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THE RELIGIOUS NATURE OF ADOLESCENCE
AS INDICATED BY OUT-STANDING
ADOLESCENT PSYCHOLOGY TEXT-BOOKS.

by

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quirements for the degree of master of re-
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CHAPTER I.
INTRODUCTION.

THE RELIGIOUS NATURE OF ADOLESCENCE
AS INDICATED BY OUT-STANDING
ADOLESCENT PSYCHOLOGY TEXT-BOOKS.

CHAPTER I.

INTRODUCTION.

Approach.

To-day many psychologists, teachers, preachers, and other educational leaders are coming to realize the tremendous importance of the religious development that takes place during the period of adolescence. Occasionally a text-book is found that is devoted exclusively to the religious phase of the adolescent's life. A number of others are devoting a chapter or a portion of a chapter to the religious element, thus placing it on a par with the other determining factors in the life of youth. Still others entirely ignore religion as a factor in the adolescent's life. Parallel to the disagreement in the minds of the various authors in regard to religion's place and importance, there is great variety in the opinions as to its general nature, causes, effects, and "best methods" of promotion and development. Yet, occasionally the consensus of opinion is sufficiently unvaried to permit one to draw conclusions.

Problem of study.

In recognition of the divergencies and simi-

larities of the educational leaders as to the elements composing the adolescent's religious nature, the purpose of this thesis is to draw from the survey of a selected group of adolescent psychologies of recent writers, substantiated conclusions as to the religious phase of the adolescent's nature, so as to enable one to reach basic ideas that will help in determining methods to be used in educating youth "religiously".

Sources.

The adolescent psychology texts used in this survey will be based on answers to questionnaires sent by Miss Eloise Duntz of the Biblical Seminary to professors of adolescent psychology in one hundred thirty-eight representative colleges in the United States. The twelve books selected for this survey are those which the questionnaires revealed were used most extensively throughout the colleges.

Method of Procedure.

The first part of this study will consist in a careful analysis of the text books, in order to discover all material relative to any phase of the adolescent's religious nature. The results will be written under the respective titles of the books. The next step in procedure will be a careful study of all the material gathered, followed by its analysis and synthesis in chart form, in order to determine the topics

discussed by the various authors, and their relative importance. Further procedure will consist in the stating of all ideas under the appropriate topics, irrespective of author or text. Following this will be a summary of the results of both the analysis of the texts, and the analysis of the topics. In the light of this study there will be suggested the essentials and limitations of a thorough treatment of the religious nature of the adolescent.

Value of study.

This study will lead to a knowledge of the degree of extensiveness of treatment accorded the religious nature of the adolescent by the writers of the most popular adolescent psychologies. There will come a realization of the topics in this realm that are most frequently considered, as well as a recognition of certain failures in treatment in this field.

On the basis of this study, in the light of phases of the adolescent's religious nature that were adequately stressed, as well as those important phases of which the treatment has been quite deficient, the essentials and limitations of a well-rounded treatment of the religious nature of the adolescent will be suggested.

CHAPTER II.
ANALYSIS OF TEXTS.

CHAPTER II.

ANALYSIS OF TEXTS.

The twelve educational texts singled out as those having been ranked highest by leading adolescent psychology professors in 86% of the colleges registered in the World Almanac for 1930, will be completely surveyed for material relating to the religious nature of the adolescent. A summary of the findings will be made which will be written following the author's name and the title of the book. The summaries will vary in length, depending upon the amount of material devoted to this phase of youth's life. The educational books surveyed, will be presented in the order of their rank in value as adolescent psychology texts, as conceded by the college professors who answered the questionnaires.

1. Brooks, "The Psychology of Adolescence."

This author gives the religious phase a place of utmost importance in the life of the developing adolescent. He maintains that "under favorable conditions, religion occupies a very important place in the life of the maturing boy or girl. It satisfies his groping for a fundamental, synthesized understanding of the whole realm of experience. It gives him a sense of values, a sense of personal relationships and

obligations. It facilitates the formation of high ideals of unselfish service. It gives him help in attaining that self-control and self-discipline, which are so essential in maintaining sound physical, mental, and spiritual health. "Religion in its reality involves personal devotion to a supreme Being, and can provide a unifying force for all that is highest and best in the youth's nature."¹ Religious beliefs are acquired and not inborn.

Religion now makes a definite personal appeal.² There is a deeper realization of the meaning of religion, and the youth sees it as his own. Young people during later adolescent years, especially college students, face the problem of harmonizing a wider and more accurate knowledge of science with their religious beliefs. If the religious teachings have been rigid, morbid, and hostile to science, or if high school and college instruction is equally narrow, dogmatic, and hostile to religious truth, the adolescent may have needless emotional conflicts.

It is normal for youth to doubt. He really is re-vamping his whole outlook upon life, and the critical

1. Brooks, "The Psychology of Adolescence." pp.341-342.
2. Cf. Ibid. p. 340.

questioning attitude normally extends to all significant phases of life--religious as well as moral. "The great danger is that snap judgments be taken, and a narrow dogmatic view become fixed to the exclusion of the truth."³

One cause of adolescent conflicts is changes in religious beliefs, due to faulty instruction that was given during the years of childhood.

Under the best of circumstances the adolescent will have religious doubts, and they will cause him trouble. But these troubles are often needlessly augmented by teachings which he cannot believe in his teens. Religious ideas suited to the child are not necessarily suited to the adolescent, especially in their childish form. Provision is needed for their successive modification in accordance with his development in order to prevent a break at adolescence. Ideas in other fields are modified by new, deeper, or broader accretions of experience. If religion is to play its important part in adolescence, parallel developments not only may be expected but should be provided for, so as to avoid abrupt, disastrous changes.

"Persistent, open-minded, serious search for the

3. Ibid. p. 237.

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truth has carried many older high school pupils and college students through such periods of doubt, and has enabled them to find a satisfying religious experience. Through deeper, broader experiences, many youths have come to differentiate the realms of faith and those of science, and to see that different methods are appropriate to each; and thus they avoid a needless, wasteful conflict between science and their own personal religion.⁴

According to Brooks, praise, prayer, and other elements of worship may greatly enrich and deepen the adolescent's life, adding much to its wholesomeness and happiness.⁵ "The central core of religious experience is worship, therefore youth should be taught to worship, and different methods of worship should be used, so as to suit the nature of each individual youth."⁶ Adolescent religious growth should help the youth attain and maintain satisfactory human relationships.

2. Tracy, "The Psychology of Adolescence."

This writer, in his chapter on the "Religious Life of the Adolescent" states that "the phenomena that seem entitled to the name 'religious' are so diversified in their character, and so intertwined with other

4. Ibid. p. 341.

5. Ibid. Cf. p. 342.

6. Ibid. p. 553

phenomena in their manifestations, that it is difficult to set them apart by themselves or reduce them to any simple and single category. Yet, the reality of the religious consciousness is beyond all question. The essence of religion is the relation between man and his Maker, or more than that, man's attitude toward whatever he believes to be the supreme reality in the universe.⁷ It is personal devotion and allegiance of the finite to the infinite Being.⁸

The religion of youth should be free from the formality of the child's religion, which is immaturity; and the formality of man's religion, which is the formality of decadence. Usually, personal religion, should, at this age, be full of vitality. Religious practices and observances, which have been taught and have grown habitual, should now be teeming with life and significance. The religion of the adolescent must be a vital religion, or else it will be discarded. It is found that women are more inclined to religion than are men.⁹

The religion of youth is personal and spiritual.¹⁰ Religious experience involves three elements; the intellect, the emotion, and the will.¹¹ But in addition

7. Cf. Tracy, "The Psychology of Adolescence." p. 183.

8. Cf. Ibid. p. 120.

9. Cf. Ibid. p. 142.

10. Cf. Ibid. p. 188.

11. Cf. Ibid. p. 185.

to these elements there is "something" that is quite indefinable; "there is a religious consciousness that is beyond all question. No arguments are needed to prove it a genuine endowment of man. History, literature, and philosophy, all bear unanimous testimony to the reality of the religious faculty in man, and justify Mr. Herbert Spencer's contention that it is "as normal as any other faculty."¹²

Tracy makes some significant statements concerning conversion and its nature, as they appear in adolescence. Conversion, whether of normal growth or of spectacular change, usually occurs during the period of adolescence, with its most frequent occurrence at the age of sixteen. Strong religious convictions, deep religious feeling, and pronounced religious decisions, are more likely to occur during the period of adolescence than in any other period of life, and most likely during the middle of the period.¹³

There are two distinct conceptions of "conversion". One is that the human soul is a castaway, who needs to be saved from perdition, which necessitates a pronounced change, accompanied by deep emotion. The other view is that conversion is not so much the rescuing of the soul from impending disaster, as the entering of

12. Ibid. p. 182.

13. Cf. Ibid. p. 200.

the soul upon a larger measure of rightful inheritance. The native instincts are not wholly evil, but they need to be developed, or counteracted to produce a well-rounded character.¹⁴

Some of the elements of the adolescent's religious consciousness are the "realization of personal dependence and need; acknowledgement of personal obligations to God; participation in religious exercises, such as prayer and praise; the observance of the sacraments and ordinances of the church; and aspirations and strivings after holiness of life and character. Reverence, homage, love, and service are rendered by the human individual to the Divine."¹⁵

The religious life as the adolescent begins to interpret it, consists in personal devotion to a supreme Being. Therefore, this is the period in which the character and work of Christ make their greatest appeal, and meet whole-souled response. There is the tendency to spiritualize, to moralize, and to think in terms of personality, duty and destiny. Hence the period is one of decisions, of which one of the outstanding is the religious decision.

