10</td>
</tr>
<tr>
<td>Service</td>
<td>53%</td>
<td>46%</td>
<td>15%</td>
</tr>
<tr>
<td>Fitness for it</td>
<td>54</td>
<td>38</td>
<td>10</td>
</tr>
<tr>
<td>Liking for it</td>
<td>12%</td>
<td>18%</td>
<td>15%</td>
</tr>
<tr>
<td>Fitness for it</td>
<td>35</td>
<td>4</td>
<td>8</td>
</tr>
<tr>
<td>Good pay</td>
<td>8%</td>
<td>2%</td>
<td>11%</td>
</tr>
<tr>
<td>Service to</td>
<td>3</td>
<td>4</td>
<td>5</td>
</tr>
<tr>
<td>others</td>
<td>.6%</td>
<td>Good pay</td>
<td>Love of</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td>children</td>
</tr>
<tr>
<td>Miscellaneous</td>
<td>124</td>
<td>63</td>
<td>36</td>
</tr>
<tr>
<td>Miscellaneous</td>
<td>27%</td>
<td>31%</td>
<td>52%</td>
</tr>
</tbody>
</table>
"I like to take care of anyone in the family who is sick; this gave me the idea."

"I do not get frightened when people get hurt."

"I'd like to work in a maternity ward, for nothing makes me happier than to take care of a baby. I am very fond of little children, and I would like to know how to take care of them."

"I like to take care of others, especially babies in a hospital."

"I want to help the suffering; it would make me extremely happy to save a life, not for fame but just for doing it."

"I've always thought about it since I was little, and I like to be around the sick and wait on them."

"My mother wants me to do it, since she didn't get to--I'd be helping humanity and God."

"Because there is something within me calling me to this certain vocation. I like to do things for others."

"I have calm nerves suited for nursing. I like to help others, especially the sick."

"I always loved children--I will specialize in child nursing."

Reasons for desiring teaching.

"I like school work."

"To make the world less ignorant."

"I love children; I like to work with them."

"I have always wanted to be a teacher. I would like to do for others what good teachers have done for me."

"I like it--it's an up-and-going occupation."

"Teachers are needed."

"Since a small child, I've always wanted to teach."
Reasons for desiring clerical work.

"It trains you how to take different people."

"Contact with big business people develops character."

"Not so confining; you aren't always on your feet."

"I'm not smart enough to do other work."

"There is no danger working oneself to death; this work is very easy physically."

"My sister does office work, and I would like to be like her."

"I love to type and my sister, a typist, encourages me through her own attitude towards her work."

"So that I may help at home with the pay."

"I have worked all my life taking responsibility of a home—I think I am fit for an office job."

"No special reason except to make money—my main object in life is to get a good husband."

"From childhood I've always wanted to be a typist, and I've worked hard to live up to my dream."

"I like it—as cheap training with as good return as any I know."

"I wish to acquire my education in it quickly, make good, then be married, and have my education in case of emergencies."

"The work is interesting—it enables one to meet progressive people."

"It was my mother's suggestion when I asked her what she wished me to do."

"I like to work with my hands—I'm not strong physically."

"I like work I have to put my mind on."

"I don't prefer it—I'd rather do something else, like Welfare Work."
"I have all my life admired a person who worked in an office. I have always played office when I played. It is what I'm working for."

**Reasons for desiring miscellaneous types of work.**

**Married life:** "My secret desire is to be the mother of a priest."

**Writer:** "I feel that if I try hard enough, I could make good writing books; none of my short stories have been published yet."

**Housework:** "I like to cook and have a neat home."

"I enjoy taking care of and cleaning up the house, and I think I would love to take care of children."

**Interior decorator:** "To make a home beautiful is worthwhile."

"I've always enjoyed changing things about and making more aesthetic arrangements."

**A Nun:** "The Nuns look so happy and they work for God."

**Librarian:** "I love books. I love to read them and study them and handle them. I would give up most of my pleasures just to have good books around me."

**Lawyer:** "I can argue like everything."

**Author:** "I would like to have a part of me go on living after I'm dead and reimburse authors for the hours of enjoyment they have given me."

**Married life:** "I love this kind of work, and I think it is a woman's place in the home and raise her children up to be good citizens and choose their vocations as I am free to do."

**Saleslady or housework:** "I'm not the kind who wants to get out and do 'big' things like teaching, nursing, typing."

**Dress designing:** "I like to see things grow under my hands. I love beauty and seem to have talent for it."
Manager of a home for children: "I love children, and all children enjoy my presence and care; they seem to like me."

"I love to read and perform more than anything else in the world."

"I love to sew more than anything else in the world."

Music: "I love music; it seems to be the only thing that satisfies me."

"I love music, and my life will not be complete without some musical course."

Factory work: "I am strong and healthy; I prefer work that is hard."

The following quotations express the reasons boys offer for preferring particular types of work:

Navy.

"I would like to go places and see things."

"It meets my expectations as to adventure, finance, etc."

"To get out of this little city and build myself up."

"I like adventure right now. I may change, but now I like to roam."

Chemistry.

"In my opinion, chemistry is taking one of the most important steps right now, and I aim to become a chemist to help it along."

"Fine looking future to it."

"I like to stir up a few compounds and see what I can get out of it."

"Much profit comes from such work. I have watched my father and find it interesting."
Farming.
"I like the outdoors—I like to work with my hands and I like to work around stock, especially horses."

"He has his own things to do; he is his own boss, and he can do as he pleases."

"The only kind I ever did. It seems hard, but I enjoy it."

"I always have liked it; I don't know why."

"I like it. Money doesn't interest me."

Forest Ranger.
"I have always liked out-door life and I am not afraid of hard work."

"Great field in it—they will need trained men."

"I like outdoor things as trees, flowers, etc."

"Because of outdoor exercise, beauty, and healthfulness. Fresh air and elbow room."

"I like the outdoors and to camp out under the trees."

"It's my father's work and I help him because I like it."

Carpentry.
"I prefer carpentry or contracting because my father is interested in woodwork and in either job we could work together."

Aviation.
"I like it because of thrills and dangers involved."

"I've just got a yearning to go fast and see places."
Driving a Greyhound.

"You can get to see the country and know your people if you drive from New York to San Francisco."

"I want to drive a truck through the states, then join highway patrol, and I want to drive a motorcycle."

Study of Bees.

"Bees are innocent creatures--my hobby."

Medicine.

"I like to learn the different ways of saving people from death--sort of like a very serious game."

"I feel that some artistry is required and I believe I have it. My good marks in the scientific field point toward that vocation."

"It is a type of work where man may get most out of life. That is, learning what the important things of life really are."

Ministry.

"I want to be a priest to save souls and offer the Holy Sacrifice of the Mass."

"The joy that comes of service."

"Because I had a dream and the Lord told me to be a preacher."

Music.

"I really love music and reading better than work, which, I suppose, makes me lazy, but they are my chief joy and recreation."

Teaching.

"I want to teach European History because I am
interested in it; I would like to know what people of Europe did years ago; I like to know men and understand principles.

"It brings me into contact with many personalities. I wish to transmit to others the knowledge I am fortunate enough to have gotten."

Clerical.

"Figures fascinate me. Good money."

"I want a job that will not tie me down but leave me time to enjoy life."

"Although I am a poor writer, I have quick fingers for typing and I am quite accurate at figuring problems."

"It's my father's work, and I'm also pretty smart."

"I'm not so strong or well-built as most boys, but pretty good in math."

Mechanics.

"I love reading Dad's books on it."

"It is good enough for my father and I think it is good enough for me."

"It's a hobby with me; I like to see mechanical devices run under their own power."

"My father talks about his work and it sounds interesting."

Social Worker.

"That's what the world will need in a few years."

"I like to help people in need."

"I suffer when I see others suffer--I could help them."
Newspaper.
"I'd love to write the news of the world."

"It fascinates me to hear news first and then pass it on to others."

"I was reared in it; have loafed around the office under my father all my life and know it from the ground up."

Eye specialist: "I have bad eyes and I wish to study to learn to help others who have."

Detective: "I like to be with people, for I have a very particular sense to find out things."

Lawyer: "I like to help people out of jams."

Art and Cartooning: "It comes easy; I like to put my thoughts into pictures."

Criminal Law: "I am interested in quelling crime and its effects."

Civil Engineer: "Because I like to see big bridges and tall buildings."

The following statements place the emphasis not upon a preferred occupation but upon conditions under which the more self-assertive adolescent chooses to work, or upon a spirit of restlessness which he recognizes within himself.

"I prefer an occupation where I will not have to take orders from my superiors."

"I'd like to be a business manager or some big boss."

"I'm restless in nature and like to move about."

"I like to keep clean, to be on the move, and to get enjoyment out of life."

The foregoing responses have been quoted at length in that they draw the curtain somewhat from the heart of youth
and reveal the growing aspirations taking shape within them. For the most part, the vocational ambitions fashion themselves out of long-standing appeals of childhood, out of experiences apparently transient but enduring in their effects, out of personal handicaps and afflictions which arouse within them a desire to relieve others who may suffer similarly, out of the sickness and pain witnessed among members of their families, out of the interests and the attitudes manifested by relatives and friends; in a word, out of the ordinary as well as the extraordinary events that make up the daily life of boys and girls.

III. SUMMARY

An analysis of the recreational and vocational preferences of high-school boys and girls leads to the following conclusions.

Recreational preferences.

1. Motion picture preferences among both boys and girls show a uniformly high quality of choice, 61 per cent of all pictures cited as most enjoyable belonging to the A-l class. The reasons stated for the particular selections indicate an appreciation of pictures which are wholesome in tone and reflective of the deeper values of life. The average weekly attendance at moving pictures by both boys and girls is 71 per cent.
2. Magazine preferences show a more mediocre trend, the combined percentages of religious, educational, and household magazines falling slightly lower than the single percentage of the general popular type.

3. Favorite radio programs point to a correspondingly mediocre quality of selection, only 21 per cent preferring programs of substance. Music leads by a large majority in the type of program preferred, but only 5 per cent of it is music other than jazz.

4. Forms of home recreation enjoyed with members of the family show indoor games to appeal to 69 per cent, followed in succession by radio, conversation, reading, music, and dancing. Various forms of old-time family pleasures reflect a more wholesome spirit existing in many of these homes today than generalizations ordinarily accredit. Boys and girls indicate a rather wholesome reaction to such types of enjoyment.

Vocational preferences.

1. Vocational preferences of girls distribute themselves among thirty-seven various occupations, with a high degree of concentration on clerical work and nursing. Vocational preferences among boys are scattered over forty-two different types of work with no significant degree of concentration on any one.
2. Motives ascribed by youth themselves as being influential in their choice of work show service towards others to predominate in those selecting nursing. Other motives among girls and practically all motives among boys are too scattered to admit of classification. In general, both boys and girls indicate an appreciation of worthwhile careers and worthy endeavors. To a certain extent, boys give evidence of a more self-assured attitude toward their own talents and cite these talents as reasons for a particular choice. They give evidence of a growing desire to reach out into the world of men and affairs; girls center less on self-evaluation or a developing of themselves and more on rendering service to others. This latter fact corresponds to the findings made by other studies dealing with vocational interests of young people.
CHAPTER IV

ATTITUDES TOWARDS VARIOUS HOME RELATIONSHIPS CONSIDERED AS REFLECTIONS OF IDEALS

Behind the interests, preferences, and choices of individuals stand their attitudes--their point of view, their mental background, their perspective, the set of the soul which dominate them to the extent that they choose one thing rather than another, choose one course of action and reject another. "Attitudes are those large adjustments to the environment which seem at times to involve the entire personality."1 "An attitude ... is a pattern of activity, a mental way of thinking or doing,"2 of judging, or preferring. "An attitude is an ideal become more or less habitual."3

The interplay between choices and attitudes is vital, each giving impetus to and in turn being strengthened by the other.

The depth and permanence of an attitude will greatly depend upon the strength of the choice with which it is

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2 Ibid., p. 112.
initiated. The more positive the choices, the stronger will be the attitudes and the more rugged will be the character.\textsuperscript{4}

Brown, recommending the use of self-analysis to prospective employees eager to succeed, assured them:

One of the first practical results that this introspection will yield is the knowledge that your conduct is the result of your mental attitude. You will see that outside circumstances exert far less influence on your actions than your attitude toward the circumstances. You will soon discover that if your thoughts are aspiring, your actions will take the same path.\textsuperscript{5}

As one unknown author has tersely expressed it: "If we do not live as we think, we shall soon begin to think as we live," and the principle holds true in the minor problems as well as in the major problems of life.

It is with certain attitudes of adolescent boys and girls, considered as reflections of their ideals, that this chapter and the next will be concerned.

I. ENTERTAINING ONE'S FRIENDS AT HOME

In the previous chapter, consideration was given to forms of recreation enjoyed at home with members of one's own family. Ninety per cent of the boys and girls mentioned some type or types of such entertainment and indicated towards them a wholesome reaction.

\textsuperscript{4} Paul F. Voelker, \textit{Character in the Making}, p. 113.

The present discussion passes one step farther, from forms of home enjoyment with one's family to the practice of and the attitude toward home entertainment with one's friends.

In response to the question: "Do you have your friends spend afternoons or evenings with you at your own home?" seventy-four per cent answered definitely "Yes;" another 16 per cent stated that they do so sometimes, whereas 7 per cent answered definitely "No." The only appreciable difference in their responses appeared in the comparison of sex groups, 25 per cent more of the girls than of the boys answering in the affirmative.

Following closely upon the first question, which called for a mere statement of fact, was a second question, aiming to elicit an expression of "liking"—an attitude: "Do your friends like to go to one another's homes?" In answer, one hundred fifty-one responses were too scattered to admit of definite grouping, but expressed such reactions as the following:

"I do not have many young people as friends."
"Some do; some don't."
"When we do, we enjoy it."
"They don't seem to."
"I like to go to hers, but she won't come to mine."
"Only one does."
"I don't know exactly, because we haven't made a practice of doing so, but we have a good time when we do."

"They are bashful." (10th grade boy)

"It all depends."

"Certain kinds of homes."

"Yes, but not too often."

Of the sixteen hundred who gave more definite answers, 78 per cent replied that their friends do like home entertainment; only 6 per cent stated that they do not. "I'll say!" or "They most certainly do!" or similarly spirited expressions of sentiment were not uncommon. In general, the prevailing reaction was favorable towards entertaining friends at home. Here again, girls exceeded boys by 27 per cent, and public school pupils exceeded Catholic school pupils by 6 per cent.

Lack of preference for outside recreation. In view of the fact that one may like a particular thing in itself and yet actually prefer something else, a third question was asked: "Do they, your friends, prefer to go to other places, for example, to movies or dances?"

Both boys and girls made a distinction between preferring outside recreation unconditionally and preferring it at times for the sake of variety. They distinguished also between types of commercial recreation. In general, the movies were preferred to dances, especially by boys. "Good
movies," "clean dances" were not unfrequently cited as conditions determining their preference. Thirty-nine per cent expressed a preference for enjoyment outside the home; seventeen per cent stated that they did not prefer it, and the other forty-four per cent made their preference dependent upon conditions. The following quoted answers are of interest in that they show the general tone of the replies.

"Depends upon whom we go with."

"Yes, some of the older ones do."

"A particular movie or dance, yes."

"We like to go to others' homes where they enjoy dancing."

"I don't believe they prefer them."

"Sometimes movies--not dances."

"Sometimes when the movie is a good one."

"Yes, our special gang does."

"We do not dance."

"Sometimes movies; don't care much for public dances."

"Generally we supply our own amusement at home."

"We stay home a great deal, though we attend neighborhood dances."

"Not much--we have lots of fun at home."

"If we can go together."

"A very few of them do."

"It usually depends on their ages."

"They enjoy my home very much."
"Any place where we can have fun."
"To decent ones, yes."
"We have a crowd and we get together once a week."
"Most of them can't dance."
"I don't believe they do."
"Not in preference, but sometimes we go."
"Yes, but we are not worldly."

"We go to the movies first and then to friends' homes."
"To parish bowling alley."
"Yes, they do but I don't."
"To sport contests, yes."
"If they're free."
"We have a club that meets once a week at homes."
"I prefer home parties to dances."
"I prefer home recreation."
"Doesn't make a lot of difference."
"Movies, wrestling matches, sports, yes."
"They don't care for dances."
"Not my best friends."
"If the show is good and the dance a fit one, yes."
"The younger ones probably do."

The attitudes of other persons are easily misunderstood; therefore a final question called for the personal reaction of the one answering the questionnaire. "Are you
contented and happy in enjoying home entertainment?"

"No, I despise it."

"Immensely so."

"To the utmost extent."

"It is the best."

"I prefer home entertainment to any other."

"It's all right."

"Yes, with a group of friends."

"More so than I can express."

"Yes, but I like to go out once or twice a week."

"No, because I'm afraid the others are not having a good time."

"According to the mood."

"If I have friends with me."

"Yes, it is never boring."

"Yes, but I do like company."

"Personally, deep down, I am, but I don't usually show it."

"Perfectly happy."

"There is little time for home entertainment."

"Yes, my home life is very happy."

"If I am with my best friends."

"I like to move about." (12th grade boy)

"Absolutely."

"I love music and could always stay home to listen to it."
"Some types, such as ping pong."

"Yes, I believe people are more in the home now."

"I enjoy entertainment with the family, but not at home."

"Our home is too small." (12th grade boy)

"No, if only with the family."

"No, I like excitement and to keep moving." (10th grade boy)

"Not as happy as I should be." (10th grade boy)

"At other homes." (12th grade boys)

"No, they like the radio too much for me." (12th grade boy)

The above quotations indicate the nature of many replies. Of the total number responding, 75 per cent stated that they were happy in home recreation; only 6 per cent stated that they were not.

Conclusion. Summarizing the findings of this section, one concludes that for this particular distribution of boys and girls, commercial recreation is not so completely superseding home entertainment as is generally believed. Actual percentages as well as the underlying tone of the replies point to the fact that home entertainment is practiced and favorably regarded by present-day adolescents. Home conditions, lack of room, and uncongenial attitude of parents may interfere, but in themselves youth desire it.
### Table X

**Practice of and Attitude Toward Home Entertainment of Friends**

<table>
<thead>
<tr>
<th>Do you entertain friends at home?</th>
<th>School</th>
<th>Sex</th>
<th>Grade</th>
<th>Total</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>C</td>
<td>P</td>
<td>G</td>
<td>B</td>
</tr>
<tr>
<td>Yes</td>
<td>691</td>
<td>631</td>
<td>856</td>
<td>466</td>
</tr>
<tr>
<td></td>
<td>75%</td>
<td>74%</td>
<td>85%</td>
<td>60%</td>
</tr>
<tr>
<td>No</td>
<td>67</td>
<td>67</td>
<td>30</td>
<td>104</td>
</tr>
<tr>
<td></td>
<td>7%</td>
<td>8%</td>
<td>3%</td>
<td>13%</td>
</tr>
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</table>

<table>
<thead>
<tr>
<th>Do your friends like home entertainment?</th>
<th>School</th>
<th>Sex</th>
<th>Grade</th>
<th>Total</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>C</td>
<td>P</td>
<td>G</td>
<td>B</td>
</tr>
<tr>
<td>Yes</td>
<td>695</td>
<td>694</td>
<td>901</td>
<td>488</td>
</tr>
<tr>
<td></td>
<td>75%</td>
<td>81%</td>
<td>90%</td>
<td>63%</td>
</tr>
<tr>
<td>No</td>
<td>45</td>
<td>63</td>
<td>21</td>
<td>87</td>
</tr>
<tr>
<td></td>
<td>5%</td>
<td>7%</td>
<td>2%</td>
<td>11%</td>
</tr>
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</table>

<table>
<thead>
<tr>
<th>Do they prefer to go elsewhere?</th>
<th>School</th>
<th>Sex</th>
<th>Grade</th>
<th>Total</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>C</td>
<td>P</td>
<td>G</td>
<td>B</td>
</tr>
<tr>
<td>Yes</td>
<td>386</td>
<td>306</td>
<td>287</td>
<td>405</td>
</tr>
<tr>
<td></td>
<td>42%</td>
<td>36%</td>
<td>28%</td>
<td>52%</td>
</tr>
<tr>
<td>No</td>
<td>152</td>
<td>156</td>
<td>187</td>
<td>121</td>
</tr>
<tr>
<td></td>
<td>16%</td>
<td>18%</td>
<td>18%</td>
<td>16%</td>
</tr>
<tr>
<td>At times for variety</td>
<td>263</td>
<td>153</td>
<td>308</td>
<td>108</td>
</tr>
<tr>
<td></td>
<td>28%</td>
<td>18%</td>
<td>31%</td>
<td>14%</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Are you contented and happy in home entertainment?</th>
<th>School</th>
<th>Sex</th>
<th>Grade</th>
<th>Total</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>C</td>
<td>P</td>
<td>G</td>
<td>B</td>
</tr>
<tr>
<td>Yes</td>
<td>693</td>
<td>637</td>
<td>777</td>
<td>553</td>
</tr>
<tr>
<td></td>
<td>75%</td>
<td>75%</td>
<td>77%</td>
<td>71%</td>
</tr>
<tr>
<td>No</td>
<td>54</td>
<td>51</td>
<td>40</td>
<td>65</td>
</tr>
<tr>
<td></td>
<td>6%</td>
<td>6%</td>
<td>4%</td>
<td>8%</td>
</tr>
<tr>
<td>Not always</td>
<td>144</td>
<td>122</td>
<td>146</td>
<td>120</td>
</tr>
<tr>
<td></td>
<td>16%</td>
<td>15%</td>
<td>15%</td>
<td>16%</td>
</tr>
</tbody>
</table>
II. INTIMACY WITH PARENTS

Most persons have heard, many wholly or partially accept, and very many repeat as a matter of course the charge which they have heard that the American home is not as it used to be, that homes are less homes and parents less parents now than in times past. The extent to which this is true is regrettable, but the extent to which all homes are swept into the accusation is also regrettable. Contact with boys and girls in high school and informal associations with them outside hours of actual class, reveal both sides of the situation. There are those who steer life independently of parents, who in conversation and general spirit manifest little regard for the wishes or rights of father and mother and who reflect in their own spirit the uncommendable spirit of the home from which they come. There are those, too, who in spite of domestic and parental handicaps are rising to the occasion and are challenging themselves. There are those, thirdly, and in great numbers--who embody still a spirit of closeness to parents, a regard for their wishes and opinions, and a wholesome sense of loyalty to parents and to family.

The extent to which these various home attitudes are present among the boys and girls with whom we are working and the extent to which they, with the candor typical of present-day youth, will express themselves on this subject,
of parent-adolescent relationship and home attitudes, is the subject matter of the ensuing sections of this chapter.

Growing boys and girls breathe in, of necessity, the spiritual, emotional, and social atmosphere which permeates their homes; and, as a rule, they develop accordingly.

The child has a right to a home atmosphere wherein harmony and not wrangling, understanding and not cutting criticism are found and wherein encouragement and respect are extended to him—a home where religion and culture, openmindedness, loyal citizenship and high ideals are present in practice. Where these, or indeed any one of these, are absent or distorted, the chances for a well-adjusted normal child are instantly endangered. 6

The above quotation expresses the viewpoint of adult experts reviewing the parent-adolescent relationship and influence of home atmosphere as they see it. Practically every detail which they, through theory and observation, have recognized and enunciated, the boys and girls themselves, surveyed in the present study, have either openly recognized or at least sensed as the existing basis for their happy home life and comradeship with parents, or as the existing void which prevents such intimacy and happiness.

Three questions in the survey blank called for an expression of attitude in the matter of intimacy and companionableness with parents: "How companionable are you

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inclined to be with your parents?"  "Are you confidential with your father and mother, talking over with them your problems and your interests?"  "Do you generally make your parents acquainted with the boys and girls with whom you go?"

Considering the last question first, as the one most readily disposed of, we find 96 per cent affirming that they do acquaint their parents with their friends. An occasional distinction was made in the matter of sex; both boys and girls more regularly introduce to their parents friends of the same sex than they do those of the opposite sex. If the responses to this question may be relied on as a general occurrence, then parents have even today an opportunity to direct their growing children in the matter of companionship.

In the case of those questions dealing with terms of intimacy between parents and children, not all boys and girls distinguished between an attitude of confidence and one of mere companionship. A number did do so, saying, "I am companionable with my parents but not confidential. I enjoy things with them but do not talk over with them my problems." A representative number stated that they are intimate with one parent but not with the other. Ordinarily the mother ranked the higher in eliciting the feeling of closeness.

Eighteen per cent said that they were not companion-
### TABLE XI

**ATTITUDES OF INTIMACY WITH PARENTS**

<table>
<thead>
<tr>
<th>Degree of Intimacy</th>
<th>Companionable with parents</th>
<th>Confidential with parents</th>
</tr>
</thead>
<tbody>
<tr>
<td>Very much so</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>36%</td>
<td>33%</td>
</tr>
<tr>
<td>More so with</td>
<td></td>
<td></td>
</tr>
<tr>
<td>mother</td>
<td>7%</td>
<td>4%</td>
</tr>
<tr>
<td>More so with</td>
<td></td>
<td></td>
</tr>
<tr>
<td>father</td>
<td>2%</td>
<td>2%</td>
</tr>
<tr>
<td>To a considerable</td>
<td></td>
<td></td>
</tr>
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<td>degree</td>
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<tr>
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able; fourteen per cent, that they were not confidential. Three per cent stated that they were as companionable as possible; that is, as companionable as their parents would permit; and eight per cent declared that they were confidential with their parents in some things but not in all—not in their most personal matters, not in some matters that they really would like to talk over; and not in regard to things that might worry their parents.

The fact that parents "are too busy," "have different viewpoint," "might laugh," or are divorced or separated constituted the principal reasons for lack of intimacy.

"Not very much with my mother. I would love to be more companionable, but I just can't get close to her." "Not very close to them as I would like to be--no 'kisses,' no 'good night'." "In certain ones, yes, but in one great one I would like to talk over with them, I can't"—these and similar statements reveal the adolescents who desire intimacy but cannot break through the barriers.

"Very companionable. I believe this is due to the fact that my parents understand me." "I talk everything over with them, and ask their advice. They often consult me about small matters." "Yes, and they seem to help me a lot." Herein is revealed the spirit of happy understanding and harmony between parents and children.

Nor are these boys and girls remiss in recognizing
that they themselves sometimes are at fault. "Not so much as I should be." "I do not tell them everything that I should." "As companionable as possible. Other times I lose my head and go around with a grouch on." "Sometimes I am inclined to be more independent than I should." "I don't like to say, but I don't think I am as I should be." This simple, honest acknowledgment of personal shortcomings, occurring repeatedly throughout the questionnaires, weighs heavily in youth's favor and, of necessity, elicits an appreciation of their sincerity. The following quoted responses from the survey blanks are too expressive of youth's attitudes in this matter of relationship with parents to be omitted.

HOW COMPANIONABLE ARE YOU INCLINED TO BE WITH YOUR PARENTS?

Girls:

"I am more respectful than companionable."

"We are not good companions; they are too busy."

"We enjoy sports together; they are both young."

"I tell them where I go and what I do, but I don't discuss things with them."

"More so lately than I have ever been."

"They, mother especially, are my best companions."

"Being the only child for seven years, I became closely attached to my parents."
"My mother and I are very companionable, but my father is distant."

"Mother works, so I can't be with her much."

"I love them and they encourage me but we are not pals."

"So much so that I tell them how I behave when I'm out without their asking."

"Changeable; sometimes very much; other times I'm withdrawn."

"I even stay home with mother when I'd rather go some place else."

"When I come in from a date, I always give an account of where I've been and what's said."

"At home I am, but mother and daddy rarely go out."

"I'm not very companionable, but I would like to be."

"Very much so with mother; not at all with dad."

"Mother is ill and worries too much about my sisters and brothers."

"I never can remember to have been so inclined."

"Not so very much with mother. I would love to be more companionable, but I just can't get close to her."

"Not very with father; he doesn't live with us."

"Mother works a great deal and doesn't have time."

"Very little, for I don't think they love me like I was their own child. It's different. I'm an orphan and have been told nothing of my birth."

"I wish to have my mother for comfort only when tired of everything else."

"My parents mean more to me than all my friends put together."

"I have been more companionable since taking health."
"Enough that I spend three or four evenings with them, enjoyably."

"Every other two nights the family stays home together to play games."

"Not very; both of them work."

"Not very close to them as I would like to be--no 'kisses,' no 'good night'."

"My parents work at night; so I see them only on Saturday and Sunday. Then I am companionable."

"Very much so. They seem to understand me better than my friends' parents do them."

"My parents work most of the time; so we are never together."

"Not very much so because I have different ideas from theirs."

"I go to school; Mom works and is too tired when home."

"Mother is very busy; therefore, I don't have much time with her."

"Parents don't have time; Mother is busy; father works at night."

"I love being with them."

"In some things, very much so; others, not so much. I don't think they understand."

"They aren't interested in anything I do; therefore, aren't companionable."

"Well, I don't see them often, as they both work. I have to clean the house evenings--Dad works nights and mother days."

"My parents are swell. My Dad takes us to out-of-town games, and my mother is very companionable with me and my friends."
Boys:

"Not so much as I would like to be."

"I figure they are a little old to do the things I want to do."

"More so than most boys I know."

"Mother works and we have hardly any time for close companionship."

"Not very, I'm afraid."

"Not so much as I could be."

"I am companionable, but I would rather have the family go some place than stay home."

"Not very; father's not concerned."

"Dad works out of the city; Mother's too busy."

"As much as possible without being tied to apron-strings or losing respect."

"As much as the other fellows are with theirs."

"We all try to spend every Tuesday night at home together."

"I don't stay home much--only when I have to."

"Not so much now since I'm growing older and the two small children were born."

"Above average."

"Not exactly companionable, but we understand each other."

"Since my parents are nearing what may be called old age, companionship is difficult."

"When at home, I read most of the time and am not very companionable."

"They are rather old and do not like to play cards or go places."
"I do not tell everything I know to them. It is a more formal companionship."

"It depends; sometimes I like to sit and talk; other times I prefer to be by myself."

"I get about everything I want, and my father and I listen to the radio together."

"Very much with my father, for we hunt, fish, and travel together."

"About 75 per cent."

"I do not know what I could do without them for advice; my companionship is very strong."

"My father is not only a father but a pal."

"I like to go hunting with Dad and fishing with the whole family."

"We are like pals; no secrets; all companionship."

"I'd rather be with other friends."

"More so than my other brothers."

"I like to be home about four nights a week."

"Since the death of my father I have been very companionable with my mother."

"I like to work with my parents. We play golf, fish, and swim together."

"My father and mother don't get along very well, but I have a good time with both of them."

"They are not home enough."

"Fairly. I don't talk much at home--quiet mood."

ARE YOU CONFIDENTIAL WITH YOUR FATHER AND MOTHER, TALKING OVER WITH THEM YOUR PROBLEMS AND YOUR INTERESTS?

Girls:
"I was before Mother's death."

"I sometimes talk over things with my uncle and my two older brothers." (Parents dead)

"Not always. I do not wish to worry them."

"My interests; not my problems. They'd laugh."

"I have never had a real problem, but I do tell them things that interest me."

"My grandmother is my confidante."

"With Mother; Father doesn't live with us."

"With Mother; Father doesn't understand."

"Mostly with my father."

"Yes, if they are serious."

"In all things except one special thing."

"To some extent, but frequently they joke at your ideas and that hinders closer friendship."

"No. It seems as if I don't know them well enough."

"Yes, if the problems are not too big."

"I have no problems so far."

"They don't seem to understand or want to listen."

"Mother doesn't understand things like that."

"Mother being dead, I usually talk to my older sister."

"I always try to go to them first."

"Father always refers us to Mother."

"Father seems distant and Mother is dead."

"No, I cannot tell them anything."

"My biggest problems I like to work out by myself."
"I am more so with my father for he understands me more."

"No, never; I can't; they won't listen and would have fits. I've tried."

"No, only the things I want her to know."

"Yes, what problems I have, which are few."

"Yes, when they want to hear them."

"Not all the time, for their viewpoint is different on modern things."

"I am more inclined to battle my problems alone."

"In certain ones, yes, but in one great problem I would like to talk over with them, I can't."

"No, I tell my girl friend's mother."

"My interests but not my problems."

"Sometimes, but I mostly talk them over with my older sister."

"On some lines, when she is not radical."

"Yes, and they seem to help a lot."

"No--really--I can't tell them all my problems."

"They don't understand me."

Boys:

"I do not want to bother them."

"I keep things so as not to worry her."

"Not as much as I should be."

"Yes, though they often have to ask me."

"No, because they have worries of their own."

"Absolutely no. Why worry them?"
"Yes, when I can't figure out my own problems."

"Not so much as I used to be."

"I don't have problems that I need bother them about."

"No, I find them not so understanding as the teachers at school."

"No, I go to my grandmother."

"Yes, I would not know how to act if I did not have Mother and Dad to turn to."

"I always bring my problems to Mother and Dad."

"With interests, yes; with problems, no."

"Sometimes when I'm troubled but not often."

"Yes, but so far I haven't had to do much of that."

"I don't like to say, but I don't think I am as I should be."

"All but the very personal matters."

"Some of my general problems concerning my future."

"I generally take care of my own problems."

"It wouldn't do any good."

"With my aunt and uncle I am very much so. My parents are dead."

"I would rather go to Dad than anyone else."

"Yes, I have nothing to hide."

"Most of the time. Mother knows I smoke. Dad doesn't."

"Yes, when I think they will understand me I do; but when I think they won't, I don't."
III. PERSONAL CONTRIBUTIONS TO HOME SPIRIT

A response made by one girl in the present survey may readily be taken as a fitting keynote to the following discussion. In answer to the question, "If your home is not quite so happy as you would like to have it, what would you do to make it happier?" she replied, "It suits me, but the individual has a lot to do with the happiness found in a home."

This realization on the part of youth that they themselves have a definite contribution to offer in making or marring the happiness of their homes is the basic attitude to be looked for in this consideration of their home relationships. In what spirit do they render little services? What, in their estimation, would make their homes really happier? At whose door do they lay the need for improvement? What specific efforts are they themselves now making to contribute their share to its happiness?

In response to the first question, "Do you find it a pleasure or a burden to render little services at home?" 79 per cent replied that, for the most part, they find it a pleasure. Some limitations were suggested; for example:

Girls.

"If they notice it, it's a pleasure."

"Sometimes I'm a little lazy."
"Not exactly a pleasure, but certainly not a burden."

"It really is a pleasure, though I sometimes grumble."

"A pleasure, especially if it is appreciated."

"A pleasure—all but dishes."

"Sometimes there are discouraging moments."

"My parents always notice it and say something about it, which makes me want to do something else for them."

Boys.

"Neither. Just a habit."

"I have to be coaxed but I'm easily persuaded."

"Neither; as a duty to Mother."

"I don't mind if I'm asked."

"It's a pleasure to relieve Mom."

Only 4 per cent said that they found these little services an out-and-out burden, and 8 per cent stated that it depends on mood."

The question, "If your home isn't quite so happy as you would like to have it, what would or could you do to make it happier?" called forth a variety of responses embodying an equally wide range of difficulties which boys and girls recognized as real problems. Two hundred ninety-six, 17 per cent, stated that their homes are very happy. "My home is perfectly happy, and I wouldn't change a thing about it or my family; I love them the way they are." Such is the sentiment expressed by this meager minority.
A very small percentage said that there was nothing they could do about it, or that they would like to find the remedy themselves. Twenty-four per cent failed to reply. Of the 928 who offered suggestions as to what improvements are needed, 224 mentioned changes which may be grouped very readily under five headings: needed changes in oneself, needed changes in parents, needed changes in brothers and sisters, needed change in general family spirit, and needed change in environment, home furnishings, and the like. It is interesting to note that of the five phases of improvement cited, by far the largest in frequency of mention was the first—needed change in themselves. This attitude of sincerity in recognizing and acknowledging their own shortcomings points again in youth's favor.

Closely following upon the preceding question, and complementary to it, is the more probing one: "What are you doing to make it happier?" The answers to this question and the preceding one parallel each other rather closely, though not item for item. However, the quality leading the list in both is the same: greater cheerfulness and congeniality, less touchiness and irritation—greater kindness and helpfulness.

Table XII shows the general groups of suggestions offered, arranged in the order of the frequency of their mention. Of vastly greater worth and interest than mere
**TABLE XII**

ATTITUDE TOWARD HOME HAPPINESS
AND IMPROVEMENTS DESIRED

<table>
<thead>
<tr>
<th>Non-constructive responses</th>
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<tr>
<td>Home is happy</td>
<td>296</td>
</tr>
<tr>
<td>Can do nothing</td>
<td>18</td>
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<td>Does not know</td>
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<tr>
<td>Answer vague</td>
<td>38</td>
</tr>
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<table>
<thead>
<tr>
<th>Constructive responses</th>
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</tr>
</thead>
<tbody>
<tr>
<td>Changes needed to make home happier</td>
<td>Rank-</td>
</tr>
<tr>
<td>Greater cheerfulness--</td>
<td>366</td>
</tr>
<tr>
<td>More family companion-</td>
<td>140</td>
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<tr>
<td>Better financial condi-</td>
<td>59</td>
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<tr>
<td>Greater kindness to everyone</td>
<td>32</td>
</tr>
<tr>
<td>Deeper religious spirit</td>
<td>20</td>
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<tr>
<td>Less worry of some one member of family</td>
<td>15</td>
</tr>
<tr>
<td>Greater conjugal fidelity</td>
<td>9</td>
</tr>
<tr>
<td>Freedom from relatives as boarders</td>
<td>9</td>
</tr>
<tr>
<td>Have mother not to work</td>
<td>8</td>
</tr>
<tr>
<td>Larger family--children nearer same age</td>
<td>6</td>
</tr>
<tr>
<td>Better health for parents</td>
<td>5</td>
</tr>
<tr>
<td>Less drinking in the family</td>
<td>4</td>
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<tr>
<td>Scattered</td>
<td>18</td>
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tabulations are the simple, earnest statements of these boys and girls as to what they would like to do, could do, or are doing to make their homes happier. To read them is to appreciate more intensively the heart-aches, yearnings, efforts, and beneath it all the nobility and sincerity of these young people who seem, in their secret souls, to evaluate wisely. It is not wealth for which they are wishing, nor luxuries, nor prominence, nor social advantages for their families, but the spirit of understanding, harmony, kindness, mutual goodwill, and the comradeship that family life should possess.

The following quotations are given at considerable length, for the reason that they disclose more effectively than pages of discussion could do the reactions of youth to this very vital problem.

IF YOUR HOME IS NOT QUITE SO HAPPY AS YOU WOULD LIKE TO HAVE IT, WHAT WOULD YOU DO TO MAKE IT HAPPIER? (In this question, many substituted "could you do" for "would you do," and answered accordingly.)

Girls.

"Do what I am asked without complaining."

"I wish I had a brother or sister or several of them."

"Have my sister not complain so much."

"Be less quarrelysome; do my chores without grumbling."

"Have a roomer leave."
"Prevent my father from drinking."

"Stop annoyances between my parents."

"Stop complaining and do my duties cheerfully."

"Remember that everyone has her faults—even I."

"For Mother not to quarrel so much with the children."

"Make my father love God and the Church more."

"Have the children stay home more."

"Love my parents more and not be afraid to show it, and doing more things for my sisters."

"Mother and Father do their best; maybe I fall down."

"Showing better example of being content with what I have."

"Make my father tell a certain woman to stay where she belongs and for him to leave her alone."

"I don't know of anything that I'm not doing."

"Do away with all money worries."

"Find a way to prevent Mother's working in a grocery to help."

"To have my mother and father living together."

"I could give more service and cause my parents less worry."

"It's not as I would like it, but there's nothing I could do."

"Maybe I could do a little less going out at night."

"Come when my mother calls, so that she'll not have to holler at us so much."

"When someone says something with which I do not agree, skip it."

"I'd like to have more brothers and sisters."
"Have my sister go back to her husband, and my brothers stay home more."

"Help more, not fuss, and not ask for things impossible."

"Not to go around with a long face; cheer it up."

"I could be more cheerful and think of pleasant things to do of evenings."

"By not talking when the radio is going."

"I would like to enlarge our income."

"Be more cheerful—that will influence others."

"Hold my temper more; that would help."

"Not be so grouchy."

"Trying to take little annoyances cheerfully and not be so touchy."

"Stop arguing with my brother and sister."

"It would be happier if Mom and Dad would go out more and not worry about things."

"Be contented with what I have."

"It is quite lonesome at times, but I have to be content, entertaining myself." (Father is dead; mother works.)

