

Tucholsky Wagner Zola Scott
Turgenev Wallace Fonatne Sydon Freud Schlegel
Twain Walther von der Vogelweide Fouqué Friedrich II. von Preußen
Weber Freiligrath Frey
Fechner Fichte Weiße Rose von Fallersleben Kant Ernst Richthofen Frommel
Engels Fielding Hölderlin Eichendorff Tacitus Dumas
Fehrs Faber Flaubert Eliasberg Eliot Zweig Ebner Eschenbach
Feuerbach Maximilian I. von Habsburg Fock Ewald Vergil
Goethe Elisabeth von Österreich London
Mendelssohn Balzac Shakespeare Rathenau Dostojewski Ganghofer
Trackl Stevenson Lichtenberg Doyle Gjellerup
Mommsen Thoma Tolstoi Lenz Hambruch Droste-Hülshoff
Dach Thoma von Arnim Hägele Hanrieder Hauptmann Humboldt
Karrillon Reuter Verne Rousseau Hagen Hauff Baudelaire Gautier
Garschin Defoe Hebbel Hegel Kussmaul Herder
Damaschke Descartes Schopenhauer George
Wolfram von Eschenbach Darwin Dickens Grimm Jerome Rilke Bebel Proust
Bronner Campe Horváth Aristoteles Voltaire Federer Herodot
Bismarck Vigny Gengenbach Barlach Heine Grillparzer Georgy
Storm Casanova Lessing Tersteegen Gilm Gryphius
Chamberlain Langbein Lafontaine Iffland Sokrates
Brentano Strachwitz Claudius Schiller Bellamy Schilling Kralik Gibbon Tschchow
Katharina II. von Rußland Gerstäcker Raabe Gleim Vulpius
Löns Hesse Hoffmann Gogol Morgenstern Goedicke
Luther Heym Hofmannsthal Klee Hölty Kleist
Roth Heyse Klopstock Puschkin Homer Mörike Musil
Luxemburg La Roche Horaz Kraus
Machiavelli Kierkegaard Kraft Kraus Moltke
Navarra Aurel Musset Lamprecht Kind Kirchhoff Hugo
Nestroy Marie de France Laotse Ipsen Liebknecht
Nietzsche Nansen Lassalle Gorki Klett Leibniz Ringelntz
Marx vom Stein Lawrence Irving
von Ossietzky May Michelangelo Knigge Kock Kafka
Petalozzi Platon Pückler Liebermann Korolenko
Sachs Poe de Sade Praetorius Mistral Zetkin



The publishing house **tredition** has created the series **TREDITION CLASSICS**. It contains classical literature works from over two thousand years. Most of these titles have been out of print and off the bookstore shelves for decades.

The book series is intended to preserve the cultural legacy and to promote the timeless works of classical literature. As a reader of a **TREDITION CLASSICS** book, the reader supports the mission to save many of the amazing works of world literature from oblivion.

The symbol of **TREDITION CLASSICS** is Johannes Gutenberg (1400 – 1468), the inventor of movable type printing.

With the series, **tredition** intends to make thousands of international literature classics available in printed format again – worldwide.

All books are available at book retailers worldwide in paperback and in hardcover. For more information please visit: www.tredition.com



tredition was established in 2006 by Sandra Latusseck and Soenke Schulz. Based in Hamburg, Germany, **tredition** offers publishing solutions to authors and publishing houses, combined with worldwide distribution of printed and digital book content. **tredition** is uniquely positioned to enable authors and publishing houses to create books on their own terms and without conventional manufacturing risks.

For more information please visit: www.tredition.com

**The Unfolding Life A Study of
Development with Reference to
Religious Training**

Antoinette Abernethy Lamoreaux

Imprint

This book is part of the TREDITION CLASSICS series.

Author: Antoinette Abernethy Lamoreaux
Cover design: toepferschumann, Berlin (Germany)

Publisher: tredition GmbH, Hamburg (Germany)
ISBN: 978-3-8491-8577-0

www.tredition.com
www.tredition.de

Copyright:
The content of this book is sourced from the public domain.

The intention of the TREDITION CLASSICS series is to make world literature in the public domain available in printed format. Literary enthusiasts and organizations worldwide have scanned and digitally edited the original texts. tredition has subsequently formatted and redesigned the content into a modern reading layout. Therefore, we cannot guarantee the exact reproduction of the original format of a particular historic edition. Please also note that no modifications have been made to the spelling, therefore it may differ from the orthography used today.