3. Hollingworth, "The Psychology of the Adolescent."

14. Cf. Ibid. p. 195 f.

15. Ibid. p. 130.

Basing one's judgment upon the portion dealing with "religion" in Mrs. Hollingworth's text, one would conclude that she does not place the religious phase of life on a plane any higher than the various other phases. According to her, religious experiences have grown out of a medley of impulses--fear, submission, the desire for a sense of security, self-assertion, and truth. These impulses--combined with intellect--intellect of a certain fairly high degree, result in cravings for immortality of self, for comfort and protection, and for guidance in the maze of life's difficulties, which are satisfied by a set of beliefs and ceremonies called a religion.¹⁶

Any religious need of the adolescent is based upon the intellect. Children, and those who are not mentally strong are not disturbed by questions that human intelligence cannot answer.¹⁷ Mrs. Hollingworth emphasizes the statement that religion becomes a problem to the adolescent, not because of any religious instinct, but because the growing intelligence promotes questioning. Only those adolescents who have a mental age of more than twelve years need a settled belief about the universe. The needs of the majority are readily

16. Hollingworth, "The Psychology of the Adolescent". p. 149.
 17. Cf. Ibid. p. 149.

met by orthodox confirmation and acceptance of established beliefs. The explanation of the universe, as worked out by the thought of the past, appeals to the majority of adolescents.

Questionnaires reveal that problems of religion enter much into the thoughts of adolescents. As a result of the religious and ethical struggles of adolescence, we may find brooding, depression, and constant introspection. Weeping, reading the holy scriptures, and self-inflicted tortures may be observed.

Most religious conversions take place during the period of adolescence, between the years of eleven and twenty-one.¹⁸ Those converted report a number of psychological changes. There may be feelings of incompleteness, distress, despondency, anxiety, a fear of imperfection,¹⁹ and a yearning toward an ideal.

Here we find the opinion that there is grave danger in the doubts and questionings of adolescents. The doubts may lead to conflict, then to chronic tension, from which the mind may escape by some means or other. Some will adopt implicit belief in a traditional religion, others will accept a personal religion which has evolved from their thinking of the given religious

18. Cf. Ibid. p. 158.

19. Cf. Ibid. p. 159.

principles, while some few will remain in an attitude of suspended judgment, and are satisfied that they do not understand the universe. Some will go so far in their search for the "unknowable" that their emotions will carry them to commit suicide, in order to escape the sense of futility which an agnostic answer gives,²⁰ or else to find out what is beyond life.

Mrs. Hollingworth suggests the possibility of the need of a new religion for "modern intellectual youth" who sees himself as a mechanism in a mechanistic world. Perhaps, then, the only possible solution will be the development of a personal religion, each thinker building for himself whatever system of ethics and whatever explanation of life he may be able to devise and adopt emotionally.

Often, when the adolescent finds a satisfactory solution to the problems of life, creation, and death, he feels impelled to share his findings with others. Consequently, he becomes a missionary or minister. Yet, only a very small proportion feel the call to re-²¹form society.

In Mrs. Hollingworth's discussions based on the selecting of one's life work, or the finding of oneself,

20. Cf. Ibid. p. 161.

21. Cf. Ibid. p. 163.

religion is not mentioned in connection with the solutions of these problems.

On the basis of results of some experimental tests, in which adolescents were asked to write "first choices", Mrs. Hollingworth concluded that "religion" is not one of the first three choices of the adolescent.²²

4. Pechstein & McGregor, "Psychology of the Junior High School Pupil."

In this psychological text the writers agree that the religious aspect plays an important part in the life of the adolescent.²³ "Religion comes to aid in meeting the problems due to man's ignorance and weakness."²⁴ But the authors would warn us against accepting the idea that there is something within the adolescent that makes him religious. They hold that the gradual accumulations of the youth's experience, the maturing of the sexual and social instinct with their accompanying emotion, and all other changes that take place in the adolescent, have their places in bringing about the religious development. The adolescent discovers a God-concept in proportion to his need of God.²⁵

22. Cf. Ibid. p. 156.

23. Cf. Pechstein & McGregor, "Psychology of the Junior High School Pupil". p. 149.

24. Ibid. p. 158.

25. Cf. Ibid. p. 155.

While it is natural for youth to raise questions concerning the teaching normally furnished by the church, it is not necessary that all adolescents undergo a period of skepticism.²⁶ That is determined by the training and background. Parents and teachers are largely responsible for harmful adolescent doubts, through the false answers they have given in answer to the curiosity and credulity of childhood. The data of scientific instruction often undermine childish foundations without being able to replace them with a better structure. Frequently, the youth comes to doubt because of the unChristlike conduct of supposedly Christian adults.²⁷

These writers look upon conversion as a gradual growth rather than an instantaneous and miraculous change. "Conversion" usually takes place at approximately the age of fifteen. "The essential religious decision may be rationally arrived at without the attendant pyrotechnics so often considered essential in the saving of one's soul. Struggle and the thrill of victory appear to be absent."²⁸ These writers do not have much faith in the permanence or effectiveness of a religious experience that is based largely on a

26. Cf. Ibid. p. 152.

27. Cf. Ibid. p. 156.

28. Ibid. p. 151.

suddenly emotional element. They believe that religion will be effective, only when it has been integrated into the entire acting equipment of the individual.

There are three different forms of religion, one, or all of which the worshipping adolescent accepts. There is (1) mysticism; (2) redemption; (3) the abandonment of selfishness, fear of personal danger, and self-satisfied inner-living. Changes in conduct may come about without the individual's having passed through the redemptive stage.²⁹ The adolescent's religious desire will often be satisfied by dogma, creed,³⁰ cult, and institution.

"The adolescent does not need anchorage so much as he needs the open sea; he needs to have his religious beliefs grounded in his own thinking; he needs to be allowed honesty with himself, to the end that, like the savage, he may unite his science and religion; and that he may differentiate between the man-made religious elements constituting the debris-like accumulations of the centuries, and the few essential facts defining the God-to-man relationships, which, when entering in for the control of conduct, will make a difference for in-

29. Cf. Ibid. p. 157.

30. Cf. Ibid. p. 159.

dividual and social good, and constitute values because of the service rendered in meeting the needs of the organism."³¹

5. Mudge, "The Psychology of Early Adolescence."
- Moxcey, "The Psychology of Middle Adolescence."
- Mudge, "The Psychology of Later Adolescence."

These three books are here classed as one because of the fact that in the majority of cases they were so classed in the answers to the questionnaires, and that together they cover the field of adolescence.

Mudge, "The Psychology of Early Adolescence."

While we find only one chapter devoted particularly to the "religious Development," yet the whole of Mudge's book is permeated with the "religious nature."

She maintains that religion is always a complex of instincts and emotions,--and so it is in adolescence. There is no need for the adolescent to experience a sense of alienation from God. If his childhood training and environment have been of a wholesome religious type there will be no serious difficulty.³²

Early adolescents are not bothered by dogmas to any extent. While they have definite religious be-

31. Ibid. p. 154.

32. Cf. Mudge, "The Psychology of Early Adolescence." p. 100.

liefs, yet their concern is based on objective theological facts, rather than upon mystical or philosophical beliefs that interest older adolescents. Those in the years of early adolescence are interested in the practical applications of religion. Their concept of God now begins to be spiritual, while during childhood it was physical.

A certain amount of doubt is normal, as the child's intellect develops. Also, there is a sense of sin, and of moral delinquency.³³

The religious nature may develop normally, or there may be variations in physical and mental growth which combine with elements in environment to develop a crisis situation. "Conversion in the sense of abrupt change, if it occurs at all, occurs normally during adolescence."³⁴ The largest number of conversions take place at about the age of sixteen.

Mudge suggests Boy Scout Troups, and Camp Fire Girls Organizations, as a means of providing ways of practical expression of the adolescent's religious experience. These organizations should be linked with the church school.³⁵

The best type of evangelism of this period is

33. Cf. Ibid. p. 108.

34. Ibid. p. 109.

35. Cf. Ibid. p. 113.

the religious teaching and influence which will contribute to steady growth.³⁶ Since the early adolescent is beginning to revolt against authority, the teachers and parents should use a method of sympathetic suggestion, rather than one of dogmatic instruction. There must be careful guidance. This is the time for presenting the moral and social phases of the Christian life. The adolescent will form altruistic habits and worthy social attitudes, if they are presented in the right way at this time, when the religious nature is in a new period of growth.