"I would prefer having some brothers and sisters, or more companions."

"I could do more for the family and try to stir up better feeling."

"I can't make people over; so I do nothing."

"Be a little more refined in my voice and disregard remarks that cause contention."

"Get a position that Mother might remain at home."

"Have the family stay home oftener."
"If my father's mother would move, we would have a happy home."

"I would like to have my father more interested in me."

"To do something to make the children more contented without always going some place."

"That my mother didn't work."

"Our home is one of the most cheerful."

"Have my brother more companionable."

"It's as happy as I could want it."

"Help my mother more so she wouldn't be so tired."

"Trying to be more contented and patient where there is no one working at home."

"Making Father talk more."

"Lessen the burdens of my mother so that she'll not be so irritable."

"I would convert my father to the Catholic Faith."

"I could make it happier if I didn't lose my temper."

"Our home isn't so happy as I would like to have it, but I can't do anything about it--it depends on one person."

"To have everyone pray more and receive Holy Communion oftener."

"Help the family take an optimistic view of life."

"I'd love to have my daddy back; Mother and daddy have been separated for three years."

"I would like to have us all get along better."

"I would like to have it so that I could talk to my parents and not always get bawled out for it."

"If my father had a better job."
"Mother and I are happy; whether it would be happier if Dad were there, I can't say."

"I could keep my things picked up more than I do and be more companionable."

"By my brothers and sisters minding their own business and letting Mother and daddy handle their own affairs and say-so over me."

"Refrain from always trying to have the last word in an argument."

"By being a little more pleasant and conversational with Dad, and by preventing quarrels with my brother."

"Not voice my opinion in matters that I'm not concerned or asked about."

"Remove an old-maid aunt who lives with us."

"We could be a little more giving; selfishness never gets you anywhere."

"I could quit pouting around when I don't get my way."

"I'm trying my best now."

"I could confide more in my parents and obey their counsels."

"I could be kinder and do the best I can to forget."

"I could quit saying something everytime some one corrects me."

"I could try not to worry Mother by talking back."

"I could be more pleasant myself instead of so grouchy."

"Make my parents realize that home is happier with less quarreling."

"To be able to talk every little thing over with my mother without her disagreeing on everything."

"Have my parents at home more. Both work."
"I really don't know, but that is one problem I would like to figure out."

"I think if more were in my family, it would be better."

"By making mother a Christian like she used to be."

"I would try to make my father understand me and my little interests."

"I've just about tried everything—they say I have low ideals and I haven't."

"Have more privacy at certain times."

"The happiness of our home mostly depends upon our new step-mother."

"I would not lose my temper and say unforgivable things."

"Control my temper and do something helpful each day."

"To create a closer companionship at home."

"I live with my grandparents and I sincerely wish there were no such thing as liquor."

"Have a larger home."

"To look upon my guardians as parents and not as total strangers."

"Be cheerful and overlook things that aren't important."

"Better lighting and better furniture."

"Be more cheerful and not argue when Dad won't let me go to a dance."

"Make the best of what is being offered me."

"Be more companionable with my parents."

"Sometimes when my father is asleep, I would like to have a sound-proof room and have some fun."
"Get rid of all our bad tempers."

"Have my mother work a day position."

"Sometimes when my father and mother quarrel I wish they could understand each other so we could all be happy again."

"I would like my father and mother to have more friends."

"To have my mother stay home instead of working."

"Not fuss about food Mother has on the table."

"Get rid of my father."

"I'd like to know the combination myself."

"I'd get some new furniture."

"Not have Mother work, but she likes it. I know nothing of my father."

"I would take away by dad's quick temper."

"Not to be so stubborn when asked to do something."

"Have less drinking in the family."

"To have money enough to put us out of debt."

"Let my father have his way about everything."

"Move to a different house; this one is too crowded."

"Have Mother be reasonable about us girls going out at nights."

"Have my father home at nights."

"It is just the disposition of one member; I could do nothing."

"I could show a greater interest, though I think I do a great deal for our happiness."

"Be closer to my parents instead of being just their daughter."
"Have mother and father take more part in entertaining friends."

"Money is the chief worry at our house, but I can't help much yet."

"Have a little more freedom and be more familiar with my parents."

"My home is quite unhappy."

Boys.

"I would like to have my mother not have to work."

"Put more comforts in and make the work easier."

"Try to cheer them up by showing them a trick."

"I have no home; my father boards us."

"Get together at night and play cards."

"If we boys would get along better."

"Stop arguing and fussing about every little thing."

"I wish I could find some way to make it a happier home."

"I would have Dad working in the daytime and Mother to get well."

"To have my parents get along better."

"That is what I would like to know."

"I'd like to live off at a distance--a mile from anyone with fresh air always."

"Not going around grumbling and pouting."

"I'd like to have a room of my own and have some curtains on the windows."

"I would make my father quit drink and my mother quit work, but I can't do a single thing. They won't listen to me."
"I would like to have some brothers and sisters more my own age."

"Have some of my relations leave."

"I would like to have some brothers or sisters or both."

"Have Dad take greater interest and be more of a pal."

"Get some life around the house; play some games."

"To have the whole family home at the same time."

"Have a little more money for things we need."

"Have Mother stop working so hard and Dad cut out drinking altogether; he's not a drunkard, but he likes his liquor."

"Have my parents go out together oftener and play with the children."

"I would be happy if I could live with my brothers."

"Have a little more system and live according to income."

"I believe it is as happy as it will ever be."

"By buying the house a new deck of cards."

"I couldn't do very much unless I had my mother."

(dead)

"If I went places with my father and mother I might understand them more."

"Not be so grouchy; do things I'm told."

"It is happy, but I would like to take more of the burden off my sister."

"I would get my parents to go to church more regularly."

"Make arrangements to have my grandfather live some place else without hurting his feelings."
"Mostly to provide a better home where I could bring my friends."

"Nothing; however, if I could, I would throw my uncle out."

"I could control my temper and not talk back."

"Do small favors that seem insignificant but mean a lot."

"Stay home more, and also try to fix things up suitably."

"In our case, I couldn't do much about it. I have tried. However, it is not so bad."

"Get away from the place we're living."

"Add more modern conveniences."

"Our home needs a mother's touch. Mother does the best she can, but she works also. (Father is dead.)"

"A larger home, fully furnished and equipped."

"We seem to be happy, though the living expenses could be cut down."

"Having a more cheerful look on your face all the time."

"Give Dad a talking to. I did it once and it worked fine."

"Get a job as soon as I graduate and get things most needed."

"Interest Father in radio programs and newspapers."

"Have them quit expecting me to be perfect and quit enlarging my faults."

"Have Dad live with us."

"Mother boards children; I would prefer to dismiss them."

"I would try to make my mother less grouchy."
"Have more things to read and get rid of a boarder."

"Not very much. It is mostly because of my older brother."

"Have company oftener."

"Remodel our house."

"My father and mother to go more places with me."

"Raise the finances somewhat."

"Buy different things to make the house look gayer."

"Family should get together oftener."

"Work around and act jolly all the time."

"Kick out my father."

"When I get employment, I could help a lot."

"Have my brothers and sisters keep still when Mother is correcting one of us."

"Getting new games."

"Buying a radio."

"Seek employment and purchase necessities of life."

"I could see my parents' views better."

"Get a job and buy the little extras needed."

WHAT ARE YOU DOING TO MAKE IT HAPPIER?

Girls.

"Not always asking for things."

"Being confidential with my big brother."

"Trying to correct my sometimes unpleasant disposition."
"Trying not to quarrel so much with everyone."
"Trying to get my sister not to complain so much."
"Not very much, I'm afraid."
"To be quite truthful--not much."
"Trying not to let anyone anger Daddy."
"I can do nothing to prevent our one unhappiness."
"I am going to stop complaining and keep smiling."
"Holding my temper with the younger children."
"I have tried to bring my separated parents together again."
"I'm trying to skip what others say with which I do not agree. It's pretty hard."
"Trying to help mother more and not argue so much."
"I mingle with my sisters a lot."
"I will do anything in my power. It is happy."
"I'm afraid not much, but I try to keep still."
"I always sing, no matter what I'm doing."
"Trying to refrain from criticizing."
"I try my best not to quarrel."
"Reading a book when the radio is going instead of talking."
"I am being nicer to the little ones."
"I'm having fewer dates."
"I am trying to be kinder to my brothers, but it's hard."
"Trying to get my parents to go out more and stop worrying."
"Just being good and helping Mother."

"Mostly nothing."

"I have never considered the fact."

"Praying mostly; action doesn't seem to take effect."

"Treating my grandmother with the greatest care."

"Arguing less and giving up my way."

"It is happy. I'm helping to keep it so."

"Keeping home clean and comfortable."

"By not running around every night."

"Keeping my chin up."

"I am spending nights at home."

"Very little except to do my work cheerfully."

"I go to school and work in the evening; so I don't have much time."

"Trying to be pleasant when I feel like not being."

"Doing my bit around the house cheerfully."

"Taking care of the children when my parents go out."

"Do the dishes every night and get the coal in."

"I pray for my family and especially pray that my father will get a job out of town. I believe that is the only solution."

"I am going to keep the house neat and clean."

"I am trying to keep from answering back."

"I keep quiet if something goes wrong."

"I keep telling Mother things will turn out O.K."

"I'm praying and have prayed since I was 9."
"I never quarrel and I do what I'm told."

"Trying not to grumble when I haven't things I'd like to have."

"I am going to try to obey and not quarrel."

"Nothing special--just the little things."

"Trying not to worry Mom and being cheerful."

"Trying to be less sassy and stubborn."

"I'm trying to be neater."

"Nothing very noticeable except trying to help Mother."

"I have been trying to bring all together in conversation."

"I pray every night that we will all stay together."

"Helping out where I can and being glad to do so."

"I try my best to be patient--it's hard."

"When I think about it, I try to be nicer."

"Not being a grouchy."

"Staying home and bringing friends in."

"I'm being jolly and always have a good word."

"Staying home with my parents and not going out to prance the streets."

"I am trying very much to talk things over with my mother."

"Helping with the housework so that Mother can enjoy herself more."

"Taking all the work I can off Mother's shoulders."
(Father is dead; mother works in factory.)

"Can't see that I'm doing anything--just letting things drift."
"I hadn't thought much about it."

"Being cheerful, not grouchy; I am kind."

"I try not to say anything that would cause an argument."

"Trying to live a Christian life and help my mother."

"Trying my best to adapt myself to my new step-mother."

"Trying to cheer Mother up. Father is dead one month."

"Being pleasant and taking Mother places where I go."

"Trying not to be so cross and bull-headed."

"Trying to get them acquainted with my friends."

"Nothing except being cheerful."

"Trying hard not to lose my temper."

"Trying to be satisfied with what I have."

"Lots of things, I guess, but also things to not make it happy."

"Controlling my own temper so as not to arouse Dad's."

"Playing cards and talk a lot."

"Not to be mean or say a cross word."

"Cooking different varieties of food."

**Boys.**

"Trying to do well in school; so far, so good!!!"

"Talking and joking with my mother."

"Talking, but it does no good."

"I do my work and try to be pleasant around home."

"Wearing a smile instead of a frown."
"Being funnier."

"Doing errands. I don't complain for everything."

"Trying to be easy to get along with."

"Behaving myself and helping my mother."

"When I am asked to do something, I do it."

"Staying home more. Laughing and singing instead of grumbling."

"Playing cards with the folks."

"I like to play with my brothers and sisters."

"Little of anything; when I'm home I read or play the saxophone."

"Nothing but behaving."

"I try to keep peace with my uncle who lives with us."

"I am trying to be more pleasant, doing things without being asked."

"The bare duties of a boy."

"Striving to convert my father to the Catholic Faith."

"Trying to help Mom be as happy as she can."

"Passing papers and buying my own clothes."

"Working and earning all I can."

"Trying to show the good of radio programs."

"Keeping to myself and giving no reason for nagging."

"Nothing, I'll have to admit."

"Trying to talk Mother into letting Dad live with us."

"Putting on a good front."

"Working at home after school hours, because Mother works."
"Trying not to grouch about things."
"Saving money for a radio."
"Cleaning the place up."
"Seeing that I don't say anything cross."
"Playing games with my brothers and sisters."
"Being contented with conditions existing."
"Telling them there isn't any sense in being mad."
"Trying to keep my mother in the best of humors."
"Minding my mother and helping her."
"By not doing things that would make my parents ashamed of me."
"Nothing, because there is nothing to do about it."
"I do the little pieces of work around the house."
"Trying to make mother forget that father died."
"I talk with mother more."
"I don't have to do anything--it's o.k."
"I try to be fair with my step-mother."
"Assuming responsibilities cheerfully."

Even a casual reading of the above statements leads one to realize that the boys and girls have grasped correct ideas as to what contributes to home happiness and wherein most of the failures lie. More than that, they have embodied in their statements the essence of high idealism; namely, to accept with cheerfulness the duties, difficulties, and sorrows of daily life; to pass over the trifling annoyances
that are inevitable, and with courage and generosity to think of others rather than themselves. Whatever instability and selfishness youth may show, it is encouraging, at least, to find that within their hearts they recognize the true values and are willing to express them. It is an encouragement to others to help youth build.

IV. SUMMARY OF CHAPTER

A study of the attitudes of youth in their various home relationships leads to the following general conclusions:

**Home entertainment of friends.** Seventy-four per cent make a practice of entertaining their friends in their own home, and an equally large percentage state that they themselves are happy and contented in home recreation and believe that their friends also are. Only seventeen per cent expressed a preference for outside recreation, and forty-four per cent made their preference dependent upon such conditions as: need for occasional variety, shows which are especially good, and the like. Conditions in the home may interfere with boys' and girls' entertaining their friends there, but in general youth seem desirous of doing so.

**Intimacy with parents.** Ninety-six per cent of the adolescents stated that they usually make their parents
acquainted with their friends, especially with those of the same sex.

A very large number stated that they are confidential with their parents rather than companionable; that is, that they talk over with them their interests and their problems to a greater degree than they enjoy their companionship. The principal hindrances in the way of closer intimacy are such conditions as: working hours of parents, lack of sympathetic understanding, and lack of interest in children's affairs. Many expressed a desire to break down the barriers of reserve and enter into closer relationship with their fathers and mothers.

Home happiness. A comparatively small percentage said that their homes were very happy and that they could think of nothing needed to improve them. In the case of others, the suggested improvement which they felt to be most needed was greater cheerfulness and congeniality, less touchiness, and less display of temper. More ascribed this needed change to themselves than they did to others in the family or to circumstances.

The efforts which boys and girls said they are now actually making to improve the spirit in their homes center particularly in greater cheerfulness and kindness in daily contacts and more willing obedience to parents. In practi-
cally every respect they showed a decidedly wholesome sense of values and expressed desires for basic not for shallow improvements in their family life.
CHAPTER V

ATTITUDE TOWARD AND EVALUATION OF ONESELF AND FRIENDS IN TERMS OF SPECIFIC TRAITS

The present chapter is concerned with traits—specific traits which boys and girls set forth as the object of their desires, as good qualities which they already possess either naturally or through effort, and as qualities which they would wish to find in their most intimate friends of both sexes. It is based upon Section III of the questionnaire and deals with traits, with habits recently formed, and with the motives which underlie the formation of these habits.

There are those in modern character education who object to the consideration of specific traits rather than of specific situations as a gauge of ideals on the ground that traits represent generalizations, and:

The difficulty is that there is no way of applying the generalizations to specific situations without utilizing a totally different approach. The generalization refers to traits and characteristics of the individual. The application is made in terms of circumstances in which the individual finds himself. The real problem of conduct cannot be solved by inquiring into what qualities the actor is displaying but rather by inquiring how well his actions meet the needs of the situation.¹

And again:

Recent studies . . . indicate that the attitude and conduct of school children are governed more by the demands of specific situations than by any general principle corresponding to the usual list of traits or ideals.²

On the other hand, authorities are to be found who favor such generalizations as one phase of character study and development.

Altho it seems wiser to approach character education thru specific situations rather than thru generalizations, the latter become increasingly possible and important as the child's experience increases. As rapidly as possible he should be led to draw general conclusions which, allowing for exceptions, will help him to meet similar situations in the future . . . In spite of the problems involved, the effort to develop the child's generalizing ability is likely to be more fruitful than a program which is limited to the teaching of specific habits alone.³

In the present study we are dealing with adolescents rather than with children, and these boys and girls are concerned not with the synthesis of character, the building-up process, but with the analysis of themselves in an effort to generalize about what they are from what they have been doing and the way they have been reacting.

The value of self-knowledge and the ability to evaluate oneself fairly, recognizing elements both of strength


³ Ibid., p. 79.
and of weakness, are essential to a well-balanced mental, moral, and spiritual life. "Be honest with yourself. There is no gain from hiding anything." The same author emphasizes this thought elsewhere when he says: "Be frank, therefore; acknowledge your shortcomings; be receptive to self-improvement; appreciate your good gifts and be grateful."5

The adolescent girl needs considerable assurance of her own power and assets . . . This will help to keep the balance from tilting too much to one side or the other. The girl will thus be prevented from contracting distorted ideas about what she can do or what she cannot, learning to assess her own capabilities justly, without becoming morbidly sensitive about the criticism of other people.6

That this self-evaluation may focus advantageously on specific traits as well as on reactions to specific situations is inferred from a consideration of the part traits play in an integrated character:

The attractiveness of a character like the attractiveness of a house, is due to concrete elements, each of which is, in turn, composed of still smaller and still more specific traits.7

In another place the same author develops the comparison more fully:


5 Ibid., p. 9.


A certain great character is attractive. If the individual is interested in reproducing or duplicating a part or all of this character, he examines it more closely in order to discover its elements and their relationships. Starting out to develop a "good" character without a consideration of the elements that compose it would be as ridiculous as starting out to make a "pretty" house without considering the elements necessary for the construction of it. The general elements that go to make up the attractive character we designate as traits or virtues.8

Adolescents must learn to discriminate between traits, both those desired and those possessed, before they can wisely choose which to acquire or retain and which to repress, for "Our discrimination and choices will determine what kind of self we are making and what kind of world."9 This discrimination is a process of bringing into the light one's sense of values, and "It is our world of values which is the source of every good principle of conduct."10

This consideration brings us down to the main objective of the present chapter: to secure from boys and girls themselves some clue to their sense of values in the matter of their own personal traits and those of their associates. What good qualities do they recognize themselves already to possess? What do they regard as worthy of effort? What

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8 Ibid., p. 54.
10 Ibid., p. 32.
efforts are they now making, through definite habit formation, to improve themselves? How seriously do they consider the character of others whom they count or would count as intimate friends; and on the whole, with what earnestness do they respond to this inquiry into character and personality attitudes?

Fully aware of the fact that:

"... many psychologists question the validity of an individual's statement of his motives as the chief cue to his character ... that introspective reports are subject to bias and the individual is unlikely to be aware of all significant aspects of his personality, ... that it is impossible to determine what a person is without studying what he does ... [that] Character cannot be satisfactorily described either in terms of a person's inner nature alone, or in terms of his outward activity alone, but that these are two aspects of the same thing, and both must be considered in any adequate study of the individual,11"

we attempt, nevertheless, to gain some insight into the values of youth through the questionnaire method. In spite of the bias to which such method is subject, the study itself does help to disclose something of the inner outlook of the persons questioned; it brings into relief the general tone of their philosophy of life, however immature that philosophy may be, and it unlocks reservoirs of thought and purposes which elders have not suspected and therefore have neither utilized nor encouraged in their dealings with the

young.

The following analysis and discussion may be considered under three headings: traits and habits in oneself, traits desired in friends of the opposite sex, and traits desired in friends of the same sex.

The manifold traits enumerated in each of the various divisions have been grouped as logically as possible under the following headings: spiritual or religious, moral or traits of character, personality, social, cultural, mental or educational, and domestic or home-traits. There is an overlapping in the case of some of these qualities which might reasonably fall in more than one of the groups; for example, certain traits have a part in the personality group and equally, it would seem, in the list of character traits. In this possible conflict between the terms "personality" and "character," we call attention to the distinction made in the N. E. A. Research Bulletin, previously quoted.

There are two ways of defining character in relation to the total personality of the individual. The first of these limits the field of character to certain areas of personality, or certain behavior tendencies, which seem to be especially significant for human beings. For example, tendencies to honest and dishonest behavior may be considered as part of character, while tendencies to do work accurately or inaccurately may be omitted because they are not thought to be sufficiently crucial with respect to the mores of society.

The second point of view extends the meaning of character to include practically the entire area of person-
ality. Its advocates contend that any narrower definition is unwise in approaching the task of improving human conduct. They believe that although some kinds of behavior may be in general more crucial than others, there are probably few if any activities which are not of considerable significance under certain conditions. The significance of any act is said to depend largely upon the nature of the particular situation to which the act is a response. 12

Charters 13 used the term "character" to apply:

... to the most fundamental of the traits of personality. For instance, it will probably be accepted as a fact that accuracy is a trait of personality, but that it is not a trait of character, because it is not sufficiently fundamental. A man of good character may not be particularly accurate. The dividing line between character and personality is extremely vague.

The first and narrower view in the excerpt from the N. E. A. Bulletin and the distinction made by Charters is the viewpoint taken in the classification of traits in the present chapter.

It may be advisable to make two more points before concluding this introduction to the discussion of the findings. Percentages have not been calculated for all the tables, but traits have been shown merely in their numerical rankings, as it seemed sufficiently significant for the purpose to indicate the comparative gradation in frequency. Secondly, in not all cases has a comparison of schools,

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12 Education for Character, Part I, The Social and Psychological Background, p. 49.

sexes, and grades been given. In certain respects, such details threatened to obscure the larger issue, the types of traits which predominate in adolescents' evaluation, and the consistency with which they are selected in respect to situations which are quite comparable.

Tables XVIII and XIX indicate this consistency or the lack of it.

I. TRAITS IN ONESELF

Qualities most desired. Although there is no assurance that the one good quality for which an individual would desire most to be remembered is necessarily a key-note to his or her chosen ideal of conduct or of character, since an ideal to be real must be not only wished for but striven for, nevertheless one might reasonably expect to find some relationship between the two. For this reason, as a preliminary to the section on ideals considered directly (Section IV), the question was asked in the section on traits: "If your friends could remember you for just one good quality, what would you prefer that quality to be?"

In the responses, fifty-eight different qualities were mentioned, 1,213 or 68 per cent of which were traits of character. Personality traits dropped to 245, or 14 per cent, and all other types decreased sharply below these. The enumeration of the qualities mentioned under the various
headings and the ranking of each is shown in Table XIII.

Sixty-three failed to respond to the question, and approximately 2 per cent mentioned more than one good quality, stating that they held all equally important.

The ten traits having the highest frequency, shown in Table XVIII, column 1, include four qualities of character, three of personality, two social, and one cultural. Honesty and kindness hold first and second place respectively. Closely associated with the idea of kindness is the broader virtue of which it is a phase—charity. In the present list, although charity ranks comparatively low, many of the most significant and most decisive statements were made concerning it as the quality most desired. Charity of speech, the desire never to injure the reputation or the feelings of another, was strikingly frequent, as will be seen in a number of the following quotations, given in answer to the question: What good quality would you desire most to possess?

Girls.

"Charity in every sense of the word." (C, 10th grade)

"That I was never known to criticize anyone." (C, 10)

"Unselfishness and all it includes." (C, 12)

"Friendliness towards all, regardless of color, nationality, etc." (C, 12)

"A strong character, not easily led astray." (C, 12)
<table>
<thead>
<tr>
<th>Type of Trait</th>
<th>Frequency</th>
<th>Percentage</th>
<th>Ranking</th>
</tr>
</thead>
<tbody>
<tr>
<td>Character</td>
<td>1,213</td>
<td>69%</td>
<td>1</td>
</tr>
<tr>
<td>Honesty</td>
<td>487</td>
<td></td>
<td>(1)</td>
</tr>
<tr>
<td>Kindness</td>
<td>153</td>
<td></td>
<td>(2)</td>
</tr>
<tr>
<td>Unselfishness</td>
<td>100</td>
<td></td>
<td>(3)</td>
</tr>
<tr>
<td>Truthfulness</td>
<td>88</td>
<td></td>
<td>(4)</td>
</tr>
<tr>
<td>Loyalty</td>
<td>57</td>
<td></td>
<td>(5)</td>
</tr>
<tr>
<td>Charity</td>
<td>46</td>
<td></td>
<td>(6)</td>
</tr>
<tr>
<td>Trustworthiness</td>
<td>42</td>
<td></td>
<td>(7)</td>
</tr>
<tr>
<td>Good, strong character</td>
<td>41</td>
<td></td>
<td>(8)</td>
</tr>
<tr>
<td>Sincerity</td>
<td>37</td>
<td></td>
<td>(9)</td>
</tr>
<tr>
<td>Purity</td>
<td>36</td>
<td></td>
<td>(10)</td>
</tr>
<tr>
<td>Reliability</td>
<td>26</td>
<td></td>
<td>(11)</td>
</tr>
<tr>
<td>Cheerfulness</td>
<td>25</td>
<td></td>
<td>(12)</td>
</tr>
<tr>
<td>Fairness</td>
<td>20</td>
<td></td>
<td>(13)</td>
</tr>
<tr>
<td>Moral goodness</td>
<td>18</td>
<td></td>
<td>(14)</td>
</tr>
<tr>
<td>Fidelity to one's word</td>
<td>11</td>
<td></td>
<td>(15)</td>
</tr>
<tr>
<td>Sense of honor</td>
<td>6</td>
<td></td>
<td>(16)</td>
</tr>
<tr>
<td>Obedience</td>
<td>6</td>
<td></td>
<td>(17)</td>
</tr>
<tr>
<td>Courage</td>
<td>3</td>
<td></td>
<td>(18)</td>
</tr>
<tr>
<td>Good habits</td>
<td>3</td>
<td></td>
<td>(19)</td>
</tr>
<tr>
<td>Patience</td>
<td>3</td>
<td></td>
<td>(20)</td>
</tr>
<tr>
<td>Self-control</td>
<td>3</td>
<td></td>
<td>(21)</td>
</tr>
<tr>
<td>Temperance</td>
<td>2</td>
<td></td>
<td>(22)</td>
</tr>
</tbody>
</table>

| Personality                   | 245       | 14%        | 2       |
| Happy disposition             | 77        |            | (1)     |
| Sportsmanship                 | 64        |            | (2)     |
| Personality                   | 58        |            | (3)     |
| Sense of humor                | 10        |            | (4)     |
| Jolliness                     | 9         |            | (5)     |
| Cleanliness, neatness         | 5         |            | (6)     |
| Cooperation                   | 4         |            | (7)     |
| Whole-heartedness             | 4         |            | (8)     |
| Sympathy                      | 3         |            | (9)     |
TABLE XIII (continued)

COMPARATIVE RANKING OF FREQUENCIES OF TYPES
OF TRAITS AND OF SPECIFIC TRAITS
PREFERRED FOR ONESELF

<table>
<thead>
<tr>
<th>Type of Trait</th>
<th>Frequency</th>
<th>Percentage of Type</th>
<th>Ranking</th>
</tr>
</thead>
<tbody>
<tr>
<td>Personality</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Lovableness</td>
<td>3</td>
<td>(10)</td>
<td></td>
</tr>
<tr>
<td>Cool-tempered</td>
<td>2</td>
<td>(11)</td>
<td></td>
</tr>
<tr>
<td>Leadership</td>
<td>2</td>
<td>(12)</td>
<td></td>
</tr>
<tr>
<td>Happy-go-lucky spirit</td>
<td>2</td>
<td>(13)</td>
<td></td>
</tr>
<tr>
<td>Industriousness</td>
<td>2</td>
<td>(14)</td>
<td></td>
</tr>
<tr>
<td>Social</td>
<td>215</td>
<td>12%</td>
<td>3</td>
</tr>
<tr>
<td>True friendship</td>
<td>97</td>
<td>(1)</td>
<td></td>
</tr>
<tr>
<td>Friendliness</td>
<td>82</td>
<td>(2)</td>
<td></td>
</tr>
<tr>
<td>Congeniality</td>
<td>18</td>
<td>(3)</td>
<td></td>
</tr>
<tr>
<td>Good reputation</td>
<td>12</td>
<td>(4)</td>
<td></td>
</tr>
<tr>
<td>Athletic ability</td>
<td>4</td>
<td>(5)</td>
<td></td>
</tr>
<tr>
<td>Conversational ability</td>
<td>2</td>
<td>(6)</td>
<td></td>
</tr>
<tr>
<td>Cultural</td>
<td>62</td>
<td>4%</td>
<td>4</td>
</tr>
<tr>
<td>Courtesy</td>
<td>61</td>
<td>(1)</td>
<td></td>
</tr>
<tr>
<td>Musical ability</td>
<td>1</td>
<td>(2)</td>
<td></td>
</tr>
<tr>
<td>Spiritual</td>
<td>12</td>
<td>0.7%</td>
<td>5</td>
</tr>
<tr>
<td>True to Faith</td>
<td>10</td>
<td>(1)</td>
<td></td>
</tr>
<tr>
<td>Holiness</td>
<td>2</td>
<td>(2)</td>
<td></td>
</tr>
<tr>
<td>Domestic</td>
<td>6</td>
<td>0.3%</td>
<td>6</td>
</tr>
<tr>
<td>Devotedness to parents</td>
<td>5</td>
<td>(1)</td>
<td></td>
</tr>
<tr>
<td>Home-loving spirit</td>
<td>1</td>
<td>(2)</td>
<td></td>
</tr>
<tr>
<td>Mental</td>
<td>1</td>
<td>0.05%</td>
<td>7</td>
</tr>
<tr>
<td>Brilliance</td>
<td>1</td>
<td>-</td>
<td></td>
</tr>
</tbody>
</table>
"Just that I'm a good Catholic girl with high standards." (C, 12)

"I wish that they could say I was kind and thoughtful of everyone." (C, 10)

"That I never said an unkind work about anyone." (C, 12)

"Charity, because I often say mean things about people, and I'm trying to conquer this." (C, 12)

"Honesty--it involves a lot." (C, 10)

"Loyalty and faith go together to make the quality I want to be remembered by." (C, 10)

"Honest. I prefer more than one good quality." (C, 12)

"Honesty and truthfulness. Although I do have a bad temper, I hope to overcome it." (P, 10)

"That I have not been two-faced, but have always tried to do the right thing." (P, 12)

"To see good in others and forget the bad." (P, 12)

"That I never talked about others to their discredit." (P, 12)

"Sweetness towards all--fortunate and unfortunate." (P, 10)

"A good sport in all things worth doing." (P, 10)

"Agreeable--not always complaining." (P, 10)

"A very good dependable person with a clean character." (P, 10)

"Ease of manner, being a good hostess." (P, 10)

"What I do for them without expecting pay." (P, 12)

"Good sport--not what a lot of people consider this, though." (P, 10)

"Good humored and not getting mad all the time." (P, 10)
Boys.

"Charity--It includes almost every other quality." (C, 10)

"That I never said a bad word about anyone." (C, 10)

"A gentleman; that is, manners, cleanliness, character, modesty, etc." (C, 12)

"That I could always be depended on when I gave my word." (C, 12)

"Moral decency, because if we didn't have that, we wouldn't have any." (C, 12)

"That I was always a true friend and not a hypocrite." (C, 12)

"That I always did the right thing at the right time." (C, 10)

"Decent and pure including honesty and politeness." (C, 10)

"That I am straightforward and honest and not a sneaking, crawling rat." (C, 12)

"To be religious by living a Christian life." (P, 10)

"To be trusted under any circumstances." (P, 10)

"That when I give my word, I always keep it." (P, 12)

"A fellow who knows when to quit when the danger starts." (P, 12)

"For saving Tom C from drowning in a gravel pit." (P, 10)

"Ability to tell the truth on all occasions." (P, 10)

"Cheerfulness in performing jobs." (P, 12)

"Pleasant conversation--I like to talk." (P, 12)

"That I am not a grouch and can take what is handed out." (P, 12)

"I haven't given it much thought." (P, 12)
Good qualities already possessed. The tendency to judge oneself harshly, or at least a hesitancy to attribute to oneself any good quality was plainly evident in a number of the responses to the second question on traits: "What good qualities do you now possess for which you believe your friends can remember you?" One hundred forty-nine left the question unanswered, thirty-three stated that they could think of no good qualities which they possessed, whereas a number rather hesitatingly expressed what they thought or hoped they possessed. One boy, in disgust or in plain helplessness to size himself up, began and broke off thus: "Cheerfulness--Aw, I don't know. Ask them." To most of the other questions he gave answers of average type, but in speaking well of himself, he was lost.

Thirty-three mentioned negative good qualities; for example, they said that they neither smoke, drink, gamble, nor use profane language, are not conceited, not too talkative, not jealous, not easily angered, not too critical, not argumentative, not stingy, not a braggart, and not a gossip. The above items are given in the order of their frequency.

The total number of positive good qualities mentioned are distributed among the seven groups of traits in almost the same range of percentages as were those of the preceding point. Of specific traits, honesty and kindness still lead in frequency. (Table XIV)
The following statements show the varying shades of self-acquaintance, self-depreciation, or simple, honest acknowledgment of the worthwhile qualities the boys and girls feel that they possess. In no instance throughout the papers was there an evidence of egotism or boasting.

**Girls.**

"I do consider others at times, but not as much as I should." (C, 10)

"I'm afraid I could not truthfully list any except honesty and modesty." (C, 10)

"I never like to hurt anybody's feelings no matter what anyone says about her." (C, 10)

"I try to be charitable, although at times I do a little gossiping, which is not exactly so." (C, 12)

"I don't know of any; I sometimes wonder why my friends like me." (C, 12)

"Congeniality is about all." (C, 12)

"I try to be honest and truthful. I forgive people easily, and I try to be of help to them, and I have a fairly good disposition." (C, 12)

"Courage to do the right thing at the right time and to say 'No' at the right time." (C, 12)

"I'm not always around when I'm not wanted." (C, 12)

"Not bragging, but I do think I'm a little kind-hearted." (C, 10)

"I always keep my word." (C, 10)

"I'm able to check a hot temper." (C, 12)

"Sweetness to some people." (C, 12)

"I like a good time, but not rowdiness." (C, 10)
### TABLE XIV

**COMPARATIVE RANKING OF FREQUENCIES OF TYPES OF TRAITS AND OF SPECIFIC TRAITS ALREADY POSSESSED**

<table>
<thead>
<tr>
<th>Type of trait</th>
<th>Frequency</th>
<th>Percentage of type</th>
<th>Ranking</th>
</tr>
</thead>
<tbody>
<tr>
<td>Character</td>
<td></td>
<td></td>
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</tr>
<tr>
<td>Honesty</td>
<td>585</td>
<td>67%</td>
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</tr>
<tr>
<td>Kindness</td>
<td>214</td>
<td></td>
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</tr>
<tr>
<td>Unselfishness</td>
<td>211</td>
<td></td>
<td>(3)</td>
</tr>
<tr>
<td>Truthfulness</td>
<td>172</td>
<td></td>
<td>(4)</td>
</tr>
<tr>
<td>Cheerfulness</td>
<td>153</td>
<td></td>
<td>(5)</td>
</tr>
<tr>
<td>Loyalty</td>
<td>98</td>
<td></td>
<td>(6)</td>
</tr>
<tr>
<td>Purity</td>
<td>90</td>
<td></td>
<td>(7)</td>
</tr>
<tr>
<td>Sincerity</td>
<td>80</td>
<td></td>
<td>(8)</td>
</tr>
<tr>
<td>Dependability</td>
<td>80</td>
<td></td>
<td>(9)</td>
</tr>
<tr>
<td>Generosity</td>
<td>78</td>
<td></td>
<td>(10)</td>
</tr>
<tr>
<td>Charity</td>
<td>49</td>
<td></td>
<td>(11)</td>
</tr>
<tr>
<td>Sense of Humor</td>
<td>49</td>
<td></td>
<td>(12)</td>
</tr>
<tr>
<td>Fairness</td>
<td>38</td>
<td></td>
<td>(13)</td>
</tr>
<tr>
<td>Obedience</td>
<td>32</td>
<td></td>
<td>(14)</td>
</tr>
<tr>
<td>Enjoyment of clean fun</td>
<td>29</td>
<td></td>
<td>(15)</td>
</tr>
<tr>
<td>Self-control</td>
<td>28</td>
<td></td>
<td>(16)</td>
</tr>
<tr>
<td>Moral courage</td>
<td>25</td>
<td></td>
<td>(17)</td>
</tr>
<tr>
<td>Fidelity to word</td>
<td>14</td>
<td></td>
<td>(18)</td>
</tr>
<tr>
<td>Respect for elders</td>
<td>6</td>
<td></td>
<td>(19)</td>
</tr>
<tr>
<td>Ability to keep secrets</td>
<td>4</td>
<td></td>
<td>(20)</td>
</tr>
<tr>
<td>Forgiveness</td>
<td>4</td>
<td></td>
<td>(21)</td>
</tr>
<tr>
<td>Perseverance</td>
<td>3</td>
<td></td>
<td>(22)</td>
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<tr>
<td>Personality</td>
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<tr>
<td>Sportsmanship</td>
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<td>17%</td>
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<tr>
<td>Good disposition</td>
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<tr>
<td>Ability to hold friends</td>
<td>69</td>
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<td>(3)</td>
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<tr>
<td>Cleanliness, neatness</td>
<td>63</td>
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<td>(4)</td>
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<tr>
<td>Pleasing personality</td>
<td>41</td>
<td></td>
<td>(5)</td>
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<tr>
<td>Jolliness</td>
<td>29</td>
<td></td>
<td>(6)</td>
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<tr>
<td>Companionableness</td>
<td>27</td>
<td></td>
<td>(7)</td>
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<tr>
<td>Sympathy</td>
<td>25</td>
<td></td>
<td>(8)</td>
</tr>
<tr>
<td>Punctuality</td>
<td>23</td>
<td></td>
<td>(9)</td>
</tr>
<tr>
<td>Entertaining power</td>
<td>21</td>
<td></td>
<td>(10)</td>
</tr>
<tr>
<td>Cooperation</td>
<td>15</td>
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<td>(11)</td>
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### TABLE XIV (continued)
COMPARATIVE RANKING OF FREQUENCIES OF TYPES OF TRAITS AND OF SPECIFIC TRAITS ALREADY POSSESSED

<table>
<thead>
<tr>
<th>Type of trait</th>
<th>Frequency</th>
<th>Percentage of type</th>
<th>Ranking</th>
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</thead>
<tbody>
<tr>
<td><strong>Personality (continued)</strong></td>
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<tr>
<td>Ambition</td>
<td>8</td>
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<td>(12)</td>
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<tr>
<td>Pep</td>
<td>6</td>
<td></td>
<td>(13)</td>
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<tr>
<td>Happy-go-lucky spirit</td>
<td>6</td>
<td></td>
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<tr>
<td>Decisiveness</td>
<td>4</td>
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<tr>
<td>Thoroughness</td>
<td>4</td>
<td></td>
<td>(16)</td>
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<tr>
<td>Self-reliance</td>
<td>4</td>
<td></td>
<td>(17)</td>
</tr>
<tr>
<td>Thrift</td>
<td>3</td>
<td></td>
<td>(18)</td>
</tr>
<tr>
<td>Initiative</td>
<td>3</td>
<td></td>
<td>(19)</td>
</tr>
<tr>
<td>Liking for work</td>
<td>3</td>
<td></td>
<td>(20)</td>
</tr>
<tr>
<td>Poise</td>
<td>2</td>
<td></td>
<td>(21)</td>
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<tr>
<td>Leadership</td>
<td>2</td>
<td></td>
<td>(22)</td>
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<tr>
<td>Level-headedness</td>
<td>2</td>
<td></td>
<td>(23)</td>
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<tr>
<td>Moderate reserve</td>
<td>2</td>
<td></td>
<td>(24)</td>
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<tr>
<td>Cleverness</td>
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<tr>
<td>Openmindedness</td>
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<td></td>
<td>(26)</td>
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<tr>
<td>Affectionateness</td>
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<tr>
<td><strong>Social</strong></td>
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<td>11%</td>
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<tr>
<td>Friendliness</td>
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<tr>
<td>Congeniality</td>
<td>57</td>
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<tr>
<td>Ability to make friends</td>
<td>9</td>
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<tr>
<td>Good reputation</td>
<td>7</td>
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<tr>
<td>Interest in sports</td>
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<td></td>
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<tr>
<td>Ease as hostess</td>
<td>2</td>
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<td>(6)</td>
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<tr>
<td><strong>Cultural</strong></td>
<td>122</td>
<td>4%</td>
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<td>Courtesy</td>
<td>115</td>
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<tr>
<td>Artistic appreciation</td>
<td>5</td>
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<tr>
<td>Refined voice</td>
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<tr>
<td>Vocal ability</td>
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<tr>
<td><strong>Mental</strong></td>
<td>19</td>
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<tr>
<td>Wit</td>
<td>9</td>
<td></td>
<td>(1)</td>
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<tr>
<td>Intellectual ability</td>
<td>8</td>
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<td>(2)</td>
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TABLE XIV (continued)