TO
*My Precious Father and Mother,
in whose daily ministry
I have seen the beauty and learned the meaning
of Christian Nurture,
this book is affectionately dedicated.*

CONTENTS

INTRODUCTION

FOREWORD

CHAPTER I - FUNDAMENTAL PRINCIPLES OF DEVELOPMENT

CHAPTER II - EARLY CHILDHOOD

CHAPTER III - EARLY CHILDHOOD—Continued

CHAPTER IV - EARLY CHILDHOOD—Concluded

CHAPTER V - CHILDHOOD—SIX TO TWELVE

CHAPTER VI - THE JUNIOR AGE—NINE TO TWELVE

CHAPTER VII - ADOLESCENCE

CHAPTER VIII - MIDDLE AND LATE ADOLESCENCE

INTRODUCTION

Having read with much care the proof sheets of this book, I am prepared to say three things about it, and it gives me pleasure to say them here.

1. **THE BOOK IS WELL NAMED.** "THE UNFOLDING LIFE." Turn which way we will, we see life unfolding all about us, and yet how faintly are its mysteries understood! And is it not the one thing above all others, which teachers, mothers, fathers and all of us, need to understand? It is well that our attention has been called to this most vital of all themes by a book, whose very name compels attention to its content, and whose content is but its name in fuller treatment.

2. **THE BOOK IS WELL WRITTEN.** Such books as this should be read slowly and pondered well; but this book by its fascination will tempt one to read too rapidly. Its line of argument is logical; its diction is as pure as the bubbling stream; its truths are evident and compelling. It presents the purest psychology stripped of all mystifying technicalities, and clothed in language which even a child can understand. The reason for this is plain. It is the "Beat-en Oil" drawn from the rich and ripe experience of one of the best students of childhood and teachers of children in our land.

3. **THE BOOK IS WELL TIMED.** Teachers are seeking now as never before to understand the soil in which the living seed of God's Word is to be cast. Nothing can be more important than this. The author deals largely with the every day problems of the average home and Sunday School, thus rendering the highest service to the great army of ordinary teachers and mothers. While this book will be hailed with joy by all such, it will nevertheless command a place by the side of the highest grade books on the subject. There never was a time when any book on any subject was more greatly needed than this book is needed now. It would be a boon indeed to every home, and to every Sun-

day School as well, if all teachers, mothers, yes, and fathers
too, would read and re-read "THE UNFOLDING LIFE."

MARION LAWRENCE.

Chicago, March, 1908.

FOREWORD

The greatest thing in the world is a human life. The greatest work in the world is the helpful touch upon that life. Here and there an artist in soul culture is found at the task, but the many are unskilled and the product of the labor is far from a manhood "perfect in Christ."

In dealing with things, the vessel marred in the making can be set aside or fashioned anew, but a life is for eternity. The faulty work can not be undone. The mistake can never be wholly rectified, for life never yields up what is given it. The look, the word, the invisible atmosphere of the home and church, the sights and sounds of all the busy days enter the super-sensitive and retentive soul of the child and are woven into life tissue. Character has no other from which to fashion itself. Therefore its final beauty and worth will be determined in large measure by the quality of the material which entered in.

It is with earnest desire to help some parent or teacher in the divine work of soul nurture, that this volume is offered. There is no attempt to add to knowledge in Child Study or Psychology, but rather to interpret certain of their fundamental facts and principles with reference to Religious Training.

CHAPTER I

FUNDAMENTAL PRINCIPLES OF DEVELOPMENT.

Row upon row they stretched, fifteen acres of regal chrysanthemums, roses pink, yellow, white and red, fragile lilies of the valley, carnations and vivid orchids, no two alike, yet all expressions of plant life. Skilled gardeners from England and Germany were busy with these exquisite flower children, watering, pruning and training upon slender cords, that every bud might come to perfect unfolding. The laws of the plant world and the law of each individual flower were well known to them. They knew that all required sunshine and soil, warmth and moisture, but in varying amount. The chrysanthemums grew in the sunlight, while only a few days before cutting could the lilies of the valley be released from their darkened beds. All needed cultivation but not in the same way. Some were massed, while yonder were thousands of carnations, and every one sole monarch of its own little garden plot. Painstakingly and completely, day after day, the needs of each frail life were met, until the flowers grown in this greatest of Canadian greenhouses have become renowned far across the border for their unsurpassed beauty, coloring and size.

