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SUGGESTIONS FOR APPLYING EDUCATIONAL PRINCIPLES  
TO THE SALVATION ARMY CORPS CADET PROGRAM

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## PREFACE

While the first section of this study gives the need for and immediate purpose of it, the ultimate purpose of this study is to strengthen the program of the Salvation Army in order that it may be more effective in winning men to Christ. The writer is convinced that the future of the movement will be determined by the loyalty with which it adheres to the purpose which brought it into being and by the extent to which it keeps all its activities and standards in line with that purpose.

Since this study has been made for the use of officers of the Salvation Army who, like the writer, accept the theology and methods of the Army as consistent with the highest good both of those within its ranks and those outside whom it seeks to serve, no attempt will be made to defend either the beliefs or organization of the movement.

The writer wishes to acknowledge her appreciation to the staff of the education department of Oklahoma Agricultural and Mechanical College, for the assistance and liberty given her in her graduate studies, and especially to Dr. Ida Smith and Dr. Raymond Young, whose interest and help made this task lighter.

Special thanks are due Lieutenant-Colonel Edward Laity, Oklahoma Divisional Commander, who made possible the writer's leave of absence from Salvation Army duties, and to Major and Mrs. Jack Key, whose comradeship during the school months has been a constant encouragement.

In the critical reading of Chapter III, a number of Salvation Army officers rendered invaluable assistance. Further information on their service is given in Chapter IV, but their help is gratefully acknowledged here.

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## CHAPTER I

### INTRODUCTION

Many persons do not realize that every Salvation Army field officer is in the teaching business; however, in addition to his other responsibilities, he must provide for the spiritual instruction of the youth of the organization. This responsibility causes many an officer to face a dilemma, for he lacks the professional training to teach as skillfully as he desires; he finds that successful educators are often unable to help him because they do not share his convictions and purposes; and he finds no educational materials suited to his need.

One step in solving this problem may be the production for officers' use of special materials that are educationally sound yet consistent with the Salvation Army's beliefs and purposes.

#### Statement of the Problem

This study was undertaken in an attempt to provide teaching materials which would foster sound educational practices, promote Salvationism, and be useful to Salvation Army officers who have had little training for teaching.

More specifically, the writer attempted to develop such materials for use in the Corps Cadet brigade of the Salvation Army.

### Need for the Study

That the Salvation Army has not been altogether successful in its educational work, especially in its Corps Cadet program, is evident to officers of all rank.

The Corps Cadet program is designed for the development of understanding, responsible Soldiers among the youth, but the loss of many boys and girls from the brigade--indeed, from the whole Army program--is tragic evidence that the program is not as effective as it should be.

Furthermore, although the Corps Cadet brigade has as its avowed purpose the training of Salvationists, an alarming dearth of capable local officers points to failure in realizing this purpose in a number of Corps.

While there are other factors affecting the brigade, certainly the lack of teaching "know-how" contributes to the disappointments experienced in connection with it. There are officers who blunder, not because they lack in goodness or faith, but because they have the wrong conception of how youth learn; there are boys and girls who are discouraged, not only by their environment but also by the techniques of officers. There are officers, who, because of their



knowledge of youth and their spiritual vigor, are able to lead youth to high levels of Christian service, but who, nevertheless, could add to their effectiveness by the application of educational principles which are proving so valuable in other circles.

The need is real, then, for help for officer-teachers. Too often the literature provided for them has been compartmentalized. Excellent literature is available on the spiritual ministry of the officer and on the development and organization of Army work, and there is no lack of help for all kinds of special services, but for an overall approach to teaching, the officer has had to rely on professional literature which often has been too remote from his problems, or even at variance with his philosophy. No work has been published by the Salvation Army\* which attempts to meet this need.

The writer, therefore, feels a definite need for the production of material which will present educational principles in a Salvation Army context.

#### Scope of Study

As has been indicated, this study is confined to the preparation of materials for the Corps Cadet brigade. Since

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\*This refers only to publications in the English language; the writer has no access to Salvation Army foreign-language publications or to reviews of such publications.

the monthly correspondence lessons for the brigade are prepared on a territorial basis, they are not included. Only the monthly service projects are worked out by the local Corps; thus those projects are the concern of this material.

The study is based on the Corps Cadet program as it is carried out in the Southern Territory. It is intended for the officers of that area.\*\*

### Definition of Terms

Among the Army terms used, several are unfamiliar to non-Salvationists. Throughout this study, the following terms have the meaning indicated here.

#### The Salvation Army is

an organization composed of persons who know their sins are forgiven and who are united together in love to God and man for the common purpose of bringing others to submit themselves to Jesus Christ.<sup>1</sup>

Its structure is military, with a discipline to which both officers and soldiers are subject; its doctrine is Arminian and fundamental; its membership is international. While primarily an evangelistic movement, the Army carries on a

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\*\*The Southern Territory includes the area of the United States from the Atlantic seaboard to Oklahoma and Texas, and from Mason and Dixon's line to the gulf. Mexico is officially included, but is operated as a mission field and is not included in this study.

<sup>1</sup>The Salvation Army, Orders and Regulations for Officers of the Salvation Army, Rev. ed., (London, 1946), p. 1.

great variety of social programs--family welfare, transient work, men's rehabilitation centers, homes and hospitals for unmarried mothers, Red Shield clubs for servicemen, disaster relief, prison work, and neighborhood centers. The Salvation Army has been called the "bulldozer of Christianity" and the "church in overalls." It regards the poor, the deprived, the friendless, the indifferent, and the ignored as its special care.

The Corps is the local unit, which must finance its own work and may adapt its services to the local situation so long as it conforms to the official policies of the organization.

Soldiers are lay members; Junior Soldiers include persons from eight to fourteen or sixteen years of age; Senior Soldiers are those fourteen and older. All Senior Soldiers must accept the doctrines of the Army, promise to abide by its regulations, and make certain vows as to conduct before they can be "sworn-in."

Local Officers are lay leaders. In addition to the above, they make further vows and assume leadership responsibilities.

The Corps Officer, or Field Officer, often referred to by the public as "the Captain," is a Soldier who has been called of God to full time service and who has met the requirements of the Salvation Army. A period of probationary service follows his work in the Training College, and, if

satisfactorily completed, leads to a full commission, comparable to the ordination of a minister. References in this study to "the officer" are to this field officer.

The term Comrade, which has fallen into disrepute recently, is here used in the original sense and refers to fellow officers or soldiers.

### Procedures

In conducting this study, these procedures were followed:

A survey was made of Salvation Army literature to determine what materials are available to officers working with Corps Cadets. No teaching materials were found which approached the Corps Cadet activities on the basis of learning principles.

Professional literature was then read, from which basic principles of learning were taken.

Teaching materials for officers' use were prepared which discussed, in lay terms, these principles, and which applied them to the Corps Cadet activities in three sample project guides.

This material was mailed to Salvation Army personnel for their reactions. The Salvationists were asked to criticize the material as a whole, and to respond to form on which they gave their opinions as to the usefulness of the

material, its attractiveness to youth, and its contribution to the aims of the brigade. Of the fourteen persons to whom the material was submitted, twelve responded.

The Salvationists were chosen to represent a wide range in rank, position, and types of youth work; to secure a fair coverage of the territory geographically; and to include those likely to react favorably, those likely to react unfavorably, and those whose reactions could not be predicted.

The respondents included four non-commissioned local officers, one lieutenant, three captains, three majors, and one lieutenant-colonel. Eight were in the field, three held headquarters (administrative) positions, and one was on the Training College staff.

In their experiences in youth work, these Salvationists had held positions including: Sunday school teacher, Corps Cadet Guardian, Young People's Sergeant-Major, Girl Guard leader, staff member in Girls' Clubs and Boys' Clubs, and staff member in summer camps, Corps assistant, young people's officer, and Corps officer. The divisional positions held were those of Guard director, Young People's Secretary, and Divisional Commander. Two other positions had been held which, although not a part of the youth program, should be noted: United Service Organizations director and public relations officer.

Of the respondents, four were expected to accept the teaching approach indicated in the material, three were

expected to reject this approach, and the reaction of five could not be predicted.

All of the fifteen states in the Southern Territory were represented in the present or previous service of the Salvationists responding.

The responses of the Salvationists were tabulated and discussed, and their reactions were summarized. On the basis of the responses, recommendations were made for further work.

### Overview

Chapter II gives the background for this study, including a brief history of the Salvation Army, a description of the Corps Cadet brigade and of the officer's duties, and a summary of the beliefs on which the Salvation Army's program rests. The principles of learning which are utilized in Chapter III are briefly listed.

In Chapter III, these principles are explained in laymen's language, then incorporated in three sets of teaching materials for officers' use. This material is intended to serve as a guide for the projects rather than as a blueprint.

Chapter IV presents the reactions of officers, and Chapter V summarizes these reactions and gives recommendations of the study.

Copies of correspondence and response forms are to be found in the appendix.

## CHAPTER II

### BACKGROUND FOR THE STUDY

#### Origin of the Salvation Army<sup>2</sup>

The Salvation Army had its inception in the compassion and consecration of William and Catherine Booth who had one consuming purpose--to bring men and women to know Jesus Christ. William left the Methodist ministry in 1861 in order to devote his efforts to evangelism. He soon found, in the depraved masses of East London, sinners who needed soap, soup, and an aggressive gospel ministry. In 1878 the Christian Mission, of which William was the leader, changed its name to The Salvation Army, and soon military terminology, uniform, rank, and regulations were forthcoming. The movement spread to various parts of England, and young officers and Soldiers originated many of the features of the organization as they sought to reach the "submerged tenth."<sup>3</sup>

To separate the contributions of William Booth and his wife, Catherine, is impossible, since they worked together

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<sup>2</sup>The Salvation Army, The Origin and Development of the Salvation Army, (London, 1945).

<sup>3</sup>William Booth, In Darkest England and the Way Out, (London, 1890).



in a rare partnership. Certainly to her, however, may be attributed the equal status given women as early as 1870. Bramwell Booth, their eldest son and the second general, perfected the organization in many ways and promoted the development of the young peoples' work. Four generals have followed Bramwell, and together with many devoted leaders expanded the work while keeping the movement loyal to its original purpose--"Go for souls and go for the worst."

From the handful of Christian Mission workers who accepted the new organization and carried on in English towns, the Army has grown until there are 27,000 commissioned officers, and some 19,500 centers "fighting the Salvation War" in eighty-seven countries of the world.<sup>4</sup>

#### Factors Affecting the Study

Four factors have affected the application of educational principles to the Corps Cadet training activities: the problems of the persons in the brigade, the aims of the Corps Cadet program, the role of the officer, and the beliefs which underly all the youth work of the organization.

#### Problems of Persons in the Brigade

The Corps Cadet brigade is composed of boys and girls between the ages of twelve and nineteen, who are already

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<sup>4</sup>The Salvation Army Yearbook, (London, 1952), p. 41.

Soldiers of the Salvation Army. From September through June, in the United States, this group meets weekly for a study of Bible, doctrine, and Salvation Army regulations. These lessons, prepared by the territorial youth department, are divided into lower and higher grade, with three years (six courses) in each grade. In addition to the lessons, each brigade is required to do a monthly service project, locally planned. Corps Cadets are expected to attend regular meetings, to avoid "worldliness," and to participate in services by testifying, providing music, leading singing, or speaking.