COMPARATIVE RANKING OF FREQUENCIES OF TYPES
OF TRAITS AND OF SPECIFIC TRAITS
ALREADY POSSESSED

<table>
<thead>
<tr>
<th>Type of trait</th>
<th>Frequency</th>
<th>Percentage of type</th>
<th>Ranking</th>
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<tbody>
<tr>
<td>Mental (continued)</td>
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<tr>
<td>Love for books</td>
<td>1</td>
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<td>(3)</td>
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<tr>
<td>Writing ability</td>
<td>1</td>
<td></td>
<td>(4)</td>
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<tr>
<td>Domestic</td>
<td>7</td>
<td>0.2%</td>
<td>6</td>
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<tr>
<td>Kindness to family</td>
<td>6</td>
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<td>(1)</td>
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<tr>
<td>Love of home</td>
<td>1</td>
<td></td>
<td>(2)</td>
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<tr>
<td>Spiritual</td>
<td>2</td>
<td>0.06%</td>
<td>7</td>
</tr>
<tr>
<td>Fidelity to religious</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>duty</td>
<td>2</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>
"I have never been catty." (C, 10)

"I am always smiling and cheerful." (C, 10)

"I do not think that I have told many untruths on purpose." (C, 10)

"Not many, I'm afraid, although I always try to be true and sincere in all my friendships. I would appreciate it if my friends would ask me freely for any help, because I would like to be remembered as being generous." (C, 10)

"I try to help people out whenever they want me to, and I try to smile when I feel like frowning, but I don't know whether anyone notices it or not." (C, 10)

"I try to treat others as I want others to treat me. Also I try not to argue." (C, 10)

"I don't know, but I try to be truthful and to keep from being a back-biter. Also I try to keep from conceit." (C, 10)

"I could not say, for I do not know." (C, 10)

"Well, I don't smoke, and I think that's a lot." (C, 10)

"On time when I say I'm going to be." (C, 10)

"Kind to small children, animals, and elderly people." (C, 10)

"I really don't know, but I do seem to keep my friends easily and be remembered." (C, 10)

"Some say I have a pleasing personality; I am almost always willing to give up my good time to help someone else." (C, 10)

"I try never to snub anyone and to be neat in appearance." (C, 10)

"I find it very hard to make friends, but I try hard though." (C, 10)

"I apologize for anything I do wrong if I know it is wrong." (C, 12)
"I always strive to be polite and kind; I always strive to do the right thing in spite of obstacles." (C, 12)

"I give up things I have in good spirits." (C, 12)

"Helpfulness. This is not my opinion, but the opinion of one of my classmates. I hope it's so." (C, 12)

"I don't think I have any. I am quite overbearing, I think." (C, 12)

"In all fairness to myself and others, I believe that I play the game of life as squarely as possible." (C, 12)

"Taking my mother's place by doing what she did when alive." (C, 12)

"Helpfulness in their need. They know I am always ready." (C, 12)

"I know I am not kind and cheerful at all times." (C, 12)

"Always happy with things whether they suit me or not." (C, 10)

"I can truthfully say that I have these two; kindness and truthfulness." (C, 10)

"I like for everyone to like me. I try not to be stuck-up or anything like that." (C, 10)

"I used to get angry a good bit, but now I don't. I am honest. When people tell me their sorrows, I listen to them." (C, 12)

"I am usually cheerful; I try to be honest with people. I try not to be catty." (C, 12)

"I never forget to pay the debts I owe." (C, 10)

"The standard of avoiding smutty jokes and stories, books, or anything that isn't clean." (C, 12)

"I will not smoke, and I do not tell smutty jokes and stories." (C, 12)
"I'm pretty dependable." (C, 12)

"I'm generally quite truthful." (C, 12)

"When I say I'll do something, I do it regardless of how inconvenient to me. I try never to tell or listen to dirty talk." (C, 12)

"I don't know for sure whether I possess these, but I have always tried to: honesty, loyalty, friendliness, industriousness, cheerfulness." (C, 10)

"It's hard to say without being an egotist, but I think--friendliness, honesty, and unselfishness. I try to be." (C, 10)

"I'm pretty cheerful, frank, honest, independent, and optimistic." (C, 10)

"Able to take knocks." (C, 12)

"I don't break promises." (C, 12)

"I'm always kind to my friends, but not at home." (C, 12)

"They say I have personality, can work with a crowd, and it seems that everyone likes me." (C, 12)

"Some say I'm responsible; others don't. Some say I have frankness, but at times it is too blunt." (C, 12)

"I am trying not to talk about them behind their backs but rather tell them to their faces." (C, 12)

"I really don't know, unless a little kindness." (C, 12)

"Not wearing my feelings on the tips of my fingers." (P, 10)

"I associate with good boys and girls." (P, 10)

"My ambition is not to let my temper get away with me." (P, 10)

"I am not selfish, although I hate to work for others sometimes." (P, 10)
"Helpful and kind to older people." (P, 10)

"I don't smoke or use slang." (P, 10)

"I do think I have made many friends by being willing to help them in their troubles, and being honest." (P, 10)

"I had never thought of my good qualities, but those of my girl friends and boy friends." (P, 10)

"I once got in a quarrel, and I want them to forget it, but how can they when I can't myself?" (P, 10)

"Trying to live the right kind of life, and that I have not tried to appear more than I really am." (P, 12)

"Always on the dot when wanted for an errand." (P, 12)

"Clever, but not real smart." (P, 12)

"Letting others have some say about things—not wanting everything my way." (P, 12)

"I never was cowardly, and I have helped my friends very much with at least putting up a brave front and taking their troubles into my hands." (P, 12)

"I can be trusted most of the time." (P, 10)

"I always try to keep my troubles to myself as much as possible." (P, 10)

"Ability to forgive others their mistakes." (P, 10)

"Being friendly to new-comers in the crowd." (P, 10)

"Generally I am frank—sometimes, perhaps, too frank." (P, 10)

"I don't smoke, drink, or curse, and I try to choose my companions accordingly." (P, 10)

"All my friends can tell me their troubles, because I sympathize with them to the best of my ability." (P, 10)

"I dress well, not bad looking, full of fun, can sing and dance, and am fond of all sports." (P, 10)
"Willing to get new ideas about things." (P, 12)
"Reliable for anything I say I'll do." (P, 12)
"Trying to see other person's side as well as my own." (P, 12)
"Do not hold a grudge." (P, 12)
"I am not grouchy, and I do not smoke or drink." (P, 12)
"I have a mind of my own." (P, 12)

Boys.

"I don't steal, I am not in the habit of smoking, and I have a good sense of humor." (C, 10)
"None of my qualities are any too good." (C, 10)
"When doing a thing, I try to do it right." (C, 10)
"I think I have a good temper." (C, 10)
"Whatever I do, I do in earnest." (C, 10)
"I don't chew now, and I don't loaf." (C, 10)
"I have a deep love for people." (C, 10)
"I do not run around with one boy or girl all the time, but go with all." (C, 10)
"All respect for modesty--I might say I am known as a capable writer and as being honest." (C, 10)
"I am not sure, but I try to be honest and sympathetic." (C, 10)
"Careless but honest." (C, 12)
"Ability to say 'No' when I should." (C, 12)
"I am generous, but I'm afraid that will not be enough for some to remember me by." (C, 12)
"I am not sure, but I try to be square." (C, 12)
"Not many. Liberal with money. Try never to hurt anyone's feelings." (C, 12)

"I try to make everyone my friend, and I try to act as a 17 year old Senior with good Catholic parents and teaching should act." (C, 12)

"Don't know. Always try to keep appointments; keep my word." (C, 12)

"Average honesty; fair Catholic; fair friend." (C, 12)

"My desire to do something for someone else and to deprive myself instead of them." (C, 12)

"I can take a calling down." (C, 10)

"Few, except good-natured generosity." (C, 10)

"Purity. At least I am trying to be pure. Sometimes I do things contrary to purity, though." (C, 10)

"I think, although I cannot judge myself, that my personality is fair, and I hope to improve it greatly. Also openmindedness." (C, 10)

"Ability to overlook faults." (C, 12)

"Ability to understand others' troubles." (C, 12)

"I hope I am remembered for straightforwardness and honesty. I never lie to a friend. I try to play fair to everyone, even though they do give me a raw deal. Sometimes this proves very hard." (C, 12)

"I'll work my neck off on something I like to do and also do what Dad tells me to do; also loving everybody, with exception of uncle." (C, 12)

"My word is good." (P, 10)

"I try not to lie to them. I can be trusted. My word is good.--I believe this to be a fact." (P, 10)

"Fairly good personality." (P, 12)

"Cheerfulness--Aw, I don't know. Ask them." (P, 10)
"Don't bully smaller boys." (P, 12)

"I never steal, I work hard, I try to treat people fairly, and I make friends with everybody." (P, 12)

"I don't cheat." (P, 10)

"Always keep my promises." (P, 10)

"I haven't given it much thought." (P, 12)

"I like to talk to older people." (P, 12)

"By thinking of other persons sometimes instead of thinking always in terms of what would benefit myself." (P, 12)

"Being nice to someone else's friend when really I feel just the opposite." (P, 12)

"I will go out of my way to help someone do something he needs help with." (P, 12)

"I don't go around with a mean look on my face and try to pick fights." (P, 12)

"No coffee nerves." (P, 12)

Considering traits as reflections of ideals, one is interested in knowing whether the good qualities possessed are gifts of nature or virtues acquired through personal striving. Answers to the question: "Do you possess these good qualities naturally, or have you had to make a great deal of effort to acquire them?" range as follows:

- Possessed naturally: 44%
- Through effort: 32%
- Some natural; some acquired: 9%

Fourteen per cent left the question unanswered.

In these responses, several considerations are worthy of attention. Both boys and girls were careful to point out
which qualities were natural and which acquired, instead of including all the traits in one general statement. This discrimination tends to increase one's confidence in the replies.

A great many distinguished between "some effort" and a "great deal of effort" required to attain the good quality; between possessing a quality naturally and yet having to make effort to retain it or develop it further; between traits so persistently practiced in childhood that they have come apparently to be second nature, and natural qualities which one has always possessed with little or no thought of them.

Very encouraging both to parents and teachers is the recognition which the boys and girls give to the early efforts others have made to instill good habits. A representative number mentioned the fact that they were uncertain whether particular qualities were natural or the result of home and school training, so long ago had they been taught to practice the virtue.

The simplicity and frankness of the following assertions give one confidence in their sincerity:

"I had to make effort to become easy to get along with, as I have a terrible temper."

"I have to work hard for any good quality."

"Have been drilled into me as long as I can remember."
"Must make and have made a great fight for them."

"Sometimes it takes a great deal of effort on my part and then I don't succeed as well as I would like."

"Naturally, but one must develop the natural instinct to a certain degree."

"Every once in a while I have to sort of lock my mouth."

"I think I possess them, but I have had to make an effort to retain them."

"It is hard for me to have an even disposition."

"Home training has made them natural."

"Have made effort to acquire self-reliance."

"Honesty—natural; others, won with great effort."

"I have tried to possess charity; honesty—natural."

"I am inclined to be cheerful from my father."

"I find it has taken much effort to acquire my present degree of control of feeling and will take much more for perfection."

"I possess honesty naturally, but I have always tried hard to be sincere."

"I have never had any trouble except through temper."

"I had to make effort to acquire friendliness."

"Naturally, through home training."

"Cheerfulness—effort; willingness to help—natural."

"I have tried hard, but I am still in the process of trying."

"Great effort for kindness. Even now, I forget sometimes to be kind."

"I have made a great effort to get them, and I am going to keep them."
"Cheerfulness isn't so hard, but trying to keep from being catty is hard."

"I just inherit it, I guess. My mother acted like that before she died."

"Sometimes it's rather hard, but Mom taught them all to me."

"I am naturally honest, but sometimes I find it hard to be truthful."

"I find it quite natural now, but when I was younger I had to make a great deal of effort to acquire them."

"I always have been kind and unselfish, but Grandma taught me to be truthful."

"They say I have a nice personality, but sometimes it takes a great deal of effort to be nice to some people."

"More than once my patience has been lost or nearly so, but I find it easier than several years ago."

"I possess them naturally, but I have to make great effort to practice them continually."

"It has been hard to be truthful at times, but I think I have it conquered."

"Loyalty is innate in me; kindness and good sportsmanship, striven for."

"Just in later years I have been able to accomplish this. It took effort."

"Naturally--my mother taught me to."

"I make effort, but I don't seem to get anywhere."

"I have made effort to refrain from gossiping."

"I owe them to my school and home training."

"I may have had them, but I have to work to keep them."

"I have made a great deal of effort and sacrifice, taking Mother's place and doing the work she did before she died."
"I never once found it difficult to tell the truth."

"Great deal of effort to learn to keep a secret."

"I seem to possess them naturally, but I often have to try not to be catty."

"I was brought up that way."

"I naturally pay my debts—I get that from my parents."

"I have been taught them by my parents since I was small."

"Mom says I've been honest and friendly all my life, and one can't be selfish when she has two boy cousins."

"I had a hard time being friendly."

"Lots of times I've had to force it (kindness)."

"Patience—learned it in taking full charge of the house."

"Mother taught me to be unselfish, but the rest I obtained."

"A great deal of effort for truthfulness and dependability."

"Naturally, because my mother taught them to me when I was small."

"Naturally, but I really have watched myself close to make no mistake."

"I have been honest but not always as helpful as I could have been."

"Naturally, but some are a little hard to 'hang on to'."

"Naturally, because I was taught such things from babyhood."

"I possessed them some but have had to acquire them better."

"Naturally, except for personality because I am too shy."
"I think they come from years of home-training."

"They were taught to me from childhood."

"Honesty and courage--natural; obedience--a great deal of effort."

"Had a hard time--with the help of my father--acquiring honesty."

"I possess naturally, the quality of honesty, but I believe I've acquired being sympathetic."

"I think I have them from my parents, for they have them also."

"I never noticed whether I used much effort or not."

"Good deal of effort, but I'm not perfect by any means."

"Most of them come natural, but controlling my temper took effort."

"Great effort to keep promises."

"I never think of being dishonest."

"Naturally--through influence of my home and parents."

"I was reared with these qualities in mind."

"The members of my family are honest; so it is just natural."

**Good habits recently formed.** No one questions the part that habit plays in daily life; no one will question the value of good habits in character growth; but we may be totally unaware of the active, conscious habit-making processes that are in progress around us, even among the boys and girls with whom we are dealing every day. Whatever is quiet and unobtrusive, gradual, steady, and persistent but
without glamor or bustle, often passes unperceived. We become used to the effects little by little and are unimpressed. Being thus unaware and unimpressed, we fail to appreciate in due measure and fail to utilize for greater purposes the habit-power and habit-effort of boys and girls.

Conscious habit-formation among adolescents seemed a matter of considerable import in connection with the present study; therefore, two points of inquiry upon the subject were included in the questionnaire: "What are two of the best habits you have formed during the past two years?" and "Did you form these habits by deliberately resolving to do so because you valued the fine qualities of character which they would establish in you, or did you form them more through force of circumstances, as a means of escaping penalties or inconveniences?"

The first of the two motives is an index of more vigorous ideals; but the second also is of worth, for to respond as one should to force of circumstances and to profit thereby is in itself praiseworthy.

The habits listed by both boys and girls fall naturally into two general classifications: those given as traits, such as "greater politeness," "greater kindness at home;" and those mentioned as rather specific trait actions touching upon some one of the following phases of life; spiritual, moral, mental, physical (health habits), personality, and
disposition, home-life, recreation, culture, and details of daily routine. A final group had to do with the breaking of bad habits or with efforts necessary to keep from forming bad ones. "No smoking," "Not so quarrelsome as I used to be," "Quit gossiping," "Quit biting my nails" illustrate some of the most frequently mentioned items of the last group. Eighteen per cent offered nothing constructive. Only fourteen stated definitely that they had formed no particular good habits recently, and the rest failed to answer or responded vaguely.

Table XV shows both groups of habits, traits and trait actions, classified according to sexes and according to the frequency ranking. A very limited number stated their habit merely as a trait; thus the frequencies for the various items dwindle to almost negligible numbers. Courtesy and unselfishness, especially in the form of helpfulness, rank highest.

Of the various types of trait actions which have been the objective of habit-formation, that of refraining from or overcoming bad habits stands considerably higher than any other group. Although it has something of a negative approach, nevertheless it marks advance in the right direction, since a step away from undesirable habits is a step towards the opposite.

Habits relating to mental life--studies, good reading,
### TABLE XV
**GOOD HABITS RECENTLY DEVELOPED**

<table>
<thead>
<tr>
<th>Trait</th>
<th>Girls Freq.</th>
<th>Girls Rank</th>
<th>Boys Freq.</th>
<th>Boys Rank</th>
<th>Total Freq.</th>
<th>Total Rank</th>
</tr>
</thead>
<tbody>
<tr>
<td>Courtesy</td>
<td>48</td>
<td>2</td>
<td>48</td>
<td>1</td>
<td>96</td>
<td>1</td>
</tr>
<tr>
<td>Unselfishness</td>
<td>67</td>
<td>1</td>
<td>28</td>
<td>3</td>
<td>95</td>
<td>2</td>
</tr>
<tr>
<td>Kindness</td>
<td>44</td>
<td>3</td>
<td>13</td>
<td>7</td>
<td>57</td>
<td>3</td>
</tr>
<tr>
<td>Obedience</td>
<td>35</td>
<td>5</td>
<td>17</td>
<td>5</td>
<td>52</td>
<td>4</td>
</tr>
<tr>
<td>Punctuality</td>
<td>35</td>
<td>5</td>
<td>16</td>
<td>6</td>
<td>51</td>
<td>5</td>
</tr>
<tr>
<td>Friendliness</td>
<td>41</td>
<td>4</td>
<td>7</td>
<td>9</td>
<td>48</td>
<td>6</td>
</tr>
<tr>
<td>Honesty</td>
<td>18</td>
<td>8</td>
<td>29</td>
<td>2</td>
<td>47</td>
<td>7</td>
</tr>
<tr>
<td>Neatness</td>
<td>20</td>
<td>7</td>
<td>26</td>
<td>4</td>
<td>46</td>
<td>8</td>
</tr>
<tr>
<td>Consideration</td>
<td>29</td>
<td>6</td>
<td>7</td>
<td>9</td>
<td>36</td>
<td>9</td>
</tr>
<tr>
<td>Truthfulness</td>
<td>11</td>
<td>12</td>
<td>11</td>
<td>8</td>
<td>22</td>
<td>10</td>
</tr>
<tr>
<td>Agreeableness</td>
<td>16</td>
<td>9</td>
<td>6</td>
<td>10</td>
<td>22</td>
<td>10</td>
</tr>
<tr>
<td>Cheerfulness</td>
<td>18</td>
<td>8</td>
<td>1</td>
<td>13</td>
<td>19</td>
<td>11</td>
</tr>
<tr>
<td>Charity</td>
<td>15</td>
<td>10</td>
<td>4</td>
<td>11</td>
<td>19</td>
<td>11</td>
</tr>
<tr>
<td>Self-reliance</td>
<td>12</td>
<td>11</td>
<td>3</td>
<td>12</td>
<td>15</td>
<td>12</td>
</tr>
<tr>
<td>Dependability</td>
<td>7</td>
<td>13</td>
<td>4</td>
<td>11</td>
<td>11</td>
<td>13</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Type of trait action</th>
<th>Girls Freq.</th>
<th>Girls Rank</th>
<th>Boys Freq.</th>
<th>Boys Rank</th>
<th>Total Freq.</th>
<th>Total Rank</th>
</tr>
</thead>
<tbody>
<tr>
<td>Refraining from or breaking bad habits</td>
<td>145</td>
<td>2</td>
<td>163</td>
<td>1</td>
<td>308</td>
<td>1</td>
</tr>
<tr>
<td>Mental, educational</td>
<td>120</td>
<td>4</td>
<td>116</td>
<td>2</td>
<td>236</td>
<td>2</td>
</tr>
<tr>
<td>Personality</td>
<td>157</td>
<td>1</td>
<td>73</td>
<td>5</td>
<td>230</td>
<td>3</td>
</tr>
<tr>
<td>Character</td>
<td>129</td>
<td>3</td>
<td>53</td>
<td>7</td>
<td>182</td>
<td>4</td>
</tr>
<tr>
<td>Domestic</td>
<td>97</td>
<td>5</td>
<td>70</td>
<td>5</td>
<td>167</td>
<td>5</td>
</tr>
<tr>
<td>Health</td>
<td>82</td>
<td>7</td>
<td>79</td>
<td>3</td>
<td>161</td>
<td>6</td>
</tr>
<tr>
<td>Daily routine</td>
<td>92</td>
<td>6</td>
<td>58</td>
<td>6</td>
<td>150</td>
<td>7</td>
</tr>
<tr>
<td>Spiritual</td>
<td>78</td>
<td>8</td>
<td>52</td>
<td>8</td>
<td>130</td>
<td>8</td>
</tr>
<tr>
<td>Social, recreational</td>
<td>41</td>
<td>9</td>
<td>40</td>
<td>10</td>
<td>81</td>
<td>9</td>
</tr>
<tr>
<td>Cultural</td>
<td>17</td>
<td>10</td>
<td>14</td>
<td>11</td>
<td>31</td>
<td>10</td>
</tr>
</tbody>
</table>
and the like—rank second in the total and second for boys; but personality and character habits rank above them for girls. The rankings for home habits, daily routine, and spiritual habits are the same for both sexes. In the detailed habits, it is interesting to note that in mental efforts, the boys gain over the girls principally in "studying harder"; it is possible that application to lessons on the part of girls is regularly more constant than on the part of boys and may, therefore, have required less specific emphasis in the recent cultivation of habits.

The following quotations show the nature of the various efforts boys and girls are making in the work of actual self-improvement. Representative habits for each group are illustrated in the selected responses:

**Spiritual.**

"Trying to increase my faith by prayer and mortification." (Girl)

"Saying my morning and evening prayers." (Girl)

"Daily attendance at church." (Girl)

"Daily Communion." (Girl)

"Turning to God in trouble." (Boy)

"Turning to God in my moments of distress." (Boy)

"Reading a little of the Bible every day." (Girl)

"Reading a little of the Bible at least once a week." (Girl)
Moral, or habits of character.

"Not talking about people as much as I used to." (G)

"Doing what I'm told the first time I'm told." (G)

"Doing as I'm told without fussing." (G)

"Sticking to my word." (G)

"One act of kindness a day." (G)

"Putting effort and confidence into everything I undertake." (G)

"Being able to say 'yes' and 'no' at the right time." (G)

"Always to smile in spite of events." (G)

"Doing my duty in spite of feeling." (G)

"Not telling dirty jokes." (G)

"Cutting down on petting." (G)

"Being nice to those I do not care for." (G)

"Not to blame everything on to some one else." (G)

"Not talking about others behind their backs." (B)

"I am working at--not talking about my neighbors, but it is not yet firm." (B)

"Keeping my word." (B)

"Never beating around the bush about anything." (B)

"To work for what I get." (B)

"Acting decent around women." (B)

"Pay my debts." (B)

"Careful driving." (B)

"Doing something until I succeed." (B)
"Never to lower a person in gossip." (G)

Mental or Educational.

"Reading more worthwhile books." (G and B)

"Reserving definite amount of time for study." (G)

"Regular in attendance at school." (G and B)

"Not cheating in tests." (G)

"Not letting boys interfere with my school work." (G)

"Having a system for my lessons." (G)

"Reciting at least once a day." (G)

"Putting my best efforts into my school work." (B)

"To practice daily on the horn." (B)

"Studying more systematically." (B)

Health habits.

"Eating vegetables which before I hated." (G)

"Taking bath daily." (G)

"Brushing teeth at least twice daily." (G)

"Walking a lot every day." (G)

"Quit drinking coffee." (B)

"Eating more slowly." (B)

Personality and Disposition.

"Self-control--not getting mad over every little thing." (G and B)

"Cheerfulness, by singing a snappy song when I am be­
coming irritated." (G)
"I try to understand the reaction of one's mind to one's surroundings; for instance, if some one had a bad day and was cross, I check myself and do not make a mean retort." (G)

"Do the work asked of me and not grumble." (G)

"Succeeding half way in controlling my temper." (G)

"To do what I have to do but don't want to do." (G)

"Trying always to be happy even if I don't feel like it." (G)

"I am still trying to think for myself and rely upon my own opinion." (G)

"To take the disappointments of life with a smile." (G)

"Taking difficulties with a smile." (G)

"Asking pardon when I have hurt someone's feelings." (G)

"I have overcome a great deal of my natural bashfulness." (G)

"Go to the store when asked without crabbing." (G)

"Not to be cross when I'm feeling bad." (G)

"I have tried to stop criticizing my teacher." (G)

"Not being so stubborn." (G)

"Keep still when I don't like a thing." (G)

"Not being so sassy." (G)

"Taking a lot without showing my feelings." (G)

"Trying at all times to leave the hurting things unsaid." (G)

"Never complaining when things don't suit me." (G)

"Not burdening others with troubles." (G)
"Stopped bickering with everyone."  (G)
"Not sulky--making myself be cheerful."  (G)
"Brushing my shoes every morning."  (G)
"Taking more pride in myself."  (G)
"Not to be a big baby."  (G)
"Giving my honest opinion."  (G)
"To take things as they come and not to borrow trouble."  (G)
"Habit of keeping neat and clean."  (G)
"Greater care of my nails and hair."  (G)
"To act happy even though I'm not."  (B)
"To get over being angry over every little thing."  (B)
"To keep my hair combed all the time."  (B)
"To be more relaxed in public."  (B)
"Listening to reason without getting mad when someone doubts my word."  (B)
"Keep nails clean and shoes polished."  (B)
"To dress respectably when I'm going out."  (B)
"Not to argue when I'm asked to do something."  (B)
"To control my temper and think the thing over calmly; then do what I think."  (B)
"To walk straight, shoulders high, chest out."  (B)

Home-life.

"Not to be so saucy or to talk so smart to my elders."  (G)

"Helping Mother without being told to."  (G)
"Not sassing my parents." (G)
"Obeying without grumbling." (G)
"Obeying my mother and not saying 'Wait'." (G)
"Go to the store when asked without crabbing." (G)
"Being patient with my smaller sister." (G)
"Taking care of the fire when Dad is gone." (G)
"Making my bed before school." (G)
"Doing dishes as soon as finishing eating." (G)
"Getting supper every night." (G)
"Talking over personal problems with my mother." (G)
"To enjoy being home and playing cards." (G)
"Not talking back to my mother, but saying 'O.K.' when she asks me to do a thing." (B)
"Keeping my room and belongings in good condition." (B)
"Staying home two nights a week." (B)
"Getting in coal every night." (B)
"Get up every morning and help with the work." (B)
"Quit being so grouchy at home." (B)
"Going around with my father." (B)
"Firing the furnace every morning." (B)

Recreational life.
"I stopped drinking cokes." (G)
"Not going out on school nights." (G)
"Avoiding indecent movies." (G and B)
"Going to clean places." (G)
"To play games fair." (B)
"Not going to movies so often." (B)

Cultural.
"A little better on table manners." (G)
"Letting my elders go first." (G)
"Listening more instead of talking." (G)
"Not interrupting others when they are speaking." (G)
"Not quite so loud in actions and speech." (G)
"Saying 'Thank you' instead of 'Thanks'." (G)
"To keep my voice down in public." (G)
"Being polite on the street car." (G)
"Excusing myself and saying 'Please'." (G)
"Talking in a lower voice and not laughing so loud." (G)

"Making people acquainted who are in my presence." (G)

"Being courteous to strange old people." (B)
"Good table manners." (B)
"Manners toward girls and older folk." (B)
"Learning to enjoy the finer things." (B)
"Being politer than I used to be." (B)
"Saying 'Thank you' and 'Please'." (B)
"Tipping my hat." (B)
Details in daily routine.
"Keeping my appointments at the right time." (G)
"Putting away my clothes." (G)
"Hang up my clothes when I take them off." (G)
"Having just so much work to do every day." (G)
"Quick rising in the morning." (G)
"Getting up when I'm first called." (G)
"Getting up at 6:45." (G)
"Separating work time from pleasure time." (G)
"Learning to work faster and more accurately." (G)
"Budgeting time--one which I have not accomplished fully." (G)
"Keeping a diary." (G)
"Doing things when they should be done." (G)
"Washing before going to bed." (G)
"Saving my money." (B)
"To do things right away." (B)
"Shifting for my own spending money." (B)
"The habit of doing my best in everything." (B)
"Putting my pants on before my shoes, instead of the other way like I used to." (B)

Social life.
"Speaking to everyone I know." (G)
"Selecting good companions." (G)
"Smiling when passing people on the street." (G)
"Learning to meet new friends." (G)
"To treat people equally well." (G)
"I try to like everybody." (G)
"To mix with crowds." (G)
"Speaking to everyone I know." (B)
"Mixing with people." (B)
"Trying to be more friendly with people I don't know or don't especially care for." (B)
"Avoiding vulgar person." (B)
"Associating with a clean crowd." (B)

Refraining from or overcoming bad habits.
"Not biting my nails." (G)
"Not being jealous." (G)
"Not being so selfish." (G)
"Not lying so much." (G)
"Not cheating in my school work." (G)
"Trying not to be so flighty." (G)
"I conquered sauciness." (G)
"Refraining from making sarcastic remarks." (G)
"Not being two-faced." (G)
"Never answering back." (G)
"Not always wanting my way." (G)
"Never to tell a lie." (G)
"Not being so catty." (G)
"Overcoming some of my selfish ways." (G)
"Quit using slang." (G)
"Not biting my nails when talking to someone." (G)
"Not to have tantrums." (G)
"Not as lazy as I was." (G)
"Trying not to be so self-centered." (G)
"I have quit quite a bit of slang." (G)
"Not holding a grudge." (G)
"Quit smoking." (B)
"I have learned to eat more slowly." (B)
"To avoid chewing my nails." (B)
"I don't steal or smoke, but I take little apples, etc. once in a while." (B)
"Quit eating after I come home at night." (B)
"No stealing." (B)
"Not to be such a talker." (B)
"Quit swearing." (B)
"Quit chewing tobacco." (B)
"Not bragging." (B)
"I have learned not to fight so often." (B)
"I don't run around." (B)
"Quit quarreling." (B)

**Motive in forming habit.** In response to the question regarding the motive which induced them to form specific habits, 65 per cent stated that they had done so because they valued the fine quality of character that would result.
Six per cent said that they formed the habit because circumstances had almost forced it upon them. Four per cent attributed the effort partly to one motive and partly to the other.

Admiration for another possessing the particular trait, realization of one's own deficiency because particular qualities were wanting, personal experiences and observations which brought home the need and value of higher standards, and, in general, the gradual or sudden awakening to a sense of what is meant by ideals—all these incentives to self-improvement are evident in the following selected responses to the present question. Why have boys and girls chosen to form the particular habits enumerated above? They reply:

**Girls.**

"Because I admire persons with these two virtues, and I wish to possess them." (C, 10th grade)

"'Cause I could see myself as I really looked when I did it." (C, 10)

"Because I wanted to become different than I was before." (C, 10)

"Well, I just can't help myself. If anyone asks me to do a thing, I can't refuse." (C, 10)

"I began to realize that a girl of my age must begin to form character." (C, 10)

"I formed these (no drinking, no smoking) because I feel that everyone respects one who does not smoke or drink." (C, 12)
"With stubbornness one could not gain ground in the world." (C, 12)

"I felt that they were right and that I owed it to my parents." (C, 12)

"Both of these faults (temper and sauciness) cause a lot of trouble and grief, and I found I have lost friends easily through them." (C, 12)

"Because of circumstances I was forced to do them and now continue to do so although I need not." (C, 12)

"I was inclined to be selfish and tried to conquer it." (C, 12)

"Because when I was playing 'Round Table' several years ago, someone told me to do so." (C, 12)

"I have gotten out of the habit of getting mad and losing my temper, because I found I had begun to lose many friends on that account." (C, 12)

"Because I admire anyone who does not act according to another person's wishes." (C, 12)

"I realized that without these (honesty, trustworthiness), I would not be very much good to anyone." (C, 10)

"Neither. I read an article which induced me to." (C, 10)

"I don't know. I didn't, at the time, think about them as being fine qualities, but I didn't do them to escape punishment." (C, 10)

"I saw some mothers overworked." (C, 10)

"My teacher gave strong talks on it, and the librarian formed a club to read good books." (C, 10)

"Mostly through force of circumstances, though I did so of my own free will." (C, 10)

"I deliberately resolved to do so because I think they are the two things that ruin a family (getting angry easily and quarreling)." (C, 10)
"I formed them by a New Year's resolution." (C, 10)

"I formed them with the thought of what they would mean when I grew older." (C, 10)

"I value my character and want everyone to like me." (C, 10)

"I dislike one who gossips and runs down the reputation of another." (C, 12)

"Mainly that these qualities might mark me as a Catholic girl." (C, 12)

"Brushing my teeth because they look better; saying morning and night prayers--started as an offering for others." (C, 12)

"Both--it is a good test of will-power." (C, 12)

"Drinking with opposite sex--I feared the consequences; not biting my nails--I admire long nails." (C, 12)

"Because I find that selfishness is an awful bad habit and can cause an awful lot of trouble." (C, 10)

"Because I just made up my mind it was necessary." (C, 10)

"I asked advice from a good friend; these were suggested." (C, 12)

"Reading, for the good I get out of it; walking, as exercise--doctor's orders, saves doctor bills." (C, 12)

"Truthfulness--because of character; friendliness--to be liked by others." (C, 12)

"I deliberately made myself acquire it." (C, 12)

"Because I knew it was for my own good (avoiding petting)." (C, 12)

"I never cared if I was punished; I did it to become better." (C, 12)

"Because I realized these would put me on a higher standard of living." (P, 10)
"Because I dislike to see a girl smoke or hear her swear; therefore, I try to refrain from it." (P, 10)

"I formed them because my mother taught me to (to pray regularly and to brush my teeth)." (P, 10)

"Because I've seen people down and others find fault until they didn't have the heart to get up." (P, 10)

"I had to help with the housework, but I took an interest in it." (P, 10)

"Well, people said I talked too much; so I quit." (P, 12)

"I formed them to keep from being embarrassed when in a nice crowd of people (using better English and keeping voice down in public)." (P, 10)

"Because I felt I needed them and owed them to myself (going to church, helping at home)." (P, 12)

"I told myself I had to do it." (P, 10)

"I thought it would make our family happier." (P, 10)

"I found them rather hard at first, but soon realized that it helped." (P, 10)

"Mother helped me to understand that I should do these things." (P, 10)

"I just want to do the best I can no matter what others think about it." (P, 10)

"By resolving to do so, with the aid of two teachers I have had." (P, 10)

"I used to be very backward, and I have forced myself to have poise." (P, 12)

"Because I thought they were necessary for a well-balanced and practical life." (P, 12)

"Because I have seen how others would have profited if they had formed these in their high school days." (P, 12)

"I have formed them since Mother died." (P, 12)
Boys.

"I resolved because eating fast doesn't look nice." (C, 10)

"You have to be polite to carry a route and courteous to work in a store." (C, 10)

"I formed them because I want to grow up to be a fine man." (C, 10)

"Sports, because when things aren't going right, you can go out and run it off. Reading, because it is a good way of relaxing." (C, 12)

"Because if I didn't I would lose my job." (C, 12)

"I formed these habits because I was 'flying off the handle' to my sorrow." (C, 12)

"Because in later life I would have no friends and my body would be in a bad shape." (C, 10)

"Seeing so much mob rule made me think, and then I decided it came from not thinking things over calmly." (C, 10)

"I started through force of circumstances but continued because of fine quality of character." (C, 10)

"I quit biting my nails for both reasons, but I say my prayers because I regard their value highly." (C, 10)

"I did it to make it easier on my parents and to make them proud of me." (C, 10)

"I formed them of my own wish and not pushed by any outside force." (C, 12)

"I have pictured in my mind the kind of man I want to be, and have striven to attain my goal." (C, 12)

"I have formed them because I love good health and because I think they are entirely wrong—my three boy friends feel the same way about them (smoking, chewing, drinking)." (C, 10)

"Because I want to build up a fine character, but I never did drink and I don't like to smoke." (P, 12)
"Because of health and expense (brushing teeth, smoking." (P, 12)

"Through respect for a close friend, common sense, and a realization of the circumstances (drinking, smoking)." (P, 12)

"Because I realize that if you form the drinking habit, people lose confidence in you. I saw someone else with dirty teeth." (P, 12)

"Because I thought they would be enviable Christian traits, no smoking or drinking, good manners." (P, 12)

"Regularity is due partly to force of circumstances, but truthfulness is from inward force." (P, 12)

"Smoking and drinking injure health. I worked with boys who drank and smoked and I was healthier than any of them." (P, 12)

"Well, I never did smoke or have bad habits; but if any, I try to do my best.--To make a good man, you must have character." (P, 12)

"I just thought that smoking is bad for you, and if I took what isn't mine, my conscience would hurt me." (P, 12)

"Appreciation of my parents' efforts." (P, 10)

"I didn't have money to buy tobacco; I deliberately stopped swearing." (P, 10)

"Because I never could control my temper. It got me in bad a few times." (P, 12)

"My mother insisted on both, as a matter of fact (paying debts, going to church)." (P, 12)

"I try to put myself in the other person's place and consider what his feelings would be." (P, 12)

"I am rather restless and cannot sit still and read, for after I have used time, I want something to show for it." (Habit--not to waste leisure time) (P, 12)

"I like a person very well and she always tells me right; so I started saving." (P, 12)
"A New Year's resolution that has lasted five years now. (Going to church every Sunday)" (P, 12)

"Because smoking wasted money and health." (P, 12)

II. QUALITIES DESIRED IN A CLOSE FRIEND OF THE OPPOSITE SEX

Perhaps very few charges are brought against boys and girls today more serious than those which have to do with their relationship toward each other. Judged from the havoc in family life witnessed on every side, few problems in later years may prove more crucial than those growing out of failure now to weigh well the content of the present question: "If you were assured that you could find in the world the exact type of husband or wife whom you would like to have—the kind of father or mother you would like to give your children—what kind of person would you want him or her to be?"

Granted that the "exact" type may be non-existent, nevertheless, standards for choice, thought out and aimed at now in even less serious friendships, ought to insure a more worthy selection and eventually a more successful marriage than random standards can possibly secure.

How thought-provoking is this matter of friends to the average high-school boy and girl? How seriously do they weigh the worthwhileness of the friends they choose, particularly those of the steady type? What minimum essentials do
they insist upon? What maximum values do they genuinely desire?

According to Dr. Sadler:

"Very early in adolescence, boys and girls begin to size up every person of proper age in their circle of acquaintances as a possible future mate. They do a lot of serious thinking about this which they never disclose to their parents and teachers." 14

Elsewhere the same author states:

Men tend to choose their wives on grounds of physical beauty and personality attraction. Women are more careful in their choosing. Other qualities than those of personal appearance have weight with the young woman. ... She chooses a mate with a view to his future, his ability to support himself and the children which may come to them. 15

Elliott, 16 speaking of adolescent girls in this matter of selecting a mate, says:

The real boys she knows do not fit her picture, and so none suit her. ... Another form of this same lack of security is her assertion that she will never marry unless she finds some one as good as her father. If the boy had to compete with the real father, it would not be so difficult; but unfortunately in such cases the girl is comparing her suitor with her idealized image of her father; and, more than this, she is expecting of her suitor at twenty what her father has attained at forty-five.

... But while these factors often hinder a girl's relationship with boys, we have to deal even oftener in the present day with the girl who is willing to try out anything in relations with boys, who demands no special considerations, and who admits to the boys no special

15 Ibid., p. 309.
privileges in the realm of conduct and morals.

Comparison of the present findings with several details expressed in the foregoing quotation is of interest. The present investigation shows that among both boys and girls, qualities of character, not physical beauty, rank highest in the choice of a mate; personality, which was here taken to include physical attractiveness as well as general manner, ranked second, and religious qualities ranked third. Both boys and girls cited pleasing appearance as desirable but not essential or even important.