Moxcey, "The Psychology of Middle Adolescence."

This writer, also, has saturated her entire book with the spiritual phase of the adolescent's life. Moxcey clearly shows the inter-relation of the spiritual with the physical, mental, and emotional phases. She maintains that religion is not a separate instinct that suddenly springs into being at the time of adolescence, as the sex instinct, but "That religion is, rather, the coordination of all a person's instincts and capacities to produce conduct in harmony with the most worthy ideals within that person's experiences." Religion does transform life, and it alone furnishes an adequate center of integration.³⁷

36. Cf. Ibid. p. 110.

37. Moxcey, "Psychology of Middle Adolescence." p. 191.

The religious life is a steady growth. Since boys and girls in the middle teens have great capacities for thinking and doing, their religious life has a greater depth than in childhood.

The added emotional energy of adolescence demands that their religious nature have an outlet. Some have the habit of letting desire vanish in emotion, but this will not be if their Christian ideal of life is right, because then there will be incentives to use all emotional energy.

Worship has a deeper meaning than in childhood. "There is a new reverence for God, which is not so much understood as felt."³⁸ Nature, personality, the mystic, religious music, architecture,--all have a richer meaning than before. Communion becomes more mystical and practical, prayer is more tense. If the youth is temperamentally capable of mystical experiences he will have them now.³⁹

There will be questioning and emotional disillusionment. The questions must be answered, and must be answered in such a way as to satisfy emotion as well as reason. Loyalty, too, is a strong force, which can be directed to be a powerful force in the

38. Ibid. p. 174.

39. Cf. Ibid. p. 175 f.

religious life.

As to conversion, Moxcey holds that we cannot rely upon the age given in various text-books, "as the persons from whom the conclusions were drawn, were individuals whose youth developed under conditions, both intellectual and religious, as different from those of present day boys and girls as were the school curriculum and the community life of thirty or forty years ago."⁴⁰ In addition, Moxcey states that the different conceptions of the word "conversion" are so confusing that they are misleading. "But, even to boys and girls who have given inner consent to the Christian ideals of their early training, there comes a very real sense of the distinction between the life lived for those ideals, or for self-realization untrampled by their high demands. Hence, there is a real need of 'evangelism' for Christian boys and girls, so that the 'childish things' may be put away, and so that limits may be extended to reach 'the measure of the stature of the fullness of Christ.'⁴¹"

"The young person who learns to adjust himself, not only to other adults, but to God as made known to him in Jesus Christ, has a perpetual stimulation,

40. Ibid. pp. 182-184.

41. Ibid. p. 183.

ideals that cannot be outgrown, and a companionship that is adequate in every possible situation and experience. To establish this relationship is the most certain way of assuring oneself of that inner harmony without which life energy is wasted in futile conflicts between vague ideals and primitive desires. Religion gives adequate and permanent motives. The comradeship of Jesus Christ gives both ideal and incentive for work and study. The friendship of Jesus meets the deepest needs of the inner self.⁴²"

"The responsibility of religious education is to make Jesus Christ real to the hearts and minds of these boys and girls, to win their attention to His new claims on their increasing powers, to help them find how each of them is to obey his personal "Follow me."⁴³ Jesus must be given as the ideal, the ideal society presented must be that of Christian fellowship, and the ideal vocation must be found to be some form of Christian service for others.

The religion of youth must be practical, or it will not long be a religion. "The task of religious leaders of middle adolescents is to see that they establish a loyalty to the ultimate purpose of Jesus

42. Ibid. p. 149.

43. Cf. Ibid. p. 191.

which is strong enough so that they will choose and form habits which are most desirable for the good of everyone their lives touch.⁴⁴"

Mudge, "The Psychology of Later Adolescence."

In this book, the authoress shows further the part that religion plays in integrating the entire personality of the adolescent.

While traces of the religious experience of earlier periods still linger, during this period there is a more complete growth of the religious life.

"There is a spiritual fellowship with God such as was impossible in childhood. It is marked by vital personal attitudes toward a God who is a Spirit, a presence, and a deeply intimate factor in the lives of his creatures."⁴⁵

There are different religious types. Religious experiences differ. Often there is a mystical element, which can be harmonized with the highest moral and religious conceptions. While emotions are more established and stabilized than in preceding periods, there is still a strong emotional element. Also, there is the social ideal, and the deeper intellectual understanding. "There is in the normal young person a spirit of idealism, which can lift a system

44. Ibid. p. 188.

45. Mudge, "The Psychology of Later Adolescence." p. 132

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of religion into a deep personal experience."

During this period there is a deep interest in religion. Questionnaires showed that college young people prefer, in general, "services that are quiet and spiritual," and that they enjoy mostly the music, discussions, and sermons. "Religious services make them 'feel like accomplishing something', lead to a 'better understanding of God', 'give a sense of worship and of a good deed well done', 'stimulate to a better life', make one 'feel the beauty of God', and put one 'on the right basis for the work of life'".⁴⁷

A large number of the students questioned expressed their need for teaching that practically applies the principles of Christianity to the needs of the world. Another large group is anxious for help in understanding the Bible. Many feel the need of the sort of teaching that will harmonize religious concepts with those in other fields of thought. Such answers as these are common; "'I feel the need of teaching that will put religion on a sound intellectual, as well as a sound spiritual basis.' 'I need teaching that will clear up doubts resulting from little knowledge.' One young man asks for 'more religion through teaching and less preaching.'"⁴⁸ Young people refuse to accept a

46. Ibid. p. 139.

47. Ibid. p. 40.

48. Cf. Ibid. p. 42.

religion that cannot be applied.

Mudge suggests the importance of "play" in bringing about wholesome religious development. She quotes from J.J. Milnes; "Play is religion's basic ally, and it is high time the church was marshalling all her forces. Religion can never wholly take the place of play, and should not wage her battles without its aid. Beware of a religion that substitutes itself for everything; that makes monks. Seek a religion that appropriates everything; that makes Christians."⁴⁹

There is an abundance of needs, when looking at the religious nature of the adolescent. A teacher of young people must be acquainted with the natures of the individuals, and help them accordingly. Youth must be permitted to think. Wise guidance is necessary, yet not the authority that a child needs. The doubts of young folks must be met by leading them to do honest thinking and honest service.

The religious experience, regardless of its type, should be an important determining factor in leading the youth in the choosing of his life work. "Give youth a consecrated and intelligent leadership, which really believes in the applicability of Christianity to the needs of the world, and the power of the flood-

49. Milnes, "The Church and the Young Men's Game." p. 49.

tide of developing life will carry the world forward
 toward this divine consummation.⁵⁰"

6. Pringle, "Adolescence and High School Problems."

In his book dealing with the adolescent and his problems, Pringle says very little about religion or its effect upon the adolescent. Practically nothing is said as to his religious nature, or concerning the place of religion in molding one's character. In the preface, which deals with pre-adolescence, we read, "But we must not expect to find in the budding religion, which may appear at this time, anything closely akin to what we call religion in the adult. In this, as in other matters, we cannot successfully transplant our adult variety."⁵¹

According to Pringle there is a "new birth" during the period of adolescence, but he confines it exclusively to physical and psychical changes, omitting any spiritual element.⁵²

In the chapter on "Moral Education" we read that there is no doubt but that the building of moral character is the paramount aim of all worthy education. An abundance of excellent methods and means of building moral character is given, but the idea of a spir-

50. Ibid. p. 139.

51. Pringle, "Adolescence and High School Problems". p. 15.

52. Cf. Ibid. p. 30.

itual or religious motive is missing. Pringle does say that "morality is not to any great extent an affair of the intellect; it takes its rise from foundations and motives much deeper; the forces which govern conduct are largely instinctive and emotional, and they go back for their origin to the entire past of the human race."⁵³

In stressing the idea that moral power comes effort and work, Pringle says; "Christian people are wont to quote Paul; "Work out your own salvation."⁵⁴

In speaking of youth's living morally because he is forced to do so, Pringle says; "Living by rule may be another form of bolting moral pabulum, instead of a true means of spiritual livelihood."⁵⁵

Nothing more was said about religion.