In the larger corps, the lower and higher grades meet separately; in smaller corps they meet together for devotions, projects and other activities but work separately on their lessons. The brigade is usually small, the average for the Southern Territory being seven Corps Cadets per Corps. The largest brigade in the territory has forty-eight; the smallest has three.<sup>5</sup> If there is a Soldier capable of the leadership of this group, he is appointed as Corps Cadet Guardian and works under the officer's supervision. More frequently, at least in the smaller Corps, the Corps Officer or the assisting officer directs the program.<sup>6</sup>

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<sup>5</sup>Harold Stout, Personal letter, Territorial Youth Department, Atlanta, December 5, 1952.

<sup>6</sup>Mrs. H. G. Barry, "The Army's Approach to Youth in Theory and Practice," The Officer, I (September-October, 1950), pp. 305-309.

While a brigade may include one or two boys and girls who are in their late childhood, most of the Corps Cadets are adolescents, and all who complete the work will spend their 'teens as Corps Cadets.

In common with other adolescents, Corps Cadets experience rapid growth, unstable physiological processes, and accelerated glandular activity.<sup>7</sup> They are discovering a new self and trying to find a role in life for themselves;<sup>8</sup> they are seeking independence from adults,<sup>9</sup> identifying with their peers, and learning to relate to the other sex.<sup>10</sup> They are idealistic, but questioning; they are trying to formulate their own standards.<sup>11</sup> The older adolescent has settled down in his physical growth and is mature sexually; he is trying to secure acceptance as an adult. He is seeking to clarify his values and to arrive at his own beliefs.<sup>12</sup>

Few Salvation Army young people have adequate help at home in dealing with these experiences. The academic and

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<sup>7</sup>Association for Supervision and Curriculum Development, Fostering Mental Health in Our Schools, (Washington, D.C., 1950), p. 82.

<sup>8</sup>National Society for the Study of Education, Learning and Instruction, (Chicago, 1950), pp. 129-145.

<sup>9</sup>Clifford E. Erickson, A Basic Text for Guidance Workers, (New York, 1947), pp. 121-144.

<sup>10</sup>Association for Supervision and Curriculum Development, Fostering Mental Health in Our Schools, (Washington, D.C., 1950), pp. 82-85.

<sup>11</sup>Ibid.

<sup>12</sup>Ibid.

cultural level of most of their homes is low, and few of their parents have had opportunities to learn anything about adolescent psychology.

Indeed, home background constitutes an acute problem for most Corps Cadets. Their homes might be roughly classed as (1) degenerate, (2) decent but unChristian, (3) Salvationist. Many come from the first, where they are exposed to vulgarity, profanity, constant quarreling, and on the part of one or more adult members, drunkenness, lawlessness, loose sexual behavior, or open immorality. Frequent or chronic unemployment, poverty resulting from insufficient or misspent income, over-crowding, and other poor living conditions are to be found in these homes, adding to the insecurity of these young people, and placing them in an economic and social minority.<sup>13</sup> Not only do these boys and girls find themselves penalized in their school and social life, but they have a severe conflict between the home standards and those of the Salvation Army. Open antagonism, ridicule by siblings, accusations and suspicions, lack of privacy for devotions--all of these make positive Christian witness difficult. Inconsistent discipline in the home adds further to the problems of the adolescent, who may do as he pleases today and tomorrow be whipped for the same action.

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<sup>13</sup>The Salvation Army, Testament to Youth, (New York, 1950).

A few Corps Cadets come from socially acceptable homes where the parents are decent, "good" people but are not Christians. While not subject to the evil influences above, the Salvationist from this home has his problems, too. There is pressure, perhaps more consistently, to conform to the family pattern in amusements, Sunday observance, and other matters. The youth respects his parents and finds it hard to question their standards. His parents may not understand the evangelistic emphasis of the Army and may regard as unreasonable the requirements made of him.

A different problem confronts the Corps Cadet from a Salvation Army home. Here the home is in harmony with the Corps program, but perhaps more in conflict with the patterns of adolescent life in the school and other outside groups. In classes, and clubs, by school teachers, coaches, and school mates, many things which the Salvationist opposes--commercial amusements, dancing, and worldly (showy or immodest) clothing--are accepted as normal and right. Religious meetings fall on the same night as school functions; the pretty girl on the front row is not a Christian but is "oh, so cute;" or that handsome boy thinks only beggars go to the Salvation Army. Street meetings or uniform may be the focal point at which the conflict flares, and even the youth who is an enthusiast for all the Army activities finds himself resenting parental insistence upon them.

### Aims of the Corps Cadet Program

Defining the aims of the Corps Cadet program is not difficult: the brigade has as its purpose the development of leaders who are spiritually healthy; who understand how to use the Bible for themselves and in helping others; who, through experience, have learned to understand and cherish the unique features of the Salvation Army; and who are carrying on a positive Christian witness through its operations. While different methods may be employed in achieving these aims, the writer believes that every officer will accept these as the purposes toward which the program strives. While this study is addressed to the last two of these objectives, it is obvious that unless the youth are spiritually healthy and unless they understand God's Word, intelligent loyalty to the Army will be impossible.<sup>14</sup>

### The Role of the Officer

What are the problems of the Corps Officer who works with Corps Cadets? In most cases, he has been trained for evangelistic and pastoral work and for practical social service, rather than for educational leadership; he may not be too familiar with textbook psychology nor with educational principles, but he usually knows his young people very well. He has been in their homes repeatedly, knows how they feel

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<sup>14</sup>William Booth, The General's Letters, (London, 1886), pp. 51-77, 135-140, 152-182.

about school and about life, what they are interested in, how they get on with their parents and siblings, how healthy they are, and what their spiritual condition is. Perhaps his chief hindrance in working with youth is the overcrowding of his own program. In larger corps he supervises and in smaller ones he carries on a wide variety of activities--from the distribution of used clothing and the investigation of a stranded family to the preparation of press releases and Chest budgets; from the teaching of craft and the scheduling of a softball game to street preaching and Bible study. He must keep accounts, carry on voluminous correspondence, counsel transients, and visit in homes. He must raise weekly a portion of his operating expenses, train Junior Soldiers and Corps Cadets, and start beginners on their cornets. He must be chauffeur, social worker, janitor, public relations expert, and minister of the gospel. Every night except Monday brings a meeting (or two or three) and every day holds both business and human problems. The writer, in preparing materials for the Corps Cadet program, must take cognizance not only of the problems of the youth, but also of the difficulties confronting the "Captain."

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The Beliefs of the Salvation Army

The ultimate factor in the structuring of this study has been the philosophy underlying this and all other

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<sup>15</sup>The Salvation Army, The Salvation Army Handbook of Doctrine, (London, 1940).

programs of the organization. The foundation of all the Army's beliefs is laid in the acceptance of supernatural revelation: the Bible is held to be God's own Word, the infallible and ultimate authority against which all other knowledge is tested. Man may discover but cannot invent truth, which is ultimately vested in God, who reveals Himself and His truth to men who meet His conditions--faith and obedience.

As the Bible is the fullest revelation of truth, so fellowship with God is the supreme experience life offers. Because of man's natural sinfulness, such fellowship is possible only when man is fundamentally changed--"born again" spiritually--and given capacity and power for companionship with God. This change is not the result of education or of maturation, but takes place only when an individual is converted, that is, when he recognizes his sinfulness, asks God's forgiveness, and accepts Jesus Christ as God's supernatural Son and Lord of his own life.

The Salvation Army believes that such converted persons may cease to regard Christ as Lord of their lives and may through continued disobedience lose their salvation, but the Army also believes that the convert may so yield himself to God that God's spirit can control his life, making him pure in heart and blameless in God's sight.

Satan is held to be a real, supernatural being, contending with God for the souls of men. Victory over his



evil influences is possible only through faith in God.

Judgment is accepted as inevitable, heaven and hell as real and everlasting, and Christ's return to earth as certain.

In accepting these beliefs the Salvation Army is not unique, for these doctrines were borrowed from the Wesleyan Methodist church at the time of the Army's founding, and these beliefs are held by other fundamentalist groups today. It is not the theology but rather the way in which that theology is translated into action that makes the movement an Army rather than a church.<sup>16</sup>

If there is a war between God and the devil for men's souls, then there should be an Army for God's use in the fight; if fellowship with God is the supreme value in life, then all activities should aim ultimately at this. If men who do not come to know God personally are eternally damned, then a vigilant force must be recruited to warn and arouse them to their danger; if God seeks all men in loving compassion, then a company should arise who will reflect this compassion in a daring outreach for the needy and depraved. And if an Army for God, then a loyalty to Him which refuses entanglements with the enemy, if an Army, then officers, uniform, martial music, expendable forces, flags, and standards and emblems of the fight--this is the uniqueness of

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<sup>16</sup>W. Bramwell Booth, Talks with Officers of the Salvation Army, (London, 1921), pp. 1-18.

the Salvation Army, that it is a church turned military to be the commando forces for God.<sup>17</sup>

Can youth today commit themselves to this concept, with all that it implies? This study is born of the conviction that they can, and that officers can help them to do so by adding to their "faith, virtue; and to virtue, knowledge,"<sup>18</sup> knowledge of God's Word, knowledge of youth, knowledge of how youth may be effectively taught.

### Principles of Learning Involved in this Study

In the teaching materials presented in Chapter III, the following principles are discussed in laymen's language:

1. Learning is changed behavior, resulting from experience.<sup>19</sup>
2. The kind of learning which results depends upon the nature of that experience.

Extent of participation<sup>20</sup>

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<sup>17</sup>George L. Carpenter, Religion With a Punch, (London, 1944), pp. 3-14.

<sup>18</sup>The Holy Bible, King James' Version, 2 Peter 1:5.

<sup>19</sup>Association for Supervision and Curriculum Development, Action for Curriculum Improvement, (Washington, D.C., 1951), pp. 1-102.

<sup>20</sup>Edgar A. Dale, Audio-Visual Methods in Teaching, (New York, 1946), part I.

- Wholeness of experience<sup>21</sup>
- Success or failure<sup>22</sup>
3. Cognition is fundamental to learning.<sup>23</sup>
4. Learning results only when learner is motivated.<sup>24</sup>
- Intrinsic and extrinsic<sup>25</sup>
- Present and future needs<sup>26</sup>
- Teacher-pupil planning<sup>27</sup>
5. Learning is dependent upon maturation.<sup>28</sup>
6. Learning is an individual process, so provision must be made for individual differences.<sup>29</sup>
7. Attitudes and ideals are learned--constructed from one's experiences.<sup>30</sup>

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<sup>21</sup>James L. Mursell, Developmental Teaching, (New York, 1949), pp. 1-60.

<sup>22</sup>National Society for the Study of Education, Learning and Instruction, (Chicago, 1950), pp. 12-35.

<sup>23</sup>Ibid., pp. 92-126.

<sup>24</sup>Ibid.

<sup>25</sup>Ibid.

<sup>26</sup>William B. Featherstone, A Functional Curriculum for Youth, (New York, 1950), pp. 1-24, 67-90.

<sup>27</sup>Association for Supervision and Curriculum Development, Toward Better Teaching, (Washington, D.C., 1949), pp. 50-85.

<sup>28</sup>Association for Supervision and Curriculum Development, Fostering Mental Health in Our Schools, (Washington, D.C., 1950), Chapters 5 and 6.