Only five girls and two boys mentioned as a qualification for their mate this point to which Miss Elliott referred above, "One who will be to me as my father was to my mother"; or in the case of the boy, "A girl like my mother."

As noted previously in Chapter IV when expressing their attitudes toward family life, so now in setting up criteria for a mate, both boys and girls give evidence of well-balanced judgment regarding qualities to be desired. On the whole, however, girls seem to have given the matter deeper thought previous to the survey and to have weighed the situation more seriously.

Fourteen per cent stated that they were not, at the time, looking for those same traits in the friends with whom they were associating, and they cited several reasons for not doing so; but one cannot study their responses without
feeling encouraged over the mental grasp of essentials which they reveal. Very frankly some admit that they have never thought of their friendships in that way before; others express their desire for a good time before settling down, but by a very wide margin, the majority manifest a level-headed, well-balanced attitude toward the importance of wise choosing.

The characteristics cited as most desirable in a husband or wife were classed under headings somewhat similar to those used in the previous sections of this chapter, with the addition of two types of qualities particularly fitting here. The rankings of the various groups are shown in Table XVI, and the ranking of the specific traits having highest frequency is shown in Table XVIII.

The girls express their choices as follows:

"Strong-minded person who knows right from wrong."
"Deeply affectionate, though only to me."
"Love me deeply but respectfully."
"A lot of back-bone."
"I have never thought about this."
"Stick with you through sickness and poverty."
"Not the kind who is always on the go."
"Stay home with you and not run around."
"One who sticks to his religion."
"Undying love."
"If anything goes wrong in the office, tell the wife about it."

"Knows how to act when away and stays with his wife as much as possible."

"Show me a good time once in awhile."

"Able to earn an honest living."

"One I could cling to in time of trouble."

"Content and not always wanting to go."

"Willing to have children."

"Enjoy coming home to us."

"Like to entertain the children in the evening."

"To have children love him above all others."

"One who will express his opinion— not to be hen-pecked and not too bossy."

"Sane in ideas."

"Quiet but friendly."

"Must humor me to a certain extent."

"Love me next to his Church."

"He should want to have many children and make them good children."

"One who likes to have a good time but knows where to stop."

"Belief in his wife's ideas."

"Spirit of appreciation for little services rendered."

"Ability to earn enough money to afford moderate support."

"Enjoys a hike or a picnic as well as an opera or a movie."
### TABLE XVI

TYPES OF QUALITIES DESIRED IN CLOSE FRIEND OF OPPOSITE SEX

<table>
<thead>
<tr>
<th>Type of trait</th>
<th>School Freq.</th>
<th>Sex Freq.</th>
<th>Grade Freq.</th>
<th>Total Freq. Rank</th>
<th>First choice rank</th>
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<tbody>
<tr>
<td>Character</td>
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<td>1,341 Cath.</td>
<td>1,170 Pub.</td>
<td>1,740 Girls</td>
<td>771</td>
<td>1,508 1,003</td>
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<tr>
<td>Conjugal and Domestic</td>
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<td>471</td>
<td>515</td>
<td>452</td>
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<td>Physical</td>
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<tr>
<td>No bad habits</td>
<td>16</td>
<td>46</td>
<td>32</td>
<td>20</td>
<td>39 23</td>
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</table>

167
"Above all else, love children."

"Willing to let me have children."

"Not necessarily handsome, but by all means neat and clean."

"Ability to relax and enjoy life."

"If he drinks or is very passionate, I drop him immediately."

"He must want to have a family."

"He must love children as I do."

"Mustn't be sensitive and hurt by every little thing."

"One who brings up his children to go to church and delights in going himself."

"Not to come home quarreling."

"One who leads a Christian life."

"Able to meet difficulties without flinching."

"With a goal to accomplish—not satisfied with just anything."

"Will-power to overcome his bad habits."

"To want a small family to enjoy going out to have fun."

"A person who can take the hardships and come right back up."

"Not easily influenced."

"He must understand that marriage is a 50-50 proposition."

"Have some kind of religion and live up to it."

"Clean, mentally and physically."

"Not too rich nor too poor."
"One who would look forward to home as a responsibility."

"High moral standards."

"Fairly good looking."

"Ability to go ahead in business."

"Christian character."

"Above all, a good Catholic."

Boys express themselves as follows:

"Never thought about it."

"She must not work after marriage."

"One who will raise a family."

"One able to go through hardships."

"Have courage to stand by me."

"Know how to take care of children."

"Not have too much of a desire for dancing, wild life, and such."

"Clean about the house and her dress."

"I have never given it a thought."

"Must come from a respectable family."

"Good moral character."

"Faithful Catholic."

"One who would live up to her faith."

"One that's positive."

"One who will want the children to mind and not talk back."

"One who would do what I tell her that I thought was correct."
"No blot on her name."

"Could take care of a home as my own mother has done."

"One who would not always be running around but would stay home and take care of her duty."

"Able to bear hardships."

"Level-headed."

"Doesn't have to be good-looking."

"Not as a characteristic, but as her entire self—long-suffering of inconveniences."

"Would bear children."

"Have right ideas about marriage."

"A good record and with parents who are clean and middle-class people."

"She must be mannerly."

"She must not smoke and drink."

"She must be a non-user of tobacco and drugs."

"Not the kind to growl and kick."

"Affectionate but not to a disgusting degree."

"A cheerful person even in trying times."

"From a good clean family."

"One with a full sense of duty to the home and children, if any."

"High moral standards."

"Willing to share the burdens of life."

"Cheerful, and take things as they come."

"One who does not hate the sight of a child."

"Not to step out on you but love you through life and death."
"Willing not to be going some place all the time."
"Preparedness for the responsibilities of marriage."
"Attractive but not necessarily beautiful."
"Good looks, but they're not particularly essential."
"Doesn't drink."
"Clean in heart, mind, and body."
"Clean habits of living."
"The type that would settle down and raise a family."
"Worldly, but only to a certain degree."
"Must meet courageously the hardships of life."
"Must not smoke."
"Never afraid of work."
"Good mental attitude toward others."
"Good common sense."
"Good family background."
"One who doesn't work in a factory but stays home."
"One who loves pretty things and is up-to-date."
"Helpful with my worries."
"Able to manage a house according to my income."
"A person who understands children."
"A good Catholic who goes to God when sorrow comes."

Carefulness in present choice. In answer to the question: "Are you looking for the same characteristics now in the boy or girl with whom you go more or less steadily?" 60 per cent stated that they are doing do, and 7 per cent of
that number declared that they have even found one possessing the qualities mentioned. The 15 per cent who stated definitely that at present they are not looking for those characteristics offered a variety of reasons, none with any numerical significance. One hundred ninety-two said they were not dating at all; one hundred thirty-six gave as their reason that they were not serious yet or that they were too young and had plenty of time. Still others, especially among the boys, expressed the desire for a good time now before thinking seriously of life.

The girls express themselves regarding this carefulness of choice thus:

"The one I go with now is everything I want, except that he isn't a Catholic." (C, 10)

"I've never thought about it that way." (C, 10)

"I am too young to think of anyone seriously." (C, 10)

"I don't know any boys well enough to know whether they have these traits or not." (C, 10)

"I'm not sure I'll marry him; if I do, I'll look then." (C, 10)

"Sometimes I go with him because he is a good dancer, has keen sense of humor, or personality." (C, 10)

"I have not been able to meet anyone else." (C, 10)

"I don't like boys well enough to go with one long enough to find out." (C, 10)

"No, not exactly. I don't want to find a husband right now. When I'm 20 I will start looking. Now I want to have a good time." (C, 10)
"I go with a good Catholic boy who is the best person in the world." (C, 10)

"I don't look for these traits because I look upon him as a brother more or less." (C, 10)

"Yes, and in one boy, I think I have found them all."

"I don't see him very often--only once a year; I will inquire about him in the future." (C, 10)

"I am not going to marry the boy I am going with now."

"I am careful with whom I go." (C, 10)

"No, but I intend to do so very soon." (C, 10)

"Yes, but I have failed to find those characteristics, except truthfulness and cleanliness." (C, 10)

"I watch to see how he treats his mother and sisters."

(C, 10)

"I do not go with any boy steady, but I do have one person in mind who, I think, could fulfill my ideal." (C, 10)

"He is pleasing, but he is stubborn and always wants his own way." (C, 10)

"I have no idea of marriage at so early an age or my ideals might change in later years." (C, 10)

"I usually go around in a crowd; so I have never really thought much about it. I have no special choice." (C, 10)

"I am looking and I know a boy who has them." (C, 10)

"I'm trying to, but most people hide their real character behind a bluff." (C, 10)

"I do not go with any boy, thank Heaven!!"

"Yes, I think it is more important than looks." (C, 10)

"Yes, but I have never found all four in one person; I don't intend to marry the person I go with now." (C, 10)
"Yes, I have found him." (C, 10)

"Yes, but he is awfully hard to find." (C, 10)

"I do not go with anyone regularly, but I have my ideals." (C, 10)

"I am young yet, and my friends are just friends." (C, 10)

"Yes, and I have found them all to some extent, except the last mentioned, the ability to relax and enjoy life." (C, 10)

"I am not interested just yet. I still want a future." (C, 10)

"Yes, but I haven't been with boys enough yet to know them the way I would want to know my husband." (C, 10)

"Yes, I wouldn't want to be sorry after it was too late." (C, 10)

"I am not going steady, but I admire far more the boy with these characteristics." (C, 10)

"I may be young, but I sure am for these characteristics." (C, 10)

"I don't think seriously of them enough to look for their characteristics." (C, 10)

"I am young and have a few years to decide. Yet, he is all right. It takes more than a month or so to know some boys." (C, 10)

"I have not found one that I would like to go with steady." (C, 10)

"No, because I want to take a course in hair-dressing before I marry." (C, 10)

"Yes, but they are so changeable that you do not know whether they are truthful or not." (C, 10)

"I have no boy-friends and no desire for one." (C, 10)

"I do not think it is important to start so soon." (C, 10)
"I don't think it matters till I know which one I want to marry." (C, 10)

"I look for good company, but I'm not looking for a husband." (C, 10)

"I don't go steady, but my best boy friend has just about all these characteristics." (C, 10)

"Not now. I never even thought about it or won't until I'm out of school. Just so I don't make a mistake, if I would happen to marry." (C, 10)

"Yes. I watch him closely and I find he has some but lacks in some ways—unselfishness." (C, 10)

"I don't go steady, but I look for honesty in my boy friends. I don't think it is too early to judge a person." (C, 10)

The following quotations are taken from answers given by tenth grade girls in the public schools:

"Looking for them, yes; but finding all, no!"

"Yes, but sometimes it is very hard not to like some one that you don't want to."

"Yes, but I didn't find them in the boy I was going with; so I quit him."

"Yes, and I have found him in everything but one thing. He is willing to work, but he can't cling to one job. I am trying to help him."

"I'm more careful now than I have been."

"Yes, and a few more than what I've stated."

"Yes. He is very nice and has one of the best reputations, but still I do not want to get too infatuated with him."

"I'm not going with a boy now because it seems to me as though boys my age are too beastly and inconsiderate."

"Decidedly no. I am now going for pleasure, nothing else."
"I have found some of them, but there are others which overrule them which I am very much against."

"Yes, but I am beginning to think my ideal is impossible. People have changed and so have ways and customs."

"I am looking for them, very definitely."

"Yes, but he is too jealous."

"I certainly am."

"Yes, very much so."

"Yes, by all means I do."

"I don't go with anybody yet, but I am looking hard for one."

"We're not going steady, but during the past few months I have met a boy who answers to this description."

"He just takes my places; I'm not looking for love yet."

"Yes, although it is hard to find them in one person at all times."

"I don't go with any, but the one I would like to go with has all these plus."

"Yes, and I also think I have developed one of these in him--dependability."

"I am not going steady, but I generally make sure that they have at least some of these before I go with them."

"No, but he must be nice and not drink now."

"No, because I know that these affairs are not lasting or serious."

"I do not go with any boy, nor is there any boy in my present acquaintances who possesses these qualities."

Responses of twelfth grade girls, Catholic schools.

"Yes, only one of the above is lacking--patience."
"Yes, but I have failed to find them."

"Yes, but I don't think I have found him yet. The one I go with says I need a mail-order man."

"Yes, because it is time we were being more careful in our acquaintances."

"No reason for not being careful, but I am not ready to settle down. I want to have a good time."

"He is not a Catholic, but he is all the rest."

"I have found my 2 and 3 characteristics (honest and good to children), but not 1 and 4 (no drinking and a good Catholic)."

"I have hopes of his giving up drinking."

"Yes, but I have never met a boy with whom I would care to go steady."

"I haven't thought much about this question."

"I am not going steady, nor looking for anyone with such characteristics. As I am making no choice, I am doing myself no injury."

"The boy I go with rather steadily has all these characteristics except—he is not a Catholic and I would not marry him otherwise."

"As yet I care for nobody to go with steady. In the future, I intend to meet other boys who will measure up."

"There are very few to be found."

"I have no boy friend's companionship. I have no reason to wish for marriage. In fact, I do not want to get married. My mother's life has been so terrible that I have a hatred of marriage."

"They may have these traits now, but when they are yours they oftentimes change."

"I don't go with them steady; some of them count, though."

"Just mere neglect on my part."
"I have not found these characteristics in any boy that I could care for, but he must be respectable in every way."

"I'm not going with any boy steadily because I haven't found my ideal."

"I've looked for these qualities to a certain extent, but I had not thought seriously about it."

"I feel I have plenty of time."

"I never go steadily. I am very particular of my boy friends, but I have never thought of them in this way."

"I hadn't thought about whether he would be successful, but for the others, yes."

"Yes, but I find that he has only three of them."

"I don't go with any boy but I would like to."

"Yes, and he has all but one. It pays to be careful."

"Yes, and I think I have found the boy with such characteristics. I hope I'm not being fooled."

"No, because I don't think he is the right one."

"Yes, but the boy I went with was very sensitive and got hurt easily. I couldn't joke with him as I could with others."

"Yes, I always try to find a boy's good and bad qualities just to discuss them with myself."

"I am going with a very nice non-Catholic boy, but he is not the kind I would really want for my life-long companion."

"Yes, I have one in mind now; he's unselfish, everyone likes him, and he's always around children."

"Yes, I have even found it."

"Yes, I may go with others, but I don't like them if they haven't these characteristics."

"No, I think it's a little too soon. Of course, I have in mind the type of boy I'd like."
"I'm too young to go steady, and I've decided to wait about two years. Because of so many illegitimate children, I am more careful and am so because of the dangers of disease."

"Yes, when I go steady, but I usually haven't gone steady because I haven't found these traits present."

"I do not go steady now; nevertheless, I always have my eyes open."

"I don't have intentions of marriage, because I see too much today of unhappy marriages."

"No, because I am entirely too young to think about getting married. Maybe in a way, though, because I will not go with just anyone. I am laying my foundations for a home, but I don't intend to use it for awhile."

Responses of twelfth grade girls, public schools.

"I am. I won't go with just anyone. I must know their character and all those four things I mentioned."

"Yes, but if I don't find all these, I try to forget and remember all their good points."

"Yes, especially in drinking."

"There are always some good characteristics in a person, for which reason you overlook bad ones."

"I haven't gone enough to think much about it."

"As yet, I have been forbidden to go with any young men. I guess it must be because of my past which I know nothing of."

"No, because I'm going to take the best I can get. You can't find anyone just as you would like him."

"No, just the opposite. I can't help it. I don't want to like him but I just do."

"I think a lot of the fellow I go with now, and he almost measures up to these standards. I am looking for them and he is doing his best to curb his worst fault."
"Yes, I try to know something of their habits and traits before I date them."

"I think he has all these qualities, but one never knows until there has been a severe trial."

"Absolutely! I think everyone should be noticing such things."

"I look for them, but he doesn't seem to have enough education. His other characteristics almost make up for his losses."

"Yes, all except that he is shy in making friends."

"The one I have in mind has all these qualities except one--thriftiness."

"I most certainly am; he has every one of the above characteristics."

"I haven't been looking for them because now they don't seem important."

"I don't go steady, but--yes, trying to make him stop gambling.--I can't help going with him I want to help him--make him see better things as I do."

"I haven't been careful because it's not the same as choosing a husband."

"Going with some one is not so serious as marriage."

Responses of tenth grade boys, Catholic schools.

"Plenty of time for that."

"I prefer to be a bachelor for awhile."

"Yes, but I have failed."

"Yes, and I have found most of them in my girl."

"Yes, she is a fine girl and possesses all these qualities."

"I am not because she will have no bearing on my later life."
"Because I am young. I am looking for fun."

"I really never considered them seriously."

"As a matter of fact, I've just been looking for good looks, but I have had bad luck."

"I probably will go with other girls before I marry."

"At present, I am not going steady and don't care to until I'm about 19-22, but I associate with only pure-minded girls."

"I am not going steadily with no girls now, and I don't wish to go steadily with no girl ever."

"I do not have the money to go steadily, but I will try to look for them anyway, since I have thought it over. I believe that at my age, most boys look for appearances."

"No, I'm just looking for a good time, but I guess I should think about it. I never thought about it before."

"I have not been doing this particularly, but unconsciously I have been."

"No, because I think that will come later, but sometimes I take notice."

Responses of tenth grade boys, public schools.

"Yes, I think I'm doing all right."

"You bet--because I've seen her characteristics."

"I don't go with anybody, but I am hunting someone."

"Present-day girls are sometimes fickle and it is hard to choose a good one."

"I am careful as a result of my mother's advice."

"Yes, and I have found them."

"Yes, but it is a little early to be thinking about wives."
"I am out to have some fun now."

"She has other boy friends. We have a good time now, not thinking of marrying."

"I go with girls just for a pastime. Nothing else to do."

"I do not think I want a wife."

"I am not going with anyone in particular. I am not old enough and do not have the money to take a girl anywhere."

"I do not even go with a girl. They are too expensive. I don't like them."

"No, I am not, because I had not thought about it."

"I am too young, but it doesn't hurt to notice the characteristics of a girl as I go along."

Responses of twelfth grade boys, Catholic schools.

"I am not in a position to be picky."

"The only thing that interests me in a girl is good looks, good time, a good sport. I haven't the least right to get serious over any girl; so it doesn't matter."

"No, because we have just grown up together and we don't pay much attention to faults. I have nothing but just plain friends."

"I am being careful, but I figure that it is of no necessity yet."

"I am going with no particular girl now; I lost a girl who had my characteristics, so I don't know what my next move will be."

"I intend to have a real time before I am tied down by marriage."

"Not outright, but when I find a girl lacking these, I see much less of her."

"I never gave it a thought."
"Most of the high school girls are childish and act very foolish; so it is hard to find one person suitable."

"I go with no one, but I admire a girl who has these qualities."

"Outside of dancing with girls, I care little for them."

"Yes, I have decided that the girl I go with now would make a swell wife and mother."

"Yes, in the one steady, or the one that I would like to go with steady."

"I do not love her—at least, not emotionally."

"Yes, I am beginning to form my own opinions of life, my companions and associates, seeing their faults and trying to correct my own."

"No, because she is probably a bit restless and 'wild' right now."

"Yes, for the kind we pick now is the kind we'll pick then."

"Yes, but I can't find any girl with all four."

"I'm looking only for the good manners."

"Yes, and I have found them all there."

"I haven't fallen in love yet. I want to become something before I marry."

Responses of twelfth grade boys, public schools.

"Yes, for if one does look for these characteristics, he will form them himself."

"Yes, because I think I am getting old enough to think of life more seriously than I have been."

"Not very much, except the first two (decent, no smoking or drinking). I think it will be four or five years before I consider marrying."
"Yes, but I am not going with any in particular except one, and I find she has all the qualities I named above."

"Yes, I am rather doubtful about her being home-loving, though."

"Yes, but I would like to see her stand up for her rights better."

"I look for them, but more out of curiosity than seriously."

"She has all but one. I'm afraid she doesn't understand me thoroughly, nor I her."

"I do not go with any one. I want to go with a girl whose character I am sure of."

"I'm trying to get a kick out of life."

"I never notice many girls, but naturally there is one who takes my eye."

"The girl I go with has all these qualities, and I hope to marry her some day."

"She is a preacher's daughter, has every characteristic that would be to my liking. She is a clean girl in mind and body."

"I am not only looking for them but so far after two years, I think I have found them."

"Yes, and I have found about what I want."

"I have very little to do with girls outside school. When the day comes, I want the approval of my mother."

"I am not going with anyone. I don't have the time or money."

"I am not going with anyone. I have found no girl with the above characteristics. I want an education, not a wife, till I get through college."

"I do not believe in going with only one girl, but with different ones and judging them all by the above standards."
"No, I take them as they come. I'm not ready to tie up. I'm not old enough to understand. By the time I get old enough I wouldn't want her."

"If I found a girl I really loved, I could overlook a lot of her bad habits."

"Too many girls show a good appearance at first, but _____.

"I go with my brother and no girls."

III. QUALITIES DESIRED IN A FRIEND OF THE SAME SEX

The last point to be considered in this chapter on traits deals with qualities desired in comrades of the same sex. Again qualities of character rank highest among the various types, having been selected by 45 per cent. Of specific qualities, honesty and strong moral character were mentioned the greatest number of times, followed by traits of a worthwhile but of a lighter nature, such as neatness and cleanliness, true friendship, friendliness, happy disposition, and so on. Bad habits to be avoided received greater attention in this section than in any previous one. In general, the reaction to the question concerning friends of one's own sex was very much less distinctive, and the answers were more stereotyped than in any other section of the survey. This reaction may be due to the fact that the question was the last of a series of questions calling for traits, and the boys and girls had written themselves out, as it were, by the time they reached the final inquiry. The
responses were general rather than specific or individualistic. The types of qualities in the order of ranking and their percentages are shown in the last column of Table XVII; the ten specific qualities selected most frequently are shown in Table XVIII. Apart from these details, there is no significant finding in this last section of the present chapter which need be discussed.

IV. SUMMARY OF CHAPTER

The present chapter deals with the reaction of high school boys and girls to specific traits considered as personal qualities desirable in themselves and in their friends. It considers the matter under the following headings: (1) traits and habits in oneself, subdivided into a consideration of good qualities most desired, good qualities already possessed, and good habits recently formed; (2) traits desired in a close friend of the opposite sex; (3) traits desired in a friend of the same sex.

An analysis of the findings shows the following general results:

1. Qualities of character rank highest in four of the five groupings of types of traits preferred and possessed. Personality ranks first in habits recently developed or at least striven for, and second in all others. (Table XVII)

2. Of specific traits, honesty and kindness are more
### TABLE XVII

COMPARISON OF PERCENTAGE FREQUENCIES
OF TYPES OF TRAITS AS THEY RANKED
IN THE FIVE CASES CONSIDERED

<table>
<thead>
<tr>
<th>Types of Traits</th>
<th>Desired for self</th>
<th>Already possessed</th>
<th>Gained through habit</th>
<th>Desired in future mate</th>
<th>Desired in friend of same sex</th>
</tr>
</thead>
<tbody>
<tr>
<td>Character</td>
<td>Character</td>
<td>Personality</td>
<td>Character</td>
<td>Character</td>
<td>Character</td>
</tr>
<tr>
<td>68%</td>
<td>67%</td>
<td>24%</td>
<td>43%</td>
<td>45%</td>
<td></td>
</tr>
<tr>
<td>Personality</td>
<td>Personality</td>
<td>Character</td>
<td>Personality</td>
<td>Personality</td>
<td>Personality</td>
</tr>
<tr>
<td>14%</td>
<td>17%</td>
<td>21%</td>
<td>23%</td>
<td>25%</td>
<td></td>
</tr>
<tr>
<td>Social</td>
<td>Social</td>
<td>Overcoming bad habits</td>
<td>Conjugal and Domestic</td>
<td>17%</td>
<td>Social</td>
</tr>
<tr>
<td>12%</td>
<td>11%</td>
<td>13%</td>
<td>17%</td>
<td>16%</td>
<td></td>
</tr>
<tr>
<td>Cultural</td>
<td>Cultural</td>
<td>Mental</td>
<td>Religious</td>
<td>Cultural</td>
<td></td>
</tr>
<tr>
<td>4%</td>
<td>4%</td>
<td>10%</td>
<td>5%</td>
<td>3%</td>
<td></td>
</tr>
<tr>
<td>Spiritual</td>
<td>Mental</td>
<td>Domestic</td>
<td>Social</td>
<td>Mental</td>
<td></td>
</tr>
<tr>
<td>0.7%</td>
<td>0.6%</td>
<td>7%</td>
<td>3%</td>
<td>2%</td>
<td></td>
</tr>
<tr>
<td>Domestic</td>
<td>Domestic</td>
<td>Health</td>
<td>Mental</td>
<td>Freedom from bad habits</td>
<td></td>
</tr>
<tr>
<td>0.3%</td>
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<td>2%</td>
<td></td>
</tr>
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<td>Spiritual</td>
<td>Daily routine</td>
<td>Cultural</td>
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<td></td>
</tr>
<tr>
<td>0.05%</td>
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<td>2%</td>
<td>1%</td>
<td></td>
</tr>
<tr>
<td>--</td>
<td>--</td>
<td>Spiritual</td>
<td>Business</td>
<td>Domestic</td>
<td></td>
</tr>
<tr>
<td>--</td>
<td>--</td>
<td>Social</td>
<td>Physical</td>
<td>--</td>
<td></td>
</tr>
<tr>
<td>--</td>
<td>--</td>
<td>Cultural</td>
<td>--</td>
<td>--</td>
<td></td>
</tr>
<tr>
<td>Traits most desired for self</td>
<td>Good traits now possessed</td>
<td>Traits gained through habit formation</td>
<td>Traits desired in mate</td>
<td>Traits desired in friend of same sex</td>
<td></td>
</tr>
<tr>
<td>------------------------------</td>
<td>---------------------------</td>
<td>----------------------------------------</td>
<td>------------------------</td>
<td>-------------------------------------</td>
<td></td>
</tr>
<tr>
<td>Honesty</td>
<td>Honesty</td>
<td>Courtesy</td>
<td>Honesty</td>
<td>Honesty</td>
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<td>487</td>
<td>585</td>
<td>96</td>
<td>505</td>
<td>366</td>
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<tr>
<td>Kindness</td>
<td>Friendliness</td>
<td>Unselfishness</td>
<td>Strong char.</td>
<td>Strong char.</td>
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<td>95</td>
<td>320</td>
<td>285</td>
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<td>Kindness</td>
<td>Kindness</td>
<td>Kindness</td>
<td>Neatness</td>
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</tr>
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<td>96</td>
<td>214</td>
<td>57</td>
<td>296</td>
<td>215</td>
<td></td>
</tr>
<tr>
<td>Truthfulness</td>
<td>Truthfulness</td>
<td>Obedience</td>
<td>Love of children</td>
<td>True friend</td>
<td></td>
</tr>
<tr>
<td>88</td>
<td>172</td>
<td>52</td>
<td>179</td>
<td>197</td>
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</tr>
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<td>Cheerfulness</td>
<td>Punctuality</td>
<td>Truthfulness</td>
<td>Friendliness</td>
<td></td>
</tr>
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<td>80</td>
<td>153</td>
<td>51</td>
<td>161</td>
<td>192</td>
<td></td>
</tr>
<tr>
<td>Sportsmanship</td>
<td>Courtesy</td>
<td>Friendliness</td>
<td>Fidelity</td>
<td>Good disposition</td>
<td></td>
</tr>
<tr>
<td>64</td>
<td>115</td>
<td>48</td>
<td>148</td>
<td>155</td>
<td></td>
</tr>
<tr>
<td>Courtesy</td>
<td>Helpfulness</td>
<td>Honesty</td>
<td>Dependability</td>
<td>Kindness</td>
<td></td>
</tr>
<tr>
<td>61</td>
<td>114</td>
<td>47</td>
<td>133</td>
<td>132</td>
<td></td>
</tr>
<tr>
<td>Personality</td>
<td>Sportsmanship</td>
<td>Neatness</td>
<td>True love</td>
<td>Truthfulness</td>
<td></td>
</tr>
<tr>
<td>58</td>
<td>102</td>
<td>46</td>
<td>129</td>
<td>118</td>
<td></td>
</tr>
<tr>
<td>Good disposition</td>
<td>Loyalty</td>
<td>Thoughtfulness</td>
<td>Temperance</td>
<td>Trustworthiness</td>
<td></td>
</tr>
<tr>
<td>57</td>
<td>98</td>
<td>36</td>
<td>119</td>
<td>110</td>
<td></td>
</tr>
<tr>
<td>Loyalty</td>
<td>Unselfishness</td>
<td>Truthfulness</td>
<td>Good mixer</td>
<td>Sincerity</td>
<td></td>
</tr>
<tr>
<td>57</td>
<td>97</td>
<td>22</td>
<td>119</td>
<td>106</td>
<td></td>
</tr>
</tbody>
</table>
### TABLE XIX

**COMPARISON OF RESPECTIVE RANKINGS OF TEN TRAITS OF COMPARATIVELY HIGH FREQUENCY IN SEVERAL GROUPS**

<table>
<thead>
<tr>
<th>Specific trait</th>
<th>Desired in self</th>
<th>Already possessed</th>
<th>Gained by habit making</th>
<th>Desired in mate</th>
<th>Desired in friend of same sex</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. Honesty</td>
<td>Ranking</td>
<td>Ranking</td>
<td>Ranking</td>
<td>Ranking</td>
<td>Ranking</td>
</tr>
<tr>
<td>2. Kindness</td>
<td>1</td>
<td>2</td>
<td>3</td>
<td>3</td>
<td>7</td>
</tr>
<tr>
<td>3. True friendship</td>
<td>3</td>
<td>-</td>
<td>-</td>
<td>6</td>
<td>4</td>
</tr>
<tr>
<td>4. Truthfulness</td>
<td>4</td>
<td>4</td>
<td>10</td>
<td>5</td>
<td>8</td>
</tr>
<tr>
<td>5. Friendliness</td>
<td>5</td>
<td>2</td>
<td>6</td>
<td>10</td>
<td>5</td>
</tr>
<tr>
<td>6. Sportsmanship</td>
<td>6</td>
<td>8</td>
<td>-</td>
<td>-</td>
<td>6</td>
</tr>
<tr>
<td>7. Courtesy</td>
<td>7</td>
<td>6</td>
<td>1</td>
<td>11</td>
<td>11</td>
</tr>
<tr>
<td>8. Personality</td>
<td>8</td>
<td>13</td>
<td>-</td>
<td>-</td>
<td>14</td>
</tr>
<tr>
<td>9. Good disposition</td>
<td>9</td>
<td>14</td>
<td>11</td>
<td>8</td>
<td>6</td>
</tr>
<tr>
<td>10. Loyalty</td>
<td>10</td>
<td>9</td>
<td>-</td>
<td>6</td>
<td>-</td>
</tr>
</tbody>
</table>
consistently selected in all groups. Honesty ranks first in all groups except that of habit formation, in which case it ranks seventh. This may be due to the fact that boys and girls feeling themselves more secure in honesty than in other qualities have not stressed it in recent efforts. Kindness ranks third in three groups and second and seventh respectively in the other two, as shown in Table XIX.

3. It is difficult to form a clear-cut concept of the depth of thought underlying many of the responses. Basic virtues such as honesty, kindness, and unselfishness rank high, but the references to them are too broad to indicate to what degree youth grasp the real import and implication of these qualities. No significant stress is laid upon such sterling traits as loyalty, moral courage, sense of honor, reliability.

4. Habits formed touch upon every phase of young people's experience; special emphasis is placed upon the refraining from or the breaking of bad habits. The desire for personal development appears to offer stronger motivation in habit formation than does mere force of circumstances or the desire to escape difficulties.

5. More depth of thought is apparent in selecting friends of the opposite sex than is apparent elsewhere in the consideration of traits. Girls show more serious thinking in this regard than do boys. Twelfth grade boys show
more seriousness than do those of tenth grade. The difference between the girls in the two grades is not so pronounced.

6. On the whole, the reaction to the various phases of the inquiry reveals a rather high degree of earnestness and wholesomeness among youth. The frankness of the responses leads one to believe that they are sincere and it strengthens the conviction that there is much in youth to which parents and teachers should appeal and much upon which to build.

To what extent the attitudes manifested will become the guide of conduct is not the concern of the present study, but in so far as these attitudes reflect wholesome standards now conceived, they are of moment as a preliminary to the following chapter, the degree to which definite ideals are being selected today by adolescent boys and girls.
CHAPTER VI
IDEALS

I. CHOICE AND NATURE OF IDEALS

This chapter is concerned with the main objective of the study, namely, the extent to which high school boys and girls today are consciously selecting ideals as guides in their daily conduct, the nature of these ideals, the factors which influence them in their choice, and the practical use to which they are putting their ideals. All that has gone before is but preliminary to this point. Desires, interests, and attitudes have been considered in that they reflect the general level of thought, but we are here concerned with more than reflections. We wish to know whether youth are definitely conscious to themselves of the noble aspirations and the high idealism ascribed to them by psychologists, and whether they are able to cast into a somewhat concise form the standard toward which they are striving.

May one, on the contrary, apply to the ideals of adolescents that which Conklin¹ suggests of the ideals of adults:

After a man dies, or resigns after a long period of

service, the words of adulation spoken are quite likely to stress the fact that he was a man of fine ideals. But the thoughtful often wonder if the man so praised could have formulated those ideals had he been called upon to do so.

The very nature of an ideal implies a certain vividness, a certain clear-cut concept of the end to be attained. According to Warren, an ideal "consists of a vivid image or thought, together with an intense feeling and a strong tendency to act." Perrin and Klein declare that an ideal is essentially a plan of action formulated verbally. McCarthy defines an ideal as a goal that a person not only conceives as desirable, but actually labors to reach. Lastly Hull designates an ideal as "an idea that is grasped firmly in the mind, raised to a standard of action, and pursued consistently."

In the present study, as explained in section IV of the questionnaire, an ideal is thought of as a standard of conduct which one admires, desires, and strives to acquire.

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6 See Appendix.
In response to the question, "Have you ever chosen for yourself a definite ideal to guide you in your daily conduct at home, at school, or in your recreational life?" 1,164 or 66% stated that they had done so, but of this number, only 1,049 or 59 per cent stated the ideal, or stated it definitely enough to be classified. In the following analysis and in the accompanying tables, only those 59 per cent expressing the ideal with some degree of definiteness are considered.

For two reasons it was preferred that the ideal be expressed in terms of a standard of conduct rather than of a person. In the first place, concrete ideals, that is persons chosen as ideals, belong particularly to childhood, and the shifting from the concrete to the abstract marks the period of adolescence. Secondly, the development of an ideal based upon a person is an indirect process. One must first select the ideal person, then single out from that person's many traits the particular good qualities to be imitated, since no one can actually absorb the personality of another in its entirety. Such abstraction and imitation, even at the best, is limited in its possibilities. A standard of conduct selected and developed in accordance with one's natural aptitudes and personality appears to be a more direct and satisfactory approach.

Conklin touches upon the latter thought when he says:
If the concrete ideal is always but a step in the course of development soon to be followed by the abstract ideal, the temporary concrete ideal would be a matter of little consequence. The character traits of the person so chosen would be of far greater significance, because it is these traits which might later be abstracted and used in the moulding of the abstract self ideal.  

Although the questionnaire asked for the ideal in terms of a standard of conduct, 24 per cent expressed it in terms of a person. Such responses were given due consideration in as much as they represent the choice of the individual, and secondly because a representative number of them were selected in the years previous to adolescence.

Nature of the standards chosen. Eight hundred boys and girls, or 76 per cent of those whose ideals are definite enough to be considered, expressed them as standards of conduct. These various standards were classified as follows:

Moral, or character ideal: standards which guide actions and modes of living with a view to bettering oneself and others morally. Ideals of service, charity, cheerfulness, and general philosophy of life not strictly spiritual, were included in this group.

Spiritual ideal: that which aims directly at soul development through closeness to God or through imitation of Biblical characters.

Educational ideal: that which is based on scholastic success or mental attainments.

7 Edmund S. Conklin, op. cit., p. 133.
Social ideal: such personal ideal as a desire for popularity, a desire to be looked up to, and the like. The broader view of "social ideal," namely, the desire to improve society, was not included in the present classification. Here, the term was taken to refer to the individual in reference to his or her own social standing, rather than to society itself.

Cultural ideal: that of refinement and personal cultural development in its manifold forms.

Personality ideal: the ideal of charming personality as such but with no evidence of any higher aim than that of being charming.

Domestic ideal: an ideal referring to one's present home relationships as well as to possible home relationships in the future.

Vocational ideal: that of professional success.

Of these various types of ideals, only those in the first group, ideals of character, were selected with any significant frequency. Sixty-four per cent of the standards mentioned belonged to this group. Of the specific traits of character embodied in these 64 per cent, purity, moral courage, and honesty ranked highest.

Persons selected as ideals. The persons selected as ideals were classified as Biblical characters, extra-familial, and intra-familial characters. Characters from the Bible and members outside the family ranked highest, each with a percentage of thirty-eight. Of the ninety-four persons outside the family selected as ideals, twenty-two were teachers.
Table XXI shows the distribution according to school, sex, and grade, of the types of standards and the types of characters selected as ideals. In the latter classification, pupils of Catholic schools and girls showed a much greater tendency to select Biblical characters and members within the family as their ideals than did others. Pupils of tenth and twelfth grades showed no significant difference in their choices.

Table XXII shows a comparison between the sixteen traits of highest frequency selected as ideals and sixteen traits ranking highest as qualities desired. Only eight qualities appear in both lists, and, with the exception of honesty, these qualities show little consistency of ranking in the two groupings.