7. Hall, G. Stanley, "Adolescence." (2 Volumes.)

Throughout these volumes Dr. Hall links the religious development with all phases of youth's life. There is an integration which would not exist were the religious nature omitted. At this period there is a new birth of both body and soul. Frequently youth's religious development is brought about through the realization of sin, or through the futility of his trying to meet his new moral problems. "True conversion

53. Ibid. p. 336.
 54. Ibid. 342.
 55. Ibid. p. 348.

is normal. The superiority of Christianity is that it meets the needs of this most critical period as nothing else does.⁵⁶"

The author defines religion as a kind of "restoration in which the chief element is atonement."⁵⁷

The new life is born in the heart, and is permitted to flow through different channels. Perhaps it will express itself in poetry. There is a new and deep reverence for nature. Often it is this new interest in nature that brings about further development of the religious nature. In nature the adolescent sees nature's God. Studying and thinking on "nature" often leads to a sudden extension of interest in space and time, which can be satisfied only by the Infinite Being.⁵⁸

Dr. Hall recounts to us the methods of religious training that were used during the period of adolescence, as portrayed in the Bible. Then, bringing the religious training of the adolescent to our own day, he says that "confirmation" is the sacrament that is observed in many churches, which reveals the importance that they place upon this period as one of unique religious development.⁵⁹

56. Hall, G. Stanley, "Adolescence". Vol. I. p. 464.

57. Cf. Ibid. Vol. II. p. 351.

58. Cf. Ibid. Vol. II. p. 231.

59. Cf. Ibid. Vol. II. p. 265.

There is a relation between religious development and sexual development. The adolescent's religion and love develop hand in hand. Psychologically, religion and love rise and degenerate together. If one is religious he will love God with all his heart and soul because God can be known only through love.⁶⁰

There are four main steps in conversion. "Always there was first the primitive state of unity, harmony, joy, innocence; then a tension, a sense of error, loss, estrangement, or guilt, decay, fear; then something once more or less integral or dear is dropped, sacrificed, alienated, hated; after which results the new life, joy, love, and restoration; which is followed by growth along new lines. These are cardinal, and each stage has countless interpretations."⁶¹

Conversions take place between the ages of twelve and twenty.⁶²

Adolescents have many religious doubts, and they are usually the most harmful when adults have dogmatically insisted upon youth's acceptance of certain dogmas.⁶³

Religion is more prominent in the adolescent girl than in the adolescent boy. It begins with sentiment

60. Ibid. Vol. II. p. 127.

61. Cf. Ibid. Vol. II. p. 352.

62. Cf. Ibid. Vol. II. p. 292.

63. Cf. Ibid. Vol. II. p. 316.

of awe and reverence, and reveals itself in a change from selfishness to altruism. During this period the youth should be given tales of heroes; or virtue, duty, devotion, and self-sacrifice from the Old Testament. When the period of adolescence is at its height Jesus' life and work should be emphasized. First He should be taught "humanly", and then "divinely". Nature should form a large part of the curriculum, and through it, love and devotion to God should be heightened. Literature should be taught that would inspire love for God.⁶⁴

The youth needs intellectual reconstruction. He needs to have his thinking led into acceptable channels. He needs to have his questions answered satisfactorily. Adults should not insist upon youth's believing some particular dogma upon pain of moral offense, as this treatment is disastrous, and causes more serious doubts as well as an antagonistic attitude. Too, youth needs to be inspired by men whose characters have been shaped by Bible study, and the application of its principles. Youth needs to study Christ, his psychology, his life, his humanity, his deity, and finally his sacrifice on the Cross, and the Resurrection. Adolescents should be led to think on the life of the Mas-

64. Cf. Ibid. Vol. II. p. 640 f.

ter, as the Gospel story will bring life to a higher plane, and will release from lower desires.

Hall links all of life with religion.

8. Schwab and Veeder, "The Adolescent, His Conflicts and Escapes."

Throughout the book, Schwab and Veeder present the religious life as the safe way of escaping adolescent conflicts, or of emerging from them, unharmed. They say that "religion can be regarded as a device arising out of the environment to prepare the way and to group and organize the adolescent's tendency toward an awakened curiosity in regard to the meaning and significance of his existence."

"Religion essentially deals with a series of formulations and patterns."

There are two kinds of religious thinking in which the adolescent indulges; "one having to do with his own intimate reaction to the mystery of himself, and the other reflecting the world of reality, the world of conduct, and the world of social fact."

In their chapter devoted to religion, Schwab and Veeder present the religious awakening as one of the outstanding features of the adolescent period. In fact, they say that the adolescent's religious reaction is the most intense religious experience that takes place

65. Schwab and Veeder, "The Adolescent, His Conflicts and Escapes." p. 151.

66. Ibid. p. 155.

67. Ibid. p. 156.

in the average person's life. It is the earliest period in which the child can be expected to come to any sort of a conclusion in the matter of religion.

There is a relation between mental and physical growth, and religious development.⁶⁸ Sin has no relation to the religious development except that the two develop in the same period.

The environment, too, is of great importance in the adolescent's religious development. These authors agree that science can throw no light on the questions arising out of religion. They also maintain that emotion is one quality that is essential in religious development. "One must look into realms of imagination, emotion, and fancy, rather than into those of reason and observation, in order to satisfy oneself concerning the really big things of life."⁶⁹ There is a mystical element in religion.

According to these authorities, there is something within the human being that calls for religion. There is something of a primitive nature in all religious reactions, whatever their nature may be. Religion is an inborn instinct. It is natural for one to wonder about his existence. The dreamy or mystical attitude that we find in the adolescent has no

68. Cf. Ibid. p. 157.

69. Ibid. p. 154.

small part to play in bringing the adolescent to a religious consciousness.

There is a conflict in the youth's mind concerning religion. Intolerance is one of the outstanding attitudes that is prominent. "For the majority of adolescents, the beliefs, the traditions, and the religious concepts of those about him, together with the socially organized church with which the family is associated, prepares and directs him on his religious journey. To such there is often reserved for the future the birth of doubt and skepticism which may do much to destroy the spiritual significance of what is in truth the reality of religion in its larger sense. In this fashion the environment forces itself upon the adolescent, as religion becomes a matter of formal conduct and not of intimate concern; nor, is it as it might well be, the product of mental conflict in which desire to be understood is most potent."⁷⁰

Occasionally adolescents become interested in the creeds of religion to the exclusion of actual Christian living. They occasionally exaggerate the requirements of religious beliefs in order to find a way to exercise their emotional natures. This, of course, reveals that something has been omitted in their finding true religion, as it would offer an

70. Ibid. p. 157.

outlet for all phases of one's nature.

These writers think that frequently the religious awakening that takes place in adolescence brings about very little change in the youth's behaviour. "Religion in the life of the adolescent finds its place rather in his psychical life than in the external world of conduct and action."⁷¹ There seems to be an impassable barrier between religious idealism and social conduct. There is substituted a kind of middle ground in which conduct is guided by social usage, and religious impulses fade away into the background among the other dream material to be used in processes of rationalization when conduct needs to be explained and interpreted, when justification and its resulting comfort are needed.

Although the social concept of religion is apt to be vague and wavering, yet, during this period the social importance of religion begins to arise. In every instance of adolescent religion, regardless of the outward fruits, there is a background on which religion touches that is capable of all kinds of rare stimulation, and this mechanism exists no matter how deeply it is overlaid by social organization.⁷²

71. Ibid. p. 169.

72. Cf. Ibid. p. 172.

There is a great receptivity on the part of the adolescent, which teachers and parents can make meaningful in the religious development.

9. Richardson, "The Religious Education of Adolescents."

Richardson gives the religious life the foremost place in the life of the adolescent. He says that "religion is simply one's whole bearing toward that which is held of highest value. We worship the objects or persons that we feel to be most impressive and sacred."⁷³ As the adolescent's mind naturally moves toward the ideal he is a worshipful being. Yet, Richardson warns us against expecting the nature of religion, or the method or means of its development, to be the same in each child. Each is an individual, and cannot be grouped in any organized classification--religiously, or any other way.

Religious development at the period of adolescence is very normal, and is parallel to the changes that take place in the adolescent's physical, social, intellectual, and emotional lives, and is partially dependent upon these changes. Religious emotions cannot be built up except through actual firsthand religious experience.⁷⁴

73. Richardson, "The Religious Education of Adolescents."
p. 79.

74. Cf. Ibid. p. 77.

"Religious changes are now made with relative ease and permanency. Religion is a matter of spontaneous interest. Some personal attitude toward God and the church will be assumed. Religious practices that have been built during childhood are personally appropriated or discarded. A philosophy of life, which puts Jesus at the center can be formed with great sincerity and regard."⁷⁵

The most outstanding characteristic of adolescent religion is voluntary and implicit obedience. The early adolescent recognized the Lordship of Christ.⁷⁶ Young people become personally religious through religious conduct.

The early adolescent especially needs appreciation and sympathy of parents and teachers. Also, there must be a provision for the opportunity of vigorous expansion in life. A religious ideal must not be permitted to stand in the way of one's living an "abundant life". Parents and teachers should be examples of spiritual living.