<sup>29</sup>Ibid., Chapter 5.

<sup>30</sup>National Society for the Study of Education, Learning and Instruction, pp. 129-155.

8. Transfer of training is not automatic.<sup>31</sup>

Clarity of goal

Realistic situations for learning

Perception of similar or identical elements<sup>32</sup>

Understanding of concepts

Application of learning to other areas

The three sections which follow this discussion of learning principles in laymen's language are devoted to suggested ways of applying these in Corps Cadet work. "Just Sign It" stresses cognition and the formation of attitudes; "Starvation Army" deals with cognition, attitudes, and teacher-pupil planning; and "Spark Plugs," the final section, emphasizes transfer of training, motivation, individual differences, and the role of experience.

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<sup>31</sup>Roy Gladstone, Class Lectures, Oklahoma Agricultural and Mechanical College, October, November, 1952.

<sup>32</sup>National Society for the Study of Education, Learning and Instruction, (Chicago, 1950), p. 29.

## CHAPTER III

### LEARNING PRINCIPLES APPLIED TO CORPS CADET WORK

The materials included in this chapter have been prepared for use by Corps officers. The first section is an overview of learning principles, expressed in the layman's language. The second section consists of three sample projects based on these learning principles and in keeping with the belief of Salvationists.

Since this material is designed for non-professional teachers, footnotes are omitted. The learning principles discussed here are given in professional terms in Chapter II, where they are footnoted.\*

#### Statement to Corps Officers

She was a new lieutenant, fresh from Training, carrying two pieces of scuffed luggage, a welcome sermon, and a host of great expectations. Already she could see the Podunk soldiers marching up the street, flags flying, "crashing" night clubs, "raiding" taverns, saving sinners, fighting the Salvation war!

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\*Supra, 13-21.

It proved to be an empty vision. No one was rushing anywhere. A few could be pushed to the open air, a few could be enticed to Soldiers' Meeting, but no one heard the battle cry. The recruits' roll held faded entries; the flags were securely fastened to the platform; two old ladies wore uniforms and prayed long prayers.

Every year this story is repeated as new officers discover what the Captains and Majors already know: some of our people have no understanding of the real nature and purpose of the Army to which they belong. They may like the brass band and the informality, the Army colors, and the old bass drum; indeed, a few will even go to street meeting and wear uniform because it's the custom, or the Captain expects it. We are not thinking now of the unsaved who cannot grasp the whole of our purpose, but of the converted men and women, boys and girls, who love the Lord, but always in comfort and security, who are sincere but superficial in their Salvationism. Whatever our rank, every officer among us is concerned with this question, increasingly urgent, "How can we develop Salvationists--Christians who understand the great purpose of the Army and who are fully committed to that purpose?"

The first need of all our people is a vigorous spiritual life, a life in which Christ is truly Lord, in which prayer and devotion and God's Word are a daily part of being. The chief agent in the making of Soldiers is the Holy Spirit.

He will come to converted men and women, Corps Cadets, Juniors; He will kindle in them compassion and zeal and holy boldness; He will set them to preaching and praying and testifying.

But we have human tasks, too. One of these is to teach our people how to translate their salvation, their sanctification, into expressions which are vital and effective in reaching the unsaved.

Opportunities abound for this teaching in every section of the Corps, but the Corps Cadet brigade has such teaching as its aim. It is in this section, perhaps, that we are most sharply conscious of our need to improve our instruction.

Granted that there will always be some who will, like Demas, love the present world; some who are never genuinely converted, a few who will fall out on a long march--still there are those who are not grasping the meaning of Salvationism because our teaching is not in line with the way boys and girls learn.

In this material, learning principles, familiar to successful educators, are presented in connection with brigade activities. These principles are equally useful for Company Meeting, Guards, and other Corps activities in which 'teen agers are instructed.

After a general discussion of how learning takes place, three sections follow which contain suggestions for

activities based on sound learning principles. Each activity proposed has as its aim an increased understanding of and loyalty to the Army's purpose and methods. Each is intended to be useful for even the small Corps, where the Corps Officer has to do everything.

To you who are out there--trying to get Joan to finish last month's lessons, worrying over the Dolen "kid," working to hold George, this study is passed on, with the hope that it will be a help to you. Some of the ideas may not work for you--discard them. Some may help--use them and pray that they will kindle a flame in some young heart--and your own.

These are our Army--these youth who arrive on Tuesday afternoon with the school newspaper, a half eaten candy bar, and new yellow shoe laces. They are a tremendous potential for the Kingdom--they are splendid inductees. Whether they will be God's men and women and our Soldiers depends in part on what happens on these afternoons.

#### Learning is Dependent Upon Experience

Five Corps Cadets sit around chatting. To one "home" means warmth, love, happiness; to another it means bickering confusion, discomfort. For one uniform is connected with Young Peoples' Councils and Corps Cadet Rallies; for another it means collecting on Saturday, for still another it is associated with his Christian service. Why these differences? Experience!



The boys and girls with whom we deal in the Corps Cadet Brigade have had twelve or more years of experience, which has taught them attitudes, feelings, ways of thinking and behaving. If we seek to affect these attitudes, feelings, and actions we must not rely on words only. Words may be merely heard and given back to us, without any real meaning. What better way to modify the effect of experience than with experience? If we want youth to accept the soul-saving purpose of the Army, shall we talk to them about it, or provide experiences in which they may work for the Salvation of others? If we want them to be proud of the uniform, earnest in the street services, compassionate toward the needy, can we accomplish this by lectures?

Learning is a process of changing--changing one's feelings, attitudes, and behavior. A youth may talk about being a Salvation soldier and may sing

"I'll be true, I'll be true,  
I'll be true to the Colors..."

yet be unchanged. We don't need parrots and reciters and talkers--we need fighters, boys and girls who are Christian Soldiers. We cannot tell them to be fighters; they must fight.

The Kind of Learning which Results from Experience  
is Determined by the Nature of that Experience

The more one participates, physically, mentally, spiritually, and/or emotionally, the more he experiences. The

whole of him is learning--he does not expose first his body, then his mind, then his feelings to a situation, but all of him is present. The more complete his participation, the more he will be affected.

Another factor which affects the learning is that of satisfaction or failure. The more satisfying an experience is, the more likely the Corps Cadet will be to repeat it or to engage in a similar activity. If he feels that he is appreciated, that what he did was worthwhile, if it proved rewarding to him, then he will draw from that experience and build upon it in a desirable way. If, however, he was ignored, embarrassed, or reprimanded, if he feels that his part was not worthwhile, then he will not want to engage in this again. This does not mean that the Corps Cadets cannot be helped by suggestions and by constructive criticism, but it does mean that the value of the experience should not be lost by an atmosphere of criticism.

We pounce on Tommy for his failure to play his cornet; we repeatedly mention to Joan that a black coat goes with uniform; we lecture about ring formation, whispering, the way to march, or the one service in ten that they miss! Our praise is an occasional sop while the criticism is steady diet. Tommy fishes,\* Ronnie always looks after the song-books, John has a fresh shoe shine and sharp creases. Let

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\*Term meaning "does personal work."

us think of our brigade--does each young person have experiences in Army services in which he is appreciated, in which she knows she has been helpful?

#### Learning is Dependent on Understanding

Unless the things we want him to learn have meaning for him, the young Salvationist will not grasp them. He may learn the words so that he can talk about "the good old Army" but he will not be changed--educated toward Christian service. If to him being a soldier means coming to the Army, if being an officer is driving a station wagon and having authority, if Salvation Army is synonymous with this building and these people here, if witnessing means just testifying on Sunday--then he has not understood what we have been trying to teach.

What can be done to help our youth understand? First, we can listen alertly and observe, studying their behavior and discovering where the gaps in understanding are for them. Does the boy who wears his tunic unbuttoned, exposing a gay tie and a dirty shirt, understand why he is wearing a uniform?

Before youth can be helped to understand an experience, they must grasp what we are trying to do. What is the purpose of this? Why are we having this meeting, this play, or this discussion? Why do we sell War Crys or insist on their not chewing gum at the open air?

Telling helps, but it is not enough. Understanding develops best from the discoveries we make ourselves. Let's refrain from handing out all the answers and set our youth to finding some of them. What makes a street meeting effective? What makes a self-denial effort really that? Why did this program flop? What may be the reasons why Ted has dropped out?

Another pitfall to be avoided is that of introducing too many ideas at once. All of us have heard the sermon that touched everything. If the Lower Grade Corps Cadets are going out for their first brigade open air, many ideas can be presented, including the history of open air evangelism, the Scriptural basis for it, the early persecutions, techniques for leading songs, directions for marching and for forming in a semi-circle, and the purpose of the service. If, however, only the last one is chosen for emphasis, the whole experience will be more understandable.

#### Learning Depends upon the Learners' Desire to Learn

Motivation, or "want-to" is basic to all learning. The best bandmaster in the Salvation Army cannot teach Johnny to play a baritone unless Johnny responds. Many things may contribute to Johnny's desire to play--he may be offered a prize, he may want to go on band trips, he may admire the bandmaster. All the boys his age may be starting band, his parents may be disappointed that he isn't playing, or the

Corps Officer may keep fussing at him if he doesn't begin. These are temporary motives in that they are dependent on other people or things. If the prize is received or there is a change of bandmasters, he may drop out.

He may love music and want to play it for its own sake. He may be preparing for officership and may feel the need for music. He may be eager to be more useful as a Christian and so take it up. These wants are not dependent on other people or things, and so are more permanent, stronger.

If the Corps Cadet sees value (from his viewpoint) of the activity, he will respond to it. If the purpose of the leader or of the group is his purpose, he will respond. We must remember that what he feels the need of and what we think he needs are not always the same. He is not usually so interested in the future when he will be an adult as he is in the present.

In recent years, educators and youth workers have been trying a plan to take advantage of this fact of motivation. Instead of the leader making all the plans, much of the planning is done together.

Instead of the leader deciding on all the activities, he plans with the youth. Together they draw up their standards: whenever a project is proposed, they can test it themselves by their own criteria. Then they plan projects which they see to be valuable and, strangely, enough, they will usually give themselves more difficult, worthwhile

tasks than the leader would have assigned. Of course, the adult counsels, reminds them of their standards if they forget, but he lets them take responsibility for planning, with the assurance they will want to and will therefore learn.

#### Learning is Dependent upon the Preparation of the Learner for the Experience

He must be physically, spiritually, socially, and mentally mature enough and he must be prepared or "ready" to profit from the lesson. Most of our Corps Cadets are physically and mentally mature enough for all of the brigade activities, but they are not always ready for the experiences.

In planning a project, we must ask whether their previous experiences have given them enough foundation to get real value out of this experience. Are they ready in their group feeling? It is difficult for an individual to be prepared for an experience which his group does not want to do. What about their spiritual maturity? The new convert with no church training and the third generation Salvationist, the sanctified boy and the indifferent one are not all ready for the same experience. This means that if all of them are to profit from a project, opportunity must be provided for each to work on his own level.