The quiet walk between the glorious masses of bloom that October afternoon brought a vision of a greater Child garden, with an infinite variety of human plants to be tended, every one with its own individuality, needs, possibilities and a divine purpose for it cherished in the heart of the Heavenly Gardener. The work of nurture He has given to parents and teachers, longing unspeakably that it shall be so wise and tender that His plan for every life may be realized.

But as the earnest soul takes up the task, it seems so bewildering. "Three little ones in the home, and every one different! Ten boys in the Sunday School class and no two alike! Where does nurture begin? How is it carried on?"

Though the differences in human lives are countless, there are certain great likenesses. All have life, needs, possibilities; they all

grow and develop in the same general way. From these common likenesses have been formulated a few principles which are as helpful to a child gardener as a knowledge of the laws of plant life to one who nurtures roses and carnations. Their understanding is not dependent upon physical parenthood. God will interpret the meaning to any one whom He calls into fellowship with Himself in the matchless work of soul culture.

I. The First Principle deals with the nature of life—What is it? Some answer must be given in order to arrive at an aim, a method, and an inspiration for work. If a child is only a beautiful figure upon which to display dainty garments, the mother has a plain pathway marked out for her. If a boy is a capacity to be filled, or a machine to grind out facts or dollars, the teacher's course of action is clear.

God's conception of life is surely greater than these, yet He never gave a definition. Jesus said it is more than meat, that it is worth more than all the world, that it does not consist in abundance of things, that it is eternal, but He nowhere tells us what it is, for He can not. It is a part of God. He can only make us understand it in any wise by giving its characteristics and values. Perhaps these may come to us more clearly through considering first what life is not.

1. Life is not merely "plastic clay" to be moulded, or a "block of marble" to be hewn according to the will of the sculptor.

This poetic conception emphasizes rightly the tremendous power of environment and personality in shaping character, but it is really a dangerous half truth. If the child were a block of marble, he would be no different from the dead, inert lump that lies in the studio awaiting the will of the sculptor. They would both be things. But a child has life, and the difference between life and thing lies in an inner power or activity which life possesses and uses when and as it will. This activity has to be reckoned with. Sun and rain and earth

can not make a plant grow if it does not use its own mysterious inner force upon them. No sort of influence can affect a life, if the life does not respond to it. This response will be either receiving or rejecting the influences that come, working with or against them. Assuredly this is a condition very different from "plastic clay." Two great tasks, therefore, are included in the work of nurture: the first, to see that all that comes to plastic life from the outside is what it ought to be; the second, to somehow arouse the power within to vigorous effort upon the best things.

2. Life is not a "pure white page," even in its beginning.

There is here also a half truth, and an error. Life is unstained by guilt in its early years. It comes innocent from the hand of God, but fingers long since vanished have traced lines that mar the perfect whiteness. There are tendencies away from God as well as toward Him, and these are not the result of environment. Environment will cultivate tendencies but can not implant them. Favoring conditions will make an apple tree produce magnificent apples, but they will never implant in it any tendency to bear roses or produce thorns. Failure to recognize the fact of two sets of tendencies in the life will lead to a fatal mistake in nurture. Christ will be presented only as an Example and not as a Savior also, thus setting before a life its pattern and leaving it impotent to reach it.

3. A life in its beginning is not a "little man."

The element of truth in this conception is perhaps less than in either of these preceding. It is indeed true that child life is that out of which man life is to come, but the difference is more vital than that of inches or strength. The bulb shelters a lily life, but the difference is greater than size. The

chrysalis will bring forth the butterfly, but the two are not identical. Childhood will unfold into manhood, but each has its own characteristics and needs, differing in largest degree.

The physiologist tells us that it would be hard to find many important points beyond the most fundamental laws in which the infant and the adult exactly resemble each other. (Oppenheim.) In bodily proportions, in actual composition of bones, muscles, blood and nerves, in size and development of the organs, the differences are wide.

The psychologist proves that there is equal variance in mental conditions. The man has a sense of responsibility to his neighbor and to God, unknown to child life. He thinks and reasons and judges as the child mind can not. His whole outlook upon life is opposite from that of the child.

We recognize this difference in caring for the body, and the babe is fed on milk and the boy on meat. But the difference must be recognized as equally important in caring for the soul. Just as meat is meat, whether minced or uncut, and therefore unsuited for a tiny life, so doctrine is doctrine, whether stated in words of one syllable or four, and equally unsuited to a beginning life. Paul refers to those who need milk and not solid food, spiritually, because they are "without experience of the word of righteousness," clearly indicating a difference in the kind of instruction, not the amount. The subject matter must be adapted to the life, not merely the number of syllables, the method of teaching, as well as the length of the lesson. Without this careful adaptation of food and method, the developing life will be under-nourished, and the most vigorous maturity be impossible.