Ages at which ideals were chosen. The age at which the various ideals had been chosen is worthy of note, in that psychologists ascribe a rather definite gradation of interests and ideals to the different age-periods of childhood and adolescence. A digest of the various views on this point reduces them to the following general conclusions: Up to the age of ten, certain standards of action may be acquired, depending upon training and environmental influences; in later years these standards may generate certain intellectual concepts or ideals which will exert force from
TABLE XX

CHOICE OF IDEAL, TYPE CHOSEN, AND FACTORS INFLUENCING CHOICE

<table>
<thead>
<tr>
<th>Choice of ideal</th>
<th>School</th>
<th>Sex</th>
<th>Grade</th>
<th>Total</th>
</tr>
</thead>
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<td>C</td>
<td>P</td>
<td>G</td>
<td>B</td>
</tr>
<tr>
<td>Yes</td>
<td>582</td>
<td>467</td>
<td>625</td>
<td>364</td>
</tr>
<tr>
<td></td>
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<td>55%</td>
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<td>47%</td>
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<td>385</td>
<td>318</td>
<td>410</td>
</tr>
<tr>
<td></td>
<td>37%</td>
<td>45%</td>
<td>32%</td>
<td>53%</td>
</tr>
</tbody>
</table>

Type of ideal chosen

<table>
<thead>
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<th>Standard of action</th>
<th>School</th>
<th>Sex</th>
<th>Grade</th>
<th>Total</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>407</td>
<td>393</td>
<td>466</td>
<td>334</td>
</tr>
<tr>
<td></td>
<td>69%</td>
<td>84%</td>
<td>68%</td>
<td>92%</td>
</tr>
<tr>
<td>Person</td>
<td>175</td>
<td>74</td>
<td>219</td>
<td>30</td>
</tr>
<tr>
<td></td>
<td>30%</td>
<td>16%</td>
<td>32%</td>
<td>8%</td>
</tr>
</tbody>
</table>

Age at which chosen

<table>
<thead>
<tr>
<th></th>
<th>School</th>
<th>Sex</th>
<th>Grade</th>
<th>Total</th>
</tr>
</thead>
<tbody>
<tr>
<td>Under 10</td>
<td>128</td>
<td>61</td>
<td>130</td>
<td>59</td>
</tr>
<tr>
<td></td>
<td>22%</td>
<td>13%</td>
<td>19%</td>
<td>16%</td>
</tr>
<tr>
<td>10-13 years</td>
<td>228</td>
<td>225</td>
<td>310</td>
<td>183</td>
</tr>
<tr>
<td></td>
<td>46%</td>
<td>43%</td>
<td>45%</td>
<td>50%</td>
</tr>
<tr>
<td>14-16 years</td>
<td>161</td>
<td>172</td>
<td>221</td>
<td>112</td>
</tr>
<tr>
<td></td>
<td>23%</td>
<td>37%</td>
<td>32%</td>
<td>31%</td>
</tr>
<tr>
<td>17-19 years</td>
<td>25</td>
<td>9</td>
<td>24</td>
<td>10</td>
</tr>
<tr>
<td></td>
<td>4%</td>
<td>2%</td>
<td>4%</td>
<td>3%</td>
</tr>
</tbody>
</table>

Person influencing choice

<table>
<thead>
<tr>
<th></th>
<th>School</th>
<th>Sex</th>
<th>Grade</th>
<th>Total</th>
</tr>
</thead>
<tbody>
<tr>
<td>Parents</td>
<td>157</td>
<td>130</td>
<td>181</td>
<td>106</td>
</tr>
<tr>
<td></td>
<td>27%</td>
<td>28%</td>
<td>26%</td>
<td>29%</td>
</tr>
<tr>
<td>Self</td>
<td>152</td>
<td>126</td>
<td>177</td>
<td>101</td>
</tr>
<tr>
<td></td>
<td>26%</td>
<td>27%</td>
<td>25%</td>
<td>28%</td>
</tr>
<tr>
<td>Teachers</td>
<td>110</td>
<td>37</td>
<td>110</td>
<td>37</td>
</tr>
<tr>
<td></td>
<td>19%</td>
<td>8%</td>
<td>16%</td>
<td>10%</td>
</tr>
<tr>
<td>Other factors</td>
<td>163</td>
<td>174</td>
<td>217</td>
<td>120</td>
</tr>
<tr>
<td></td>
<td>28%</td>
<td>37%</td>
<td>32%</td>
<td>33%</td>
</tr>
</tbody>
</table>
TABLE XXI

TYPES OF IDEALS CHOSEN

<table>
<thead>
<tr>
<th>Standard of conduct</th>
<th>School</th>
<th>Sex</th>
<th>Grade</th>
<th>Total</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>C</td>
<td>P</td>
<td>G</td>
<td>B</td>
</tr>
<tr>
<td>Moral</td>
<td>224</td>
<td>263</td>
<td>313</td>
<td>174</td>
</tr>
<tr>
<td>Social</td>
<td>34</td>
<td>33</td>
<td>41</td>
<td>26</td>
</tr>
<tr>
<td>Cultural</td>
<td>38</td>
<td>24</td>
<td>31</td>
<td>31</td>
</tr>
<tr>
<td>Personality</td>
<td>17</td>
<td>21</td>
<td>26</td>
<td>12</td>
</tr>
<tr>
<td>Spiritual</td>
<td>24</td>
<td>11</td>
<td>23</td>
<td>12</td>
</tr>
<tr>
<td>Educational</td>
<td>9</td>
<td>20</td>
<td>13</td>
<td>16</td>
</tr>
<tr>
<td>Vocational</td>
<td>3</td>
<td>24</td>
<td>10</td>
<td>17</td>
</tr>
<tr>
<td>Domestic</td>
<td>5</td>
<td>17</td>
<td>15</td>
<td>7</td>
</tr>
<tr>
<td>Scattered</td>
<td>51</td>
<td>40</td>
<td>53</td>
<td>38</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Person</th>
<th>Biblical</th>
<th>Extra-familial</th>
<th>Intra-familial</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>91</td>
<td>43</td>
<td>41</td>
</tr>
<tr>
<td></td>
<td>5</td>
<td>51</td>
<td>18</td>
</tr>
<tr>
<td></td>
<td>87</td>
<td>81</td>
<td>50</td>
</tr>
<tr>
<td></td>
<td>9</td>
<td>13</td>
<td>9</td>
</tr>
<tr>
<td></td>
<td>53</td>
<td>49</td>
<td>34</td>
</tr>
<tr>
<td></td>
<td>43</td>
<td>45</td>
<td>25</td>
</tr>
<tr>
<td></td>
<td>38%</td>
<td>38%</td>
<td>24%</td>
</tr>
</tbody>
</table>
TABLE XXII
COMPARISON OF PERSONAL QUALITIES DESIRED AND PERSONAL IDEALS SELECTED

<table>
<thead>
<tr>
<th>Traits ranking highest as qualities desired (Section III)</th>
<th>Rank</th>
<th>Traits ranking highest as ideals selected (Section IV)</th>
<th>Rank</th>
</tr>
</thead>
<tbody>
<tr>
<td>*Honesty</td>
<td>1</td>
<td>*Purity</td>
<td>1</td>
</tr>
<tr>
<td>*Kindness</td>
<td>2</td>
<td>*Moral courage</td>
<td>2</td>
</tr>
<tr>
<td>True friendship</td>
<td>3</td>
<td>*Honesty</td>
<td>3</td>
</tr>
<tr>
<td>Truthfulness</td>
<td>4</td>
<td>*Charity</td>
<td>4</td>
</tr>
<tr>
<td>Friendliness</td>
<td>5</td>
<td>*Sincerity</td>
<td>5</td>
</tr>
<tr>
<td>Sportsmanship</td>
<td>6</td>
<td>*Kindness</td>
<td>6</td>
</tr>
<tr>
<td>Courtesy</td>
<td>7</td>
<td>Thoroughness</td>
<td>7</td>
</tr>
<tr>
<td>Personality</td>
<td>8</td>
<td>Obedience</td>
<td>8</td>
</tr>
<tr>
<td>Good disposition</td>
<td>9</td>
<td>Service</td>
<td>9</td>
</tr>
<tr>
<td>Loyalty</td>
<td>10</td>
<td>Fairness</td>
<td>10</td>
</tr>
<tr>
<td>*Charity</td>
<td>11</td>
<td>Cheerfulness</td>
<td>11</td>
</tr>
<tr>
<td>*Trustworthiness</td>
<td>12</td>
<td>*Unselfishness</td>
<td>12</td>
</tr>
<tr>
<td>*Moral courage</td>
<td>13</td>
<td>*Trustworthiness</td>
<td>13</td>
</tr>
<tr>
<td>*Unselfishness</td>
<td>14</td>
<td>Fidelity to duty</td>
<td>14</td>
</tr>
<tr>
<td>*Sincerity</td>
<td>15</td>
<td>Self-control</td>
<td>15</td>
</tr>
<tr>
<td>*Purity</td>
<td>16</td>
<td>Perseverance</td>
<td>16</td>
</tr>
</tbody>
</table>

* Items starred appear in both lists.
within, but in the early stage such standards of action are
directed from without rather than from within, and are
thought of as habit patterns rather than as motivating
ideals. During the second period, between the ages ten and
thirteen, interests center in cooperative effort; there
grows up a desire for strength and courage. Ideals begin in
earnest and are built around hero-worship.

In the third period, from fourteen years to sixteen,
interests become dominantly social. Girls desire beauty;
boys, chivalry, strength, and gentlemanliness. Out of the
friendship desire grow the ideals of loyalty and coopera-
tion. In this period the ideal of superb manhood and woman-
hood begins to take shape. In the fourth period, from the
year seventeen to twenty-one, interests become more idealis-
tic. The ideal of independence tends to grow, and a desire
for distinction and leadership may develop into an ideal of
self-reliance, honesty of purpose, integrity of character,
courage, social sympathy, and social loyalty. Benevolent
and religious impulses thrive, and manifest themselves in
desires for justice, beauty, goodness, truth, and a spirit
of service.

An analysis, in the present study, of the ages at
which ideals had been selected, shows that 47 per cent had
been chosen between the ages ten and thirteen. (Table XX).
This corresponds to the above generalization that this
second period is the time at which ideals begin in earnest.

Eighteen per cent traced their ideals back to the period of childhood, under the age of ten. This was the case among Catholic children to a greater extent than among others. For the most part, the ideals formed then were of a religious nature, or were character ideals influenced by religious training either at home or at school.

It was not uncommon to find such statements as the following made in answer to the question regarding age:

"Unconsciously all my life; when I realized it, I was about fourteen."

"I don't remember; it has always been with me."

"Ever since I can remember."

"When I first started to school."

"Ever since I was very small."

"When I could first reason."

"As long as I can remember."

"Since I was a small child."

"I believe I have always had it."

"When I made my First Communion."

"I have always been taught to."

In practically all cases in which ideals were selected at so early an age, the ideals themselves were of such nature as to be open to an unfolding with advancing years. They were not narrow or restricted so as to be impracticable beyond the years of childhood. Specific examples of ideals
selected at the various ages are given in Table XXIII.

**Persons influencing choice of ideals.** The sources of the ideals selected, that is, the persons or other factors influencing the choice, are found to be principally three; given in the order of their choice, they are: parents, self, teachers. (Table XX).

Other factors, cited as influencing the choice, include friends, brothers, sisters, and relatives, personal religious contacts, circumstances, reading, shows, radio, and the opposite traits observed in other people. All these scattered factors combined, constituted only 32 per cent of the total number.

**Selection of a slogan.** Although little importance attaches to the use of a slogan or motto in the development of an ideal, unless that motto springs from within and actually clinches for the individual the basic spirit of the chosen ideal, nevertheless, it is interesting to note how many have selected some such motto.

Thirty-four per cent of the entire number of adolescents had chosen both an ideal and an associated slogan; 9 per cent had selected a slogan as a suggestive guide but had not consciously related it to any definite ideal. Some of these slogans, in so far as they are closely related with some specific ideal, are given in Table XXIII together with
their respective ideals. Apart from this particular use, they are not of sufficient significance to merit further attention.

**Nature of specific ideals as set down by boys and girls:** Before an attempt is made to select from the great mass of ideals which adolescents have here set down as their particular choice, those special ones which best represent the group, several points should be considered. First, the basis upon which to select certain ones is difficult, because the criterion for judging their definiteness is intangible. The worth of an ideal depends upon its vividness and pervasiveness, both of which are subjective. Something which, when expressed, may seem substanceless and without force to one person may be glowing with inner light and heat and energy to another who has chosen it. An ideal, to be of value, should be neither too narrow to be sufficiently embracing, nor yet too broad to be inapplicable to specific situations. To be effective, it must invigorate the detailed choices of daily life, and yet be expansive enough to envelop the spirit.

Finally, the proper evaluation of these ideals is somewhat more difficult because no previous study of a similar nature could be found to serve as a basis of comparison. Conklin affirms this dearth of investigation when he states:
there has been no lack of recognition of the importance of ideals, but there has been an unfortunate lack of systematic studies of them, and of how they function in the lives of growing boys and girls. Consequently, it is impossible to make any very certain statement concerning the subject.

Strangely enough, there has been little attention given by research in general psychology to the nature of an ideal and its operation.\(^8\)

In the analysis of this phase of the survey, information gathered from questions two to nine of section IV was tabulated for each of the 1,049 questionnaires as shown in Table XXIII. Thus, the eight responses of each individual were treated as unified and consecutive parts of one item, the nature and application of a specific ideal. It was hoped that such treatment would bring into relief the consistency or inconsistency of the adolescents in the choice and the use of their ideal.

From the total number of responses thus tabulated and studied, only one hundred thirty-six are included in the Table. These have been grouped according to age-periods, though no definite division line has been indicated in the Table. Duplication of similarly expressed ideals has been avoided as much as possible, except in those cases where parts of the answer other than the statement of the ideal itself seemed to merit attention.

\(^8\) Edmund S. Conklin, \textit{op. cit.}, p. 115.
Contrary to the findings of earlier studies referred to in Chapter II of this work, teachers play a representative part in influencing youth's choice of ideals. Biblical characters, also, particularly Christ and His Mother, figure prominently as ideals. Literature and history received meager mention as influencing factors.
<table>
<thead>
<tr>
<th>Ideal</th>
<th>Person influencing choice</th>
<th>Age at which chosen</th>
<th>Slogan</th>
</tr>
</thead>
<tbody>
<tr>
<td>Always to be pure in body and soul, to be kind, charitable, and loving toward all mankind.</td>
<td>My mother</td>
<td>Very young</td>
<td>Do unto others as you would have others do unto you.</td>
</tr>
<tr>
<td>(C-G-12) 1st: &quot;Love the Lord thy God with thy whole heart and soul.&quot; 2d: &quot;Love thy neighbor as thyself.&quot;</td>
<td>My teachers, my parents, religious speakers. Also contact with fine people.</td>
<td>I don't remember --very small first.</td>
<td>It isn't exactly a slogan but it helps me: &quot;To him that overcometh, I will give a crown of life.&quot;</td>
</tr>
<tr>
<td>(C-G-12) To be pure and truthful at all times even when nobody sees me, by remembering that God sees and knows everything.</td>
<td>My fourth grade teacher</td>
<td>9 or 10</td>
<td>My strength is as the strength of ten because my heart is pure.</td>
</tr>
<tr>
<td>(C-G-10) The Blessed Virgin Mary I consider a perfect ideal. To me, she excels in every characteristic for which I am striving.</td>
<td>I did it of my own free will.</td>
<td>About 8</td>
<td>&quot;Onward, upward, till the goal I reach.&quot;</td>
</tr>
<tr>
<td>(C-G-10) The character of a Religious grade-school teacher.</td>
<td>My mother</td>
<td>8</td>
<td>&quot;Say Yes when it is right and No when it is wrong.&quot;</td>
</tr>
</tbody>
</table>
XXIII

USE OF SPECIFIC IDEALS

<table>
<thead>
<tr>
<th>Use of Slogan</th>
<th>Circumstances which make fidelity to Ideal difficult</th>
<th>Strengthening motive</th>
</tr>
</thead>
<tbody>
<tr>
<td>I desire sometimes to be sarcastic—the feeling that I would not like it has curbed me. A narrating of a little gossip about a person--thinking of my slogan has stopped me.</td>
<td>When others do a wrong to you, it is hard not to return it.</td>
<td>That maybe I have a better chance than they have of righting the wrong. Education has taught better.</td>
</tr>
<tr>
<td>It reminds me that all I do reflects all that I am and that my actions are observed by One Who rules my destiny.</td>
<td>When I want what I want when I want it.</td>
<td>The thought that by overcoming myself I am becoming a better person and am fitting myself for life.</td>
</tr>
<tr>
<td>1. A group of girls were telling something that was not clean, so I walked away; 2. A girl asked me to mail a letter she had written to her teacher, excusing herself from school. I didn't do it.</td>
<td>If I am with someone who starts telling something impure I don't like to leave because I think I look conspicuous.</td>
<td>That I might help other girls strive to follow my example.</td>
</tr>
<tr>
<td>On countless occasions this has proved beneficial, in giving me moral strength and the will to carry through the project I am trying to complete.</td>
<td>In self-control, speaking only when necessary, and in not seeking praise.</td>
<td>The fact that if I intend to be like her, I must perform each duty as I think she would do.</td>
</tr>
<tr>
<td>Every time I find myself in a spot, I think of it, and usually do right.</td>
<td>---</td>
<td>---</td>
</tr>
<tr>
<td>Ideal</td>
<td>Person influencing choice</td>
<td>Age at which chosen</td>
</tr>
<tr>
<td>----------------------------------------------------------------------</td>
<td>----------------------------</td>
<td>---------------------</td>
</tr>
<tr>
<td>A woman whom I admire very much and try to follow her conduct and ways.</td>
<td>I took it upon myself.</td>
<td>I have known and admired her since I was 8 years old.</td>
</tr>
</tbody>
</table>
| (C-G-10)                                                             | Mother                     | I believe "Birds of a feather flock together." "Tell me with whom you go, etc."
| Obedience, I might say in general.                                    |                            | "Tell me with whom you go, etc."                                   |
| (C-G-12)                                                             | My teachers.               | 6 or 7               | "All I do, I do in the name of my Lord and Creator." "Tell me with whom you go, etc." |
| To be as much like Our Lord as I possibly can.                        |                            | About 9              | Something like, "Be sure, and then go on."                             |
| (C-G-10)                                                             |                            |                     |                                                                        |
| To be looked upon by others. Not in a proud sense, but in being a leader. (C-B-12) | Only by having seen leaders. |                     |                                                                        |
| In every way I act on my own in school, in church, or any other place, as a gentleman. (C-G-10) | Mother; she told us it was important. | When I started to school. |                                                                        |
| To be as much like my father was as possible—to follow his ideals and do this to remind my mother that she still has a standby. (C-B-10) | No one.                    | When I was 8 years old—the day my father died.                     | ---                                                                    |
| Doing the right thing at the right time.                             | My mother.                 | I was taught to before I started to school.                        | "Do the right thing at the right time."                               |
| (C-G-12)                                                             |                            |                     |                                                                        |
| Doing my duties and doing them properly.                             | My mother and father.     | 8                   | "A stitch in time saves nine."                                        |
| (C-G-10)                                                             |                            |                     |                                                                        |
# USE OF SPECIFIC IDEALS

<table>
<thead>
<tr>
<th>Use of Slogan</th>
<th>Circumstances which make fidelity to Ideal difficult</th>
<th>Strengthening motive</th>
</tr>
</thead>
<tbody>
<tr>
<td>---</td>
<td>---</td>
<td>---</td>
</tr>
</tbody>
</table>

**Last summer the last one helped me out.**

If you make it a habit, it is not difficult.

Praying helps me.

**Many eyes were upon me unfavorably because I was going with the wrong kind.**

When some great temptation comes my way.

I try to think of what Our Lord would say if He were to talk to me at that time.

**It has helped me through my lessons and in my small daily grievances.**

None, if I am determined. Sometimes in school.

When I think of my ambition.

**In all my school work. In sports. In almost everything in my daily life.**

---

---

---

**It has guided me to be accurate and self-reliant.**

Thinking of my slogan.

**If told to do something, do it at once, because the longer you wait it gets harder not easier.**

Obedience both at home and in school.

To think of its getting harder instead of easier.
TABLE

NATURE, CHOICE, AND

<table>
<thead>
<tr>
<th>Ideal</th>
<th>Person influencing choice</th>
<th>Age at which chosen</th>
<th>Slogan</th>
</tr>
</thead>
</table>
| To imitate Christ. | My Religion teachers. | 9 | "Politeness is to do and say the kindest thing in the kindest way."
| Do the right because it's right; omit the wrong because it's wrong. | My mother | About 7 | Courage to do right in spite of the crowd. |
| To have the traits, as nearly as I can acquire them, of Our Blessed Mother—honest, straightforward, pure. | My mother and the Sisters | I have always tried to acquire it. | "Be pure and good for the love of God and His Blessed Mother."
| Always to do what is right under all circumstances. | A teacher | I was very young. I remember trying to be like an older cousin. | "Right is might."
| The desire of pleasing God and of enjoying eternal life. | Teachers and parents. | 8 | "Do your best; God will do the rest."
| Not creating public disturbances and making fools of ourselves. | People who made fools of themselves. | I think I've always had it. | "I am the captain of my soul."
| To be like my mother (Mother dead 8 years) | No one. I just wanted to be like her. | About 6, before she died. | "Honesty—best policy." |
## USE OF SPECIFIC IDEALS

<table>
<thead>
<tr>
<th>Use of Slogan</th>
<th>Circumstances which make fidelity to Ideal difficult</th>
<th>Strengthening motive</th>
</tr>
</thead>
<tbody>
<tr>
<td>When annoyed and wishing to give a person a piece of my mind, I think of it.</td>
<td>Ones like I just mentioned.</td>
<td>To imitate Jesus Christ.</td>
</tr>
<tr>
<td>From this slogan has developed courage to turn away from smutty stories, and from drink even if everyone else drinks, and to refuse to go with unfamiliar boys.</td>
<td>When everyone but me smokes, then I find it difficult.</td>
<td>&quot;Do it because it's right. I wouldn't do it in the presence of my mother; so I won't do it here.&quot;</td>
</tr>
<tr>
<td>I try to choose at all times clean-minded companions, have clean thoughts, and read good literature.</td>
<td>---</td>
<td>---</td>
</tr>
<tr>
<td>This summer I met some girls who smoke and I don't. With them I did not, and I mean never to. Besides looking so out of place, it ruins your health.</td>
<td>The above was very hard. They were inclined to tease, but it was worth it.</td>
<td>To think of what Mom would think if I did the opposite.</td>
</tr>
<tr>
<td>In all my studies and undertakings, I do all I can and depend on God to help me.</td>
<td>At times when a task seems unbearable.</td>
<td>The fact that I cannot expect results if I do not do my own work.</td>
</tr>
<tr>
<td>In smoking and drinking.</td>
<td>In being sociable.</td>
<td>---</td>
</tr>
<tr>
<td>It has guided me through life and helped me pick my friends and companions.</td>
<td>When I fear some punishment for what I have done.</td>
<td>That in the long run I shall be found out.</td>
</tr>
</tbody>
</table>
TABLE
NATURE, CHOICE, AND

<table>
<thead>
<tr>
<th>Ideal</th>
<th>Person influencing choice</th>
<th>Age at which chosen</th>
<th>Slogan</th>
</tr>
</thead>
<tbody>
<tr>
<td>I have a cousin whom I admire very much, in so far that I would like to look and act like her, but she doesn't guide me in daily life. (C-G-12)</td>
<td>I just sort of worshipped her and wished I would look like her when I got older.</td>
<td>9</td>
<td>&quot;Be too big to be little.&quot;</td>
</tr>
<tr>
<td>I have no definite ideal, but I have a desire to do something noble. (P-B-12)</td>
<td>Through reading good literature.</td>
<td>Since I can remember.</td>
<td>&quot;There are two powers, the spirit and the sword, the spirit winning out if you proceed with courage.&quot;</td>
</tr>
<tr>
<td>Being as good as I can, doing the best I can, producing as good results as I possibly can, and always striving for better. (P-G-10)</td>
<td>Parents, I suppose.</td>
<td>5 or 6 I would say.</td>
<td>&quot;Do your work well or not at all.&quot;</td>
</tr>
<tr>
<td>Try to please others, be honest and fair, and lose like a good sport, and above all, take the load off my parents' shoulders (although we aren't any too close). (P-G-10)</td>
<td>My sisters who didn't seem to care how much Mother did for them.</td>
<td>8 or 9</td>
<td>&quot;Be prompt and willing to work.&quot;</td>
</tr>
<tr>
<td>No smartness--I do think it's all right to have some fun in school though, if one does not go too far. (P-B-10)</td>
<td>Myself.</td>
<td>I've always thought this way.</td>
<td>&quot;My word is the word of a gentleman.&quot;</td>
</tr>
</tbody>
</table>
### XXIII (continued)

**USE OF SPECIFIC IDEALS**

<table>
<thead>
<tr>
<th>Use of Slogan</th>
<th>Circumstances which make fidelity to Ideal difficult</th>
<th>Strengthening motive</th>
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<tbody>
<tr>
<td>Sometimes when my friends speak of other girls and criticize them, it looks like jealousy so much that I never say anything.</td>
<td>When sometimes I disagree with something a friend says or does.</td>
<td>I am afraid I will be considered jealous of her (the person being talked about).</td>
</tr>
<tr>
<td>In past years I have raised and trained poisonous snakes. If I had not proceeded when I first began to handle the first snake, I would never have overcome the fear of its fangs, and therefore lost a love for my snakes.</td>
<td>Idleness.</td>
<td>Stir up some excitement.</td>
</tr>
<tr>
<td>In every instance when I get discouraged and feel as if I wanted to quit--in doing school work especially as I do not like it.</td>
<td>Sometimes when work is hard and things go wrong.</td>
<td>Knowing that it must be done sometime, and if it isn't done right the first time, it will have to be done again.</td>
</tr>
<tr>
<td>I always make my words as true as possible.</td>
<td>When one good friend asks something about another good friend.</td>
<td>I'll want them to do it for me.</td>
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TABLE

NATURE, CHOICE, AND...

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<tr>
<th>Ideal</th>
<th>Person influencing choice</th>
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<tbody>
<tr>
<td>To be a person everyone likes and no one dislikes. To be a nurse in larger cities, helping to clean slums. (P-G-12)</td>
<td>It just came to me after reading a story.</td>
<td>4th grade</td>
<td>&quot;Keep your eyes and ears open and your mouth shut.&quot;</td>
</tr>
<tr>
<td>I would like to be as nearly like what I think my mother would have wished as I can. (Mother dead 15 years)</td>
<td>My grandmother.</td>
<td>Ever since I was a child.</td>
<td>&quot;When in doubt--don't.&quot;</td>
</tr>
<tr>
<td>(P-G-12) Being a true friend, a good worker, an honest person, and a helpful person to those who need help.</td>
<td>Mother</td>
<td>From childhood up.</td>
<td>I haven't chosen a slogan, but I believe in a moral high type of living.</td>
</tr>
<tr>
<td>(P-G-12) My ideal is my aunt; she has a beautiful home because she has taken good care of everything she ever possessed and worked hard to get everything she has. (P-G-10)</td>
<td>Parents.</td>
<td>6</td>
<td>&quot;If you start to do something, do it right or don't do it at all.&quot;</td>
</tr>
<tr>
<td>To be as thoughtful of my parents as I can. (P-G-10)</td>
<td>My own observation.</td>
<td>8 or 9</td>
<td>---</td>
</tr>
<tr>
<td>I try to cooperate with the teachers, be nice to them, and help them whenever and wherever I can. (P-B-10)</td>
<td>Parents.</td>
<td>6</td>
<td>&quot;Be truthful.&quot; (It's not exactly a slogan, but it certainly helps.)</td>
</tr>
<tr>
<td>Do everything the way God would have you do it. (P-B-10)</td>
<td>Parents</td>
<td>7</td>
<td>---</td>
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### XXIII (continued)

**USE OF SPECIFIC IDEALS**

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<tr>
<td>When Mother scolds, it is hard to get her advice and not say anything back.</td>
<td>In doing my work at home, when I get a scolding for not doing it her way.</td>
<td>That if I were a nurse, I would have to follow others' orders.</td>
</tr>
<tr>
<td>If someone asks me to go somewhere, if I'm not sure what kind of place it is, or whether I should go there— I do not go.</td>
<td>Temptations of going to dances, as I love to dance.</td>
<td>I try to look forward to a dance that I know is all right, and hold in memory the picture of my mother.</td>
</tr>
<tr>
<td>I have been guided all through my life by a higher commanding voice telling me always to do right.</td>
<td>Wanting to go with a nice young gentleman against my parents' wishes.</td>
<td>Remembering what they have done for me all through life.</td>
</tr>
<tr>
<td>In school work, in home-keeping, and practically everything.</td>
<td>To be as neat and correct as she.</td>
<td>She has done it. Why can't I?</td>
</tr>
<tr>
<td>---</td>
<td>When it seems such a bother to be thoughtful of other people.</td>
<td>The desire to do right.</td>
</tr>
<tr>
<td>Whenever anyone asks me anything, I try to be truthful. If I am late getting home from school and Mother wants to know the reason, I am truthful.</td>
<td>When I have done something terribly wrong.</td>
<td>When I look into my mother's eyes, I know she would tell me the truth; so I tell her the truth.</td>
</tr>
<tr>
<td>---</td>
<td>When someone takes my rights.</td>
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NATURE, CHOICE, AND

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<tr>
<td>To do my best work well and with all my strength, I hope some day to be able to say I have done my best every day.</td>
<td>Mother and my old-maid aunt.</td>
<td>I have always tried.</td>
<td>&quot;Golden Rule&quot; and &quot;Never put off till tomorrow what you can do today.&quot;</td>
</tr>
<tr>
<td>Always to do all my actions so that I could face Mother and repeat them with no disgrace.</td>
<td>Mother.</td>
<td>Ever since I can remember.</td>
<td>&quot;No. 2 given in the questionnaire: My strength is as the strength of ten, etc.&quot;</td>
</tr>
<tr>
<td>To get out of the labor class of people into something higher and more interesting.</td>
<td>Mother.</td>
<td>5</td>
<td>&quot;Be sure you are right and then go straight ahead.&quot;</td>
</tr>
<tr>
<td>Always be and act in such a way as seldom to offend anyone.</td>
<td>Abraham Lincoln.</td>
<td>Ever since I can remember.</td>
<td>&quot;Always think of others before doing an act against them.&quot;</td>
</tr>
<tr>
<td>Only entertain when entertainment is needed; and on conduct--do unto other people's property as I want them to do to mine.</td>
<td>No one, only the Bible.</td>
<td>8</td>
<td>&quot;The clean mind is always a pure mind.&quot;</td>
</tr>
<tr>
<td>This ideal--to be good as anyone can and true, to love and cherish all. To help and guard all I love even ones I don't know.</td>
<td>My religious understanding and interpretation.</td>
<td>Very young.</td>
<td>&quot;Try to see and understand both sides of everything.&quot;</td>
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XXIII (continued)

USE OF SPECIFIC IDEALS

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<td>Days when I am absent from class, I insist upon myself getting them and sending them to the teacher on time instead of two days late.</td>
<td>When others say it is no use; let's go somewhere. You can get it tomorrow.</td>
<td>Thinking of it and making myself do my duty first, and then do the other.</td>
</tr>
<tr>
<td>When tempted to do an immoral thing.</td>
<td>The one just mentioned.</td>
<td>Making myself do right.</td>
</tr>
<tr>
<td>I do a lot of strenuous work in machine drawing. A line drawn wrong—and several days' work is ruined.</td>
<td>Never.</td>
<td>None.</td>
</tr>
<tr>
<td>When making trades with other boys; in managing my paper route.</td>
<td>When I don't exactly like the other person.</td>
<td>To remember Abe Lincoln walked three miles to pay 2 cents.</td>
</tr>
<tr>
<td>Never touch hard drinks. Never smoke; think of good things instead of misdemeanors.</td>
<td>Sometimes I get in the wrong group of boys, and then it is hard to apply.</td>
<td>Strong will-power and try to reason out with them and show them they are wrong.</td>
</tr>
<tr>
<td>In affairs with opposite sex—with a boy friend.</td>
<td>I don't know.</td>
<td>I usually decide whether or not I am right, and then act.</td>
</tr>
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<tr>
<td>I think that Christ, the greatest leader of all times, could not be equalled as an ideal. His life was the perfect example.</td>
<td>My family, friends.</td>
<td>I don't remember --from the beginning.</td>
<td>&quot;Don’t kick anyone when he’s down. Remember, there are none perfect--no, not one.&quot;</td>
</tr>
<tr>
<td>(P-G-12) To treat all others who come into contact with me as fairly as possible.</td>
<td>No one. It was self-acquired and carried out.</td>
<td>13 or 14</td>
<td>&quot;Do unto others what they do unto me. Be in the right at all times and never get caught in a lie.&quot;</td>
</tr>
<tr>
<td>(P-B-12) An imaginary person possessing all the attributes that I would like.</td>
<td>A teacher.</td>
<td>12</td>
<td>&quot;Up and at it!&quot;</td>
</tr>
<tr>
<td>(C-G-12) A girl who has self-control and a pleasing personality.</td>
<td>My girl friend and I tried to see who could acquire it first.</td>
<td>13</td>
<td>---</td>
</tr>
<tr>
<td>(C-G-10) A girl a little older than I. She is always smiling and keeps her troubles to herself, tries to help others out in lessons or anything else. She is rather nice looking and honest.</td>
<td>My mother</td>
<td>12</td>
<td>The Golden Rule</td>
</tr>
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USE OF SPECIFIC IDEALS

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<td>I made a very good friend of a girl who everyone said had a questionable character. I think I helped her. She is now a member of a fine Church and is a great social worker.</td>
<td>When others spitefully use me.</td>
<td>I always think it over alone, and then ask God for guidance.</td>
</tr>
<tr>
<td>I have put it into use as much as possible. I can name no particular incident at the present writing.</td>
<td>When the other person has dealt too much in the extreme of my idea or slogan.</td>
<td>Something inside generally gives my mind an impulse which I cannot define, and if I think it right, I carry it out.</td>
</tr>
<tr>
<td>At all times I have tried to do what I can to the best of my ability, for the good of others as well as for my own benefit.</td>
<td>Sometimes at parties and in gatherings of girls making catty remarks.</td>
<td>Well, I don't always do the right thing.</td>
</tr>
<tr>
<td>Well, sometimes when I have no reason for disliking a person, and I just feel I don't like her, then I think I wouldn't want anyone not to like me just because they never had anything to do but dislike me.</td>
<td>Because my ideal is older and is allowed to do things I am not.</td>
<td>I don't know, I just can't do anything that's wrong, because something tells me it's wrong and that something always wins.</td>
</tr>
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<tr>
<td>Purity in speech as well as actions.</td>
<td>No one, just general example of the opposite.</td>
<td>13</td>
<td>&quot;My strength is as the strength of ten because my heart is pure.&quot;</td>
</tr>
<tr>
<td>(C-G-12) I chose several traits from different people because I think one person cannot fulfill all the characteristics you admire.</td>
<td>Freshmen teacher.</td>
<td>13</td>
<td>---</td>
</tr>
<tr>
<td>It was a person. One day she failed me. I have never had an ideal since. I just pray to the Blessed Mother to help me. (C-G-12)</td>
<td>The person herself, not openly.</td>
<td>10 - 16</td>
<td>---</td>
</tr>
<tr>
<td>Be trustworthy, and be &quot;clean&quot; in word and action, and do things well instead of just &quot;half way.&quot; (C-G-12)</td>
<td>A talk I had with a priest.</td>
<td>13</td>
<td>---</td>
</tr>
<tr>
<td>Sincerity in all I do, and trying to do everything as perfectly as possible. (C-G-12)</td>
<td>My mother.</td>
<td>10</td>
<td>&quot;The only joy one ever keeps is the joy one has in giving.&quot;</td>
</tr>
<tr>
<td>A perfect woman and mother, with the power to suffer just pain in silence, courage, love, charity, and a sympathetic understanding towards everyone.</td>
<td>My religious and school life and two very dear friends.</td>
<td>12</td>
<td>I think it is expressed in the poem &quot;If,&quot; though that may not be, strictly speaking, a slogan.</td>
</tr>
<tr>
<td>Do for yourself as much as you possibly can. (C-B-10)</td>
<td>Nobody.</td>
<td>11</td>
<td>---</td>
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## USE OF SPECIFIC IDEALS

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<tr>
<td>It's a great help any time I'm with a certain group from school who are generally conceded the position most popular.</td>
<td>When I'm with some of that group.</td>
<td>The last two years it has been because the young man I have gone with quite steadily would disapprove.</td>
</tr>
<tr>
<td>---</td>
<td>When things go wrong and I am inclined to &quot;blue moods.&quot;</td>
<td>I know it bores other people when I am so, and I just &quot;snap out&quot; of it.</td>
</tr>
<tr>
<td>---</td>
<td>As I have none at present, I don't know. But I love to pray.</td>
<td>It is never difficult to pray to the Blessed Virgin when you begin to do so.</td>
</tr>
<tr>
<td>---</td>
<td>When someone is being run down in a group of gossipers.</td>
<td>&quot;God sees, hears, and is listening.&quot;</td>
</tr>
</tbody>
</table>

This helps only at times, but if you try to give you always feel better in the long run.

I can think of no particular circumstances.

Sometimes you have to do things that you are not sincere about.

Offer it up for some poor soul and then go ahead and do it.

Charity.

When the going gets tough and there is no way out.