#### Learning is an Individual Process

Although we work together, what we learn is highly individual. Our Corps Cadets all read Brengle's "Way of

Holiness" for their January project; some are affected, others are not. All of them meet to pack boxes for India: some get interested in our mission work there, some learn how to address labels, some seem to gain nothing. As Bramwell Booth reminded us, youth must be viewed as individuals, and their individual needs and interests provided for. Take Susie, always faithful to attend meetings, but slow in learning--can't seem to understand what she reads--at fourteen still Mama's little girl. Joan, also fourteen, is lively, quick to grasp ideas, interested in dating; she is new to the Army and has been converted only six months. Junior is seventeen, quite unstable emotionally, easily discouraged, rather timid. His main interests are band and television. Johnny, fifteen, wants to be a missionary doctor, is active in the Corps but can't sing acceptably and hates to make speeches. Glenda, sixteen, wants to be a secretary. She can sing and can play the accordion fairly well, but she is reluctant to do either. She is quite tall and could easily pass for eighteen. Although she does well at school, she isn't popular with the young people in the Corps. How often we have sighed over this! How can we help them all to learn, when they are so different?

If they take part in the planning, this will help greatly, for they will suggest activities into which they can fit as individuals.

If we study their interests, their concerns we shall become aware of ways in which these can be used. Glenda can do the typing; Junior may take responsibility for selecting the music; Johnny may help with hospital visitation. Susie may learn from pictures something of the Army's history, while Jean will read all the chapters we can find on Army romances and perhaps the other parts of the books, too.

We have been in their homes, know what their fathers do, hear their small talk about school. We must relate these things to our teaching, if we want each Corps Cadet to learn to be a real Salvationist.

Attitudes are Developed: They Don't just Happen

Believing that conversion brings about a fundamental change in man's nature, the Salvationist considers this experience the prime factor in the changing of attitude. We remember the converts whose indifference and rebellion changed dramatically to enthusiasm and cooperation, and the young trouble maker who knelt, penitent, at the altar and became, overnight, the most reliable boy in the block. But other converts are remembered, who needed a lot of help in the formation of right attitudes.

Of the human ways in which attitudes are formed, one is the single dramatic experience. The first trip to young peoples' councils, the first night at camp, some humiliating experience which stood out, or some thrilling encounter may have produced or deepened a way of reacting.



Sometimes our feelings toward one person or thing carry over to a similar person or situation. The prospective Corps Cadet who enjoys band practice may feel favorable toward Corps Cadetship, or the boy who dislikes the Lieutenant may be antagonistic toward the brigade or even toward the whole Corps.

Another common way in which we acquire attitudes is by taking on the attitudes of our associates or those whom we admire. Remember that very promising teen ager who began associating with a group who were irreverent and cynical and who soon became brigade problem number one? We are continually beset by this phase of attitude--the parents, other members of the ball team, coach, or speech teacher have different attitudes from those we want for our Corps Cadets.

In seeking to build good attitudes and to change undesirable ones, we need to remember that the feelings of youth are modified more effectively in informal, off-guard situations than during formal instruction. As we seek to influence them toward devotion to Christ, we must not rely solely on the Sunday sermons and the Corps Cadet class.

Do we spend time individually with our Corps Cadets? Can we think of each Corps Cadet and ask: How much time have I spent with him, personally, this week? Last week? The week before that? What was the nature of our conversation? Was it free and informal? Did I listen or do all the talking? Did I scold or lecture? Was it strictly on business

about collecting or work? Did I pray with him? Was I closer to him as a result?

Do we have pleasant, informal contacts with our Corps Cadets? What are we like when we play with them? When we drive the collectors? They are reacting to our attitudes, sharing or rejecting them.

At times of crisis, attitudes are more open to change and modification. Are we aware of the crises our boys and girls have? The first date, the breaking of an engagement, the arrest of a family member, serious illnesses, a quarrel with an old friend, the first job, the draft call--these are only a few of their experiences which may strongly affect them. These are times when our understanding and patience may enable us to influence their attitudes tremendously.

#### Learning is Not Automatically Transferred From One Situation to Another

Although he testifies in the meetings a Corps Cadet may not tell his school mates that he is saved. Bill may sing grace at camp but not return thanks at home; Jeanie may wear uniform on Sunday and the flashiest jewelry on week-days. Boys and girls may give for the self-denial effort and never think of missions the rest of the year. Why? They are learning to do a particular thing, but they do not see the underlying principle nor its application to all parts of life. We want to develop Salvationists who carry on a positive Christian witness on Monday and Thursday down at the shop.

If we want Corps Cadets to apply the truths they learn to their daily lives, we must teach more carefully.

Obviously, we must know what we want them to learn. When we pray before eating at the Corps Cadet supper do we want them just to do that or are we trying to build the idea of acknowledging God's gifts at home and in public? If we want to do the latter, we must point out other places where we can return thanks. A discussion of returning thanks at home and in the school cafeteria may help them to see that this isn't just a church ceremony. Before going in a restaurant, the subject may be brought up--Why do we pray before eating in the restaurant? Do these same reasons hold for the corner cafe? Dinner at Aunt Hattie's? Why do we all agree to return thanks in here, yet at home or at school we don't? What are the problems?

Out of all this the aim is to develop an idea that has meaning for them--returning thanks is a form of witness that may be carried on anywhere and with regularity. It expresses to God our gratitude, and to others it is a testimony that reveals our position as Christians.

Once the idea is clear, Corps Cadets need help in applying it. In this case, they might give a skit for Home League or Men's Club or Young Peoples' Legion in which they would show a Corps Cadet introducing this practice in his home. Or the soon-to-be drafted boy may take the role of a serviceman praying in the mess hall. A volunteer may

promise to return thanks this week everywhere he eats and may report to the group his experiences. Instead of the officer praying before meals eaten at the Corps or on the collection route, he may ask the Corps Cadets to pray.

This process of teaching for transfer into other activities may be considered in five steps:

1. We must know just what idea we want the Corps Cadets to learn.
2. We must show them the different ways or different places in which this idea applies or in which this practice can be carried out. This means they will need to see what principles, problems, or conditions are similar between this activity at the Corps and that one outside. What is the same about meals, wherever eaten, that makes grace desirable? What problems are the same in doing personal work on the street corner and at home?
3. We should not rely on one presentation, but should try to present this idea or this action in a number of different situations.
4. We want this idea, or truth, or way of behaving to be clearly understood.
5. We must provide opportunity or help in the applying of this truth in every day living.

Let us try to be more effective in our teaching. We can watch for tangible evidence: are we teaching prayer--

witnessing--uniform wearing--compassion--personal work?  
Then let us watch, not for talk about these things, but for evidence that they are actually being done.

As we think of all these factors which affect learning --experience, participation, success or failure, understanding, "want-to", readiness, individual differences, the ways in which attitudes are learned, and the necessity for helping youth to apply their learning to life as a whole--as we think of all these and of our own limitations, we cry out with Paul, "Who is sufficient for these things?" Comrades, even in these things, will He not be our teacher, if we seek His help?

### Applying the Principles to Corps Work

#### "Just Sign It"

Two young Salvationists are whispering during the message on Sunday morning. Says Jim: "George, I wish you'd be a Corps Cadet. It gets old being the only boy." George replies from behind a Young Soldier, "Yeh, but all that stuff you gotta do--"

"Aw, there's nothing to it. Captain's got a paper up in his office--all you go to do is just sign it."

A warning look from Sister Lawson discourages any further recruiting by Jim, but perhaps George has grasped the idea: to be a Corps Cadet one just has to sign up.

How many of our Corps Cadets have this idea? We say casually to George before the new course starts, "George, you're old enough to be a Corps Cadet now. You're going to begin this next course, aren't you?" or "George, we're about ready to make you a Corps Cadet. How old are you, son?" If he wants to join the brigade, we drag out the application form and say it has to be filled out. Quite casually this is taken care of--Headquarters has to have it, you know--and then he is told when the Corps Cadet class meets. It doesn't take very long for George to get back the letter which makes him a Corps Cadet.

What has George learned already, from his experiences and unconsciously from the attitude of his buddy, Jim, and the attitude of the Corps officer? He may have learned that Corps Cadetship doesn't demand much, that all the questions on that paper are just some of the red tape to get in, that George Jones can be a Corps Cadet without doing all the stuff on that application. His ideas about the brigade may vary; he surely knows there is a weekly class with lessons to do, but he may be more aware of the Corps Cadet Rally, Corps Cadet trips, special priviledges that belong with that magic word. Or George may know that the Captain wants him to be in the brigade, or he may want to join Jim.

This lack of understanding and this shallow kind of purpose, this sort of attitude may be one reason for some of our drop outs, and certainly it contributes to some of our

difficulties. We must see to it that our young people are not just brigade joiners, that they understand what it means to be a Corps Cadet and why they are invited to become part of the brigade, and that they enter into Corps Cadetship with a sincere desire to be better Salvationists thereby.

At this point some harried Lieutenant demands, "Yes, but how?"

While there are no easy recipes for this, we can use here some of the principles of learning which we have already discussed.

First, we must recognize that the prospective brigade member has already developed some attitudes toward Corps Cadetship. In conversation with him, by listening to his comments, by observing which Corps Cadets he chooses for companions, we can discover whether his attitude is serious or flippant, whether he respects the values of the program or thinks its just another thing to take part in.

The best time to change bad or strengthen good attitudes is before he enters the brigade.

Our attitudes, not as we preach, but as we associate with them, may be taken over by the young Salvationists. If Corps Cadetship is handled casually or hastily, the importance and seriousness of it will certainly be dimmed or lost. If concessions are made they will feel the standards do not matter very much. If the forms are filled out just

to send to Divisional Headquarters, the Corps Cadets will see it as routine.

We may (and should) in our sermons speak of the brigade in such a manner as to show its importance, but we need to use individual contacts to affect attitudes of boys and girls. An occasional interview or informal conversation with George about Corps cadetship--finding out what he thinks, helping him to see its importance for his spiritual life and usefulness, giving him an application form to look over, treating this as a man-to-man, important matter--all of this can help to build desirable attitudes toward the Corps Cadet program.

But attitude is not all that we are concerned about. Learning is dependent upon experiences which foster understanding. If young persons are to learn to be better Salvationists through their Corps Cadet training, they must understand that to be the purpose, and they must know the "why" of their work. For the most effective program, we need to convey these ideas to the youth who are entering the brigade for the first time.

While this is a year 'round process, as is attitude building, special use may be made of Corps Cadet Sunday and the week preceeding or following it. A project is needed which will help not only the prospects but also the present Corps Cadets to understand more fully the nature and purpose of their training. An example of what may be done is given here.



From the Diary of a Corps Cadet

Minutes: April 2, 1952

Place: Home League Room, where Corps Cadet class meets.

Time: Tuesday, 4:05 P.M.

Persons attending:

Lieutenant Evangeline Harney

Jo Bates, Colleen McVickers, Higher Grade

Jim Smith, Billie Ann Selley, Rosa Goode, and

Dorothy Allen, Lower Grade.

Class notes:

Everyone who came in began talking about the question written in red on the blackboard: "Could we do something really different for Corps Cadet Sunday?"

"What d'ya mean, different?" "When is Corps Cadet Sunday?" "Did we do something last year--I don't remember?" "Who does--we don't never do nothing!" (this from Jim, of course.)

Lieutenant began class differently today. She said she guessed we could see we really had a problem on our hands--this Corps Cadet Sunday business. Nobody said anything so she went on--she said usually she planned the programs or Captain did but that she thought this was a problem for us, since it was to be our Sunday. No one said anything, then Jim said, "What d'ya mean, this is going to be our Sunday?"