During the period of middle adolescence an outstanding type of religious experience usually occurs. Its most marked characteristics are obedience and belief. Religion becomes the center of conduct. There

75. Ibid. pp. 12-13.

76. Cf. Ibid. p. 81.

is a deeper loyalty to Christ and an increase in social interest. Love to God and love to man are jointly meaningful.⁷⁷

The supreme achievement during the years of middle adolescence is "to keep God at the center of life and to go on making friends, following out vocational interests, accepting membership in various organizations, appreciating the aesthetic, letting altruistic motives find abundant expression."⁷⁸

This period is often called the time of storm and stress, because of the numerous conflicts in the minds and lives of the individuals. Religion is intensely personal. This is the time when the largest number of conversions take place.

The middle adolescent's theory does not always coincide with his practice. His religious purpose and ideal may be high, and yet he will prove discouraging because his actions fall so far short. His religious life is predominantly emotional. Religion is taken to heart.⁷⁹

He will mould his life after some admired pattern. Therefore, parents, teachers, and friends must live lives that they will be glad to have the youth

77. Cf. Ibid. p. 88.

78. Ibid. p. 85.

79. Cf. Ibid. p. 92.

follow.

During later adolescence, the fusing of patriotism and religion is characteristic. "Religion is formulated into accurate statements of belief, and is presented to the individual as a gigantic program that needs support, as well as being an institution that gives guiding principles to help in choosing a vocation, a life companion, a political party, a denomination, or a fraternal organization."⁸⁰ This is the period in which religion must control the reason.

The later adolescent's religion is a vital and living force. It is something on which to base a life and life activity. It is something that one can accept from an intellectual standpoint. It meets a definite need. Altruism is a basic principle of the religion of this period. God is real, and is a Spirit.

The later adolescent needs help in holding to ideals and habits that are already his. Vital religious experiences of the past should not be permitted to pass away. The religion that controlled the impulses and sentiments during preceding years is now called upon to control the reason. Practice in those forms of devotion which strengthen the personal bonds between the youth and Jesus, should be provided. "There should be organizations which provide programs

80. Ibid. p. 92.

of study, worship, and expressional activities. Those forms of service should be encouraged in which the normal imagination, influenced by admiration of Jesus, can find adequate expression.⁸¹ Church membership should be meaningful, helpful, and joyful.

Richardson cites a great many needs of the adolescent in connection with his religious life and development. He must develop a personal faith in God, "as one who carries burdens of pain, grief, guilt, or weakness. Often at this period the mental annoyance is so great that it can be shared only with a divine Friend--who is the only means of relief."⁸²

Membership in suitable organizations does much toward stabilizing the confused emotional state of the adolescent. Religious practices, in part, must be social, as the adolescent himself is a social being. Distinctly religious motives and ideals should be brought into all activities, whether they be of a social, intellectual, physical, or spiritual type. "The religion must have a human twang, and the social relationships must have a religious twang."⁸³

The adolescent needs to be considered as an individual rather than on a "group" basis. He needs religious ideals as a guide in making decisions against

81. Ibid. p. 153.
 82. Ibid. p. 41.
 83. Ibid. p. 88.

sin, as well as in making decisions for right life-work. He needs religious ideals to help him in the environmental adjustments that he will soon be facing. He needs adult guidance in reasoning. He needs religious education centering around Bible study.

A vital religion has saved multitudes of adolescents from yielding to despondency and fear. Real religion effects all their thoughts, impulses, and desires. Youth is interested in using religion. Their religious experiences find expression in service.

The adolescent expresses his religious development in three ways; obedience, personal appreciation, and belief. One is dominantly volitional, another is emotional, and a third is intellectual. At the dawn of early adolescence the child is supremely interested in doing religious things; at sixteen religious experiences effect his emotions; while at nineteen, his religious interest centers in beliefs, doctrines, theological creeds, and their meaning to him and mankind in general.

10. Richmond, "The Adolescent Girl."

Mrs. Richmond maintains that the religious development is of great importance in the life of the adolescent girl. She gives primitive peoples credit

84. Cf. Ibid. p. 80 f.

for having a deeper understanding of the adolescent than we, as is evidenced by the religious and social emphasis that is placed upon puberty by them.⁸⁵

In the adolescent girl there are feelings of devotion and incompleteness that can easily be led into religious channels at this time. "This is the period for religious instruction and for securing formal adherence to church or creed. God is very near the adolescent girl, her heart is so filled with love, so over-flowing with desire for great experiences, that only the infinite can fill it. She yearns for spiritual experiences."⁸⁶

The leader must take advantage of these spiritual aspirations, emotional interests, and altruistic spirit, or the girl will undergo permanent loss.

The adolescent girl finds within herself new emotions and impulses which will prove detrimental unless motivated by some uplifting force or power. When religion is properly taught as a living faith, it is most effective as a means of sublimation, whereby the girl is put in contact with God, is led into tasks of self-sacrifice, and finds interest in doing deeds of love and mercy. " The love that fills the

85. Richmond, "The Adolescent Girl". p. I.

86. Ibid. p. 59.

heart of the adolescent girl streams normally upward and outward; to love God and to love her fellow creatures is natural to her, and the ideals of character and service that religion sets before her are unequalled in any other sphere of known thought."⁸⁷

11. Owen, "Principles of Adolescent Education."

In the section of his book which he calls "The Curriculum", Owen devotes an entire chapter to "Religious Activities," in addition to referring to religion several times in other chapters. Owen says that all human beings are capable of religious experiences and most are conscious of having them. Most societies, whether primitive or civilized, have worked out a form of activities to satisfy the religious emotions. Religion in its simplest terms is a point of view, an attitude toward life or toward the universe. Religion sanctifies human life, makes for social efficiency, and builds higher ideals and thoughts.⁸⁸

Most human beings at some time or other are haunted by insistent questions: "Whence? Whither? Wherefore?" The answers "We do not know! We cannot know!" do not satisfy them.⁸⁹ These questions often occur first during the period of adolescence.

87. Ibid. p. 198.

88. Cf. Owen, "Principles of Adolescent Education." p. 305.

89. Cf. Ibid. p. 303.

The period of adolescence is preeminently a period of emotional awakening. Youth questions his relation to the universe, and is particularly receptive to religious emotions and religious instruction. He may join the church at this time, and have a sincere faith and a desire to lead a good life.⁹⁰

Most young folks are interested in religion, as has been proved by questionnaires and investigations. Inquiries showed the desire for a course of study in school that would give them a knowledge of the fundamentals of religion as well as some historical knowledge of the different forms of organized religion.

The teacher should contribute to the upbuilding of the religious nature, through all possible means. Whether she is teaching literature, biography, or history she should make use of opportunities for presenting positive religious values to the class.

Young folks need the religious and expressional services of the Young Men's and Young Women's Christian Associations. Meaningful religious services should be conducted in the chapel. Owen also suggests the part-time week-day school of religion.⁹¹

Religion is one of the major life interests.⁹²

90. Cf. Ibid. p. 306.

91. Cf. Ibid. p. 313.

92. Cf. Ibid. p. 314.

12. Van Waters, "Youth in Conflict."

Miriam Van Waters was, for several years, a referee in the juvenile court in Los Angeles, California. Her book deals with delinquents, and possible ways of adjustment. These adolescents are shown to be lacking in religion of any practical type, and this deficiency seems to be through defects in the community and church. According to this writer, most of youth's problems would adjust themselves, if the youth were given religious education.

The book is permeated with the need of religion, in the true sense, as one of the outstanding means of developing right and full living in the adolescent.

Mrs. Van Waters recognizes doubt as being normal in youth, as she says that there should be tolerance in regard to the adolescent, and "life should be viewed as perpetual conflict; a spiritual and a biological venture that deserves our utmost."⁹³ She holds that "religion, art, and science are the three great fields of human experience which have power to furnish youth with a guiding line. They offer channels⁹⁴ in which creative energy may flow."

The authoress reservedly criticizes the church because too much energy is expended in discussing non-essentials, and not enough energy in stimulating

93. Van Waters, "Youth in Conflict." p. 87.

94. Ibid. p. 139.

youth to faith, humility, gratitude, or a fuller life. The church is too highly and mechanically organized to give youth what he needs. Youth must have more than the social emphasis of the church; he needs to be actually touched by religion, in order to have his life molded correctly. Most delinquents with whom Mrs. Van Waters dealt admitted that they had never heard anything from a clergyman that they could say was "impressive", which means that they have never heard anything from the church that is memorable, moving, or impelling.

"The church as a guiding force in the life of youth should be the chief asset in a community program to prevent delinquency. It can no longer remain aloof from social or political problems, but must assume leadership. The church must produce a religious feeling-tone toward life and its problems. For a church to imitate economic or military groups in rivalry for membership, or to seek competition with amusements that enervate youth, is no substitute for its true function of supplying ethical and religious guidance to youth." ⁹⁵ Religion must be a guiding factor in the life of an adolescent if he is to live purely, unselfishly, and worthily.

95. Ibid. p. 272.

13. Summary and Conclusions:

From the above survey one concludes that there is wide variation in opinion among the leading adolescent psychologists, concerning the prominence and importance of religion in the life of the adolescent.