The idea of trying until you can't.
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<tr>
<td>Yes, more or less, I've chosen one—not definitely. I would like to be well-liked, honest, cheerful, brave, and loyal. Have an appreciation of higher things, a good moral and religious standing, and able to control myself. Be polite and considerate, obedient and respectful, and Happy. (C-G-10)</td>
<td>I don't know. I think books more than anything else.</td>
<td>About 13, when I began thinking about character, I think.</td>
<td>---</td>
</tr>
<tr>
<td>A girl whom everybody likes and with a strong personality. (C-G-10)</td>
<td>I myself.</td>
<td>About 13, when I first met her.</td>
<td>---</td>
</tr>
<tr>
<td>A better development of my physical, mental, and spiritual being. (P-B-10)</td>
<td>Parents.</td>
<td>12</td>
<td>&quot;If a thing is worth doing, it is worth doing well.&quot;</td>
</tr>
<tr>
<td>To strive to be a man in mind as well as in body. To help other people, and make life and others' lives easier to live, and to find the person who will mean a lot to me in later life. (P-B-10)</td>
<td>No one.</td>
<td>12</td>
<td>---</td>
</tr>
<tr>
<td>Working for a good character. I have gone to the right places with the right crowd. (P-G-10)</td>
<td>My older sister said character means more than anything else, and I am following her footsteps.</td>
<td>13</td>
<td>&quot;Words cannot hurt anyone, so pass them up as dead.&quot;</td>
</tr>
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</tr>
<tr>
<td>---</td>
<td>When some people are not doing their part, or when I'm angry or terribly happy, I forget.</td>
<td>I have to snap out of that mood and use self-control, but I don't have much.</td>
<td></td>
</tr>
<tr>
<td>---</td>
<td>There is just something about my ideal that everybody likes, and I cannot figure it out.</td>
<td>---</td>
<td></td>
</tr>
<tr>
<td>---</td>
<td>In my work (evenings and Saturdays), I try to serve my public customers to the best of my ability.</td>
<td>If I were forced to live in slums without the aid of the Y. M. C. A. I ask myself, &quot;What would Christ do?&quot;</td>
<td></td>
</tr>
<tr>
<td>---</td>
<td>When people say things that hurt me, I try to pass them up as if I had never heard them.</td>
<td>Temptation is always popping up to do wrong. I think of what my sister said and how my mother would feel.</td>
<td></td>
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<td>Always to do my best, but never cheat and never tell Mother and Father a lie of any kind.</td>
<td>Parents.</td>
<td>12</td>
<td>&quot;I would rather get the lowest grade in the class than cheat and get the highest.&quot;</td>
</tr>
<tr>
<td>Truthfulness is my ideal because I think that if I'm truthful I can overcome many other things.</td>
<td>Mother.</td>
<td>12</td>
<td>---</td>
</tr>
<tr>
<td>I have chosen the wonderful phrase: &quot;Hitch your wagon to a star, keep your seat, and there you are.&quot;</td>
<td>A grade-school teacher.</td>
<td>13</td>
<td>&quot;Do the best you can with the best you have to the best of your ability.&quot;</td>
</tr>
<tr>
<td>My ideal is a teacher of our school. To be able to act like her is the goal for which I am striving.</td>
<td>Nobody.</td>
<td>13</td>
<td>&quot;There's a silver lining to the darkest cloud.&quot;</td>
</tr>
<tr>
<td>Being happy myself and trying to make others happy.</td>
<td>Nurses and doctors at the hospital where I was ill.</td>
<td>12</td>
<td>---</td>
</tr>
<tr>
<td>I have chosen the ideal of trying to cultivate my personality at home, at school, and elsewhere.</td>
<td>Friends.</td>
<td>About 13, when I first began thinking most about it.</td>
<td>Always try to do what is right, regardless of whom I may be with and where I may be.</td>
</tr>
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### XXIII (continued)

#### USE OF SPECIFIC IDEALS

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<td>In all examinations and tests we have in school.</td>
<td>When my grade means so much and I fall below passing.</td>
<td>Thinking what Jesus would do if He were in my place.</td>
</tr>
<tr>
<td>---</td>
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<td>---</td>
</tr>
<tr>
<td>Right here in school.</td>
<td>When I do something wrong, I want to lie out of it.</td>
<td>My conscience hurts me when I lie.</td>
</tr>
<tr>
<td>The slogan helps me when I'm blue.</td>
<td>I have quite a temper and when anyone arouses it, I find it hard to remember my ideal.</td>
<td>If I stop for my minute to think what Miss would do, it usually helps.</td>
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</tr>
<tr>
<td>---</td>
<td>When I do not feel well, or when I am provoked with something or someone.</td>
<td>Perhaps they feel as bad as I. I have also my faults; so I'll try to overlook theirs.</td>
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</tr>
<tr>
<td>To be a Christian.</td>
<td>Ministers and my mother.</td>
<td>11</td>
</tr>
<tr>
<td>(P-G-10)</td>
<td>A teacher at school 50, Miss L, whose sweetness makes her loved by everyone.</td>
<td>No one.</td>
</tr>
<tr>
<td>That my character be good and clean for the girl whom I may go with.</td>
<td>Mother.</td>
<td>12</td>
</tr>
<tr>
<td>(P-B-10)</td>
<td>I cannot explain it any more than the Golden Rule, and help others in every way.</td>
<td>My teacher 4th grade.</td>
</tr>
<tr>
<td>(P-G-10)</td>
<td>Try to do right no matter what happens. (I think I have stuck by it since I made it.)</td>
<td>The Sister who taught me then.</td>
</tr>
<tr>
<td>(C-G-10)</td>
<td>I want to be like Louis Pasteur. He was a great chemist and I want to be like him.</td>
<td>By hearing it over the radio, in newspapers, magazines, etc.</td>
</tr>
<tr>
<td>(C-B-10)</td>
<td>To always be clean-speaking and clean-acting, and make myself liked rather than merely tolerated.</td>
<td>A girl friend although she doesn't know it.</td>
</tr>
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<tbody>
<tr>
<td>This has been used in withstanding certain temptations that I must meet as a young person.</td>
<td>Not idly to waste my time at confectioners, etc.</td>
<td>Simply resolve not to do it.</td>
</tr>
<tr>
<td>Going places, be prepared for trouble. I once went on a bicycle trip. I took tools with me. The chain broke and I could fix it.</td>
<td>To be honest when dishonesty would save me from punishment.</td>
<td>My slogan.</td>
</tr>
<tr>
<td>Once in eighth grade I thought a girl had taken something of mine, and I almost hated her until I was reminded of my slogan. Now we are the best of friends.</td>
<td>When in a hurry, I sometimes forget to be careful and be prepared.</td>
<td>---</td>
</tr>
<tr>
<td>In case of sin and other circumstances I wouldn't care to mention here.</td>
<td>A lot of things not exactly wrong, but you are in doubt.</td>
<td>My mother helps me a lot.</td>
</tr>
<tr>
<td>---</td>
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<td>---</td>
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</tr>
<tr>
<td>---</td>
<td>When I'm out with a crowd that likes fast jokes, drinking, smoking, etc.</td>
<td>If ever tempted, I just wonder what my special friend would think of me if I did—and then I have no desire to act immorally.</td>
</tr>
<tr>
<td>Ideal</td>
<td>Person influencing choice</td>
<td>Age at which chosen</td>
</tr>
<tr>
<td>----------------------------------------------------------------------</td>
<td>---------------------------</td>
<td>---------------------</td>
</tr>
<tr>
<td>To be honest with myself and others.</td>
<td>Parents.</td>
<td>10</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>(C-B-10)</td>
<td></td>
<td></td>
</tr>
<tr>
<td>The days are so different, I guess I take them all as they come. (C-B-12)</td>
<td></td>
<td></td>
</tr>
<tr>
<td>It is myself as to what I might be.</td>
<td>My teacher, a Sister of Providence.</td>
<td>10</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>(C-B-12)</td>
<td></td>
<td></td>
</tr>
<tr>
<td>One who can meet things as they come and surmount obstacles with a level head. (C-B-12)</td>
<td>I don't remember that it was any person.</td>
<td>10</td>
</tr>
<tr>
<td></td>
<td>My own self.</td>
<td>11</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>(C-B-12)</td>
<td></td>
<td></td>
</tr>
<tr>
<td>To mind my own business, go about things the best way, making as little disturbance as possible. (C-B-12)</td>
<td>Talks from teachers and observance of rowdy people.</td>
<td>12</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>(P-B-12)</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Making myself more fit for future life in a home. (P-G-12)</td>
<td>Happily married couples.</td>
<td>A few years ago.</td>
</tr>
</tbody>
</table>
Circumstances which make fidelity to Ideal difficult

<table>
<thead>
<tr>
<th>Use of Slogan</th>
<th>Circumstances which Strengthening motive</th>
</tr>
</thead>
<tbody>
<tr>
<td>I always keep it. One day when I was selling holly I told the truth to a lady when a lie would have brought me more money.</td>
<td>When you know they will never find it out.</td>
</tr>
<tr>
<td>---</td>
<td>---</td>
</tr>
<tr>
<td>Many times when matters of morals arise.</td>
<td>When the immediate good would come from acting otherwise.</td>
</tr>
<tr>
<td>In leading a life clean in thought, word, and deed. In competitive sports.</td>
<td>In leading a good life and trying to play a good game of ball according to rules.</td>
</tr>
<tr>
<td>---</td>
<td>---</td>
</tr>
<tr>
<td>When I am in need in school marks.</td>
<td></td>
</tr>
<tr>
<td>---</td>
<td>---</td>
</tr>
<tr>
<td>---</td>
<td>Being with people not of the same ideal.</td>
</tr>
<tr>
<td>Ideal</td>
<td>Person influencing choice</td>
</tr>
<tr>
<td>----------------------------------------------------------------------</td>
<td>----------------------------</td>
</tr>
<tr>
<td>To be a lady, kind, thoughtful, and considerate, and understanding. To be classed as a real lady.</td>
<td>Characters in a book.</td>
</tr>
<tr>
<td>(C-G-10) To do my best to cooperate each day and to meet every trying incident and be calm and cool through them.</td>
<td>Mother.</td>
</tr>
<tr>
<td>Being careful not to hurt another's pride or feelings. This is most important because one can lose many friends by treading on dangerous ground.</td>
<td>By the attitude of a girl friend whom I now dislike.</td>
</tr>
<tr>
<td>To do the best I can in everything, and I think that is the very highest one can.</td>
<td>Parents.</td>
</tr>
<tr>
<td>(P-G-12) To be able to conduct myself unquestionably at all times.</td>
<td>Mother.</td>
</tr>
<tr>
<td>(P-G-12) To become an honorable and respected citizen of a community, a loving mate for the person I marry, and a good parent to my children.</td>
<td>No one, to my knowledge.</td>
</tr>
</tbody>
</table>
XXIII (continued)

USE OF SPECIFIC IDEALS

<table>
<thead>
<tr>
<th>Use of Slogan</th>
<th>Circumstances which make fidelity to Ideal difficult</th>
<th>Strengthening motive</th>
</tr>
</thead>
<tbody>
<tr>
<td>Many times I have thought I would do something to please someone else. After thinking it over, I always say, &quot;Do right because it is right, and not for any other reason.&quot;</td>
<td>When I am with people (especially girls) who enjoy being hateful.</td>
<td>When I do not like a person, I am inclined to say hateful things about her.</td>
</tr>
<tr>
<td>Take care of today within yourself and do your best hour by hour.</td>
<td></td>
<td>Conscience.</td>
</tr>
<tr>
<td>In many cases when an insulting remark would help you a lot, stop and think whether you would like the same thing done to you. Then act accordingly.</td>
<td>When in contact with persons who have no special regard for your feelings.</td>
<td>By the slogan just given.</td>
</tr>
<tr>
<td>The girls in my group smoke. Although they have coaxed me, I have never yielded and smoked because I think it's not the best.</td>
<td>When in a crowd who do the opposite.</td>
<td>The teaching of my parents.</td>
</tr>
<tr>
<td>In all things undecided, I choose the one of being unknown for some deed.</td>
<td>None.</td>
<td>---</td>
</tr>
<tr>
<td>I have never found it difficult.</td>
<td></td>
<td>Not difficult; therefore, no motive.</td>
</tr>
</tbody>
</table>
### TABLE

**NATURE, CHOICE, AND**

<table>
<thead>
<tr>
<th>Ideal</th>
<th>Person influencing choice</th>
<th>Age at which chosen</th>
<th>Slogan</th>
</tr>
</thead>
<tbody>
<tr>
<td>Lindberg. His ideal is to live as clean as possible, physically and morally.</td>
<td>My parents.</td>
<td>13</td>
<td>&quot;This above all: to thine own self be true.&quot;</td>
</tr>
<tr>
<td><strong>(P-B-12)</strong></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>To be a gentleman at all times. This does not mean being a &quot;sissy&quot; or a &quot;percy.&quot; (C-B-12)</td>
<td>The association of the opposite sex.</td>
<td>12</td>
<td>&quot;Conscience doth make cowards of us all.&quot;</td>
</tr>
<tr>
<td>The American Indian, by keeping ten good points that he must have to be brave. (P-B-12)</td>
<td>I read a book of Indian qualities.</td>
<td>12 or 13.</td>
<td>&quot;Kill only for self-preservation.&quot;</td>
</tr>
<tr>
<td>The ideal that goes together--honesty and truthfulness in all things. (C-G-12)</td>
<td>My uncle was the greatest influence.</td>
<td>16</td>
<td>&quot;An idle mind is the devil's workshop.&quot;</td>
</tr>
<tr>
<td><strong>(C-G-12)</strong></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Never to do anything that I am not willing to take the consequences of or that I wouldn't do if I was watched. (C-B-12)</td>
<td>No one.</td>
<td>14</td>
<td>---</td>
</tr>
<tr>
<td>One who is always busy; the household would not be without him. He is simple and understanding with fine sense of humor. (C-G-12)</td>
<td>I was influenced by no one but the actions of the person.</td>
<td>About 14.</td>
<td>---</td>
</tr>
<tr>
<td>To try to keep the beautiful character of Mary, Christ's mother, before me and ask myself whether or not she would act as I am. (C-G-12)</td>
<td>My teachers.</td>
<td>Not seriously till I entered high school.</td>
<td>What I had guiding me was not a slogan but just Catholic teaching, the best possible slogan.</td>
</tr>
</tbody>
</table>
### USE OF SPECIFIC IDEALS

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<tr>
<th>Use of Slogan</th>
<th>Circumstances which make fidelity to Ideal difficult</th>
<th>Strengthening motive</th>
</tr>
</thead>
<tbody>
<tr>
<td>I have convinced myself that a person must live right and then he has a right to teach younger people the right way of living.</td>
<td>When I associate with the wrong class of people.</td>
<td>I remember that this would harm my ambition in life.</td>
</tr>
<tr>
<td>If I am right in doing something, I will go ahead regardless of ridicule.</td>
<td>When desiring to do something wrong.</td>
<td>Honor.</td>
</tr>
<tr>
<td>I used to kill small animals and birds for fun, but now I don't.</td>
<td>When out hunting and have not shot any game.</td>
<td>I think this animal hasn't done me any harm but is helpful to me.</td>
</tr>
<tr>
<td>When alone, I try to find something to busy myself with so that I won't ramble off into some path I shouldn't.</td>
<td>When trying to shield a good friend, it is hard to tell the truth.</td>
<td>The motive that it would be best to lose the friend, because a good friend wouldn't want you to lie.</td>
</tr>
<tr>
<td>--</td>
<td>When in trouble.</td>
<td>Honesty and courage.</td>
</tr>
<tr>
<td>--</td>
<td>I often find it hard to be understanding with everyone.</td>
<td>The thought of my ideal.</td>
</tr>
<tr>
<td>Avoiding unkind or impure thoughts, words, or actions.</td>
<td>It is particularly difficult not to be unkind when I come in contact with some one I dislike intensely.</td>
<td>The mental picture of Mary's character and flawless actions.</td>
</tr>
<tr>
<td>Ideal</td>
<td>Person influencing choice</td>
<td>Age at which chosen</td>
</tr>
<tr>
<td>----------------------------------------------------------------------</td>
<td>-----------------------------------</td>
<td>---------------------</td>
</tr>
<tr>
<td>To be as much as possible like one of my grade-school teachers.</td>
<td>No one--only her sweet disposition and good will.</td>
<td>15</td>
</tr>
<tr>
<td><em>(C-G-12)</em></td>
<td></td>
<td></td>
</tr>
<tr>
<td>To be a person universally liked, not because of money or position, but because of her own personal qualities. <em>(C-G-12)</em></td>
<td>A schoolmate.</td>
<td>15</td>
</tr>
<tr>
<td>To treat everyone fairly whether rich or poor, and never talk about anyone. <em>(C-G-10)</em></td>
<td>Listening to other people criticize.</td>
<td>About 14.</td>
</tr>
<tr>
<td>Cheerfulness as I have seen it in a person I admire very much and who is always as unselfish and pure as she is cheerful. <em>(C-G-10)</em></td>
<td>The person who gave me the example.</td>
<td>14</td>
</tr>
<tr>
<td>To live a pure life and work hard to attain the goal I have set as my life work; also to be trustworthy, dependable to those I come in contact with. <em>(P-B-12)</em></td>
<td>My best friends, Mother and Dad.</td>
<td>17</td>
</tr>
<tr>
<td>To be more nearly like Christ.</td>
<td>No one in particular.</td>
<td>15</td>
</tr>
<tr>
<td><em>(P-B-12)</em></td>
<td></td>
<td></td>
</tr>
<tr>
<td>To play fair and do everything the best I can.</td>
<td>A friend who did the same thing.</td>
<td>15</td>
</tr>
<tr>
<td><em>(P-G-12)</em></td>
<td></td>
<td></td>
</tr>
<tr>
<td>To make my life worth living and something I can look back to with pride. <em>(P-G-12)</em></td>
<td>My observing others. Latter part of sophomore year.</td>
<td>&quot;If you want it, you can get it.&quot;</td>
</tr>
</tbody>
</table>
### XXIII (continued)

#### USE OF SPECIFIC IDEALS

<table>
<thead>
<tr>
<th>Use of Slogan</th>
<th>Circumstances which make fidelity to Ideal difficult</th>
<th>Strengthening motive</th>
</tr>
</thead>
<tbody>
<tr>
<td>Preparing physics problems, transcribing shorthand.</td>
<td>When I'm not in the mood to do something over again.</td>
<td>The desire to get good grades in school work.</td>
</tr>
<tr>
<td>---</td>
<td>When with certain types of people.</td>
<td>Motive of keeping up and finally attaining the ideal.</td>
</tr>
<tr>
<td>---</td>
<td>---</td>
<td>---</td>
</tr>
<tr>
<td>---</td>
<td>When I have been angry and when I desire very much something that I cannot have.</td>
<td>The thought of how my ideal person would act, and her opinion.</td>
</tr>
<tr>
<td>---</td>
<td>When with a crowd of boys in the school lunch room.</td>
<td>When they want me to do a practical joke on some other fellow, I tell them what I think of a practical joker.</td>
</tr>
<tr>
<td>In all my studies I try to be as nearly prepared and accurate as possible.</td>
<td>---</td>
<td>A picture of a scout helping an old man.</td>
</tr>
<tr>
<td>---</td>
<td>When school and work gets hard and I want to throw up my hands and quit.</td>
<td>To be like my admired friend, I stick right on to what I'm doing.</td>
</tr>
<tr>
<td>---</td>
<td>---</td>
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</tr>
</tbody>
</table>
### TABLE

**NATURE, CHOICE, AND**

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<tr>
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<th>Person influencing choice</th>
<th>Age at which chosen</th>
<th>Slogan</th>
</tr>
</thead>
<tbody>
<tr>
<td>A person whom I am very fond of. He is an inspiration to me (not sentimental exactly). He is refined and is receiving college training. I hope I may some day measure up to him. (P-G-12)</td>
<td>Myself and he.</td>
<td>16</td>
<td>&quot;The more you put into something, the greater your dividends.&quot;</td>
</tr>
<tr>
<td>I have been trying to follow the work of Mary M, a former graduate of this school. (P-G-12)</td>
<td>Myself.</td>
<td>15</td>
<td>&quot;If you fail, try again.&quot;</td>
</tr>
<tr>
<td>To be studious, polite, respectful; to think clearly, freely, and soundly; to be like ideal friends I have. (P-G-12)</td>
<td>No one. I hated my life and decided to change it.</td>
<td>15</td>
<td>3d slogan mentioned on questionnaire especially; then, 2d. In fact, I have thought of all of them and tried to heed.</td>
</tr>
<tr>
<td>Not to be selfish and think of myself all the time, to be sincere--always to be broad-minded. (C-G-12)</td>
<td>Unconsciously all my life. When I realized it, I was about 14.</td>
<td>---</td>
<td>---</td>
</tr>
<tr>
<td>It is a super-human ideal made up of Emerson's ideals, Marconi's inventions, anyone's good body, and my own head. (P-B-12)</td>
<td>My reading and an English teacher.</td>
<td>15</td>
<td>---</td>
</tr>
</tbody>
</table>
USE OF SPECIFIC IDEALS

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<tr>
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<tbody>
<tr>
<td>In school work, in doing my best in clubs.</td>
<td>Sometimes in school work.</td>
<td>Looking into the future and realizing it depends on the present.</td>
</tr>
<tr>
<td>In some of my school lessons, I couldn't understand some problems. I decided to go over them again, and eventually I succeeded.</td>
<td>When it will involve too much sacrifice on my part.</td>
<td>Thinking that that was what Mary M did. She sacrificed some of her leisure hours to get some lessons.</td>
</tr>
<tr>
<td>By helping others and not telling anyone; such as praying for someone I dislike. Doing a favor and not asking thanks.</td>
<td>When I love someone dearly and can't receive the same from them.</td>
<td>To say, &quot;Oh, well, better luck next time,&quot; and try again.</td>
</tr>
<tr>
<td>---</td>
<td>When I am aggravated.</td>
<td>To think of a person who possesses that quality I am striving to attain.</td>
</tr>
<tr>
<td>---</td>
<td>Mine is so wide I need not break it.</td>
<td>Fear of the future.</td>
</tr>
<tr>
<td>Ideal</td>
<td>Person influencing choice</td>
<td>Age at which chosen</td>
</tr>
<tr>
<td>---------------------------</td>
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<td>---------------------</td>
</tr>
<tr>
<td>Never to give up.</td>
<td>A story I read.</td>
<td>14</td>
</tr>
<tr>
<td>(P-B-12)</td>
<td></td>
<td></td>
</tr>
<tr>
<td>A teacher I have had for the past three years, who has proved patient, kind, understanding, and valuable to me.</td>
<td>No one but myself.</td>
<td>15</td>
</tr>
<tr>
<td>(P-G-12)</td>
<td></td>
<td></td>
</tr>
<tr>
<td>I have tried to make refinement the most outstanding thing in my life, and another is good sportsmanship.</td>
<td>People who had acquired refinement.</td>
<td>14</td>
</tr>
<tr>
<td>(P-G-12)</td>
<td></td>
<td></td>
</tr>
<tr>
<td>I admire a girl who can resist the temptation of drinking, smoking, and impurity.</td>
<td>My first boy friend.</td>
<td>15</td>
</tr>
<tr>
<td>(C-G-12)</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Although I have no definite ideal, I try to be above board and honest, because it is very hard for me to face facts honestly in their true light.</td>
<td>I have just recognized this fact in one year.</td>
<td>---</td>
</tr>
<tr>
<td>(C-G-10)</td>
<td></td>
<td></td>
</tr>
<tr>
<td>It isn't exactly an ideal but an idea that I must never have anything in my past life to be ashamed of or sorry for.</td>
<td>No one in particular.</td>
<td>When I entered high school.</td>
</tr>
<tr>
<td>(C-G-12)</td>
<td></td>
<td></td>
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### USE OF SPECIFIC IDEALS

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<tr>
<td>I carried a news route and I failed, because the people wouldn't pay, but at present I have one and am doing fine. I know how to talk to the people.</td>
<td>None.</td>
<td>---</td>
</tr>
<tr>
<td>I want to do my best quietly and reverently and build character likewise; so after I am deceased, someone might say, &quot;She had a good character.&quot;</td>
<td>When ignorant people sometimes disgust me.</td>
<td>I think, &quot;If I were such, would I appreciate someone's disapproval?&quot; Then I want to help them.</td>
</tr>
<tr>
<td>I have always tried to act in such a way that people will not notice that I have any other bad characteristic.</td>
<td>When I am doing something I shouldn't.</td>
<td>---</td>
</tr>
<tr>
<td>When on a date I resist the temptation of doing an impure act.</td>
<td>I go steady and it is often hard to refuse someone you care for.</td>
<td>Self-respect.</td>
</tr>
<tr>
<td>I can name no particular instance, but I know I have avoided much trouble in this way.</td>
<td>A great deal of the time, because I like to talk.</td>
<td>The three wise monkeys who see all, hear all, and say nothing.</td>
</tr>
<tr>
<td>Ideal</td>
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<td>Age at which chosen</td>
</tr>
<tr>
<td>----------------------------------------------------------------------</td>
<td>------------------------------------------------</td>
<td>---------------------</td>
</tr>
<tr>
<td>I have tried to find the cheerful side of life instead of paying a lot of attention to meaningless small troubles.</td>
<td>I read a book which expressed that thought.</td>
<td>During the past year.</td>
</tr>
<tr>
<td>(C-G-10)</td>
<td>&quot;Mary Lee, the Campfire Girl.&quot;</td>
<td></td>
</tr>
<tr>
<td>Do what I'm told to do, do it right, and do it in the least time possible. (C-E-10)</td>
<td>A talk by a Scout master.</td>
<td>14</td>
</tr>
<tr>
<td>A little saying is what I remember from day to day so that my time is used to good advantage: &quot;You can look back, but you can't go back.&quot; (P-B-10)</td>
<td>A teacher.</td>
<td>17</td>
</tr>
<tr>
<td>To be clean-cut, well-mannered, and well educated, and never say or do anything that would hurt another. (C-B-12)</td>
<td>A girl.</td>
<td>15</td>
</tr>
<tr>
<td>My ideal is to be able to talk to a group without having stage fright or becoming nervous at any time. (P-G-12)</td>
<td>Organization I belong to.</td>
<td>14</td>
</tr>
<tr>
<td>To make myself like work.</td>
<td>No one.</td>
<td>14</td>
</tr>
<tr>
<td>(G-G-10)</td>
<td>Robert D, athletic coach.</td>
<td>15</td>
</tr>
</tbody>
</table>
### USE OF SPECIFIC IDEALS

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<td>---</td>
<td>When I don't get small things I want I am inclined to pout, and it's hard to think of a cheerful part of anything, but I'm trying.</td>
<td>I think of all the good things there are that I might have instead of the small troubles that are mine.</td>
</tr>
<tr>
<td>---</td>
<td>---</td>
<td>---</td>
</tr>
<tr>
<td>It has kept me from wasting very good time in doing nothing but sit around.</td>
<td>---</td>
<td>---</td>
</tr>
<tr>
<td>By trying to form good habits, ideals, etc., I am trying to make a man out of myself.</td>
<td>When I get into bad company.</td>
<td>That they will think more of me deep down inside if I stick to my resolution.</td>
</tr>
<tr>
<td>School, in the business world where I hope to be when I'm out of school.</td>
<td>---</td>
<td>Thoughtfulness generally helps a person to do the right thing.</td>
</tr>
<tr>
<td>It has helped me do my work as soon as it was assigned to me.</td>
<td>When I would rather dance.</td>
<td>To live up to my motto.</td>
</tr>
<tr>
<td>When I quit school when I was a sophomore, I got to thinking, &quot;I can do it,&quot; and I came back and showed I could.</td>
<td>The break always has a discouraging point.</td>
<td>I will do it and go in there till I lick the thing that's blocking my path.</td>
</tr>
<tr>
<td>Ideal</td>
<td>Person influencing choice</td>
<td>Age at which chosen</td>
</tr>
<tr>
<td>-------</td>
<td>---------------------------</td>
<td>---------------------</td>
</tr>
<tr>
<td>I had chosen a person for an ideal but due to something which she did later, I have found it best not to have a person for an ideal. Now my ideal is honesty. (C-G-12)</td>
<td>No one.</td>
<td>14</td>
</tr>
<tr>
<td>To be as patient and as faithful as my mother. (C-G-10)</td>
<td>No one. My mother's responsibility after my father's death.</td>
<td>---</td>
</tr>
<tr>
<td>Purity in thoughts, conversations, actions. This also includes magazines, movies, and companions.</td>
<td>My teacher. About 14.</td>
<td>&quot;Find a way or make it.&quot;</td>
</tr>
<tr>
<td>The Ideal of Chivalry--honest, pure of heart, brave, trustworthy, reverent, loyal, helpful, friendly, courteous, kind. (C-G-12)</td>
<td>Motion pictures and really reading help me form ideals.</td>
<td>&quot;Where there is a will there is a way.&quot; &quot;Greater love than this no man hath, that he give his life for another.&quot;</td>
</tr>
<tr>
<td>A clean living boy, who is mindful of the feelings of others, and is not rowdy in his ways. (C-B-12)</td>
<td>Articles and pictures portraying a clean, upright young man.</td>
<td>15</td>
</tr>
</tbody>
</table>
USE OF SPECIFIC IDEALS

<table>
<thead>
<tr>
<th>Use of Slogan</th>
<th>Circumstances which make fidelity to Ideal difficult</th>
<th>Strengthening motive</th>
</tr>
</thead>
<tbody>
<tr>
<td>---</td>
<td>During tests and also when people copy assignments and get good grades it is difficult to be honest.</td>
<td>You know you are doing right, and by copying they are cheating themselves, no one else.</td>
</tr>
<tr>
<td>If someone does me an act of kindness, I repay by watching my chance to do the same for her.</td>
<td>Sometimes it is difficult not to be discouraged.</td>
<td>I think of what my mother had to undertake, and I soon overcome my discouragement.</td>
</tr>
<tr>
<td>It has helped me many times when everything pointed to failure.</td>
<td>When all the crowd want to do something that opposed my ideals.</td>
<td>I say to myself that it doesn’t matter to others how I choose; and &quot;What doth it profit a man to gain the whole world, etc.&quot;</td>
</tr>
<tr>
<td>School work, games, and in general, life.</td>
<td>When I observe the failures, aims, and faults of others.</td>
<td>&quot;To do or die.&quot;</td>
</tr>
<tr>
<td>---</td>
<td>---</td>
<td>I wonder what the man of my ideals would do in such a case, and then I do my best to do it.</td>
</tr>
<tr>
<td>Ideal</td>
<td>Person influencing choice</td>
<td>Age at which chosen</td>
</tr>
<tr>
<td>-------</td>
<td>---------------------------</td>
<td>---------------------</td>
</tr>
<tr>
<td>To be a friendly person and make myself more useful for the world, giving up all in order to do it.</td>
<td>Mother.</td>
<td>14</td>
</tr>
<tr>
<td>To be as nearly perfect and good as one of my best and oldest friends (a Sunday School teacher), and be a girl everyone admires.</td>
<td>No one.</td>
<td>14</td>
</tr>
<tr>
<td>To become a Catholic, because they are so strong about it, and about doing the right thing. (P-G-12)</td>
<td>Francis B</td>
<td>13 months ago. (Now 15)</td>
</tr>
<tr>
<td>Miss M, or to acquire the manners and understanding of people the way she does. (P-G-10)</td>
<td>She did unconsciously.</td>
<td>14</td>
</tr>
<tr>
<td>This ideal is not in ordinary life. She is a Religious. She is so overcrowded with personality, it just floods. Everyone likes her. She is so grand I can't express it. (G-G-12)</td>
<td>She likes everybody and helps you in every possible.</td>
<td>When I knew her.</td>
</tr>
</tbody>
</table>
### USE OF SPECIFIC IDEALS

<table>
<thead>
<tr>
<th>Use of Slogan</th>
<th>Circumstances which make fidelity to Ideal difficult</th>
<th>Strengthening motive</th>
</tr>
</thead>
<tbody>
<tr>
<td>I had almost given up school but decided that in order that I could carry on, school would help me greatly. A friend of mine once got in trouble, and I had almost resolved not to help, but I resolved at last to lend a hand.</td>
<td>In my studies and trying to help someone.</td>
<td>I always think that my mother said to stick to it through thick and thin, and I go on.</td>
</tr>
<tr>
<td>When I have temptations (principally on character), I stop and think of what Mother said. Then I'm pretty sure I'm right and I stick to my decision and I always come out winner.</td>
<td>When a crowd of the higher society boys and girls want me to do the things they do--drink, smoke, dance.</td>
<td>My conscience and how my mother would feel if she knew I wasn't doing right.</td>
</tr>
<tr>
<td>Going to church and knowing how to act when out with a boy.</td>
<td>Sometimes the boy tried to be smart.</td>
<td>Think of the Bible and how He would want you to do it--God and Jesus Christ.</td>
</tr>
<tr>
<td>---</td>
<td>When someone laughs at you for doing what's right.</td>
<td>I think I am above them, and they don't know what's right. I then feel sorry for them.</td>
</tr>
<tr>
<td>By my friends I have chosen. By my opposite sex companions, I believe I have made use of it. People around the house think I have lived up to it ever since I made it.</td>
<td>When I try to be nice to people and they don't appreciate it.</td>
<td>---</td>
</tr>
</tbody>
</table>
TABLE

NATURE, CHOICE, AND

<table>
<thead>
<tr>
<th>Ideal</th>
<th>Person influencing choice</th>
<th>Age at which chosen</th>
<th>Slogan</th>
</tr>
</thead>
<tbody>
<tr>
<td>I say &quot;Yes&quot; because I've tried to follow others who have fine qualities; I say &quot;No&quot; because I have not followed them as well as I should have. (C-G-10)</td>
<td>No one.</td>
<td>14</td>
<td>---</td>
</tr>
</tbody>
</table>
| A model of purity, an inspiration to men, and a suggestion of His own Mother to Christ. (I can't say how close I come to this.) (C-G-12) | My teacher.               | 17                  | "Hitch your wagon to a star."
| A person who looks on the bright side of life, who leaves the evils out of life, and thinks only of clean and pure things. (C-G-12) | No one.                   | 16                  | ---                                         |
| To keep myself within the limits where no one can say I have done anything wrong, or am not the type of girl their daughter would not run around with. (P-G-12) | The actions of older girls of our town. | 13 or 14 | "Do what you think is right."
<p>| It is a person very worldly, yet she does the right things at the right time. She is full of mirth, sacrificing, not partial. (P-G-12) | Seeing how popular she is. | 15                  | &quot;Be not the first by whom the new is tried nor yet the last to lay the old aside.&quot; |
| She is a librarian, because she may be ever so tired but never cross and is always willing to help you. (C-G-12) | Teacher.                  | 15                  | ---                                         |</p>
<table>
<thead>
<tr>
<th>Use of Slogan</th>
<th>Circumstances which make fidelity to Ideal difficult</th>
<th>Strengthening motive</th>
</tr>
</thead>
<tbody>
<tr>
<td>---</td>
<td>At home when I am corrected or quarrel with my sister for getting my things.</td>
<td>I do not usually do the right thing, but when I do, I think of Christ or His Blessed Mother.</td>
</tr>
<tr>
<td>I met a boy at a park. After I listened to his line, he finally persuaded me to date him. When Saturday night came, I soon found out his number and gave him the air. Getting school work, doing things I would enjoy.</td>
<td>Some temptations are very great in thought and in deed.</td>
<td>God sees me.</td>
</tr>
<tr>
<td>---</td>
<td>---</td>
<td>It is best for me. Thinking what God and Our Blessed Mother would want.</td>
</tr>
<tr>
<td>When tempted to smoke or drink.</td>
<td>When the crowd does something else.</td>
<td>The fact that I have promised not to.</td>
</tr>
<tr>
<td>I have tried to be modern in my recreations but not too extremely.</td>
<td>The question of smoking and drinking.</td>
<td>Be not the first by whom the new is tried.</td>
</tr>
<tr>
<td>---</td>
<td>Lots of times I am tired and cross and don't feel like being kind.</td>
<td>God had a lot of crosses but was always kind.</td>
</tr>
<tr>
<td>Ideal</td>
<td>Person influencing choice</td>
<td>Age at which chosen</td>
</tr>
<tr>
<td>----------------------------------------------------------------------</td>
<td>-----------------------------------</td>
<td>---------------------</td>
</tr>
<tr>
<td>Of always being pure, kind, considerate of others, especially when talking of them.</td>
<td>No one. I just noticed my faults.</td>
<td>14</td>
</tr>
<tr>
<td><strong>(C-G-12)</strong></td>
<td></td>
<td></td>
</tr>
<tr>
<td>I would like to be like and strive to follow and imitate the life of Jesus Christ while He was on earth. He is my ideal.</td>
<td>Not a single person.</td>
<td>14</td>
</tr>
<tr>
<td><strong>(C-B-12)</strong></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Make everything I do point toward a definite conclusion in life and after.</td>
<td>A desire to be successful in this world.</td>
<td>15</td>
</tr>
<tr>
<td><strong>(C-B-12)</strong></td>
<td></td>
<td></td>
</tr>
<tr>
<td>To acquire the highest position attainable in my particular community, that I may help in all Catholic or otherwise Christian undertakings.</td>
<td>Our teaching faculty.</td>
<td>14</td>
</tr>
<tr>
<td><strong>(C-B-12)</strong></td>
<td></td>
<td></td>
</tr>
<tr>
<td>To be more polite to my mother. That is hard, especially when she refuses requests.</td>
<td>When she went to work to make a living.</td>
<td>14</td>
</tr>
<tr>
<td><strong>(C-G-12)</strong></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>
### USE OF SPECIFIC IDEALS

<table>
<thead>
<tr>
<th>Use of Slogan</th>
<th>Circumstances which make fidelity to Ideal difficult</th>
<th>Strengthening motive</th>
</tr>
</thead>
<tbody>
<tr>
<td>Whenever I forget myself and start talking bad about someone, I think of the slogan and try again.</td>
<td>When with girls who gossip about others.</td>
<td>That it is wrong. Also, I would not feel right when meeting the person I had talked about.</td>
</tr>
<tr>
<td></td>
<td>In association with people especially girls.</td>
<td>Prayer.</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>I wish to tell something about another. Would I wish it told of me?</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>
Although forty-one per cent of the adolescents stated that they had never chosen any definite ideal as a guide in their daily life, we are not to conclude therefrom that forty-one per cent are without ideals. Some frankly admitted that although consciously they had never selected one, they believed that unconsciously they had been influenced by such and such an idea all their lives. Undoubtedly, many are motivated to noble living by broad, indistinct, but effectual principles which never have been narrowed down to verbal form. The general spirit of their responses suggests that such is the case.

As religion and education are logically two great sources of idealism, and as social intercourse in its many phases is an open field for manifesting idealism or the lack of it, the extent to which boys and girls make use of social or religious ideals or both and the attitude which they entertain towards the school as the educational agency for fostering ideals, was another point for investigation.

II. YOUTH AND SOCIAL IDEALS

The question was asked: "To what extent do you try to follow high ideals because of their social value? That is, because they win you the esteem of others, or because they help you to make the community in which you live a better and a happier place? (In your answer indicate which of the
two motives influences you the more.)"

The first part of the question, "To what extent . . . " was largely obscured by the second part; or rather, it was lost sight of almost entirely. Only five gave any indication of the extent. All 57 per cent who responded stressed merely the nature of the social ideal which actuates them the more. Eighteen per cent stated that the desire to win esteem offered the strongest incentive to better living, and in some cases this admission was made apologetically: "I believe the motive of winning esteem influences me more, even though it shouldn't." "It's the motive of winning esteem, I'm afraid." "The aid that fine living is to myself, but I am sorry to say, that it is slightly for showing off." Still others expressed it only as the normal desire of the normal individual to be thought well of by his or her associates: "I do like to have the esteem and friendship of others."

Thirty-one per cent felt that the desire to better their community influenced them more than did the desire for esteem. Four per cent stated that both motives influenced them equally, and another four per cent held that neither of the two had much weight. "I follow my ideals because I shall be a better person, but if I improve, then my community will be better and happier also." A number of both boys and girls substituted the sense of personal satisfaction or
merely the conviction of doing right for that of a social ideal:

"Neither. Because they prove to me that I am a man."

"I have never thought of it in either way. I usually do a thing because it's right."

"Especially to give me confidence in myself to know I can do a thing."

"I think I try to live up to my ideal more for personal satisfaction than for its social value."

"I have never thought about either. I guess I am selfish for not doing so."

"I cannot explain myself; it is just an inner urge to do as my ideals command."

Forty-three per cent failed to answer the question at all.

Pupils of the public schools and boys were somewhat lower than those of the corresponding groups both in the desire to win esteem and in the desire to better the community. A greater number in these two groups also left the question unanswered. Twelfth grade pupils ranked higher than tenth grade in desiring esteem, and lower in desiring the betterment of their community. All groups were approximately the same, 4 per cent, in finding both motives of equal force. Table XXIV shows the comparison of the various groups in their use of Social Ideals.

III. YOUTH AND SPIRITUAL IDEALS

Religious ideals were approached through three
## TABLE XXIV
SOCIAL IDEALS AS AN INCENTIVE TO NOBLER LIVING

<table>
<thead>
<tr>
<th>Type of Social Ideal</th>
<th>School</th>
<th>Sex</th>
<th>Grade</th>
<th>Total</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>G P</td>
<td>G B</td>
<td>10</td>
<td>12</td>
</tr>
<tr>
<td>Desire for esteem</td>
<td>203</td>
<td>127</td>
<td>148</td>
<td>330</td>
</tr>
<tr>
<td></td>
<td>22%</td>
<td>15%</td>
<td>14%</td>
<td>18%</td>
</tr>
<tr>
<td>Desire to improve community</td>
<td>313</td>
<td>240</td>
<td>346</td>
<td>553</td>
</tr>
<tr>
<td></td>
<td>34%</td>
<td>28%</td>
<td>33%</td>
<td>31%</td>
</tr>
<tr>
<td>Both motives of equal force</td>
<td>33</td>
<td>31</td>
<td>31</td>
<td>64</td>
</tr>
<tr>
<td></td>
<td>4%</td>
<td>4%</td>
<td>3%</td>
<td>4%</td>
</tr>
<tr>
<td>Neither motive of great force</td>
<td>52</td>
<td>21</td>
<td>29</td>
<td>73</td>
</tr>
<tr>
<td></td>
<td>6%</td>
<td>2%</td>
<td>3%</td>
<td>4%</td>
</tr>
<tr>
<td>Unanswered</td>
<td>324</td>
<td>433</td>
<td>481</td>
<td>757</td>
</tr>
<tr>
<td></td>
<td>35%</td>
<td>51%</td>
<td>47%</td>
<td>43%</td>
</tr>
</tbody>
</table>
questions which aimed to discover whether or not an ideal of this kind exerts influence in their lives, which one of several suggested motives actuates them more strongly, and how religion makes their lives happier.

**Spiritual motivation.** "Does a spiritual ideal such as the desire of pleasing God, of obeying His law, of measuring up to what He expects of you, or the fear of being punished in the next life, ever influence you in choosing to live a good life or in deciding what to do in a particular situation?"

Approximately eighty-five per cent answered in the affirmative; nine per cent, in the negative; seven per cent did not reply. The affirmative response was high for all groups, though for Catholics it was considerably higher than for pupils in the public schools, for girls it was 10 per cent higher than for boys, and for twelfth grade it was 6 per cent higher than for tenth grade.

A second question followed from the first: "If your answer is 'Yes,' which of these spiritual motives has the greatest influence upon you?" The motives suggested in the previous question were of two general types: a positive motive (desire of pleasing God, of obeying His law, and of measuring up to His expectations) and a negative motive (fear of punishment hereafter). Sixty-two per cent stated
TABLE XXV
SPIRITUAL IDEAL AS AN INCENTIVE TO NOBLER LIVING

<table>
<thead>
<tr>
<th>Use of a spiritual ideal</th>
<th>School</th>
<th>Sex</th>
<th>Grade</th>
<th>Total</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>C</td>
<td>P</td>
<td>G</td>
<td>B</td>
</tr>
<tr>
<td>Yes</td>
<td>879</td>
<td>627</td>
<td>891</td>
<td>615</td>
</tr>
<tr>
<td></td>
<td>95%</td>
<td>74%</td>
<td>89%</td>
<td>79%</td>
</tr>
<tr>
<td>No</td>
<td>19</td>
<td>133</td>
<td>69</td>
<td>83</td>
</tr>
<tr>
<td></td>
<td>2%</td>
<td>16%</td>
<td>7%</td>
<td>11%</td>
</tr>
<tr>
<td>Unanswered</td>
<td>27</td>
<td>92</td>
<td>43</td>
<td>76</td>
</tr>
<tr>
<td></td>
<td>3%</td>
<td>10%</td>
<td>4%</td>
<td>10%</td>
</tr>
</tbody>
</table>

Spiritual motive exerting greatest influence

<table>
<thead>
<tr>
<th>Desire to please</th>
<th>School</th>
<th>Sex</th>
<th>Grade</th>
<th>Total</th>
</tr>
</thead>
<tbody>
<tr>
<td>God</td>
<td>647</td>
<td>456</td>
<td>632</td>
<td>471</td>
</tr>
<tr>
<td></td>
<td>69%</td>
<td>55%</td>
<td>63%</td>
<td>61%</td>
</tr>
<tr>
<td>Fear of punishment</td>
<td>107</td>
<td>72</td>
<td>80</td>
<td>99</td>
</tr>
<tr>
<td></td>
<td>11%</td>
<td>8%</td>
<td>8%</td>
<td>12%</td>
</tr>
<tr>
<td>Both motives effective</td>
<td>61</td>
<td>10</td>
<td>41</td>
<td>30</td>
</tr>
<tr>
<td></td>
<td>7%</td>
<td>1%</td>
<td>4%</td>
<td>4%</td>
</tr>
<tr>
<td>Golden Rule</td>
<td>-</td>
<td>10</td>
<td>4</td>
<td>6</td>
</tr>
<tr>
<td></td>
<td>-</td>
<td>1%</td>
<td>.4%</td>
<td>.8%</td>
</tr>
<tr>
<td>Unanswered</td>
<td>110</td>
<td>304</td>
<td>246</td>
<td>168</td>
</tr>
<tr>
<td></td>
<td>12%</td>
<td>36%</td>
<td>24%</td>
<td>22%</td>
</tr>
</tbody>
</table>
that the positive motive influenced them more strongly, ten per cent that the fear of punishment was more effective, and four per cent that both motives were of equal force. There was little significant difference in the answers of the different groups, though six per cent more Catholics than of the others held both motives to be of great weight. Table XXV includes the results of both questions regarding spiritual motivation.