"Well," Lieutenant told him, "Captain has turned the Sunday morning meeting over to us and we can do anything we want to. We are going to be responsible for all of it."

"Gee," (this was Billie) "you mean we're going to have to preach?"

"If you think that's what we ought to do," Lieutenant said, and she was serious.

There was some conversation about this, then Lieutenant asked if we thought we could plan something really good if we got our heads together.

We all agreed that we could, even Jim, who said he'd take up the offering for ten percent. Lieutenant erased the board and said we'd need a secretary if we were going to make plans; she asked Rosa to do it, because she writes so plain.

We all started talking at once about what we'd like to do, but Lieutenant reminded us that we'd first better decide what we wanted to accomplish. Why were we having Corps Cadet Sunday, anyway?

Naturally Jim piped up, "To get us some more Corps Cadets. And I hope they'll be boys."

We talked about why we wanted more young people in the brigade, then about how we could interest them. Jo suggested that we remind them about the Rally, but Lieutenant said we ought to think seriously before doing that. She asked how they would feel about the lessons and work the rest of the year, and we concluded that wasn't in keeping with what we

wanted. Colleen added that she wished she'd known more about it when she came into it.

After this, we began mentioning things people ought to know before they join up. We made a long list. Lieutenant said we had done some straight thinking, and that now we could plan a program that would really mean something to the others. Since we had our "O" and "R" questions still to do, she suggested we could have committees and begin working on our ideas, so that when we met again we'd be ready to plan the program.

When we finished, the board looked like this:

Plans for Corps Cadet Sunday

Purpose: To get other young people to become Corps Cadets so they can become better Christians and Soldiers.

What they need to know

What the Corps Cadet brigade is for

What we do

lessons  
projects

What is expected of Corps Cadets

uniform wearing  
attending all meetings possible  
work for Lord  
attendance at Corps Cadet classes  
testifying  
clean living

How the Corps Cadet brigade helps you

Bible  
experience  
training

Who can be a Corps Cadet

boy or girl, 12 or 13  
saved  
wants to learn to be a better Christian

When can a person join

before next course

How does he do it

See Captain

Study application

Sign it

The committee members had to be listed on the back of a poster, because we had used up all the board. Lieutenant had jotted down some of the problems we mentioned as we went along, and the committees are going to work on them.

How will we keep the kids from going home  
after Sunday School?

Billie Ann Seeley  
Colleen McVickers

How can we decorate the hall to make  
this special?

Rosa Goode  
Dottie Allen

What else can we do besides make speeches?

Jo Bates  
Bill Stevens (a Graduate Corps Cadet)

Where will we get money for decorations  
and stuff?

Jim Smith

Who will talk the plans over with Captain?

Jo Bates  
Lieut. Harney

Jim is also supposed to find out from Captain about taking up offering in the meeting, giving out cartridges, etc., only without that cut, Lieutenant said. And yours truly is to keep notes so we will have them when we get ready to write up the report to Divisional Headquarters. Each committee is to check with Lieutenant Thursday night after band, except Jim.

Minutes: April 9, 1952

Place: Home League Room

Time: 4:00 P.M. Tuesday

Persons attending:

Lieutenant Evangeline Harney

Jo Bates, Colleen McVickers, Higher Grade

Jim Smith, Billie Ann Seeley, Rosa Goode, and

Dorothy Allen, Lower Grade.

Bill Stevens, for last of meeting.

Class notes:

We finished our lessons first so they'd be ready to mail, then I read the minutes and we began.

Billie Ann and Colleen hadn't gotten together on their problems, so Lieutenant asked which we wanted to do: all work on it together or let them work on it and all get together again. Jim said he couldn't make it to any extra meetings this week as he has exams coming up and has to cram. Jo said she thought we ought to go ahead and work on it since only two weeks are left.

Rosa was secretary again and we put on the board our ideas about getting the young people to stay for morning service. One of our plans was to write letters to them but we couldn't think what to say so we left that for Colleen and Billie Ann.

For decorating the hall, Rosa and Dottie suggested red, yellow, and blue streamers, but Jim said why not have reserved seats with streamers like at high school. We liked this; and we liked Rosa's and Dottie's plan to make a centerpiece for the table in front, with small flags, lesson folders and a Bible. They had sketched some posters for the bulletin board, but couldn't get the letters to suit them. Jo said her dad used to paint signs and might do the letters--she would see.

We skipped Jo till Bill came. Jim talked to Rosa and Dottie about the cost of the decorations and figured up the cost of the posterboard, crepe paper and stuff. For the auditor Captain has to have receipts for everything, Bill said, so Rosa and Dottie promised to get receipts.

When Bill came in he and Jo told us about their plans. They were great. They put it all on the board, and Jim said he didn't think we had it in us. One thing had been left out--the altar call. When Lieutenant asked Bill if they meant to leave this out, he said no, they just couldn't figure how to put it in. We talked about it and Colleen suggested how that could be worked in. We wanted some kind of programs mimeographed and Jim said he could run the machine and would help. When Billie asked about his exams, he just laughed. "You can read history to me while I crank the thing."

After we prayed and left, Billie and Colleen stayed to work on the letter.

Our blackboard was crammed today.

#### How to get young people to stay

Letters to prospects--Colleen and Billie

Posters in Company Meeting--Rosa and Dot

Announcement in Sunday night meeting week before--Colleen

Announcement to mothers at Home League--Lieut.

Announcement at band--Jo

Unusual announcement in Company Meeting--Jim and Bill

#### Decorations for hall

Reserved Seats

Table "centerpiece"

(Remember: receipts to Jim)

Offering, announcements--Jim

Program

Preliminaries

Skits

Typical Tuesday--Everyone

At the Front Lines--Jim, Anne

Through the Keyhole--Bill, George, Tom.

Challenge--Bill

Preparation of Programs

Typing--Lieutenant

Mimeo--Jim

April 24, 1952

Three cheers! Our program was a success. We discussed it in Corps Cadet class afterward and tried to think where it was good and where it was weak. The preliminaries could have been cut shorter and could have introduced the idea better. Jim said he should've had the announcements written down to be sure of the hours. If someone else had managed the curtains that would have helped.

But the skits were good. George, who is a prospective Corps Cadet, interrupted Bill's remarks about Corps Cadetship with his question "What do you do in Corps Cadets, anyway?" Bill took him to the stage and told him he would show him. When the curtain was pulled we were having class; after Bill introduced him to us, he asked us why we were



Corps Cadets. We told him and invited him to stay for class. Class resumed, then the curtain was pulled.

In the second skit Jim was on his way to open air. Anne met him and questioned him. He explained to her that he was taking part in a Corps Cadet project. After telling her why the brigade has projects, he gave her a tract and invited her to the night meeting.

For the last part, Bill was the Captain in his office. George came in first, saying that he would like to be a Corps Cadet. Bill asked him why and he gave his reasons; Bill gave him the application form and explained the procedure to him. (The curtain stuck so George had to keep writing.) Next was Tom, who asked Bill if an unsaved young person could be a Corps Cadet. After explaining why he couldn't Bill dealt with him, and Tom knelt in his office. As the curtain was pulled, Bill came to the front and invited those who wanted to be Corps Cadets for Christ to come to the platform, reminding them of the altar if they were not ready spiritually to become Corps Cadets.

Betty Jackson, Tressie, and Ray Dearman came to the platform. We joined hands with them and sang "I'll Follow Thee."

When we talked about it Tuesday Jim said, "I guess I'm just now catching on. What a dope!"

Whatever the project is in our Corps--panel discussion, the history of Corps Cadetship, speeches, skits--we can follow up the Corps Cadet Sunday effort in many ways. Those who indicate an interest may be interviewed; if there are several they can be invited to eat together and to discuss Corps Cadet work. If the Corps is not far from Divisional Headquarters, they may be taken in to meet the Divisional Young Peoples' Secretary, or he may come to meet with them. Occasionally these prospects may be invited to share in a project, attend a class, or make a trip with the brigade.

At the same time the brigade may be helped to feel a responsibility for them, planning an activity now and then which will encourage the prospects. This will aid in relieving the "Don't-tell-me-Junior-is-going-to-be-a-Corps-Cadet" attitude.

Shall we muff our opportunities or shall we see that young Salvationists understand and accept Corps Cadetship for the great purpose it has?

#### "Starvation Army"

One of the problems of our own youth and one of the hindrances in reaching outside young people in this country is the charity complex that has grown up around the Salvation Army. The idea is prevalent among many, including high school youth, that the religious services of the Army are somehow a part of its relief--that only relief clients, bums, and "white trash" go there. While the early-day,

bitter attacks are not so frequent, the "Starvation Army" taunt may still have a cutting edge.

What could be a more worthy project than an activity that would help Corps Cadets to see something of our mission to the down-and-outs and, at the same time, to feel a glory in their heritage, something that would enable them not only to grasp this themselves but also to interpret it to their school mates or neighbors.

Remembering that learning is dependent upon want-to, upon an understanding of the purpose behind the activities, upon participation, we must watch for an opportunity to introduce a project which will provide for these.

If their casual remarks can be used--"Aw, you couldn't drag Ted to the Salvation Army." or "She's never come down here."--it will be that much better, but if no such opportunity arises we may start them thinking with our questions:

"Why do some people look down on the Salvation Army?"

"What ideas about the Salvation Army do the people in your class at school have?", or

"What did you think about the Salvation Army before you started coming to the Corps?"

As they mention answers, we may have someone jot them down or write them on the board.

As the impressions of other folks about the Army are recorded, we may see groups of ideas--at any rate, favorable and unfavorable notions. We may discuss why people think

this way, being careful not to tell why but to ask why, so as to encourage the Corps Cadets to think. As they suggest reasons why, we may ask

"What do these people need to know about the Salvation Army?"

As the needed information is put on the board, we can watch for gaps, not telling them but by questions or suggestions helping them to see any important omissions. Although each brigade will have its own list, this might be typical: People who think the Army is just for relief need to know:

1. That the Salvation Army is a religious body.
2. That it has regular services like the churches.
3. That it was started in order to present God as real and personal to people who weren't reached by the churches.
4. That the relief part is just one activity, and that people are helped who attend other churches or who don't go to church at all.
5. That many members of the Salvation Army are working people who help to support its religious program.
6. That the Salvation Army is all over the world.
7. That our main purpose is still the salvation of the lost.
8. That we feel a special responsibility for "bad" and for friendless people, but that we have activities for all kinds of folk.

If time is up at this point, we may agree to discuss at the next meeting how we can get the facts to these people. Before the next meeting of the brigade we must think out what they are likely to suggest. Letters, booklets, speeches, open house, exhibits, skits, plays, or special programs presented to outside groups, yes; and they may add radio broadcasts, newspaper stories, or a film. Let us not be too hasty in feeling that the Corps Cadets are too ambitious if they suggest some of these "bigger" means.

In towns with a small, local station, free broadcast time may not be hard to secure for a good program. A program of Salvation Army music, properly explained, several brief interviews with local persons, or a well-planned skit may be given space, especially if the finished draft or a tape recording are at hand when request is made.

Small town newspapers are often glad to accept a series of feature stories or articles, especially if well-cut block prints or the cuts of photographs accompany them. Large newspapers may also accept this material if it is submitted directly to the editor of that section--city news or church news, depending on the story. The reporter responsible for covering the Community Chest may be contacted and interested in doing a story or a series.