While "The Religious Education of Adolescents", by Richardson is the only book surveyed that actually contains the term "religious" in the title, yet, in three-fourths of the books surveyed the religious phase is presented as being the center of the adolescent's life, playing a very important part. In the books by Moxcey, Hall, Tracy, Schwab and Veeder, Brooks, and Mudge, while there is only one chapter in each devoted exclusively to the religious nature of adolescence, we find that the religious development is closely linked with all other phases of growth.

While in Owen's book, the various topics are more segregated than in those mentioned above, yet we find that here, too, the elements of religion find their way into several chapters other than the one dealing exclusively with "Religious Activities."

From "Youth in Conflict", by Van Waters one concludes that it is the belief of the authoress that youth's conflicts would be largely eliminated, if he were brought into contact with vital and living reli-

gion.

One chapter of Pechstein and McGregor's text is based on the "Moral and Religious Personality of the Adolescent", and in it is shown the importance of religion in leading the individual to meet life situations.

Pringle says very little about religion or the religious nature of the adolescent.

Although Mrs. Richmond does not deal at all extensively with religion in "The Adolescent Girl", yet she clearly reveals her belief in the importance of the religious development in the adolescent girl.

Leta S. Hollingworth writes one very brief chapter on "Achieving a Point of View", in which the religious nature is described as being an outgrowth of intellectual development. The authoress gives religion a place of relatively small importance in the life of the adolescent.

In this chapter the adolescent's religious nature has been studied according to authors and their texts, while in the following chapter a further analysis will be made of this material on the basis of topics.

CHAPTER III.

ANALYSIS OF TEXTS BY TOPICS.

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ANALYSIS OF TEXTS BY TOPICS.

A. Determination of Leading Topics.

The text books indicated in the preceding chapter as having been selected for this survey, will now be considered on the basis of special topical content, relating to all phases of the adolescent's religious nature.

It was necessary to devise a plan to bring the like and the unlike ideas presented, in relation to each other, in order to determine their relative importance and extensiveness. The means employed were large ruled charts. The charts were ruled horizontally and also vertically. Without any preconceived basis, and without seeking any particular fact, the first text on the list, Brooks' "psychology of Adolescence" was considered. Each statement concerning youth's religious nature was placed near the top of a vertical column,--so the statements were scattered horizontally across the chart. Care was taken to place similar facts in the same column. Then the second book, Tracy's "psychology of Adolescence", was treated similarly,--wherever possible placing the ideas under those previously recorded, but adding new columns upon the presentation of an idea irrelevant to those which had gone before. Soon, vertical columns

were beginning to form,--revealing fourteen distinct classifications of the material. Following, the other twelve books were analyzed and tabulated in similar manner, and it was found unnecessary to add other columns, as each statement was related to one of the statements previously mentioned. Finally, after careful analysis of each separate column, the following topics were devised as being indicative of the material of their respective columns; (1) definitions of religion, (2) estimate of adolescent religion, (3) its genesis, (4) its nature, (5) conversion, (6) religious doubts, (7) religious dangers, (8) mental results, (9) moral results, (10) social results, (11) religious results, (12) religious needs, (13) worship, (14) expression of the religious consciousness.

In the chart on the following page the tabulation is carried further. The authors' names are listed vertically in order of their importance and prominence, while horizontally are given the fourteen topics, revealed by the large charts to be the leading and inclusive headings. Each statement under a specific topic, made by a particular author, was scored by a tally under the appropriate topic, and beside the respective author's name, on this smaller chart. Thus we have a graphic basis on which to rank the topics, both in regard to the intensiveness of their consideration in

individual texts, and the extensiveness of their general treatment in the group of texts as a whole.

Through this tabulated chart the relative importance of the topics may be formulated with a high degree of accuracy and certainty.

Tabulation of Extensiveness and Intensiveness

Authors	Estimate of Religion	Definition of Religion	Nature of Religion	Genesis	Religious Dangers	Doubts	Needs
Brooks	111	1	111	1	11	1111	1111
Tracy	1	111	1111 11111	11		11	11
Hollingworth	111	1	1	111	11	1	1
Pechstein McGregor	11		1111	11	11	111	11
Mudge	1		1111			1	1111
Moxcey	1	1	1111	1		1	1111 1111
Mudge	11		11			11	1111 111
Pringle			11				
Hall	11	1	111	11	1	1	1111 11
Schwab Veeder	1	1	1111 1	11	1111	1	1
Richardson	11	1	1111 1111 1111	11	1	11	1111 1111 1111
Richmond	1		11	1	1		11
Owen	1	1	1	1			1111
Van Waters	11	111	11			1	1111 11
Number of texts considering topic.	13	8	14	10	7	11	13
Number of ideas on topic	22	10	61	17	13	19	68

Topical Analysis.

ntal sults	Moral Results	Religious Results	Social Results	Conver- sion	Wor- ship	Expres- sion	Number of Topics	Number of Ideas
11	11	11	1		111	1	13	33
		11		1111	1	1111 11	10	36
			1	11		1	10	16
			1	111		1	9	20
			1	11		1	7	17
		1111 111		11	1111	1	11	29
		1111 11	1		1	1	8	24
	1					1	3	4
	111	11		1111	1	11	14	30
			11			1	10	20
11	111	1111	1		1	1111	13	58
	11	11				1	8	12
	1	11	1			1	10	15
	111	111				11	7	19

7 9 8 6 6 14

15 33 9 18 11 25

Following, a tabulation was made, based on the results of the chart on the preceding page. The individual authors were listed in vertical columns, with the number of topics discussed by each in a column to the right of the names. They were arranged in order of the number of topics considered by each. The authors were then ranked, after which the percentage of the whole number of topics dealt with by each was determined.

The next step was another tabulation of similar type, recording the total number of ideas submitted on all the topics by the authors, instead of the number of specific topics, as in the preceding tabulation. Again the authors were ranked, and percentages were determined, based on the extensiveness of treatment submitted by the authors.

The tabulations described in the preceding two paragraphs form the basis for the following chart. The percentage of the proportion of topics covered by each author is averaged with the percentage of the intensiveness of his consideration of the combined topics, and thus we arrive at a fair estimate of the author's book as dealing with the religious nature of the adolescent. The authors are listed in order of their final rank.

Chart II.

Synthesis of Topics and Ideas of Authors.

<u>Authors</u>	<u>Percentage of Topics Treated</u>	<u>Percentage of Relative Number of Ideas Submitted.</u>	<u>Synthesis</u>	<u>Rank</u>
Richardson	93%	100%	97%	1
Brooks	93%	57%	75%	2
Hall	93%	52%	73%	3
Tracy	71%	52%	67%	4
Moxcey	79%	50%	65%	5
Schwab & Veeder	71%	34%	53%	6
Hollingworth	71%	28%	50%	7
Mudge (Later Adolescence)	57%	41%	49%	9
Owen	71%	26%	49%	9
Pechstein & McGregor	64%	34%	49%	9
Van Waters	50%	33%	42%	11
Mudge	50%	29%	40%	12
Richmond	57%	21%	39%	13
Pringle	21%	7%	14%	14

The purpose of the three charts that follow is to reveal the relative importance of each of the fourteen topics into which the discussion of the adolescent's religious nature logically falls.

In chart III the topics are listed in a vertical col-

umn, in order of the number of texts dealing with that particular topic (the number being placed in the column to the right of the topic.) On this basis the topics are ranked, after which is listed the percentage determined by the number of texts dealing with each topic.

Chart III.

Percentage of Texts Considering Each Topic.

<u>Topic</u>	<u>Number of Texts Considering Topic.</u>	<u>Percentage.</u>	<u>Rank.</u>
Nature of Adolescent Religion.	14	100%	1½
Expression of Adolescent Religion.	14	100%	1½
Adolescent Religious Needs.	13	93%	3½
Estimate of Adolescent Religion.	13	93%	3½
Doubts	11	79%	5
Genesis	10	71%	6
Religious Results	9	64%	7
Definition of Religion	8	57%	8½
Social Results	8	57%	8½
Moral Results	7	50%	10½
Religious Dangers	7	50%	10½
Mental Results	6	43%	13
Worship	6	43%	13
Conversion	6	43%	13

Chart IV is similar to Chart III except that here the number of texts is not considered. Instead, the entire number of treatments accorded each topic by all the authors combined is placed in the column to the right of the topic. The topics are now ranked in order of the number of specific considerations each received, and finally the percentage is deduced, on the basis of the one receiving the most intensive treatment.

Chart IV.

Percentage of Specific Considerations of Each Topic.