Religion and happiness. "In what ways does your religion help you to live a happier life?" Before analyzing the responses to this question, it may be of value here to note that according to the information gathered in section I of the questionnaire, twenty-seven different religious sects were represented in the survey; seventy-four individuals belonged to no church, and fifty-four gave no information. Of the total number surveyed, 1,487, or 84 per cent, said that they attend church services once a week or oftener. Of the Catholics, 97 per cent were in weekly attendance; of the non-Catholics, 66 per cent.

The information secured through answers to the question stated above proves that youth find their religion to be a twofold source of happiness: first, it holds out to them the assurance of a future reward in compensation for the efforts of this life and thus gives them something to
Fifty-four per cent pointed out the ways in which religion adds to their happiness, 1 per cent declared that it is not a source of happiness, and 44 per cent answered vaguely or gave no reply. A very much greater number stressed the help which their religion gives them in this present life as a means to the life hereafter. Their statements embody rather definitely two kinds of help and happiness here on earth. The first of the two was by far the more prevailing, but the second type received some consideration. They are: (1) spiritual happiness, showing itself subjectively in a sense of security, courage and strength, peace of soul, noble aspirations, a consciousness of the worthwhileness of life because of relationship with God; (2) natural happiness, showing itself objectively in good-will toward one’s neighbor, providing social contacts and friendships which grow out of church relationships, and contributing to a more satisfied attitude toward life because of these helps. The former, spiritual happiness, outweighed the latter by 76 per cent in actual mention by the boys and girls, and by contrast showed the insufficiency of the latter as a basic source of genuine happiness: that is, the contrast made one
TABLE XXVI
WAYS IN WHICH RELIGION HELPS YOUTH
TO LIVE A HAPPIER LIFE

<table>
<thead>
<tr>
<th>Source of happiness</th>
<th>Catholic school</th>
<th>Public school</th>
<th>Total</th>
</tr>
</thead>
<tbody>
<tr>
<td>Thought of future reward</td>
<td>92%</td>
<td>17%</td>
<td>109%</td>
</tr>
<tr>
<td>Help in the present life</td>
<td>46%</td>
<td>36%</td>
<td>83%</td>
</tr>
<tr>
<td>Both of the foregoing motives</td>
<td>51%</td>
<td>43%</td>
<td>47%</td>
</tr>
<tr>
<td>Not a source of happiness</td>
<td>2%</td>
<td>.3%</td>
<td>1%</td>
</tr>
<tr>
<td>Answer vague</td>
<td>28%</td>
<td>24%</td>
<td>46%</td>
</tr>
<tr>
<td>Unanswered</td>
<td>8%</td>
<td>29%</td>
<td>32%</td>
</tr>
</tbody>
</table>

Source of help in this present life

<table>
<thead>
<tr>
<th>Subjective—spiritual happiness</th>
<th>Catholic school</th>
<th>Public school</th>
<th>Total</th>
</tr>
</thead>
<tbody>
<tr>
<td>Sense of security</td>
<td>8%</td>
<td>10%</td>
<td>9%</td>
</tr>
<tr>
<td>Peace of soul, contentment</td>
<td>18%</td>
<td>8%</td>
<td>14%</td>
</tr>
<tr>
<td>Courage, strength, consolation</td>
<td>21%</td>
<td>10%</td>
<td>16%</td>
</tr>
<tr>
<td>Closeness to God</td>
<td>14%</td>
<td>10%</td>
<td>12%</td>
</tr>
<tr>
<td>Inspiration to nobler living</td>
<td>23%</td>
<td>27%</td>
<td>25%</td>
</tr>
<tr>
<td>Source of meaning and enrichment to life</td>
<td>6%</td>
<td>.5%</td>
<td>3%</td>
</tr>
<tr>
<td>Check upon evil inclinations</td>
<td>8%</td>
<td>9%</td>
<td>9%</td>
</tr>
</tbody>
</table>

Objective—social benefits

| Friends, activities, contacts | .4% | 19% | 9% |
| Opportunity for service | - | 6% | 3% |
aware of the superficiality of the latter over the former. In Table XXVI percentages are given for each of the various ways in which religion makes life happier. Only two groups have been compared in this Table, namely, schools.

An analysis of the responses of youth shows them to have interpreted the sense of happiness which they find in religion rather definitely as follows. Religion gives:

A sense of security; one knows whither he or she is bound.

Peace of soul and contentment of mind and spirit.

Courage and strength to meet life's duties and difficulties, consolation in sorrow and trial, ability to see the brighter side of life.

Realization of closeness to and friendship with God; confidence in His protection and help.

Nobler aspirations which lead to a nobler life and therefore to a happier life.

Enrichment of life by giving it meaning and purpose.

Gauge for and a check upon personal actions, thus preventing evil deeds and consequent regrets. It affords strength to conquer evil tendencies and hence brings the triumph of victory and the joy of conquest.

The following quotations have been selected with a view to giving, in youth's own words, their reaction to religion as a source of happiness in their lives.

Girls, Catholic schools.

"Sometimes if many things go wrong, if I talk to God about them and ask Him to help me, I feel a great deal relieved."
"Religion gives me a feeling of security; when one knows God is with her, it is easier to bear life's misery."

"In time of pain or sorrow one can always pray."

"When I am discouraged, I usually find consolation in prayer."

"It shows the real, true, high ideals and helps me to keep and form them as no other guide could."

"Without my religion, life would have no meaning for me."

"It makes me more contented with what I have, and gives me a yardstick by which to gauge my actions."

"Because in trouble I can always go to Our Lord and tell Him about it. Because of receiving Our Lord in Holy Communion."

"It keeps my conscience clear which makes my mind happier, and the Sacraments make me happy because they keep me nearer to God."

"It gives me something to work for in that we shall be happy with God forever in Heaven."

"It keeps my outlook on life clean and helps me through crises which I'm sure I could not pass without it."

"In every way. I'm no fanatic, but if I didn't have my religion to live for, I don't see how I could be happy."

"It gives me peace, contentment, consolation, satisfaction. It gives me a better outlook on life."

"It gives me a deep content of heart and mind."

"It gives me a better outlook on life, teaches me to love God and my neighbor, and no matter how bad a thing is, it could always be worse."

"In times of trouble a visit to the church and a talk to God makes things easier to bear. Our religion tells us the right thing to do, and when we are doing the right thing we are happy."
"It enables us to accept what comes and not to complain about it."

"It makes me want to be good."

"It has helped me in grave decisions, and is a consolation in time of sorrow."

"It makes one have a happy contented feeling, for we know that if we do our part, we never need fear the other."

"As long as I keep God's laws, I am happy and secure in God's favor."

"I get a great deal out of my religion—a feeling of security and happiness."

"It makes us closer to God, and if we are close to God we are happy."

"I love God and He helps me out in all trials and troubles."

"I can receive Holy Communion as often as I please, and that's enough for me."

"Church in the morning makes my whole day a success."

"Through my religion I can relieve my conscience, and my soul finds rest in religion."

"It gives me a more peaceful life. It gives me a spiritual satisfaction."

"You can never give up, get discouraged, when you have God, His Mother, and all the saints to pray to."

"It helps me to do what is right. I have a different outlook on life because I know I am here for a purpose."

"My religion is a part of my life and forms a background to everything I do. My life would not be happy without my religion."

"It just seems to give me something to live and strive for, and to try to please God is my one wish."

"When trials and temptations come, one can always seek comfort in the presence of God in the Catholic Church."
"When you go to Church and receive Jesus into your heart every day, anyone can lead a happy life."

"Because I know that I am a child of God."

"In all ways. I would be very miserable without my Religion. The laws of God help me. Everything in my Religion helps me."

"It makes me happy to know that I am doing what God wants me to do, and religion helps me to know that."

"I attend church frequently, and this seems to make a feeling in my heart which I cannot forget. I know Our Lord is helping me."

"I know it is the true Religion; so I have peace of mind. It gives us higher ideals to live up to."

"In many ways; it is my consolation, peace, happiness. My religion is everything I have."

"Because I know God loves me and I will always have a friend. I don't see how I could live without religion."

"I know that if I am good, I will someday be happy with God in Heaven, and in being good one enjoys the pleasures of this life better."

"It offers strength in trials and helps me realize that the real joys are to be found only in living a good life."

"It gives me hope. It encourages me to work hard. It is a consolation, and it is as if a part of me—it is so important."

"I would be lost without my religion."

"It gives me something to live for. Without it, I wouldn't have any real purpose of living a good life."

"All my family are of the same religion, and a common ideal of a group of persons tends much to securing a happier life."

"It shows the brighter side of everything."

"It makes me charitable and that in turn makes me happy."
"It teaches that one can dance, sing, and lead a very happy life and still please God. This makes one happy also."

"I understand through experience that prayer can make one happy."

"Because of the beauty and solemnity of our religion, I have the essentials of life, and just going to Church makes me happier."

"Confession, Communion, Mass—all help to brighten a heavy heart, and confidence in God has helped us through many worldly hardships."

"In all ways. I would be the most unhappy creature in the world were it not for my religion. Prayer is my best friend."

"Attending the Sacraments frequently brightens up your whole life."

"With religion you have God always. With God in your heart you can overcome any obstacle in life; so you lead a happier life."

"It helps me to know, love, and serve God. Without the knowledge of God, I could not be happy."

"There is always something to turn to when you feel sad. It helps me to obey the laws of my country. It keeps me from looking forward to death with fear."

"In moments of crises when you can't do a thing but think you'll die if you can't do something, prayer is a grand resort."

"It makes us realize what God has done for us and how much He really loves us. To think about this is what makes my life happy."

"It gives you something to live for. You know that after death your soul will live on and your life will determine its happiness after death."

Boys, Catholic schools.

"Without religion I don't think you could be happy."
"Without religion there would be something missing. It seems as though it occupies a certain part of yourself."

"It gives me greater strength to go and face the world and feel I am equal to any man."

"It gives me the needed courage to conquer and win over the trials and hardships that come up in everyone's life at some time or other."

"When you are pleasing God, He makes life more pleasing to you."

"Because I know that wherever I go, God is with me and I need not be afraid."

"It is a great consolation in times of sorrow or disappointment and a source of everlasting hope."

"Just going to church to pray makes me happier."

"It gives me a better view of life and explains the baffling circumstances of everyday life."

"I can feel more free, realize that this life is only a preparation and make the best of it."

"Mentally I am at rest when my conscience is clear. I receive benefits which protestants cannot understand."

"By the consolation of its Sacraments; its laws and teachings are a guidance when confronted with problems."

"It gives me strength and courage to work on."

"It gives me a free conscience to face all the daily troubles of life."

"It helps me live a clean and healthful life. It gives me courage to keep going when things are hardest."

"In that it guides my life, because I strive to do only as God wishes, and in doing so, I find it the best course; I can't imagine a happier life."

"In many ways. The most important is the comfort the Sacrament of Penance offers one after he has fallen."
"In every possible way. Some say it doesn't help if one wants to have a good time, but really I think it helps much more."

"My Catholic Faith gives me strength when going is tough and keeps me good, which naturally makes me happier."

"It makes me feel better when I'm on God's side."

"My religion keeps me in close contact with God and keeps me living within the shadow of the Church."

"One knows he is on the right path even if he isn't far on the way."

"It gives me a better outlook on life, an ideal in life. It prevents me, because I know better, from doing evil things."

**Girls, Public schools.**

"It helps me to keep a better spirit if things go opposite to the way I think they should."

"You can more clearly see the bright side of things when you have God."

"Because Christ gave His life for us. This seems beautiful to me. He had many hardships and He received a crown for His many good deeds."

"It gives me courage and appreciation and helps me to be honest."

"I think of all the good things God did for people and is doing now."

"It makes me feel that I always have at least one Friend."

"It gives me consolation and advice and makes me see the beautiful things in life instead of the sordid."

"It has made me know more of God and better understand how things happen."

"No one can be truly happy without the love of God in her heart."
"I am a protestant. Although I have never been baptized, I think religion helps you live a happier and more useful life."

"One can see the brighter side if God is present—Without Him, dearest joys would fade."

"In pleasing God you just live happier. I don't know exactly why."

"It makes me feel fit when I wish to do things."

"It does. It enables me to work out my daily problems, to see others as perfect, to look for harmony instead of discord."

"It makes you feel better to pray to God and thank Him for things."

"I know that if I live rightly, God will be with me, and with that knowledge my life will be happy."

"By obeying God's law and desiring to please Him, I am a better person and therefore happier."

"It gives me a happy view on life after death."

"Christ is one friend who never fails. You can trust Him in everything."

"I find mental comfort in prayer."

"It doesn't, because I'm not very religious."

"I have God to rely on when I'm in trouble, and have Him to share my joy with. He understands."

"It helps me to love, forgive, understand others and understand myself."

"It gives you will-power to try to make the right choice, and if you always choose rightly you will be happy."

"I attend the young people's meetings and the choir rehearsals and have good times with the rest of the young folks that attend them."
"My friends are chosen from a religious group. Our parents don't worry or find fault with what we do because most of us are Christians."

Boys, Public schools.

"It makes me feel as if I have something to rely on."

"Religion is something I can't quite explain but without it I am sure I would not be happy."

"After a good Confession a Catholic feels ready to meet death--Like a million dollars, so to say. They believe in it."

"Helps you keep ideals high, thoughts clean, morals good."

"It kind of sets a road or an outline to travel by."

"It teaches me right from wrong, and my religion is the backbone of myself."

"I can't say that it does, although I know it should."

"I seem to know a little more about life than those who aren't Christians. In other words, I have happiness."

"I feel that I fulfill the 12th Scout Law and that if I am right with God, I am on the right side of any question."

"I don't know, because I, for some reason, can't get myself to learn about God, even though I do believe in Him."

"Listening to the preacher, thinking over his words, and going to church parties."

"Joy in service, forgetting self and thinking of others, partially at least."

IV. YOUTH, THE SCHOOL, AND IDEALS

The ultimate end of education is not to learn more
but to live better, not to gain knowledge so much as to build ideals. To this constructive process, many phases of school life should and do contribute, the non-constructive criticisms which are aimed frequently against the teachers and the school notwithstanding. School subjects, activities, teachers, instructions, school standards, and school atmosphere—all these in their respective measure are playing a part. What inspirational ideals the school actually engenders in its pupils is not always perceptible; in fact, it usually is not so, any more than physical growth is perceptible in its actual process; but that most young people are more good than bad and that they are responsive to sterling nobility in others when they meet it, is evidence that they possess ideals at least in embryo. What features of school life contribute most to the development of these ideals in the students and what the students desire the school to do in order to help them more in this regard is the purpose of the following phase of the investigation.

**Subjects which aid most.** In answer to the question, "What subject in school helps you most in forming high ideals?" eighteen different subjects were given with very little concentration on any except one. In the Catholic schools, Religion ranked first, having been chosen by 73 per cent. English ranked second in the Catholic schools and
first in the public, with a total frequency of 21 per cent. Social Studies ranked third, but with the low average of only 12 per cent. Below these, all other subjects ranged in straggling frequencies.

A brief explanation may be in order at this point as to the general scope of the Religion class in Catholic schools, since this was the only subject in which there was consistency of choice. The class in Religion instructs youth not merely in Christian truths but in the application of those truths and of the great fundamental principles to the needs and problems of daily life. It strives to instill into the young a sense of their responsibilities to God, to society as a whole, to their individual fellow-men, and to themselves; to engender principles of honesty, justice, charity, and high personal morality. It is concerned with Christian attitudes toward current problems, including marriage, home-life, parenthood, respect for, and obedience to, authority, both in the home and in the State. In a word, the Religion class is the Round Table period of the day in which teacher and pupils come together more intimately and more informally than during any other class period to discuss the vital things of life. The class in Religion concentrates on noble living, relating all things ultimately to God—to His place in the world and in the individual's life. For this reason, it is the period of ideals.
In the public schools, pupils found English, especially English literature, the most helpful subject in building ideals, yet even it was the choice of only 31 per cent. The conclusion to be drawn from these facts is that, in general, the subjects taught are not the vital factor in developing the standards of youth. This conclusion will be emphasized still further before the close of the present chapter when the discussion centers on the way in which teachers help their pupils most in the formation of ideals.

**Phase of school life most helpful.** The question, "What phase of your school life helps you most in forming high ideals?" aimed to draw from the students expression of their reactions untrammeled by suggestions. The phase of school life most effective in the development of ideals may be neither subjects nor teachers, but activities, student responsibilities, contacts of one kind or another. Whatever feature it may be, the term "phase," it was thought, would elicit an expression of whatever was uppermost in their minds.

Many misunderstood the term altogether. Those who confused it with "phrase" answered by stating a slogan similar to the one given in the previous section. Fifty-nine per cent either left the question unanswered entirely, stated that they did not understand it, or answered vaguely.
TABLE XXVII
SCHOOL SUBJECT CONTRIBUTING MOST TO FORMATION OF HIGH IDEALS

<table>
<thead>
<tr>
<th>Subject</th>
<th>Catholic schools</th>
<th>Public schools</th>
<th>Total</th>
</tr>
</thead>
<tbody>
<tr>
<td>Religion</td>
<td>674</td>
<td>---</td>
<td>674</td>
</tr>
<tr>
<td></td>
<td>73%</td>
<td></td>
<td>73% *</td>
</tr>
<tr>
<td>English</td>
<td>119</td>
<td>265</td>
<td>384</td>
</tr>
<tr>
<td></td>
<td>13%</td>
<td>31%</td>
<td>21%</td>
</tr>
<tr>
<td>Social studies</td>
<td>54</td>
<td>170</td>
<td>224</td>
</tr>
<tr>
<td></td>
<td>6%</td>
<td>20%</td>
<td>12%</td>
</tr>
<tr>
<td>Science</td>
<td>20</td>
<td>54</td>
<td>74</td>
</tr>
<tr>
<td></td>
<td>2%</td>
<td>6%</td>
<td>4%</td>
</tr>
<tr>
<td>All other subjects</td>
<td>71</td>
<td>261</td>
<td>332</td>
</tr>
<tr>
<td></td>
<td>8%</td>
<td>30%</td>
<td>19%</td>
</tr>
<tr>
<td>None</td>
<td>9</td>
<td>19</td>
<td>28</td>
</tr>
<tr>
<td></td>
<td>1%</td>
<td>2%</td>
<td>1.5%</td>
</tr>
<tr>
<td>Unanswered</td>
<td>45</td>
<td>155</td>
<td>200</td>
</tr>
<tr>
<td></td>
<td>5%</td>
<td>18%</td>
<td>11%</td>
</tr>
</tbody>
</table>

* Of Catholic pupils
Because of this large number who contributed nothing constructive, the findings, as a whole, are scarcely significant enough to be discussed in detail; however, some of the responses are worth noting in that they reveal various reactions not brought out in any other section of the study. Moreover, they are helpful in showing what aspects of school the pupils value, and in bringing out little side-lights that teachers should recognize as opportunities. Some of these responses, quoted, are as follows:

"We have a few responsibilities in our senior year, and to undertake them we must do our best work." (C-G-12)

"The discipline of our school creates better characters." (C-B-12)

"The social activities which give one the spirit to do, and the religious organizations which help in raising one's standards of living." (C-G)

"The teachers with whom I talk seem to help the most." (C-G)

"My friendship with some of my teachers." (C-G)

"The little talks given by the teachers." (C-G)

"When I associate with others, I find that I try to have most of their ideals." (C-G)

"I really hadn't thought what phase helps, but I think it is the first grades--when I was just learning Religion." (C-G)

"I think the 8th grade. I just kind of 'woke up,' as it were, as to what ideals meant." (C-G)

"In history class I resolve to become some one of importance, instead of a shunned man." (C-B)
"Grade school days. At that time you were beginning
to form habits." (C-B)

"The way that most of the fellows carry themselves
and make visits to the chapel." (C-B)

"None in particular. All revolve around and help
each other." (C-B)

"I think my primary education was the most important.
Ideals formed then are awfully hard to break." (C-B)

"Religion helps me an awful lot. I can hardly ex­
press myself." (C-G)

"Since I have entered high school, I have begun to
understand and appreciate the value of high ideals."  
(C-G)

"The school activities show how much I need to form
more ideals." (C-B)

"Religion. In it we take everything from personality
to marriage." (C-G)

"Associating with boys and girls with high ideals."  
(P-G)

"When I read of the ideals of others and their suc­
cess, the 'If they did, why can't I?' question arises." 
(P-G)

"By talking to different teachers who believe in high
ideals too." (P-G)

"Music gives me an inspiration." (P-G)

"My early school life, which I spent in a Catholic
school, helped me most." (P-B)

"Companionship with others of high ideals." (P-G)

"The part when I desire to get out into the world and
leave a record behind me." (P-B)

"Working for what I get. I don't like to have things
given to me." (P-G)

"To see how patient teachers are and always willing to
help." (P-G)
"At present, my English course. My teacher goes out of her way to express her ideals, and they are good ones." (P-G)

"The classes in which we are free to discuss things like that." (P-G)

"The idea that we are on our own." (P-B)

"Seeing how you measure up to what you ought to be and aren't, by studying others in the crowded position." (P-B)

"When teachers make me feel that I am their friend and that they trust me and can depend on me. If they do this, then I want to please them and make myself equal to their trust." (P-G)

"The teachers who are really concerned with my character and my future." (P-G)

"Music, I think. Music goes right to my heart and it means so much." (P-G)

"Classes that I have seen graduate year after year. It is a great inspiration." (P-G)

"My English teacher has a great influence on me." (P-G)

"Those subjects having to do with the success and failure of others, such as history and English." (P-B)

"Association with better boys and girls who have a definite goal in life." (P-B)

"Getting here every day for three years without missing." (P-B)

**Teachers as an aid to ideals.** In the discussion of school subjects earlier in this section, we found that, for the most part, particular subjects were not highly stressed as sources of ideals. In the responses quoted above, regarding the phases of school life which prove most helpful
in the building of ideals, rather frequent mention was made of the influence of teachers in this matter. The question with which we are now concerned asked boys and girls how teachers help them most, by their conduct and opinions or by the subjects that they teach. The form of the question was such that a mere checking of one item or the other would have sufficed, but to a very great extent boys and girls committed themselves more fully and expressed their opinions, in some cases to the credit and in other cases to the discredit of the teachers.

Sixty-eight per cent said that by their conduct and opinions they help most; 10 per cent said that it is by the subjects that they teach. A small percentage included both, and a very small percentage said that they help in neither way. A comparatively large number broke up the somewhat inclusive term, "conduct and opinions," into more detailed suggestions and stressed teachers' attitudes toward pupils, their manner of teaching and of conducting a class, the little informal discussions they permit or encourage, their own high ideals, their spirit of willingness to help pupils who need special help, and, in fine, the genuineness of their interest in the welfare of their pupils. For the most part, the young are fair, sense greatness and goodness, and respond to it. They praise those whom they deem worthy of praise:
"My teacher helps me by her opinions and experience. She has grand viewpoints on life." (C-G)

"By the example they unconsciously give in their actions." (C-G)

"Just by their ways and by their little talks which mean so much." (C-G)

"Both. Mostly the former (conduct and opinions). The Sisters are of great inspiration to me." (C-G)

"In history Sister is so explaining that it makes you think." (C-B)

"They show firmness which is my ideal." (C-B)

"By their kind encouragement." (P-G)

"By their opinions on things in life." (P-B)

"When they talk of their own experiences and their life." (P-G)

"Both, but by opinions especially if you take the trouble to talk frankly with them." (C-B)

As mentioned previously, not all statements were to the credit of the teachers; some were slightly sharp in their criticism: "They don't. They give me bad ideals." Others were gently critical, softened with a touch of humor which any human-spirited teacher would smile over and perhaps think about. The terseness of a boy is apparent: "In learning to control my temper. They give me plenty of practice." Adverse criticism is helpful to right-minded teachers, but because the suggestions for improvement offered in this section are embodied also in the section which follows, they will be reserved for the next discussion.
Ways wherein the school might help pupils more.

Throughout the present study both boys and girls have proved themselves somewhat critical of themselves and ready to acknowledge their own deficiencies. They have also attributed to both parents and teachers, in a very great measure, the good influences which have been the source of their present ideals. Therefore, because they have been fair, reasonable, and practicable in their views previously expressed, it is logical to approach with considerable confidence their suggestions offered in answer to the following question: "In what ways do you wish your school to do more in helping pupils to develop fine ideals?" Unfortunately, a very large number, 42 per cent, left the question unanswered. Perhaps the omission resulted from lack of time; perhaps from the fact that they had no suggestions to offer. "Our school needs something, but I can't express myself as to just what," wrote several in these or similar words. Fourteen per cent offered nothing very definite or constructive, and 7 per cent stated that their school already was doing everything possible to develop fine ideals. Thus, a comparatively limited number, 658, offered constructive suggestions. Variety and originality marked the form and style of expression, but in content the suggestions fell quite definitely in one or other of these five groups:

Ideals: the need of stressing ideals more and of teaching them as other subjects are taught.
Teachers: their attitudes, personalities, ideals, example, manner of teaching.

Courses of study: subject matter more idealistic and cultural.

Social phase: clubs and activities more worthwhile.

Discipline and standards of the school: firmer, higher.

Of these five groups of suggestions, only the first two groups were stressed. The need of keeping ideals before the minds of the pupils and of teaching them more forcefully was mentioned by 41 per cent of those offering constructive suggestions. The need for teacher improvement was emphasized by 30 per cent. Thirteen per cent brought out the need and the possibilities of more worthwhile clubs and other school activities as a means of developing idealism.

The following specific means of stressing ideals in the school are the suggestions of both boys and girls, Catholic and public, tenth and twelfth grades.

Stress ideals more by means of:

Little informal, heart-to-heart talks by teachers on such matters as: examples of persons who have lived by ideals, experiences from the teachers' own lives, lists of desirable ideals and discussion of ways for developing them.

Class discussions.

Influential convocations and lectures.

Special class in ideals and etiquette.

Uplifting plays.

Re-introduction of more cultural subjects, or at least greater stress upon them--art, music, dramatics, classical literature.

Posters suggestive of ideals.
TABLE XXVIII
WAYS WHEREIN PUPILS DESIRE THE SCHOOL TO HELP THEM FOSTER HIGH IDEALS

<table>
<thead>
<tr>
<th>Suggested ways of assisting pupils</th>
<th>Catholic schools</th>
<th>Public schools</th>
<th>Total*</th>
</tr>
</thead>
<tbody>
<tr>
<td>Stress ideals more</td>
<td>144</td>
<td>125</td>
<td>269</td>
</tr>
<tr>
<td>Let teachers be more helpful, kind and of higher ideals</td>
<td>45%</td>
<td>37%</td>
<td>41%</td>
</tr>
<tr>
<td>Provide wider range of subjects, offer more cultural subjects</td>
<td>72</td>
<td>125</td>
<td>197</td>
</tr>
<tr>
<td>Organize more clubs and activities of worthwhile type</td>
<td>22%</td>
<td>37%</td>
<td>30%</td>
</tr>
<tr>
<td>Lay more emphasis on discipline and standards</td>
<td>25</td>
<td>25</td>
<td>50</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Non-constructive</th>
<th>Catholic schools</th>
<th>Public schools</th>
<th>Total*</th>
</tr>
</thead>
<tbody>
<tr>
<td>Suggestions vague</td>
<td>127</td>
<td>116</td>
<td>243</td>
</tr>
<tr>
<td>Unanswered</td>
<td>356</td>
<td>387</td>
<td>743</td>
</tr>
<tr>
<td>School is doing all possible in this regard</td>
<td>38%</td>
<td>45%</td>
<td>42%</td>
</tr>
</tbody>
</table>

* Percentages for first five items based on total number answering constructively (658).

Percentages for last three items based on total number of questionnaires (1,777).
Suggestions for the improvement of teachers if they are to exert influence in the building of ideals include the following:

That teachers be kinder, more patient, more understanding, more personally interested in pupils, more willing to help them through hard ways.
That there be closer relationship between teachers and pupils, more friendly and confidential contacts.
That teachers themselves be persons imbued with high ideals, so that they may have power to transfer the spirit and the desire for them to their pupils.
That they be good teachers, earnest, capable, and happy in their work, and that they uphold other faculty members.

Two general suggestions were offered regarding discipline and standards:

That the school require greater observance of regulations and eliminate undesirable, low-type characters in the student-body.
That standards be high in order to lead pupils up to worthwhile aims, not let them drift on aimlessly by the easiest path and at last merely escape.

The following statements are quoted from the responses upon which the previous digest of suggestions was based:

**Stress ideals more.**
"By teaching what ideals really are." (C-G)
"By having a course in etiquette." (C-G)
"By having more fine arts, such as more music, more poetry, drawing, etc." (C-G)
"Explain to them and help them to get an ideal." (C-G)
"By teaching us more the ways of the world in the line of proper manners." (C-G)
"To talk to the girls more and tell them more of the difficulties of life." (C-G)

"By stressing fine ideals more." (C-G)

"Study their character and patiently talk to them." (C-G)

"I think it would be fine to discuss our ideals once in a while. We could also observe others." (C-G)

"I believe they should talk more about it." (C-G)

"By dwelling more on character, character training and the value of this costly asset in later life, whether in social or business world." (C-G)

"To give examples of how lovely and how well content the life of a girl is who knows she is doing right." (C-G)

"By giving more heart-to-heart talks and talking over situations with the pupils." (C-G)

"By talking more about ideals and bringing them to our minds." (C-G)

"To show them how to go about forming ideals." (C-B)

"Take some of the boys who aren't the best and try to straighten them out." (C-B)

"Provide cultural courses such as music appreciation, art study, classes for exclusive study of literary masterpieces." (C-B)

"By giving good interesting talks on such." (C-B)

"Mix up with them and find out how much they know and then put ideals into their heads." (C-B)

"I want my teachers to give more examples or stories of girls that have high ideals." (C-G)

"The various talks we have in later years should be given sooner, before our habits are formed." (C-G)

"Take more patience and time with them and talk about God more." (C-G)
"Having instructions and talks on subjects which will help them develop fine ideals. Also to give examples of fine ideals." (C-G)

"Let the subjects of ideals be explained to the students clearly especially to the freshmen, and the older pupils should set forth good example." (C-G)

"By all teachers making you feel that you want higher ideals." (C-G)

"I believe if a course in personality training were for four years, all the pupils would develop fine ideals." (C-G)

"To teach in every grade the need of an ideal--how much it develops our character." (C-G)

"I think they should emphasize character more." (C-B)

"To encourage the fellows who are having a tough time." (C-B)

"By having etiquette or something like it for all grades instead of for only some." (C-G)

"I think a course should be given in school, one semester, only for freshmen, helping them form their ideals at the beginning." (P-G)

"By trying to make them see the value of fine ideals." (P-G)

"I wish one teacher would teach it as a separate subject." (P-G)

"More uplifting plays and dramas." (P-G)

"I think they should have Bible classes." (P-G)

"We need a girls' dean to help them in difficulties outside of school routine." (P-G)

"Have a class devoted entirely to that." (P-G)

"Have some clubs that will teach the necessity of fine ideals." (P-G)

"I would like for them to bring back the study of the Bible as one of the school subjects." (P-G)
"Get more studies where you can express fine ideals and things." (P-G)

"To have more social work to bring those of good ideals closer to those who need to find out about them." (P-G)

"Talk to them confidentially and help them see the better ways of living." (P-G)

"In expressing more clearly the high ideals of life." (P-B)

"To awaken them through clubs—a student council, I believe, would help greatly." (P-B)

"Setting good examples, and teaching them through talks of people who are educated and on a high plane morally." (P-B)

"Give some of the students the opportunity of studying ethics." (P-G)

"They should teach Bible literature." (P-G)

"Teach Religion." (P-B)

"Tell them it is their own generation they will live with in after life and what they make of it in school is what they shall live in." (P-B)

"By making ideals a thing talked about." (P-B)

"Having convocations of interest." (P-B)

"By forming clubs that have more idealism in them." (P-B)

"By offering courses of more character-building influence." (P-B)

"Take more time to teach idealism in all subjects." (P-B)

"Not just teach subjects, but get talking about what one should do, and teach the subject along with it." (P-B)

"Teach more subjects on life and the ups and downs of life." (P-B)
"To put a higher standard on the value of life for the individual." (P-B)

"Stress responsibility and what school will mean in later life." (P-B)

"By having more religious things." (P-G)

"Talk more about other things in life than school subjects--a little bit anyway." (P-B)

"Teach fine ideals and the higher things of life." (P-B)

Let teachers be more helpful and more inspiring.

"By helping instead of scolding." (C-G)

"My home-room teacher is really overly cross for no reason at all. I think she could try to hold back her temper." (C-G)

"This is really up mostly to the pupils, but the teachers should do their part in practicing what they preach." (C-G)

"If teachers teach with the attitude of helping instead of domineering, one would be willing to take advice." (C-G)

"Well, I don't know--the teachers have a lot to do with ideals. They can help build them up or they can shatter them to the ground." (C-G)

"We need more teachers like those we have now, and for the pupils to become more confidential." (C-G)

"By supplying the school with teachers who themselves have during their life followed a fine ideal." (C-B)

"Some teachers are too stern. They do not consider the feelings and faults of the pupil and often give him a raw deal." (C-B)

"For the teachers to take more interest in the pupils and tell them where they are wrong instead of letting them go." (C-B)
"I don't really know. The teachers are excellent and their influence is what counts most with me." (C-G)

"Try to understand them more. Also not to be afraid to help them with their homework—not act like it's an exam." (C-B)

"Have teachers with fine ideals." (P-G)

"To be more kind, and teachers shouldn't blow up." (P-B)

"By teaching them what is right and cut out the talking." (P-B)

"Our school could do more if they did less criticizing and more explaining." (P-G)

"By the teachers upholding the principal and not talking against him. That gives the pupils false ideas about the school." (P-G)

"By teaching instead of fooling around." (P-B)

"By more of the teachers being pleasant, instead of crabby and cross." (P-B)

"Correct them more and tell them exactly how they should do the things they were doing wrong (actions, not lessons)." (P-G)

"By having teachers with high ideals and they will transfer them to you." (P-G)

"By getting into closer contact with the individuals and helping them solve their everyday problems." (P-G)

"I do not like the teachers to be so sarcastic. I do mean all of them." (P-B)

"By having teachers who don't raise the roof when you make a mistake." (P-B)

"Have the teachers be less hard-boiled. They get mad at one class and take it out on the next." (P-B)

"Have more human teachers. I think there are more than when I started to school." (P-B)
"By having teachers who know how to get the pupils to work without harshness." (P-B)

"Be sure teachers have high ideals, and then they will help form them in the pupils." (P-G)

"To have teachers who are really interested in pupils--their life-work." (P-B)

**Emphasize discipline and standards.**

"By enforcing the principles." (C-G)

"By removing undesirable persons who make it hard to keep your ideals above reproach." (C-B)

"If they were stricter in enforcing their rules. Also if they would set a higher standard to remain in the school." (C-B)

"Put a law on that will keep boys from taking other people's books." (C-B)

"By bearing down more on all violations of the school's constitution." (C-B)

"To have a strict but not boring discipline." (C-B)

"To eliminate indifferent pupils." (C-G)

"In being a bit firmer with those that need it--and it shouldn't show partiality." (C-B)

"Give them something harder to work for and concentrate on." (P-G)

"Have fewer rules, but make the few necessary ones stricter." (P-B)

"I can offer no suggestions, only enforce regulations better." (P-G)

"Keep the student body orderly at all times." (P-G)

"Be more harsh in the consequences of wrong-doing." (P-B)
The school is doing all it can possibly do.

"There is no additional way, because the ideals are the finest." (C-G)

"They seem to be doing all right with me." (C-G)

"I think if everyone developed the fine ideals we are taught, we would be fine models." (C-G)

"Our school couldn't do more. If the pupils fail to develop fine ideals, it is their own fault." (C-G)

"If only pupils would cooperate 100 per cent with what the school is now doing, there would be no need of anything else." (C-G)

"The help is all there but the pupils don't use it." (C-G)

"No way. They have done all they can, but some have failed to take the opportunity of bettering themselves." (C-G)

"Our school is one of the finest already." (P-G)

V. SUMMARY OF CHAPTER

Choice of an ideal. Of the 1,777 adolescents studied, fifty-nine per cent had selected a definite ideal, and the greatest number had made the choice between the ages of ten and thirteen. Parents, adolescents themselves, and teachers were the most influential factors in the choice of these ideals.

Nature of the ideals. Sixty-one per cent of the ideals chosen were ideals of character; and of specific virtues chosen, purity, moral courage, and honesty ranked highest.
Twenty-four per cent stated their ideals as persons instead of as standards of conduct. Of the persons chosen Biblical characters and extra-familial characters ranked higher than did those selected from within the family.

**Social ideal.** A larger number are influenced by the desire to improve the community than by the desire merely to win esteem for themselves; but a very small number indicated to what extent either motive is effective in urging them on to high ideals. Catholic pupils ranked higher than those of the public schools in both types of social ideals, girls ranked higher than boys in both, and tenth grade pupils ranked higher than twelfth in the desire to better the community.

**Spiritual ideals.** Eighty-five per cent stated that a spiritual ideal is of influence in their lives, and the greater number placed the positive motive, namely, the desire to please God, higher than the negative motive, the fear of punishment.

An analysis of the ways in which religion makes the lives of youth happier shows that the source of help which religion affords in this life in the form of courage, peace, confidence in God, and a sense of security, is of much greater weight than any other single factor. Spiritual happiness far outweighs any other consideration, such, for instance,
as natural benefits, friendships, opportunities for service, and similar helps resulting from church contacts.

The school and ideals. The subjects taught are of no particular significance in the development of ideals, except in the case of religion in the Catholic schools.

Teachers contribute most to the ideals of their pupils by their conduct and opinions, by the quality of their own ideals, and by the spirit of sympathy, kindness, and helpfulness toward pupils.

The two ways emphasized by pupils wherein the school may help them most in forming finer ideals is by stressing more the nature and value of ideals, and by providing teachers who themselves are actuated by high ideals and are thus capable of imparting them or the desire of them to others.
CHAPTER VII

EVALUATIONS AND REACTIONS

Having secured from boys and girls an expression of their own ideals, interests, and attitudes, and having found throughout the study not only an earnest response but a rather high degree of worthwhile thinking, we are concerned now in this final section: (1) with youth's evaluation of certain standards and practices considered objectively; and (2) with youth's reaction to certain specific situations.

I. EVALUATIONS

Indications of low ideals. Youth know youth better, in many respects, than adults know them, because they intermingle more intimately and more unguardedly. They see one another as they are and measure one another by their own standards. For this reason, it is worth while knowing how they rank certain practices and attitudes not uncommon among them and what association exists between certain of these habits and the general standards of those who practice them, as gauged by their observation and contacts.

Section V of the questionnaire presented a list of twenty-three practices and attitudes not uncommon among high school boys and girls. All of them are undesirable to a greater or lesser extent and for various reasons, but all are
not equally serious. The boys and girls were directed to read the list carefully, and then check those seven items which, in their estimation and from their observation, are most commonly practiced by boys and girls who in the general quality of their behavior are less admirable and less fine than other boys and girls; that is, by those whom they consider to be guided by a lower standard of ideals. They were to read the entire list before making any selection.

The twenty-three items were arranged in no special order. They included certain positive acts, objective and tangible; other habits and attitudes, less open and concrete; some practices which usually result from weakness and exist simply because they have not yet been corrected; others which, of their very nature, imply a certain amount of de-liberation.

Having first checked the items as indicated above, they were to re-read the list and check a second time those which they feel are becoming serious problems.

In the first checking, all but 4 per cent responded; in the second checking, 43 per cent failed to respond. This failure may have been due to the inconspicuousness of the second statement of directions, which appeared immediately below the list and was not set apart from the body of the print sufficiently to attract attention.

Table XXIX shows the percentages and the rankings of
<table>
<thead>
<tr>
<th>Quality</th>
<th>Catholic schools Rank</th>
<th>Catholic schools Percent</th>
<th>Public schools Rank</th>
<th>Public schools Percent</th>
<th>Girls Rank</th>
<th>Girls Percent</th>
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<td>Lack of respect for authority of parents</td>
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<td>38</td>
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<td>46</td>
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<td>Habitual smoking by girls</td>
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<td>2</td>
<td>46</td>
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<td>6</td>
<td>41</td>
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<td>Carelessness in keeping one's word</td>
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<td>Borrowing and not returning</td>
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<td>Lack of dependability in appointed work</td>
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<td>Uncharitableness and back-biting</td>
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<td>Silence about things that should be made known</td>
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<td>Mistaken notion of loyalty in shielding evil and evil-doers</td>
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<td>Breakdown in general sense of loyalty</td>
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## CONSIDERED BY YOUTH OF LOW IDEALS

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these practices as youth evaluated them. The ranking and the percentage are given for each group and for the total.