And even a film isn't hopeless. Have we on our Advisory Board a competent photographer, who owns and enjoys using a movie camera? Sixteen millimeter film costs less than eight

dollars for one fifty-foot magazine of color, including processing. Or, if we do not know a good photographer, the audio-visual division of the state education department may be able to refer us to state colleges or universities which make movies for little more than the cost to them. Sometimes a comrade officer is a movie photographer and can help us.

Thinking ahead will enable us to find out what we need to know in order to help the Corps Cadets in their discussion.

When the brigade meets again, perhaps the best way to review the previous discussions is to have up on the blackboard or on a large sheet of paper their list of information needed by people who misunderstand the Army. (If the monthly lesson hasn't been finished, this list may be covered with a map or cloth.) After the lesson is done, we are ready to begin with their ideas about how to get these facts across.

If we are enthusiastic and sincere in our confidence that they can do something about this, they will respond with ideas, some impractical, but many excellent. Every suggestion offered must be respected; the Corps Cadets themselves will rule out the impossible ones, as we guide them in their discussions.

After their suggestions are recorded on the board, they will need to decide on tests to apply in selecting the best

one. Some such questions might be: Will it reach the people who need it most? Is the cost reasonable? How long will it take? Can we do it?

Some of the proposals may be easily eliminated; about others further information will be needed. When this is obtained--by the Corps Cadets, please--we can proceed to a final choice. Here the Corps Cadets are making plans, decisions, accepting responsibilities which have to do with interpreting the Army; is this not worth the patience and self-restraint involved on our part, as we guide rather than tell?

Suppose their first choice is something big--a film, for instance. We need to remember it is their learning which we are aiming at; we want the Corps Cadets to gain a deeper understanding of the Army, a more intelligent appreciation for it. Then we must not take over all the difficult parts nor expect to complete the project in a couple of days.

The Salvation Army on Film.---First the group must decide who is to see the film; whether it is to be presented to other youth groups, to clubs, or run as a trailer in the local theater. Keeping this in mind, how can the film get across to the audience what we want them to know about the Salvation Army?

Some time may be required to reach agreement on what scenes are needed to do the job. Additional meetings may have to be arranged with Corps Cadets. Since they will need guidance rather than close direction, we may be able to sort clothes or wrap War Crys for mailing or do the statistical reports along with these extra sessions.

In planning the film, we must help Corps Cadets to remember several points:\*

1. Since this is silent film, it must tell all the story. The theme must be clear to those unfamiliar with the Army, since the picture is for them.
2. The theme or story must hold together throughout.
3. The introduction and the conclusion are both highly important. The beginning scene must arouse interest and lead into the story; the last scene must leave the audience with a good reaction to the message.
4. Action is a must. People included in a scene should be doing something.
5. Groups should be kept small--four or five except for distant shots.
6. In planning scenes, we need to provide variety--some close-ups by all means.
7. Background of scenes needs to be looked at critically. Will this show in the picture--will that? Are there distracting things that can be removed?
8. That needed identifying information may be included naturally in the scene--the signs on doors, banners used in the classes; or other objects.
9. Titles must be designed ahead of time.

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\*Edgar Dale (Audio-Visual Methods in Teaching, and Kenneth Haas (Preparation and Use of Visual Aids) give excellent help with this.



When we have a plan which satisfies all of us, we are ready to consult the photographer for further suggestions. The Corps Cadets may want to read some guides or talk with a drama teacher.

More detailed plans can be drawn up with the photographer. Then plans will need to be made for getting groups together and collecting props.

Each Corps Cadet brigade will have its own story to tell. Here is the film, which Jim, Jo Bates, Billie Ann, Dottie, Rosa, and Colleen might plan.

#### Mr. Jones Makes A Visit

##### Scenes:

1. Mimeographed paper is seen being pushed under office door.
2. Mr. Jones picks up same.
3. Close up of invitation to Salvation Army special meeting.
4. Jones laughs heartily and drops invitation into basket.
5. Another business man enters office, Jones laughingly talks to him, points to paper in wastebasket. Mr. Smith looks serious, shakes head, pulls billfold from pocket and hands this to Jones, open.
6. Close-up of Advisory Board membership card.
7. Smith motions for Jones to come with him, and Jones reluctantly gets hat.
8. Title--"Isn't the Salvation Army for bums?"
9. The two men are seen entering the Captain's office. Captain is sorting craft material. Smith introduces Jones to Captain, makes a few remarks. Captain takes two men to a large schedule on wall (or on desk).

(This schedule shows meetings and engagements for week). Captain points to craft materials, then to schedule.

10. Title: The Salvation Army attracts the whole family.
11. Close up of schedule showing Junior Legion.
12. Shot of Junior Legion group or part of group, playing game, working with craft.
13. Men talking again, Captain points to several spaces on schedule.
14. Shot of Home League in action, Home League sign in sight.
15. Close up of display of their work or of boxes packed for servicemen.
16. Shot of favorite activity of men's club--leaving to fish, or playing checkers.
17. Close up of page from a roll book
 

Jim Thompson--foreman at James  
All Bradford-carpenter  
Tom Brown--Dr. Pepper Co.
18. Girl Guard troop on parade.
19. Title: The Army is a friend to the person in need.
20. Close up. Jones' hand pointing to office hours on schedule.
21. Transient entering office (only back seen).
22. Woman carrying baby entering office.
23. Close up of part of grocery order (avoiding showing of store name, of course).
24. Title: The Army trains youth for Christian Service.
25. Schedule again--Captain underlining Corps Cadets with his finger, then Band Practice.
26. Corps Cadets seen studying Bible.
27. Close up of lesson folder, part of lesson sheet.

28. Band practice shot.
29. Over shoulder view of music.
30. Band master writes on blackboard: Open Air 7:00 this Saturday.
31. Title: The Salvation Army preaches the Gospel-- Outside.
32. Open Air group shown rising from their knees in hall and forming for the march.
33. Open Air ring--playing and singing.
34. Captain kneeling at drum beside man, with Bible in his hand.
35. Close up of Bible verse, John 3:16.
36. Title: The Salvation Army preaches the Gospel-- Inside.
37. Captain showing men the chapel or hall.
38. Company meeting shot, with identifying motto or sign.
39. Primaries watching flannelgraph.
40. Special ensemble or instrumental number by teenagers.
41. Inside bulletin--close up of morning service announcement.
42. Captain preaching.
43. Congregation singing.
44. Jones and Smith leave Captain, shaking hands.
45. Smith leaves Jones at his office door.
46. Jones sits down at desk, fishes announcement out of wastebasket, and smooths it open. He pulls desk calendar toward him, opens pen, and starts to write.
47. Close up of hand writing on desk calendar: "Attend Salvation Army meeting."

When the film plans are complete, the scheduling for the shooting must be done. In the film described above, the easiest procedure would be to shoot the section scenes when they regularly meet, if this isn't too difficult for the photographer.

The first nine scenes could be shot before Junior Legion on that afternoon. The Home League and Men's Club could be filmed the same evening, with some of the members posing for the relief shots. (With different coats and hats, please, not their own.) The Girl Guards might come in uniform at this time. Corps Cadet class, band practice and perhaps the open air scenes could be shot on the same day, and the Sunday School and Holiness meeting shots could be done Sunday morning.

If such an arrangement is not practical, then a whole Saturday afternoon and evening could be devoted to the shooting. Good advance planning would be needed in order to have all groups at the Corps at the desired time, and to keep the younger children occupied between the Junior Legion and Sunday School scenes.

When the film has been made, it will need editing. With the Corps Cadets we can decide which scenes are "crummy" and have them taken out at a film service center.

If the Corps Cadets are to carry through their aim in making the film, they must go on to use it. They can contact clubs, especially those that aren't familiar with the

Army; they may interview the local theater manager; they may plan a special showing to which they invite their friends and neighbors.

And when the project is over--though no doubt the film will be shown many times if it has been well-planned and carefully photographed--they will be able to measure their own success. How might the picture have been improved? Did it say all they would like for it to have said? How did audiences react? Has it helped the attitude of their friends, neighbors? Did everyone work together with a good spirit? Did everyone carry out his job?

If the film is too expensive or ambitious, a similar project could be built around thirty five millimeter slides.

The value of the project lies in how it is carried on and what the Corps Cadets gain from it. As we measure it, we may ask:

Do they understand the Salvation Army better? Are they prouder, more loyal?

Have they increased in their sense of responsibility toward the Army? Are they more willing to expend themselves?

Has this enthusiasm been temporary or will this project be remembered with satisfaction for a long time?

Have we come to a better understanding of our own youth? Can we serve more easily as a guide? If the answers are yes, we can say, "It was worth it all."

### "Spark Plugs"

"But, wait," someone is thinking, "after all we do have one or two other things to do besides planning Corps Cadet projects. We can't make movies every month."

How true for us all! We can't find time for many projects such as this. There can't be too many extra meetings and too much more work or some other activity will suffer.

What can we do, then, to help make Corps Cadet projects vital, to use them for the development of real Salvationists? We must first decide, "What qualities make a true Salvationist?" And then ask, "What activities will provide opportunity for developing these qualities?"

A black chart here will help us--can we take a few minutes to fill it out?

CHART I  
CORPS CADETS' STANDING

Characteristics I'd like Soldiers to have	Name		Names of Corps Cadets																
	Yes	No	?	Yes	No	?	Yes	No	?	Yes	No	?	Yes	No	?	Yes	No	?	

And now let us consider another chart. After we have copied our list of characteristics, and have noted who needs help with these, we are ready to think what activities would foster these qualities.



CHART II  
ACTIVITY PLANS

Characteristics	C.C. needing help	Activities which might help to develop this

Suppose part of our chart reads like this:

Characteristics	Needing help	Activities
Attends open airs	Jean, Tom	C. C. Open Air
Understands Salvation Army	All	Reading S. A. books. History of local Corps.

Already project possibilities are listed for us, in relation to what we hope to learn from them. So often we say to our brigade: "This month we'll prepare a basket for a needy family," and the Corps Cadets learn little from it, because we have not thought out clearly what we want this project to do for them.

Let us study this part of our chart:

Corps Cadet Open Airs.--How can we get the Corps Cadets who usually attend Open Air to gain a deeper insight? How can we interest Jean and Tom, who never go to street service? Obviously, to suddenly announce this as the October project will not be the best approach, since "want-to," "readiness," understanding of aims and participation all affect the kind of learning which results from activity.

How can we introduce this in a way that will touch their interests and bring a desire to carry on a street service? If the regular Saturday night service is held in front of a building whose owner is friendly, a tape recording may be

made without the knowledge of the participants. The recorder, hidden under a cardboard box or in a window, will tell us a lot about ourselves. Playing this back to Corps Cadets and asking for their suggestions as to how the meeting might have been improved may prove to be the "spring board" needed. Or several flash pictures may provide the same kind of beginning.

From "What could be done to improve the Open Air?" we may move on to the purpose of street services.

Could we do a "wrong-way and right-way" skit for the Corps at Soldiers meeting or at some other service? "What do we want to avoid?" (Here the blackboard can go into use--and maybe a second look at the flash shots.) "How can we put this into our 'wrong' scene?" "What do we want to improve or add?"

As the skit is planned and rehearsed, the discussion will be lively if we can keep from dominating it and can talk with, not to, the brigade members.