<u>Topic</u>	<u>Number of Considerations.</u>	<u>Percentage</u>	<u>Rank</u>
Religious Needs	68	100%	1
Nature of Adolescent Religion	61	90%	2
Religious Results	33	49%	3
Expression of Adolescent Religion	25	37%	4
Estimate of Adolescent Religion	22	32%	5
Religious Doubts	19	28%	6
Conversion	18	26%	7
Genesis	17	25%	8½
Mental Results	17	25%	8½
Moral Results	15	22%	10
Religious Dangers	13	19%	11
Adolescent Worship	11	16%	12
Definition of Religion	10	15%	13
Social Results	9	13%	14

Following is a chart based upon the combined results of Charts III and IV, the former of which dealt with the individual topics in the light of the number of texts discussing each, while the latter dealt with the sum total considerations each topic received from all the texts. In this concluding chart the topics will be ranked in order of their respective importance, based upon the synthesis of the results of the preceding charts. As a result of the study previously described in this chapter, this chart may be accepted as finally revealing the relative importance of the topics in the field of adolescent religion.

Chart V.

Synthesis of Textual and Specific
Consideration of Each Topic.

<u>Topic</u>	<u>Percentage of Topics Treated by Texts.</u>	<u>Percentage of Total Treatments.</u>	<u>Synthesis</u>	<u>Rank</u>
Adolescent Religious Needs	93%	100%	97%	1
Nature of Adolescent Religion	100%	90%	95%	2
Expression of Adolescent Religion	100%	37%	69%	3
Estimate of Adolescent Religion	93%	32%	63%	4
Religious Results	64%	49%	57%	5
Religious Doubts	79%	38%	54%	6
Genesis	71%	25%	48%	7

(Chart V. Cont.)

<u>Topic</u>	<u>Percentage of Topics Treated by Texts</u>	<u>Percentage of Total Treatments</u>	<u>Synthesis</u>	<u>Rank</u>
Moral Results	50%	22%	36%	8½
Definition of Religion	57%	15%	36%	8½
Conversion	43%	26%	35%	11
Religious Dangers	50%	19%	35%	11
Social Results	57%	13%	35%	11
Mental Results	43%	25%	34%	13
Worship	43%	16%	30%	14

B. Analysis of the Topics.

In preparation for the following analysis, the large charts described at the beginning of this chapter, were again used as a basis. Each separate statement under the fourteen topics was considered in the light of its content only, without respect to its particular author. A further summary of the statements was made, in which all statements, the thought of which had been previously recorded, were eliminated. The following reveals the results of this study arranged under the appropriate topics, in order of their relative importance.

1. Adolescent Religious Needs.

- (1) Open-minded serious thinking brings satisfactory religious results.

- (2) The adolescent needs to be taught to worship, but the methods and forms should be varied.
- (3) Childhood's religious ideas should be gradually modified and developed to parallel growth in other phases of the adolescent's life.
- (4) Possibly the modern youth needs a new religion.
- (5) The leadership must be intelligent and consecrated, must take into consideration youth's individualism, and must firmly believe in the applicability of Christianity.
- (6) The adolescent must have religious influence and teaching that is in the form of sympathetic suggestion rather than dogmatic instruction, teaching that is conducive to continuous growth.
- (7) The environment must be of a wholesome type.
- (8) The adolescent's religion must be vital, practical, and integrated into his whole acting equipment, or it will not be permanent.
- (9) The moral and social phases of the Christian life should be presented.
- (10) There must be an emotional outlet for religion.
- (11) Religious questions should be answered, and should be answered so as to satisfy the emotion as well as reason.
- (12) The adolescent's sense of loyalty should be directed into proper channels.
- (13) Christian fellowship must be presented as the ideal society, and Christian service for others as the ideal vocation.
- (14) Young folks should be given tales of heroes and virtue.
- (15) Stories of sacrifice and devotion from the Old Testament should be placed before the adolescent, while Christ's life should be revealed to him, with emphasis on Christ's Deity, humanity, psychology, Cross, and Resurrection.

- (16) There should be a vital religious experience which would dispell the conflict between science and religion.
- (17) There should be Boy Scout Troups and Camp Fire Girls linked with the church school to offer real opportunities for practicing "religion."
- (18) Youth needs courses in Nature study, as this leads to a deeper devotion to God.
- (19) Teachers and parents should make use of the great receptivity on the part of the adolescent.
- (20) There should be provisions for expansions in the Christian life.
- (21) Young folks need a program providing study, worship, and expressional activities.
- (22) The adolescent should have help in keeping and building habits of Christian living.
- (23) Church membership should be joyful and meaningful.
- (24) There is a need of Evangelism.
- (25) Religious motives and ideals should be brought into all activity.
- (26) The adolescent needs religious education that is centered around Bible study.
- (27) The adolescent's spiritual longings should be utilized by leaders.
- (28) Teachers should contribute to the upbuilding of the religious nature through all channels.
- (29) Jesus should be made real to the adolescent to bring him to a realization of Christ's claim upon him, and to stimulate to answer His call to "follow me."
- (30) Christ must be kept before the adolescent as an ideal.
- (31) God must be kept the center of his life.

2. The Nature of Adolescent Religion.

- (1) The adolescent's religious nature is much deeper than the religious nature of childhood.
- (2) The youth's religion is free from both the formality of childhood and that of adulthood.
- (3) Adolescent religion is vital, practical, and spiritual.
- (4) During this period childhood's religious habits become significant.
- (5) It is closely related to the development of emotions, intellect, and will.
- (6) It involves an "Indefinable Something".
- (7) It involves strong religious convictions and decisions.
- (8) The religious development is related to the larger meaning of "sex".
- (9) The majority of adolescents accept the established beliefs that have been thought out of the past.
- (10) Love and religion are closely linked; they rise or degenerate together.
- (11) The adolescent's religion begins with sentiment and reverence, and reveals itself in a change from selfishness to altruism.
- (12) The adolescent's religious reaction is most intense.
- (13) This period is the earliest one in which religious decisions are made.
- (14) Sex is not related to the religious development.
- (15) Religious development is different in different individuals.
- (16) The adolescent's religion is personal.
- (17) The adolescent's religion is no greater than his need for religion.

- (18) There are three forms of adolescent religion, any one or all of which may be accepted; (a) mysticism, (b) redemption, (c) the abandoning of selfishness and fear. Change of conduct might come without the adolescent's having passed through the "redemption" stage.
- (19) The adolescent's religion is made of a complex of instincts and emotions.
- (20) There is no need for the adolescent to experience alienation from God in his religious experience.
- (21) The adolescent's religious life is a steady growth.
- (22) If the youth is capable of mystical experiences he will have them at this period.
- (23) There is a close relationship between spiritual development and moral living.
- (24) The adolescent's conduct is not always consistent with the height of his religious experience.
- (25) Early adolescents are not especially interested in dogmas. Their concern is with the practical applications of religion.
- (26) During later adolescence there is a fusing of religion and patriotism.
- (27) Youth's religion is a useable one.
- (28) God is real, and God is a Spirit, to the worshipping adolescent.
- (29) The adolescent is naturally worshipful.
- (30) During early adolescence youth is interested primarily in doing things; during middle adolescence religious experiences effect the emotions; while during later adolescence the interest is in beliefs, doctrines, and theological creeds, plus their meaning to man.
- (31) The feelings of devotion and incompleteness of the adolescent girl can easily be led into religious channels.

(32) This is the period for religious reconstruction, and for the securing of formal adherence to church and creed.

(33) Doubt is normal in the adolescent's religious thinking.

3. Expression of the Religious Consciousness.

- (1) The religious adolescent feels his personal obligation to God.
- (2) He participates in religious services.
- (3) He observes the sacraments of the church.
- (4) Aspirations and strivings after holiness of life are prominent.
- (5) There is a sense of devotion to a Supreme Being.
- (6) Religious decisions are made.
- (7) Only a few adolescents feel the call to become ministers or missionaries.
- (8) Religious experience leads to right living, and furnishes inspiration leading to work and study.
- (9) Poetry and a new reverence for nature often manifest themselves as results of a religious awakening.
- (10) Religious consciousness produces worship, as well as a higher plane of living.
- (11) There is new altruism and unselfishness.
- (12) The adolescent will assume a personal attitude toward God, and toward the church.
- (13) Childhood's religious practices will become personally accepted, or else discarded.
- (14) Voluntary and implicit obedience will result from a religious awakening.
- (15) A religious experience leads the girl to tasks of self-sacrifice, mercy, and love.

- (16) Religion is often expressed through the accomplishment of some creative work.

4. Estimate of Adolescent Religion.

- (1) Under favorable conditions the religious development is of utmost importance.
- (2) The religion of the adolescent is a unifying force for all that is best within him.
- (3) The reality of the religious consciousness is unquestioned.
- (4) Religion is neither of primary interest nor desire of the adolescent.
- (5) Religion is not needed by children, or those of mediocre intellect.
- (6) The religious development is not of primary importance.
- (7) Religion aids in meeting the problems due to man's ignorance and weakness.
- (8) Religion is the only safe means whereby the adolescent can escape his conflicts.
- (9) Christianity meets the needs of the most critical periods of life, as nothing else does.
- (10) Religion is one of the major interests of the adolescent.
- (11) The church could prevent adolescent delinquency.