No one of the twenty-three items was totally unchecked. Those practices which are of a sordid nature rank among the highest; that is, boys and girls associate such habits with persons of low ideals. Second highest in the total ranking is "Lack of respect for authority of parents." This item is ranked high by all groups except boys. In general, those practices or attitudes which manifest themselves in definite, concrete acts which are more open and more easily observed, are ranked highest; those which are less well-defined and less open to general observation rank low. Both items concerning loyalty are at the bottom of the list, possibly because both are of a more negative nature and are not associated in the minds of youth with any very definite act.

In the second checking, to determine which practices are becoming serious problems, "drinking," "habitual smoking by girls," and "smutty talk" were the highest. The percentages and rankings are given in Table XXIX for only those items which appear in the upper third, as all others were too low to be significant and because so large a number failed to check the items at all.

Needed objectives in the development of ideals. Concentration on the undesirable is insufficient; constructive
thinking is of greater importance. A second list was submitted in Section VI, consisting of eighteen traits worthy of cultivation. The boys and girls were asked to indicate those which they feel are in greatest need of development. To a great extent, these qualities were the opposites of those expressed or implied in the preceding list.

A study of the checkings shows that attitudes of loyalty again rank lowest, having been selected by only 14 per cent. "Courage to do right in spite of the crowd," "purity and moral cleanness," and "self-control--power to say 'yes' and 'no'" rank highest and are uniformly high in the selection of all groups.

Table XXX gives the numerical ranking for all the items and the percentage ranking also for those in the upper third. There was a rather marked consistency in the checking of traits in the two lists: namely, habits which indicate low ideals, and qualities which youth need to develop. The development of "courage to do right in spite of the crowd," "purity and moral cleanness," and "self-control--power to say 'yes' and 'no'" would counteract the defective standards which rank highest in the previous list. "Kindness, courtesy, good-will" ranked in the upper third of the second list offsetting "vulgarity of manners" which had a similar ranking in the first. In both Tables, a "sense of responsibility in duty" stood low, and yet experience proves
### Qualities Which Youth Consider to Be in Greatest Need of Development

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<tr>
<th>Qualities</th>
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<th>Grade</th>
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</tbody>
</table>

- Courage to do right in spite of the "crowd"
- Purity—moral cleanliness
- Self-control—power to say "yes" and "no"
- Kindness, good-will, courtesy
- Respect for one's parents and family
- Truthfulness
- Appreciation of clean shows
- Obedience
- Appreciation of clean literature
- Respect for opinions of older persons
- Sense of honor
- Appreciation of religious ideals
- Consideration for rights and property of others
- Appreciation of good music
- Spirit of cheerfulness
- Sense of responsibility in duty
- Earnestness and perseverance in effort
- Attitudes of loyalty

<table>
<thead>
<tr>
<th>Qualities</th>
<th>School</th>
<th>Sex</th>
<th>Grade</th>
<th>Total</th>
</tr>
</thead>
<tbody>
<tr>
<td><img src="image_url" alt="Image" /></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>
the need of daily concentration upon it.

The difficulty of choosing one quality rather than another may have been due to the fact that all the ideals mentioned are an open and necessary field for development. Thus one twelfth grade girl judged, who, having checked generously, wrote in the margin at the bottom, "This list is good! I believe our school needs to work at most of them."

II. REACTIONS TO SPECIFIC SITUATIONS

A great deal of stress is laid today upon reaction to specific situations. Not what people think or say about themselves is of so much importance, as what they do when a choice confronts them.

The first type of specific situation considered in this section is that of traffic observance; the second, an assemblage of situations in each of which three alternatives are open to choice.

Traffic observance. Two inquiries were made about the observance of traffic laws: "Do you feel a personal responsibility in observing traffic laws?" and "Do you observe them regularly whether officers of the law are in sight or not?"

Comparison was made between pupils of Catholic schools and those of public schools, and between pupils in central
### TABLE XXXI

**TRAFFIC OBSERVANCE**

<table>
<thead>
<tr>
<th>Sense of personal responsibility</th>
<th>Catholic schools</th>
<th>Public schools</th>
<th>Central Indiana</th>
<th>Southern Indiana</th>
<th>Total</th>
</tr>
</thead>
<tbody>
<tr>
<td>Yes</td>
<td>834</td>
<td>770</td>
<td>1,130</td>
<td>474</td>
<td>1,604</td>
</tr>
<tr>
<td></td>
<td>90%</td>
<td>90%</td>
<td>90%</td>
<td>91%</td>
<td>90%</td>
</tr>
<tr>
<td>No</td>
<td>68</td>
<td>28</td>
<td>72</td>
<td>24</td>
<td>96</td>
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<tr>
<td></td>
<td>7%</td>
<td>3%</td>
<td>6%</td>
<td>4%</td>
<td>5%</td>
</tr>
<tr>
<td>Unanswered</td>
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<td>54</td>
<td>55</td>
<td>22</td>
<td>77</td>
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<tr>
<td></td>
<td>2%</td>
<td>6%</td>
<td>4%</td>
<td>4%</td>
<td>4%</td>
</tr>
</tbody>
</table>

### Regularity in observance even when not observed

<table>
<thead>
<tr>
<th>Sense of personal responsibility</th>
<th>Catholic schools</th>
<th>Public schools</th>
<th>Central Indiana</th>
<th>Southern Indiana</th>
<th>Total</th>
</tr>
</thead>
<tbody>
<tr>
<td>Yes</td>
<td>568</td>
<td>585</td>
<td>831</td>
<td>322</td>
<td>1,153</td>
</tr>
<tr>
<td></td>
<td>61%</td>
<td>69%</td>
<td>66%</td>
<td>62%</td>
<td>65%</td>
</tr>
<tr>
<td>No</td>
<td>104</td>
<td>65</td>
<td>112</td>
<td>57</td>
<td>169</td>
</tr>
<tr>
<td></td>
<td>11%</td>
<td>8%</td>
<td>9%</td>
<td>11%</td>
<td>9%</td>
</tr>
<tr>
<td>Not always</td>
<td>220</td>
<td>170</td>
<td>276</td>
<td>114</td>
<td>390</td>
</tr>
<tr>
<td></td>
<td>24%</td>
<td>20%</td>
<td>22%</td>
<td>22%</td>
<td>22%</td>
</tr>
<tr>
<td>Unanswered</td>
<td>33</td>
<td>32</td>
<td>38</td>
<td>27</td>
<td>65</td>
</tr>
<tr>
<td></td>
<td>3%</td>
<td>4%</td>
<td>3%</td>
<td>5%</td>
<td>4%</td>
</tr>
</tbody>
</table>
Indiana and those in southern Indiana. (See Table XXXI).

Ninety per cent of all pupils stated that they do feel a personal responsibility, and this percentage was uniform for all groups. The sense of personal responsibility logically would include the second condition, namely, to observe them whether an officer is in sight or not. However, only 65 per cent are consistently faithful even though they are not observed. Pupils of public schools and pupils in central Indiana show a somewhat higher sense of responsibility in this regard than do the other groups. Some frankly admitted: "No, I'll have to admit, I do cheat a little here;" and others, "I don't run through lights, but I do jay-walk and cross in the middle of the block when I see there's no danger." Not a few expressed themselves in these or in equivalent terms: "I observe all the sensible ones, but not the others."

Reaction to situations offering alternative choices.

Twelve specific situations were presented, each representing some circumstance in which the average young person finds himself or herself at least occasionally. For each situation, three possible alternatives were offered, and the boys and girls were directed to read each item carefully and then select the alternative which most nearly corresponded to the course they would follow in a similar case. They were urged to think back over their own experiences and make their
choice not according to what they ought to do but according to what they would do, judged by what they have done, in a similar case.

The situations and the alternatives cannot be stated here in full, but they will be found in section VII of the questionnaire. (See Appendix.)

In each situation, one of the three alternatives was more ideal than the others. In two cases, (3) and (6), either of two reactions would be praiseworthy under different circumstances.

Table XXXII shows the reactions of the youth according to school, sex, and grade. In addition to the three choices listed as a, b, and c, alt. has been used to indicate a fourth percentage of pupils who stated that they would not always respond in the same way, but would sometimes choose one course of action and sometimes another. An example of this difference of reaction is illustrated in one response to situation 9. A twelfth grade girl wrote in the margin: "If it's my best friend I'll congratulate her maybe coldly, but if it's others, I'll praise them. (Isn't it queer how weak human nature is?)" Other marginal notes, voluntarily inserted, gave evidence of the earnest and willing cooperation of boys and girls in the investigation. A certain twelfth grade girl wrote: "Please: Cannot you print something on this order about the American Patriotism of the
TABLE XXXII
REACTION TO SITUATIONS OFFERING ALTERNATIVE CHOICES

<table>
<thead>
<tr>
<th>Quality embodied in the reaction</th>
<th>School</th>
<th>Sex</th>
<th>Grade</th>
<th>Total</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>C</td>
<td>P</td>
<td>G</td>
<td>B</td>
</tr>
<tr>
<td>Honesty in returning money</td>
<td>a 9%</td>
<td>8%</td>
<td>3%</td>
<td>15%</td>
</tr>
<tr>
<td></td>
<td>b 13%</td>
<td>12%</td>
<td>12%</td>
<td>13%</td>
</tr>
<tr>
<td></td>
<td>c* 75%</td>
<td>68%</td>
<td>78%</td>
<td>63%</td>
</tr>
<tr>
<td></td>
<td>alt. 32%</td>
<td>1%</td>
<td>.6%</td>
<td>1%</td>
</tr>
<tr>
<td></td>
<td>unan. 3%</td>
<td>10%</td>
<td>5%</td>
<td>7%</td>
</tr>
<tr>
<td>Truthfulness</td>
<td>a* 67%</td>
<td>72%</td>
<td>72%</td>
<td>66%</td>
</tr>
<tr>
<td></td>
<td>b 2%</td>
<td>3%</td>
<td>1%</td>
<td>1%</td>
</tr>
<tr>
<td></td>
<td>c 27%</td>
<td>15%</td>
<td>21%</td>
<td>23%</td>
</tr>
<tr>
<td></td>
<td>alt. -</td>
<td>-</td>
<td>-</td>
<td>-</td>
</tr>
<tr>
<td></td>
<td>unan. 3%</td>
<td>11%</td>
<td>6%</td>
<td>8%</td>
</tr>
<tr>
<td>Generosity in rendering assistance</td>
<td>a* 29%</td>
<td>30%</td>
<td>27%</td>
<td>32%</td>
</tr>
<tr>
<td></td>
<td>b 6%</td>
<td>6%</td>
<td>5%</td>
<td>8%</td>
</tr>
<tr>
<td></td>
<td>c* 62%</td>
<td>52%</td>
<td>61%</td>
<td>51%</td>
</tr>
<tr>
<td></td>
<td>alt. .2%</td>
<td>.5%</td>
<td>.4%</td>
<td>.3%</td>
</tr>
<tr>
<td></td>
<td>unan. 3%</td>
<td>11%</td>
<td>16%</td>
<td>8%</td>
</tr>
<tr>
<td>Forgiveness</td>
<td>a* 81%</td>
<td>73%</td>
<td>80%</td>
<td>74%</td>
</tr>
<tr>
<td></td>
<td>b 8%</td>
<td>9%</td>
<td>8%</td>
<td>9%</td>
</tr>
<tr>
<td></td>
<td>c 7%</td>
<td>6%</td>
<td>6%</td>
<td>8%</td>
</tr>
<tr>
<td></td>
<td>alt. .3%</td>
<td>.3%</td>
<td>.3%</td>
<td>.4%</td>
</tr>
<tr>
<td></td>
<td>unan. 3%</td>
<td>11%</td>
<td>6%</td>
<td>.8%</td>
</tr>
</tbody>
</table>

* Most idealistic choice
TABLE XXXII (continued)

REACTION TO SITUATIONS OFFERING ALTERNATIVE CHOICES

<table>
<thead>
<tr>
<th>Quality embodied in the reaction</th>
<th>School</th>
<th>Sex</th>
<th>Grade</th>
<th>Total</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>C</td>
<td>P</td>
<td>G</td>
<td>B</td>
</tr>
<tr>
<td>Courage to say no in spite of the &quot;crowd&quot;</td>
<td>a*</td>
<td>75%</td>
<td>70%</td>
<td>79%</td>
</tr>
<tr>
<td></td>
<td>b</td>
<td>12%</td>
<td>7%</td>
<td>7%</td>
</tr>
<tr>
<td></td>
<td>c</td>
<td>9%</td>
<td>9%</td>
<td>7%</td>
</tr>
<tr>
<td></td>
<td>alt.</td>
<td>-</td>
<td>-</td>
<td>-</td>
</tr>
<tr>
<td></td>
<td>unan.</td>
<td>4%</td>
<td>13%</td>
<td>6%</td>
</tr>
<tr>
<td>Charity and moral courage</td>
<td>a</td>
<td>15%</td>
<td>12%</td>
<td>12%</td>
</tr>
<tr>
<td></td>
<td>b*</td>
<td>42%</td>
<td>34%</td>
<td>40%</td>
</tr>
<tr>
<td></td>
<td>c*</td>
<td>38%</td>
<td>40%</td>
<td>41%</td>
</tr>
<tr>
<td></td>
<td>alt.</td>
<td>1%</td>
<td>4%</td>
<td>2%</td>
</tr>
<tr>
<td></td>
<td>unan.</td>
<td>4%</td>
<td>10%</td>
<td>4%</td>
</tr>
<tr>
<td>Willingness to take the initiative in reconciliation</td>
<td>a</td>
<td>9%</td>
<td>7%</td>
<td>8%</td>
</tr>
<tr>
<td></td>
<td>b</td>
<td>24%</td>
<td>21%</td>
<td>18%</td>
</tr>
<tr>
<td></td>
<td>c*</td>
<td>63%</td>
<td>58%</td>
<td>67%</td>
</tr>
<tr>
<td></td>
<td>alt.</td>
<td>.3%</td>
<td>.2%</td>
<td>.09%</td>
</tr>
<tr>
<td></td>
<td>unan.</td>
<td>4%</td>
<td>14%</td>
<td>8%</td>
</tr>
<tr>
<td>Honesty in acknowledging mistakes or unintentional injuries</td>
<td>a</td>
<td>31%</td>
<td>21%</td>
<td>22%</td>
</tr>
<tr>
<td></td>
<td>b*</td>
<td>61%</td>
<td>62%</td>
<td>68%</td>
</tr>
<tr>
<td></td>
<td>c</td>
<td>4%</td>
<td>2%</td>
<td>2%</td>
</tr>
<tr>
<td></td>
<td>alt.</td>
<td>2%</td>
<td>1%</td>
<td>-</td>
</tr>
<tr>
<td></td>
<td>unan.</td>
<td>4%</td>
<td>15%</td>
<td>8%</td>
</tr>
</tbody>
</table>

* Most idealistic choice
TABLE XXXII (continued)
REACTION TO SITUATIONS OFFERING ALTERNATIVE CHOICES

<table>
<thead>
<tr>
<th>Quality embodied in the reaction</th>
<th>School C</th>
<th>School P</th>
<th>Sex G</th>
<th>Sex B</th>
<th>Grade 10</th>
<th>Grade 12</th>
<th>Total</th>
</tr>
</thead>
<tbody>
<tr>
<td>Unselfishness</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>in praising another</td>
<td>a*</td>
<td>77%</td>
<td>67%</td>
<td>75%</td>
<td>69%</td>
<td>74%</td>
<td>70%</td>
</tr>
<tr>
<td></td>
<td>b</td>
<td>10%</td>
<td>10%</td>
<td>9%</td>
<td>12%</td>
<td>8%</td>
<td>13%</td>
</tr>
<tr>
<td></td>
<td>c</td>
<td>7%</td>
<td>6%</td>
<td>7%</td>
<td>7%</td>
<td>6%</td>
<td>8%</td>
</tr>
<tr>
<td></td>
<td>alt.</td>
<td>.3%</td>
<td>-</td>
<td>.2%</td>
<td>.1%</td>
<td>.3%</td>
<td>-</td>
</tr>
<tr>
<td></td>
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<td>4%</td>
<td>17%</td>
<td>9%</td>
<td>12%</td>
<td>11%</td>
<td>8%</td>
</tr>
<tr>
<td>Self-dependence</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>a*</td>
<td>79%</td>
<td>73%</td>
<td>77%</td>
<td>75%</td>
<td>78%</td>
<td>73%</td>
</tr>
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<td>.7%</td>
<td>.3%</td>
<td>4%</td>
<td>2%</td>
<td>3%</td>
</tr>
<tr>
<td></td>
<td>c</td>
<td>13%</td>
<td>8%</td>
<td>12%</td>
<td>9%</td>
<td>9%</td>
<td>15%</td>
</tr>
<tr>
<td></td>
<td>alt.</td>
<td>.2%</td>
<td>.6%</td>
<td>.6%</td>
<td>.09%</td>
<td>.3%</td>
<td>.5%</td>
</tr>
<tr>
<td></td>
<td>unan.</td>
<td>4%</td>
<td>18%</td>
<td>10%</td>
<td>12%</td>
<td>12%</td>
<td>9%</td>
</tr>
<tr>
<td>Sense of honor</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>a*</td>
<td>23%</td>
<td>10%</td>
<td>14%</td>
<td>20%</td>
<td>13%</td>
<td>22%</td>
</tr>
<tr>
<td></td>
<td>b</td>
<td>7%</td>
<td>1%</td>
<td>3%</td>
<td>5%</td>
<td>2%</td>
<td>7%</td>
</tr>
<tr>
<td></td>
<td>c*</td>
<td>65%</td>
<td>69%</td>
<td>71%</td>
<td>61%</td>
<td>71%</td>
<td>61%</td>
</tr>
<tr>
<td></td>
<td>alt.</td>
<td>.2%</td>
<td>.8%</td>
<td>.2%</td>
<td>.9%</td>
<td>.5%</td>
<td>.5%</td>
</tr>
<tr>
<td></td>
<td>unan.</td>
<td>5%</td>
<td>19%</td>
<td>11%</td>
<td>13%</td>
<td>13%</td>
<td>10%</td>
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<tr>
<td>Dependability</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>a*</td>
<td>87%</td>
<td>76%</td>
<td>87%</td>
<td>75%</td>
<td>79%</td>
<td>86%</td>
</tr>
<tr>
<td></td>
<td>b</td>
<td>5%</td>
<td>3%</td>
<td>2%</td>
<td>6%</td>
<td>4%</td>
<td>4%</td>
</tr>
<tr>
<td></td>
<td>c</td>
<td>3%</td>
<td>2%</td>
<td>1%</td>
<td>4%</td>
<td>4%</td>
<td>4%</td>
</tr>
<tr>
<td></td>
<td>alt.</td>
<td>.3%</td>
<td>.2%</td>
<td>.1%</td>
<td>.5%</td>
<td>.3%</td>
<td>.3%</td>
</tr>
<tr>
<td></td>
<td>unan.</td>
<td>4%</td>
<td>19%</td>
<td>10%</td>
<td>13%</td>
<td>13%</td>
<td>9%</td>
</tr>
</tbody>
</table>

* Most idealistic choice
flag? It seems youth don't regard its nobility as it should be regarded." Spontaneous contributions such as these were evident throughout the papers and produced the prevailing impression, that boys and girls are eager to cooperate because they are alert to ideals and therefore responsive.

III. SUMMARY

Youth's evaluation of certain undesirable current practices considered as indications of low ideals, their evaluation of certain good qualities which they themselves feel young people need most to develop, and the trend of their own reaction to certain specific situations, may be summarized as follows:

1. Practices and attitudes which are most commonly to be associated with persons who in the general quality of their behavior are less fine than others, include especially these nine, arranged in the order of their ranking: smutty talk, lack of respect for authority of parents, drinking, low-type reading, habitual smoking by girls, vulgarity of manners, stealing, cheating, and unlawful sex familiarities.

Of the nine just listed, those which ranked highest as problems which are becoming more serious, are: drinking, habitual smoking by girls, smutty talk, and unlawful sex familiarities.
2. Six qualities which youth feel they are in greatest need of developing are: courage to do right in spite of the "crowd," purity, self-control--power to say "no," kindness, good-will, courtesy, respect for parents and family, and truthfulness.

3. Ninety per cent stated that they feel a personal responsibility in the observance of traffic laws, but only sixty-five per cent state that they observe them regularly whether or not they are in the sight of officers. Public school pupils and youth in central Indiana are somewhat higher in regular observance than are those of other groups.

4. In ten of the specific situations for which only one of the alternative choices was desirable, from sixty per cent to eighty-two per cent indicated that they would follow the most idealistic course. Nine per cent more showed honesty in the matter of money than in acknowledging mistakes or unintentional injuries. The lowest percentage showing choice of the best course of action was in the matter of willingness to take the initiative in reconciliation. The highest percentage was in the matter of dependability.
CHAPTER VIII

SUMMARY AND CONCLUSIONS

I. SUMMARY OF PURPOSE AND PROCEDURE

The purpose of the study was to investigate the ideals of present-day adolescents with a view to determining: (1) whether high-school boys and girls of today are consciously selecting ideals as guides in their daily life; (2) if they are doing so, what is the nature of these ideals, what factors influence them in their choice, and to what practical use they are putting their ideals; (3) to what extent the preferences and attitudes of adolescents toward recreational, home, vocational, and friendship interests reflect wholesome standards; and (4) in what spirit they approach the subject of ideals and react to this investigation.

Data were secured through 1,777 questionnaires representing tenth and twelfth grade girls and boys in six high schools of central Indiana and in five of southern Indiana, both Catholic and public.

Data were tabulated and comparisons were made on the basis of school (Catholic or public), sex, and grade.

II. SUMMARY OF FINDINGS

Recreational preferences. Motion picture preferences
show a uniformly high quality of choice, and the reasons assigned for these preferences reflect wholesome attitudes. Choices of radio programs and magazine reading, on the other hand, indicate more mediocre tastes. Preferences were not for the low so much as for the common and unsubstantial types of reading. Enjoyment of home recreation, both with members of the family and with outside friends, ranked high in general favor, the chief hindrances to such recreation appearing to be crowded homes or lack of congeniality among members of the family.

**Vocational preferences.** Clerical work and nursing were the only occupations concentrated upon by girls. Preferences among boys were scattered over forty-two different types of work, with no concentration on any one.

**Intimacy with parents.** A confidential and companionable relationship between adolescents and their parents exists in a moderate but not in a marked degree; many expressed a desire to break down the barriers and enjoy closer friendship with parents. Where lack of intimacy exists, the chief hindrances to it are: working hours of parents, lack of sympathetic understanding, and lack of interest in the children's affairs.

**Qualities valued most highly.** The qualities most
desired for themselves and for their friends are predominantly qualities of character, and the specific traits selected most frequently are honesty and kindness. In the habits that have been formed recently, traits of personality and manners rank highest.

**Ideals.** Sixty-one per cent of the ideals selected are ideals of character, particularly the virtues of purity or moral cleanness, moral courage, and honesty. Spiritual ideals exert a pronounced influence upon the daily lives of adolescents, who find in religion a source of strength, security, and genuine happiness. Social ideals, though of some weight, appear to exert less influence than the preceding. Parents and teachers rank highest as exterior agents influencing the choice of ideals; a comparatively large number were conscious of no influence except that of their own reflections and the realization of their needs.

Teachers aid pupils to develop ideals more by their own character, conduct, and philosophy of life than they do by the subjects that they teach. In order that the school may aid its students more effectively in building up higher standards, youth urge that ideals be stressed more and be made the object of more thorough study, that teachers be kind, understanding, and helpful, imbued with high ideals themselves, earnest in their encouragement, and interested
in discussing with their pupils the higher values of life.

Boys and girls regard such practices as smutty talk, lack of respect for parents' authority, drinking, low-type reading, smoking by girls, and vulgarity in manners as some of the principal marks of low standards. They placed highest among the good qualities which young people need most to develop such virtues as moral courage, purity, kindness and courtesy, respect for parents and family, and truthfulness.

In practical application of ideals to specific situations, from sixty per cent to eighty-two per cent judged that they would follow the most idealistic of the alternatives offered.

Pupils of Catholic schools responded more completely to every phase of the inquiry than did those of public schools. A somewhat higher percentage of the former had selected definite ideals, had selected them at an earlier age, and cited teachers as influencing them in their choice.

A higher percentage of girls than of boys and likewise a higher percentage of twelfth grade than of tenth grade pupils had consciously selected ideals; but in general, there was no uniformly pronounced difference between sexes nor between grades except in the matter of vocational preferences and certain minor reactions.
III. CONCLUSIONS

General.

1. Adolescents today are awake to the value of ideals, are consciously selecting specific ideals as guides in their daily life, and are earnestly desiring to have more stress placed upon ideals in the schools.

2. Their reaction to every phase of the investigation was earnest, generous, frank, and individualistic. Stereotyped responses and flippant attitudes were negligible in numbers.

3. In general, the preferences and the points of view expressed in regard to the various interests and relationships reflect wholesome, well-balanced thinking.

4. The application of ideals to particular situations and the use of certain slogans and motives as means of strengthening themselves in the fulfillment of their ideals, show in youth an average degree of consistency between theory and practice.

5. Youth are fair and generous in attributing to parents and teachers much of the credit underlying their selection of high ideals and their formation of good habits.

6. Youth show themselves appreciative of spiritual values and convinced that religion is fundamental in happy, wholesome lives.
Specific.

1. Taste in choice of motion pictures is on a higher level than taste in choice of magazines and radio programs. The latter need cultivation; they center not so much in the low as in the mediocre.

2. Vocational preferences among boys are highly scattered; among girls, they concentrate upon clerical work and nursing.

3. Home entertainment in preference to commercial entertainment is regarded favorably by the greater number of young persons where home conditions and congenial spirit of parents and family favor it.

4. Youth desire eagerly to break down barriers of reserve between themselves and their parents, and to enjoy more confidential and companionable relationship with them. Hindrances to such intimacy include, principally, such conditions as working hours of parents, lack of understanding or a tendency on the part of parents to treat confidences lightly or problems harshly.

5. Happiness in the home is dependent chiefly upon the spirit of cheerfulness, control of temper, and a willingness to help. Youth see in themselves more than in others the need of improvement in these details.

6. Qualities of character take precedence of all other qualities in which youth desire themselves and their
friends to excel. In habits which have been formed recently, personality has received greatest attention. Qualities of character ranked second.

7. The greatest number selecting definite ideals made their choice between the ages ten and thirteen; the second greatest number, between the ages fourteen and sixteen.

8. Sixty-one per cent of the ideals selected are ideals of character. Parents, self, and teachers rank highest among persons influencing the choice of these ideals.

9. Teachers exert their greatest influence through their philosophy of life, their conduct, and their opinions. The subjects that they teach are of comparatively little significance in developing ideals.

10. Youth feel that the school could contribute more to the development of high ideals among the pupils by laying greater stress upon ideals and upon thorough character education, and by supplying teachers who, imbued with high ideals themselves, are capable of inspiring the desire for them in others.

11. Spiritual ideals exert more pronounced influence upon youth than social ideals, and of these spiritual ideals the desire to please God rather than fear of punishment is uppermost.

12. Religion is a source of great happiness to youth principally in the sense of security, strength, courage, and
peace which it engenders.

13. Youth associate with low standards such practices as: smutty talk, lack of respect for the authority of parents, low-type reading, habitual smoking by girls, vulgarity of manners, stealing, and cheating.

14. Youth feel that the qualities young persons need most to develop are: courage to do right in spite of the "crowd," purity, self-control--power to say "yes" and "no," respect for parents and family, and truthfulness.
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APPENDIX
TO HIGH SCHOOL STUDENTS:

Members of the Education Department of the Indiana State Teachers College need your help in carrying out a particular project. You can give this help by supplying the information suggested in the following pages. Do not write your name or the name of your school, and do not consult your teacher or your classmates, but answer the questions and express your views as freely and as fully as you can. If in any place you can make your answer more meaningful by expressing more than the question actually calls for, we shall be glad to have you do so. We thank you for your cooperation.

E. E. RAMSEY
Head, Department of Education

I

Age ................................................. Grade in school ................................................. Sex ................................................. Nationality .................................................

Occupation of father ................................................. Occupation of mother .................................................

If parents are not living, how long since father's death? .................................................

Since mother's death? ................................................. Number of children in family older than you ................................................. Number of children younger than you .................................................

To what Youth organizations or clubs do you belong? .................................................

Of what Church are you a member? .................................................

How often do you attend church services? .................................................

II

1. What moving pictures which you saw during the past year did you enjoy most? .................................................

2. Why did you like these particular pictures more than you did others which you saw? .................................................

3. About how often do you go to moving pictures? .................................................

4. What magazine or magazines do you read most frequently? .................................................

5. What forms of recreation do you enjoy at home with members of your own family? .................................................

6. What are three of your favorite radio programs? Name them in the order of your choice .................................................

7. Do you have your friends spend afternoons or evenings with you at your own home? .................................................

   Do your friends like to go to one another's homes? ................................................. Do they prefer to go to other places, for example, to movies or dances? .................................................

8. Are you contented and happy in enjoying home entertainment? .................................................

9. How companionable are you inclined to be with your parents? .................................................

10. Are you confidential with your father and your mother, talking over with them your problems and your interests? .................................................

11. Do you generally make your parents acquainted with the boys and girls with whom you go? Yes .......... No .................................................

12. Do you find it a pleasure or a burden to render little services at home? .................................................

13. If your home isn't quite so happy as you would like to have it, what would you do to make it happier? .................................................

14. What are you doing to make it happier? .................................................

15. What type of work do you wish to take up after leaving school? .................................................

16. What special reason have you for preferring this work to any other? .................................................

III

1. If your friends could remember you for just one good quality, what would you prefer that quality to be? .................................................

2. What good qualities do you now possess for which you believe your friends can remember you? .................................................
3. Do you possess these good qualities naturally, or have you had to make a great deal of effort to acquire them?

4. What are two of the best habits you have formed during the past few years?

5. Did you form these habits by deliberately resolving to do so because you valued the fine qualities of character which they would establish in you, or did you form them more through force of circumstances and as a means of escaping penalties or inconveniences?

6. If you were assured that you could find in the world the exact type of husband or wife whom you would wish to have—the kind of father or mother you would want to give your children—what kind of person would you want him or her to be? (State clearly at least four characteristics you would wish him or her to possess, and state them in the order of their importance to you.)

1. ........................................
2. ........................................
3. ........................................
4. ........................................

7. Are you looking for the same characteristics now in the boy or girl with whom you are going more or less steadily?

8. If you are not doing so, what reasons have you for being less careful in your present choice?

9. In choosing friends among persons of your own sex, what type of person do you prefer? That is, what are some of the traits you look for in making your selection?

IV

We may define an ideal as a standard of conduct which we admire, desire, and strive to acquire. Thinking of it in this way, please answer the following questions as freely and as fully as you can.

1. Have you ever chosen for yourself a definite ideal to guide you in your daily conduct at home, at school, or in your recreational life? Yes.............. No

2. If you have done so, what is this ideal?

3. About how old were you when you first desired to acquire it?

4. Who influenced you in choosing it?

You have heard of persons who chose for themselves a slogan or motto which expressed concisely the standard of conduct which they hoped to acquire. For example:

**SLOGAN**

"Be sure you're right and then go straight ahead."

"My strength is as the strength of ten because my heart is pure."

"I'd rather be right than president."

**IDEAL EMBODIED**

Courage in carrying out a plan of action, once you have decided that the plan is right and good.

Purity and moral cleanness in thoughts, conversations, and actions as a strong basis for a strong and fine character.

Choice of doing what is good and noble rather than of gaining honor and fame if one or the other has to be sacrificed.

5. Have you ever chosen any such slogan for yourself as an expression of your ideals? Yes.............. No

6. If you have chosen a slogan, what is it?

7. What particular use have you made of your slogan? (If possible mention some particular circumstances in which it has guided you.)

8. Under what circumstances do you find it difficult to act according to your ideal?

9. When you do find it difficult, what motive generally helps you to do the right thing?

10. To what extent do you try to follow high ideals because of their social value? That is, because they win you the esteem of others, or because they help you to make the community in which you live a better and a happier place.
### (In your answer indicate which of the two motives influences you the more.)

<table>
<thead>
<tr>
<th>11. Does a spiritual ideal, such as the desire of pleasing God, of obeying His law, of measuring up to what He expects of you, or the fear of being punished in the next life, ever influence you in choosing to live a good life or in deciding what to do in a particular situation?</th>
<th>Yes</th>
<th>No</th>
</tr>
</thead>
<tbody>
<tr>
<td>12. If your answer is “Yes,” which of these spiritual motives has the greatest influence upon you?</td>
<td></td>
<td></td>
</tr>
<tr>
<td>13. In what ways does your religion help you to live a happier life?</td>
<td></td>
<td></td>
</tr>
<tr>
<td>14. What subject in school helps you most in forming high ideals?</td>
<td></td>
<td></td>
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<tr>
<td>15. What particular phase of your school life helps you most in forming high ideals?</td>
<td></td>
<td></td>
</tr>
<tr>
<td>16. In what way do you feel that your teachers help you most in forming high ideals, by their conduct and opinions, or by the subjects that they teach?</td>
<td></td>
<td></td>
</tr>
<tr>
<td>17. In what ways do you wish your school to do more in helping pupils to develop fine ideals?</td>
<td></td>
<td></td>
</tr>
<tr>
<td>18. Do you feel a personal responsibility in observing traffic laws? Yes</td>
<td>No</td>
<td>Do you observe them regularly whether officers of the law are in sight or not?</td>
</tr>
</tbody>
</table>

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### V

You have observed in your contact with high school boys and girls that they differ in standards of conduct, and you judge their standards by their actions in everyday life. You will find printed below, a list of practices or attitudes which are not uncommon among high school boys and girls. All of them are undesirable to a greater or lesser extent and for various reasons, but not all are equally serious.

Read the list carefully and select the seven which, in your estimation and from your observation, are most commonly practiced by boys and girls who in the general quality of their behavior, are less admirable and less fine than other boys and girls; that is, by those whom you consider to be guided by a lower standard of ideals.

**BE SURE TO READ ALL IN THE LIST before you select any.** Put a circle around the letter which appears before each item that you select.

| a. Habitual borrowing | m. Lack of respect for authority of parents |
| b. Smutty talk | n. Cheating |
| c. Drinking intoxicating liquors | o. Habitual smoking by girls |
| d. Religious indifference | p. Habitual smoking by boys |
| e. Lack of dependability in appointed work | q. Lying and general deceitfulness |
| f. Lack of respect for civil authority | r. Unlawful sex familiarities |
| g. Preference for low-type magazines and books | s. Laziness |
| h. Carelessness in keeping one's word | t. Mistaken idea of loyalty in shielding or defending evil and evil-doers |
| i. Breakdown in general sense of loyalty | u. Uncharitableness and back-biting |
| j. Silence about things that should be made known to proper persons | v. Vulgarity in manners |
| k. Borrowing things and not returning | w. Selfishness |
| l. Stealing | |

Read the above list a second time and select the items which you feel are becoming so common that they are coming to be serious problems. Check them by placing an X before the letter preceding the item.

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### VI

Printed below is a list of traits and ideals. Put a circle around the letter which precedes each of those which you think high school boys and girls are in greatest need of developing. Be sure to read the entire list before you select any items.

| a. Sense of honor | i. Kindness, good-will, and courtesy towards everyone—towards persons of other nationalities, races, and religions as well as towards one's best friends |
| b. Courage to do right in spite of the "crowd" | j. Consideration for the rights and the property of others |
| c. Sense of responsibility in fulfilling duty | k. Truthfulness |
| d. Respect for parents and for one's home and family | l. Earnestness and perseverance in putting forth one's best efforts |
| e. Attitudes of loyalty | m. Obedience |
| f. Appreciation of religious ideals | o. Respect for the opinions of older persons |
| g. Self-control—power to say "yes" and "no" with firmness both to oneself and to others | p. Appreciation of clean literature |
| h. Purity—moral cleanness in thoughts, conversations, and actions | q. Appreciation of clean shows |
| i. Spirit of cheerfulness even in times of trouble | r. Appreciation of good music |
You have been acquainted with yourself long enough to know how you generally act under certain circumstances. In the list of situations which follow, what do you think you would do, judging from what you usually have done in cases somewhat similar?

Be sure to read the three alternatives in the right-hand column and from them select the one which most nearly corresponds to your own reaction. Indicate your choice by putting a circle around the letter before the statement.

Be sure to select the one which indicates what you think you would do, not the one which you know you ought to do. Recall instances like these in your own experience and recall what you did.

1. You find a dollar bill in the locker room. No one is around.
   a. Keep it; you need it.
   b. Try to find the owner yourself.
   c. Turn it in at the office.

2. You have made an unkind remark about someone. You are faced with it later.
   a. Acknowledge it truthfully.
   b. Deny it flatly.
   c. Edge out of it as easily as possible, even by telling a little untruth.

3. Some one asks you to help her for a few minutes. You are tired and quite busy yourself.
   a. Render the service cheerfully.
   b. Answer curtly that you haven’t time.
   c. Express regret that you cannot help her now but say that you will be glad to do so later.

4. Some one has hurt your feelings and comes to offer an apology.
   a. Accept it generously.
   b. Accept it with a certain degree of coldness.
   c. Tell her she doesn’t need to bother, or in some way rebuff her expression of regret.

5. You are at a party, and liquor is being served. You do not really care to drink, but nearly everyone else is doing so.
   a. You drink because nearly everyone else does, and you convince yourself that it’s all right.
   b. You drink because nearly everyone else does, but afterwards you feel ashamed of yourself for being so weak.
   c. You pretend to agree with her, or at least you say nothing to oppose her lest she turn against you or lest you hurt her feelings.

6. You have a friend who is “catty” and who has the habit of back-biting people. You do not agree with her opinions and you dislike her unkind talk.
   a. You tell her frankly that you feel she is wrong in her opinions, and you let her know that you would rather not criticize people.
   b. You try to change the subject.
   c. You tell her frankly that you feel she is wrong in her opinions, but imply to others by little side remarks that almost anyone could have done as well under her circumstances.

7. You have had a painful misunderstanding with some one. You may or may not have been to blame, but you feel that the other person is hurt.
   a. Go about your work as you always do and acknowledge the accident only in case the question comes up.
   b. Go out of your way to find the person; explain, and express regret.
   c. Keep out of the person’s way until you think she has forgotten about it.

8. You have accidentally broken something belonging to another person. You regret the accident but dread to tell the person. No one saw you do it, and no one will know you did it unless you say so.
   a. Go about your work as you always do and acknowledge the accident only in case the question comes up.
   b. In order not to show your embarrassment, keep away from her altogether and say nothing to her by way of praise.
   c. Congratulate her for the sake of appearances, but imply to others by little side remarks that almost anyone could have done as well under her circumstances.

9. One of your friends is being praised highly for success in a certain piece of work in which you also were engaged but without special glory. You feel a little embarrassed over the situation and a little sorry for yourself.
   a. In order not to show your embarrassment, keep away from her altogether and say nothing to her by way of praise.
   b. Congratulate her heartily on her success and speak well of her to others.
   c. Keep out of the person’s way until you think she has forgotten about it.

10. You need new school books, but you find they are rather expensive. You can get the money, but you would rather spend it for something else. Besides, the pupil next to you has bought the same books as those you need, and he (or she) will not be using them all the time.
    a. You offer to share his (or her) books with you.
    b. You spend the money for something else and borrow books from your neighbor all term.
    c. You offer to pay half price if the other pupil is willing to share his (or her) books with you.

11. You have been asked to observe a certain regulation at school. It is a reasonable request, but at times its observance becomes irksome.
    a. You observe the regulation when a faculty member is around.
    b. You observe it because you will be dropped from the Honor Roll if you do not.
    c. You observe it because it’s the right thing to do.

12. Shortly before the evening dismissal, one of your teachers asks you to tell a certain pupil, if you can find him, that she wishes to see him before he goes home. You look for him but learn that he has had an early dismissal.
    a. You go back and tell your teacher that he has gone.
    b. Your friends are waiting for you; so you go home, intending to tell your teacher the next morning that he had already gone.
    c. You forget to go back that evening and wait until your teacher asks you about him the next day.