But these negative statements only safeguard against mistakes by telling us what to avoid. A real

working basis must be found in a positive principle.

The study of an unfolding life at any time in its development always reveals two supreme facts, possibilities peculiar to that period, and self activity. The First Principle of development combines these two facts and gives us our nearest approach to a definition.

"Life is a bundle of possibilities and self activity."

The block of marble has possibilities, so has molten metal and a tube of paint; but life has possibilities plus inner power. The three imperative "Oughts" for the parent or teacher are herein suggested.

- First, he ought to be able to recognize each possibility as it appears.
- Second, he ought to know how best to deal with it.
- Third, he ought to know how to stimulate the activity to greatest endeavor.

II. The Second Principle states the relation of nurture to the unfolding of these possibilities.

"The direction and degree of development are largely determined by nurture."

Every possibility in a life, unless it die out, must develop either upward or downward, toward the best or worst. This development, whether in a plant or a boy, depends on what is given the life to work with and the use that is made of it, or, stated in more dignified terms—the development is a result of influences that come to a life and the response made to them by activity. The sort of influences and the sort of response given will determine the sort of development. When some one is consciously endeavoring to make

both outer influences and the inner working of the life the best possible, it is called nurture.

The responsibility that grows out of this thought of nurture is almost crushing, yet its opportunity is sublime. To make a boy strong for his life work, because the right word was spoken at the critical moment, the encouragement given just when his purpose was faltering, to help a girl reach glorious young womanhood because the inspiration came as she stood at the parting of the ways—surely this, in a very real sense, is working with God. The story of almost every life of marked power, reveals a human touch at the cross roads. Is this one meaning in the Master's words, "Inasmuch as ye did it," or "Inasmuch as ye did it not?" "I would have been on the foreign mission field seven years ago," said a splendid young man, "had not my Sunday School teacher laughed at me when I told him my new born desire. I expect to go now, but what of those seven years?"

If the home and the church should begin at once to obey God's command to nurture the children "In the chastening and admonition of the Lord," with all that means, the next generation would see the kingdoms of this world given to Christ and the advent of the King.

III. The Third Principle defines the work of nurture.

"Nurture must care for both nourishment and activity."

1. The Watch Care over Nourishment.

Nourishment is the general term for all that upon which the life feeds. It is given both consciously and unconsciously and is absorbed in like manner, but in its effect upon the life, the unconscious nourishment has greater power.

A. Unconscious Nourishment.

a. The first factor in unconscious nourishment is personality.

Just as truly as the physical life is nourished by life, so is the mental and the spiritual. Standards of living, ideas, a sense of values, opinions, do not come from textbooks but fathers and mothers. The lesson from the printed page may fail to gain entrance, but the lesson from the teacher's life, never. This explains the success of many a humble mother and the failure of many an intellectual teacher. It is at the very heart of all work for another.

Its first message is a personal one. It tells the worker that his life is more compelling than his voice; that the Word must again become flesh to give it authority. It tells him further that if he is to be the bread of life to growing souls, his own pasturage must not be things, but in reality, the living Christ.

The other message applies to his work. While every life that touches his will always carry away something from the contact, the most helpful human life can never suffice for another's nourishment. Each soul needs the complete Christ for itself. The amazing thing among parents and teachers is their unconcern over His absence from the lives of the children. Years pass, and precept, lesson and admonition are given, while Christ, the Life, is

not definitely and personally offered. "According to their pasture so were they filled." Is not this the explanation of so many meagre lives?

b. The second factor of unconscious nourishment is environment with its subtle atmosphere.

The importance of environment is found in this great law, that life tends to become like that which is around it. So strong is the tendency that the only escape from conformity lies in real struggle. This a little child rarely puts forth, and an adult not always, for it is far easier to follow the line of least resistance and "be like other people."

Growing out of this power of environment comes the problem of all philanthropic and religious work—how to overcome the influence of harmful surroundings. The need is obvious when the surroundings are vicious, yet the home does not need to be in the slums to injure a growing life. It only needs to be Christless. This may seem a very radical statement, but it is nevertheless true. Arresting the highest development is as truly an injury as giving to life wrong direction. Has not a plant been positively injured when its most beautiful