After the skit has been given, we may ask if the brigade would like to do an Open Air. Or before it is done, we may ask if they wouldn't like to try out this "right-way" Open Air themselves first. In either case, we need to ask what is the purpose? Is it to invite people for Corps services, or to warn sinners, or to arouse backsliders? According to the purpose, where would be the best location? What music will arrest attention? Add to the message?

Soften backsliders? How will we get our point across? Who can take what part?

If Tom begs off, we may provide something different for him--he may go along as observer, sitting or standing nearby. If he likes to take pictures, he may carry a camera down and take pictures after the service is over. Or he may be asked to take charge of the instruments or the formation of the ring, before he retires to observe. We need to know each Corps Cadet--is Tom extremely timid? Afraid of the ridicule of the football team? Conscious that his spiritual condition is out of harmony with Open Air witness? Our approach to him depends on his problem.

After the skit, after the brigade Open Air, we need to measure ourselves again. Did we remember to pray for the service in our private prayers? Were we prepared for our part? Were we in a reverent frame of mind? Did we care about the people who were listening? How could we have followed up the Open Air better? Did the service hold together and move along?

Together we can discuss how we can contribute to the regular Open Airs--Jo Bates and Colleen have made good suggestions about inviting people to services--would they do this on Saturday and Sunday nights next week? Would Jim be responsible for seeing that everyone has a song book? What did we learn about testimonies that we can use when we testify on the bank corner?

We must remember that learning doesn't automatically carry over. We have to help them make the application.

Salvation Army Books.--What about that perennial standby, the book report? Haven't we all struggled to get Jim to read that really wonderful book, only to have him declare afterward he couldn't see what he had to read that for?

What do we hope they will gain from the books we want them to read? An understanding of the Salvation Army's history? An appreciation for William Booth or Kate Lee?

A colorful display of Liberty and Trophy booklets with an attractive invitation to read one may work. The brevity and striking titles of these booklets are inviting, and the biographies they contain are lively. A picture of William Booth with yarn strings running to books by and about him, or a series of simple posters advertising a collection of short stories, may be stimulating.

Instead of written book reports, we might try these: A panel discussion of several booklets for Young People's Legion program or Soldiers' meeting, or the reading aloud of a portion of a book in order to work up a skit from it.

The brigade may be asked by the Men's Club to make suggestions of Salvation Army books for their members who like to read. (If one of the men makes this request directly to the whole brigade rather than through the officer, it is likely to be more effective.) Each may agree to read a

booklet or book or sample copy of a Salvation Army magazine and give his opinion at the next meeting.

Some will take more than one, and soon an "approved" list can be mimeographed (by the brigade themselves, preferably) for the club. A display may be arranged for them and some Corps Cadet may be a volunteer librarian or salesman to lend or sell such books.

The tape recording of a portion of a book may be the spur, or a questionnaire on Salvation Army books previously read, or a review by a competent outside person. And the boy who simply can't be interested in reading may look through numbers of books to study the pictures of early uniforms or buildings or bandsmen in order to tell us something about them. If we can promote the understanding and appreciation, are the paragraphs so important?

A History of the Salvation Army in Podunk.--If there is a local celebration of an anniversary, this can supply interest on which we can build. Or a letter from an officer stationed here in the "early days," the names of those who entered training from the Corps, or the distribution of a questionnaire may prove effective. Corps Cadets may be enlisted in collecting old photographs of the Corps. When they become interested in the early days of the Corps, they will work like Cadman to find out more. A mimeographed pamphlet, a proudly displayed scrapbook, or a homecoming week may

result, with information gleaned from Old Timers, Divisional Headquarters, newspaper files, local photography studios, Soldier's trunks and family albums, the War Cry or other sources. Exhibits of souvenirs, posters, tape recorded interviews, skits or reports may be included.

Or a simple concrete monument erected by the Corps Cadets may mark the spot where the first building stood, or a metal plaque or tablet may tell to all that the first open air was held here in June, 1910.

This may be a timely project in which to discuss Army losses and their causes, and to plan special efforts to interest ex-Soldiers, Junior and Senior.

Too many spark plugs aren't needed for any machine. Perhaps we have thought enough about planning and learning with Corps Cadets to have struck fire. May God help us to help them become real Salvationists!

## CHAPTER IV

### PRESENTATION OF REACTIONS TO THE TEACHING MATERIALS

#### Description of Respondents

In order to obtain the opinions of Army personnel as to the usefulness of the teaching materials presented in Chapter III, the chapter was submitted to fourteen Salvationists. As indicated in Table I, twelve of these responded.

#### Extent of Sample

In the Southern Territory, there are eleven divisional commanders, eighteen divisional youth secretaries, and seven Guard organizers. These leaders are represented by one divisional commander, two divisional youth secretaries, and one Guard organizer. The Training College, which has eleven staff members, is represented by the Educational Secretary. Of the five hundred and eighty five officers on the field, only three are included in this study; however, each of the divisional officers and the college staff member has had experience in Corps work prior to their present appointments. The four non-commissioned officers represent a large number of locals working with 'teen-agers.



TABLE I  
EXTENT OF SAMPLE

Position	No. Officers Holding this Position in Southern Territory	No. Respondents now Serving in this Position	No. Respondents Previously in this Position
Divisional Commander	11	1	
Divisional Young People's Secretary	18	2	1
Divisional Guard Organizer	7	1	1
Training College Staff	11	1	2
Corps Officer and Corps Assistant	585	3	9
Non-commissioned, Local Officer *		4	

\* No statistics available on local officers working with 'teen-agers.

### Youth-Work Experience of Respondents

The youth-work experience of Corps personnel has been varied. Respondents now serving in Corps have had the following experience in Army youth work: one is a Guard leader; two are working in clubs or community centers and two have previously had such responsibility; six have been on summer camp staffs, as instructors and/or counselors. Four are Company Guards (Sunday School teachers) and two are the lay leaders responsible for the supervision of Sunday School and other youth activities. Three have served as youth officers or Corps Assistants, and three are now in charge of Corps. The experience of Corps personnel is presented in Table II.

As shown in Table III, the Army youth-work experience of divisional and Training College personnel has also been varied. In addition to their divisional and college service (See Table I), the officers have had these field appointments: Three have been Corps officers, three have served as Youth officers, and four have been Corps assistants. Three have directed United Service Organizations, and one has directed a Red Shield Boys' club. Three have directed summer youth camps and five have been camp staff members.

No data was obtained on Army service not related to youth directly, nor was information secured as to extra-Army experience.

TABLE II  
 YOUTH WORK EXPERIENCE OF RESPONDENTS  
 WORKING IN CORPS

Type of Work	No. Respondents Engaged in this Activity	
	At present	Previously
Guard Leader	1	
Boys, Girls Clubs, Community Center Staff Member	2	2
Summer Camp Staff Member	6	
Company Guard	4	
Corps Cadet Guardian	2	2
Young People's Sergeant Major	2	
Youth Officer or Corps Assistant		3
Corps Officer	3	

TABLE III  
 YOUTH WORK EXPERIENCE OF DIVISIONAL  
 AND TRAINING COLLEGE PERSONNEL

Type of Work	No. Respondents Serving in this Type of Work	
	At Present	Previously
Summer Camp Staff Member	2	3
Summer Camp Director	3	
Red Shield Club Director		1
Service Organizations Director		3
Corps Assistant		4
Youth Officer		3
Corps Officer		3

### Respondents' Rank and Years of Service

Table IV presents the rank and years of service of the Salvationists responding. One lieutenant, three captains, three majors, and a lieutenant colonel are included; they have served as officers for: four years and six months, five, ten, fifteen, seventeen, twenty three, twenty-nine, and thirty-four years. The four non-ranking respondents have served in the Army from five to twenty-one years.

TABLE IV  
RESPONDENTS' RANK AND YEARS OF SERVICE

No. of Respondents	Rank	Years of Service
1	First Lieutenant	4 years, 6 months
2	Captain	5, 10 years
1	Senior-Captain	15 years
2	Major	17, 23 years
1	Senior-Major	29 years
1	Lieutenant-Colonel	34 years
4	Non-commissioned	5- 21 years

### Geographical Coverage

In the present appointments of the respondents, six states are represented: Florida, with two Salvationists; Georgia, with two; Kentucky, with one; North Carolina, with

one; Oklahoma, with four; and Texas, with two. As is shown in Table V, all fifteen states and the District of Columbia are included as past locations for the respondents.

TABLE V  
GEOGRAPHICAL COVERAGE

State	No. Respondents Serving in this State	
	At Present	Previously
<u>Southern Territory</u>		
Alabama		2
Arkansas		1
District of Columbia		2
Florida	2	2
Georgia	2	2
Kentucky	1	1
Louisiana		3
Mississippi		2
North Carolina	1	2
Maryland		2
Oklahoma	4	4
South Carolina		1
Tennessee		2
Texas	2	3
Virginia		3
West Virginia		1
<u>Central Territory</u>		
Illinois		1
Kansas		2
Michigan		1
<u>Eastern Territory</u>		
New York		1

Arkansas, South Carolina, and West Virginia are represented in the previous appointment of one respondent each, while Oklahoma is represented in the past service of four Salvationists. Two persons have worked as Salvationists in the

Central Territory--in Illinois, Kansas, and Michigan, and one of these has served also in New York, in the Eastern Territory.

#### Selection of Respondents

Field officers were selected who:

1. Have served in the Army at least five years
2. Have had no professional training for youth work
3. Have been assisted recently by inexperienced officers
4. Have been observed by the writer at work with Army youth

The criteria for selecting supervisory officers were:

1. Have had wide experience (or special work in the case of the Training College staff member)
2. Are directly engaged in working with officers carrying on youth programs
3. Are known to be objective

Of these respondents, four were expected to share the educational viewpoint expressed by the writer, three were expected to object to it, and the reactions of the remaining five Salvationists could not be predicted.

A weakness is apparent in the selection of personnel, in that assisting officers were not included. At the time the study was made, it was not feasible, in the opinion of the writer, to ask these officers to take part in rating the

material. Such officers are continuing their Army training by correspondence in addition to their winter work.

### Summary of the Responses

#### Ratings

In rating the usefulness of the material, Salvationists checked alternate responses to four questions on each of three sets of project guides.

The first question dealt with whether the material promoted Salvationism. As indicated in Table VI, 11 checked "yes," and one checked "undecided," for this question on "Just Sign It." Seven checked "yes," four were "undecided," one checked "no" on "Starvation Army," and for "Spark Plugs" 11 responded "yes," while one person indicated "no response."

This item needed refinement. As one respondent indicated, the term "Salvationism" is a complex one which includes the Soldier's relationship to God as well as his understanding of the Army. "Promotes an understanding of Salvationism" would have more accurately indicated the idea intended.

The second question asked whether the activities suggested would be liked by youth. Eight gave a "yes" response to this for "Just Sign It," while four were "undecided." For "Starvation Army," there were nine "yes" responses, two were "undecided," and one response was omitted. In rating

"Spark Plugs," two respondents omitted this item; nine checked the "yes" column; two checked "undecided." Table VII presents these responses.

TABLE VI

RESPONSES TO QUESTION: "PROMOTES SALVATIONISM?"

Material	Yes	Undecided	No	No response
"Just Sign It"	11	1		
"Starvation Army"	7	4	1	
"Spark Plugs"	11			1
Total	29	5	1	1

TABLE VII

RESPONSES TO QUESTION: "WOULD BE LIKED BY YOUTH?"

Material	Yes	Undecided	No	No response
"Just Sign It"	8	4		1
"Starvation Army"	9	2		1
"Spark Plugs"	9	2		1
Total	26	8		2

In the third question there were three parts: "Could be used in: your Corps, small Corps, large Corps. The two latter items proved to be superfluous and are not dealt with in Table VIII. Eight felt that "Just Sign It" could be used



in their Corps; three were undecided; one made no response. Seven thought "Starvation Army" was useful; three were doubtful; one did not feel it could be used, and one did not indicate his opinion. Two omitted this item for "Spark Plugs;" ten thought the material was useful.

This question is weak in that it gives no basis for decision. Nothing in the question indicates whether the youth, the leadership, or other factors determine its usefulness in the Corps.

TABLE VIII

RESPONSES TO QUESTION: "COULD BE USED IN YOUR CORPS?"

Material	Responses			
	Yes	Undecided	No	No Response
"Just Sign It"	8	3		1
"Starvation Army"	7	3	1	1
"Spark Plugs"	10			2
Total	25	6	1	4

The fourth question, regarding the ability of young officers to use this approach, called for a rating of "most" officers, "some" and "few." As shown in Table IX, six checked "most" for "Just Sign It;" five checked "some," and one checked "few." For "Starvation Army" the responses were the same--six "most," five "some," and one "few." "Spark

Plugs" elicited no response from one Salvationist; the other eleven responded "most."

TABLE IX

RESPONSES TO THE QUESTION: "COULD THIS APPROACH  
BE USED BY YOUNG OFFICERS?"

Material	Responses			
	Most	Some	Few	No Response
"Just Sign It"	6	5	1	
"Starvation Army"	6	5	1	
"Spark Plugs"	11			1
Total	23	10	2	1

Interpretation of Ratings.--As shown in the tables above, the responses were predominately favorable to all of the materials. Items which were checked by the respondent in the "yes" column, but carried a restrictive condition were counted as undecided in the tabulation. There was most agreement on the contributions of the materials to the development of Salvationists and least on whether they could be used by young officers.

Comments and explanations, for which space was provided in the forms, reveal that the responses do not have the uniformity implied in the tables above. "Just Sign It" proved to be the only teaching guide in which the learning principles themselves were clearly emphasized. In discussing

this section, the respondents reacted to the approach used.

The ratings given to "Starvation Army" were really opinions, not of method, but of the film itself as a desirable or undesirable undertaking. Time, money, and the question of production quality were the factors discussed.

The brevity of "Spark Plugs" was responsible, perhaps, for the lack of emphasis here. While some respondents reacted to the approach, it appeared that most of them accepted this section uncritically.

#### Comments

The comments and explanations which accompanied the checked items for "Just Sign It" proved to be the most valuable indication of the true reaction of the respondents. Three attitudes were revealed toward the teaching methods presented:

One group of Salvationists accepted the material uncritically, and enthusiastically--"Just what we need" or "this would certainly improve our Corps Cadet program" or "a splendid approach."

In their marginal comments and letters, however, these respondents gave no indication that they understood the implications of the learning principles. The wide gap between present practice and the methods advocated was ignored, and there appeared to be a naive assumption that the method

was inherent in the project itself. In the opinion of the writer, these Salvationists would use the project but not the methods presented.

A second group revealed an awareness of the principles themselves, felt them to be sound, but doubted the ability of most young officers to use the kind of teaching approach presented. Among their comments were:

The majority of young officers would not use this kind of activity.

Our [youth] officers would need further background and teaching "know-how" to bring continuity necessary to spell success.

To be a successful discussion leader...takes training, and the majority of young officers do not have this type of training.

Am sure you are familiar with some of the unsuccessful attempts to use this method in our Corps.

We must be realistic and this does take independent thinking, relating principles to individual situations. You state learning is dependent upon understanding. Teaching would also be dependent upon understanding. This accounts for my saying "some" [could use this] instead of "most."

The third group were also aware of the principles involved and the difficulties of applying them, but felt that most young officers could use them. Comments included:

Response to a thing of this kind would be dependent upon the maturity of your group. You may have to use more suggestion with some more backward young people.

As a result of past experience I feel that there are some young people who will not respond to this type of program with enthusiasm. Previous leadership of a different kind makes this approach difficult.

Dependent on the leadership ability of the Corps Cadet Guardian or officer.

Because of the crowded Christmas schedule, I real this aloud to /the divisional youth secretary and his wife/ as we were traveling to one of the Corps. We discussed various issues that were raised and came to the conclusion that all of this was practical. No doubt it would be hard for some of us to take "hands-off" attitude (except for guidance) but if we tried we could do it. It would be beneficial not only to the Corps but to the Kingdom as well.

Most certainly the young people would like this, for, when I have tried it I have found that they cooperate...It could be used in any type corps, for people are the same...

When announcing...the Corps Cadet project, I have found that young people have not been too enthusiastic because--perhaps--of the reasons you listed...I believe the theories about getting the group together and letting them do the deciding... would work...My danger is to tell them what to do-- do all the planning, etc. because of a lack of time. But I believe this is a very workable theory--in fact, knew it all the time, but just did the other-- easy way out, I guess.

All three groups gave evidence of awareness of the need to improve the work of the brigade, and all the respondents appeared eager to discover ways of promoting the development of Army youth.

## CHAPTER V

### SUMMARY AND RECOMMENDATIONS

#### Summary

This study was made in an attempt to develop teaching materials which were educationally sound, which would be appropriate for use in the Salvation Army Corps Cadet brigade, and which would offer an example of one approach to the problems of non-professional officer-teachers.

In the opinion of the writer, the responses to this material warrant the belief that material of this kind would contribute significantly to the growth of some officers as teachers, and that for other officers it would prove of little value.

The responses indicate that for officers who use authoritarian methods without questioning them, written materials of this nature are of little value and result only in verbal acceptance. Whether such material can help those who understand the principles involved but are discouraged in their attempts to apply them is not indicated in the replies of the group.

For those officers who are aware of weaknesses in their own teaching, who have attempted without training to use

sounder group methods, or who have had some background of training or experience in this type of leadership, this material appears to be valuable and to encourage growth in understanding and in willingness to attempt a more dynamic approach.

Certain factors present in the study are believed to be requisite to the acceptance of teaching materials by officers: An identification with the officers, on the part of the writer; the consistent use of lay terms; and the participation of the recipients in the production of the material. Although the materials in the case of this study were produced by the writer, respondents were asked to criticize and make suggestions with a view to improving it for a later revision, and their judgment was appealed to in every case. This, and the writer's dependence on their help, certainly contributed to the interest and pleasure expressed by even the most authoritative of the respondents.

#### Recommendations

The writer recommends that more materials such as "Just Sign It" be prepared and made available to young officers working with Corps Cadets. It is the belief of the writer that such materials could be produced most effectively through the cooperative efforts of professionally trained Salvationists and those not professionally trained who are

now serving as Corps Cadet brigade leaders on the local level.

The development of such materials is not recommended as the solution to officers' teaching problems, but as one contribution to their solution.



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APPENDICES

APPENDIX A

LETTERS TO RESPONDENTS

424 South Knoblock  
Stillwater, Okla.  
December 6, 1952

As you may know, I am taking graduate work at Oklahoma A. and M. in preparation for missionary service in the Army's schools in Africa. Part of the requirement for the degree is the preparation of a thesis on some phase of education.

My advisory committee has approved the subject, "Using Educational Principles in Corps Cadet Activities," on condition that the thesis be submitted to a number of Salvation Army officers for their criticisms.

The study is made up of a brief discussion of principles of learning, followed by suggestions for five monthly projects which make use of these principles. The activities suggested deal with uniform wearing, open airs, the welfare program, the Self-Denial effort and the nature of the Salvation Army.

Each project must pass these tests:  
Does it promote Salvationism?  
Will it be likely to interest Corps Cadets?  
Is it usable in both large and small Corps?  
Will it be useful to most officers?

I know the Christmas rush is upon you, but would you be able to "snitch" enough time to read this study and give your opinion of it?

If this will be possible, please let me know. A self-addressed post card is enclosed for your convenience.

May God bless you!

Margaret Moore  
Lieutenant

Dear Comrade,

This is part of the first draft of the thesis, about which I wrote to you. In the preliminary section the Corps Cadet brigade is described, the officer's duties summarized, and the beliefs of the Army presented. This main part follows.

This varies some from the original plan for projects, due to an early deadline for completing it.

As you read each section, please keep in mind the main question: Will this work? That is, will it promote Salvationism, will young people like it, can it be used in most Corp, by most officers? At the end of each of the last three sections, there is a brief form on which to answer these questions.

These forms and the one at the bottom of this page contain the information which I must have back. If you have time and would like to, I would appreciate your jotting down your objections or suggestions on the paper as you go through. However, this is an extra, and I know some of you will not have time for it.

You will notice the return envelope is addressed Pottsville, Arkansas. During the holidays from school I shall be working on this at home. The sooner you can return the forms the better; I know that you'll be as prompt as possible.

The Lord has been very gracious to me during these days here, proving again that He is able to do "exceeding abundantly above all that we can ask or think." Soldiering in Cushing has been a blessing for which I am grateful.

Best wishes for all your Christmas efforts. May God richly bless you!

Sincerely,

Margaret Moore  
Lieutenant

APPENDIX B

RATING AND DATA FORMS



## PERSONAL DATA FORM

NUMBER YEARS AN OFFICER \_\_\_\_\_ NUMBER YEARS IN CORPS WORK \_\_\_\_\_

STATES IN WHICH YOU HAVE SERVED SIX MONTHS OR MORE: \_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_TYPES OF Y.P. WORK ENGAGED IN: (Check each in which you  
have had experience.)

\_\_\_ CORPS CADET GUARDIAN BEFORE OFFICERSHIP

\_\_\_ CORPS ASSISTANT \_\_\_ Y.P. OFFICER \_\_\_ RED SHIELD, BOYS CLUB

\_\_\_ CAMP STAFF \_\_\_ GUARD DIRECTOR \_\_\_ D.Y.P.S. \_\_\_ U.S.C.

\_\_\_ OTHER (Please specify activity)

## FORM FOR RATING MATERIAL

Reaction	Yes	No	Uncertain
Promotes Salvationism			
Would be liked by Y.P.			
Could be used in your Corps			
Could be used in a large Corps			
Could be used in a small Corps			

	Most	Some	Very Few
Young Officers could use this kind of approach.			

If not useful in your Corps, please give reasons:

If you do not think the majority of young officers could use this kind of activity, why not?

## VITA

Margaret Emma Moore  
candidate for the degree of  
Master of Science

Thesis: SUGGESTIONS FOR APPLYING EDUCATIONAL PRINCIPLES  
TO THE SALVATION ARMY CORPS CADET PROGRAM

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Date of Final Examination: February, 1953.

THESIS TITLE:       SUGGESTIONS FOR APPLYING EDUCATIONAL  
                          PRINCIPLES TO THE SALVATION ARMY  
                          CORPS CADET PROGRAM

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The content and form have been checked and approved by the author and thesis adviser. The Graduate School Office assumes no responsibility for errors either in form or content. The copies are sent to the bindery just as they are approved by the author and faculty adviser.

TYPIST:     Elizabeth J. Kerby  
              KERBY TYPING SERVICE