5. Religious Results.

- (1) Worship deepens the adolescent's life, and gives wholesomeness and happiness.
- (2) The adolescent accepts religion as his own.
- (3) There is a tendency to spiritualize, to moralize, and to think in terms of personality, duty, and destiny.

- (4) Religion transforms life, and it alone furnishes an adequate center of integration.
- (5) Adjustment to God brings perpetual stimulation.
- (6) Religious development furnishes ideals that cannot be outgrown.
- (7) The religious experience assures inner harmony, as well as keeps one from pitfalls.
- (8) Religion brings ideals of character and service that are unequalled.
- (9) In religion youth finds companionship that is adequate in meeting any situation.
- (10) Religious growth brings a vital personal relationship with God.
- (11) The religious youth recognizes God as a Spirit, a Presence, and an intimate Friend.
- (12) Religion gives one a true sense of value.
- (13) When the adolescent has awakened spiritually he will assume a personal attitude toward God and the church.
- (14) A philosophy of life with Jesus as its center will be formed.
- (15) Christ is recognized as the Leader.
- (16) The love of God, and the love of man become meaningful to the early adolescent.
- (17) God is sensed as One who is both real and spiritual.
- (18) Religion sanctifies human life.
- (19) The adolescent's religious experience increases his faith.
- (20) Religion furnishes an unfailing Guide to youth.
- (21) Religion, as a guiding force, will bring the adolescent to live purely, unselfishly, and worthily.

6. Religious Doubts.

- (1) Doubts are normal, and are due to the natural critical attitude of the adolescent.
- (2) Open-minded thinking overcomes doubts.
- (3) Doubt is caused by intellectual development.
- (4) Skepticism results from wrong influence and training.
- (5) Doubts may become dangerous.
- (6) Youth insists upon dispelling doubts through his own thinking.
- (7) Doubts can be overcome through leaders' inspiring honest thinking and honest service.
- (8) Youth's doubts become harmful when adults have insisted upon the acceptance of a certain dogma.
- (9) Adolescent religious doubts are caused by new teachings, greater mental development, and change of environment.
- (10) Often doubts cause such mental annoyance that the only relief is in sharing the problem with the Divine Friend.

7. The Genesis of Adolescent Religious Nature.

- (1) Religious beliefs are acquired, not inborn.
- (2) Religion is an endowment of man.
- (3) Religion is attested by both history and literature.
- (4) Religion is due to a medley of impulses, plus a desire for security.
- (5) The religious experience grows out of questions based upon the intellectual development.
- (6) Religion grows out of all youth's experiences and developments.

- (7) Religion is not a separate instinct, but is a co-ordination of all the adolescent's instincts and capacities.
- (8) The mystical element in youth, brings him to a religious consciousness.
- (9) Religious development is partially dependent upon changes in the physical, social, intellectual, and emotional phases of the adolescent's life.
- (10) Religion is an instinct.
- (11) It is natural for the adolescent girl to love God.
- (12) Through the questions that come to the mind of the adolescent, a demand for religion arises.

8. Moral Results.

- (1) Religion helps in attaining self-control and self-discipline.
- (2) It gives unification to the adolescent's whole being.
- (3) Moral living is based upon religion.
- (4) Religion guides in making decisions against sin, and for right living.
- (5) Religion guides and controls impulses and desires.
- (6) Real religion is the method of adjustment of youth's problems.
- (7) Religion becomes the center of conduct.
- (8) Sublimation comes through vital religious experiences.

9. Definitions of Religion.

- (1) Religion is personal devotion to a Supreme Being.
- (2) It is man's attitude toward what he believes to be the supreme reality in the universe.

- (3) Religion is a set of beliefs and ceremonies.
- (4) Religion is the co-ordination of all a person's instincts and capacities to produce conduct in harmony with the most worthy ideals within that person's experience.
- (5) Religion is a kind of restoration in which the chief element is restoration.
- (6) Religion is a device arising from the adolescent's environment, to prepare the way toward an awakened curiosity in regard to his existence.
- (7) Religion is a social force, distinct from, and above, moral training.
- (8) Religion is an attitude toward life, or toward the universe.

10 conversion.

- (1) Conversion is either of normal growth or of spectacular change.
- (2) Conversion is usually of normal growth.
- (3) Conversion is strongest during adolescence, with the high point at the age of sixteen.
- (4) Conversion involves strong religious convictions, feelings, and decisions.
- (5) Conversion is closely connected with questioning.
- (6) There are two conceptions; one that the human soul is a castaway who needs to be saved, which requires a profound change accompanied by emotion; and the other is the entering of the soul upon a larger measure of rightful inheritance. The latter type is of gradual growth.
- (7) Those who have been converted experience a number of psychological changes.
- (8) There is very little permanence in a conversion that is based entirely upon emotion.

- (9) Conversion may be of normal development, or of variations in physical and mental growth, combined with environmental changes. The latter may develop a "crisis" situation.
- (10) The time for decision comes to each youth.
- (11) Youth's conversions are not understood today by the text-book writers because of differences in both training and environment.
- (12) There is a new birth of both body and soul during the period of adolescence.
- (13) There are four main steps in conversion; (a) a state of unity, harmony, joy, and innocence; (b) tension, a sense of error, loss, and guilt; (c) a sense of something dear having been dropped or sacrificed; (d) a surety of life, hope, restoration, plus continuous growth.
- (14) Conversion takes place between the ages of twelve and twenty.

11. Religious Dangers.

- (1) Harmful emotional conflicts may arise through narrow and dogmatic instruction.
- (2) There is the danger that narrow snap judgments will be accepted.
- (3) Religious and ethical struggles may cause brooding, constant introspection, depression, weeping, and self inflicted tortures.
- (4) Doubts may lead to chronic conflict, which may result in suicide.
- (5) Scientific instruction often undermines childish faith without replacing it with anything substantial.
- (6) Skepticism may result from doubts coupled with unwholesome training or unchristlike conduct of Christians.
- (7) Mental conflict may cause intolerance.

- (8) There is the danger of religion's becoming a matter of formal conduct.
- (9) Creeds may take supremacy over Christian living.
- (10) Unless there is constant stimulation, religious experiences may pass away.
- (11) There is danger of permanent loss if the leader does not take advantage of the adolescent girl's spiritual longings.

12. Social Results.

- (1) Real adolescent religion results in satisfying social relationships.
- (2) There are practically no social results of religion.
- (3) Religion makes for both individual and social good.
- (4) There seems to be a great barrier between the religious ideal and social conduct.
- (5) It is during the period of adolescence that the social importance of religion begins to arise.

13. Mental Results.

- (1) The adolescent's religion gives satisfactory understanding of all experience.
- (2) Through the religious development the adolescent grasps a new sense of values, personal relations, and obligations.
- (3) The religious development aids in forming high ideals of service.
- (4) Higher ideals are established through religion.
- (5) There is a deeper intellectual understanding of religion.
- (6) Through religion, mental hygiene is established.

- (7) Only religion can answer the adolescent's questions about time, space, and existence.
- (8) During later adolescence religion serves as a guide in choosing life work.
- (9) Communion with Christ relieves mental difficulties.
- (10) A vital religion overcomes despondency and fear.

14. Adolescent worship.

- (1) Worship is the core of religious experience.
- (2) The adolescent worships in different ways due to his individuality.
- (3) Adolescent worship is manifested through reverence, love, homage, and service.
- (4) Worship, at this period, is deeper than in childhood.
- (5) At the period of adolescence, there comes a new reverence for God, which is felt rather than understood.
- (6) Communion with the Divine is more mystical, practical, and vital.
- (7) Nature, personality, the mystic, music, and architecture, have a far deeper meaning than previously.
- (8) Adolescents prefer to worship in a quiet, reverent religious service.
- (9) "Confirmation" is an act of worship in many churches.
- (10) It is natural for the adolescent to worship.

C. Conclusions.

In considering the foregoing analysis much of interest and value is found relating to the general nature of the adolescent's religion as regarded and

treated by these outstanding adolescent psychologists. The religion of the adolescent was discussed in each text surveyed, but the relative amount of attention, and the phases dealt with, as well as the methods employed, differed greatly. The importance of religion in the adolescent's life was always in evidence, except in Mrs. Hollingworth's text.

In the following chapter, the conclusions reached by this survey and analysis will be considered.

CHAPTER IV.

SUMMARY AND CONCLUSIONS.

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A. Summary of Material.

The material shall be summarized according to topics, arranged in order of importance, as concluded from the survey of the text-books.

1. Religious Needs.

In the texts studied, more attention is devoted to the religious needs of the adolescent than to any other phase of the problem dealing with the adolescent's religion. Richardson offers a greater number of suggestions than any other writer whose book was studied. While the authors vary greatly as to what constitutes the religious needs of youth, yet there are some requisites that are fairly uniform in all the books. A large majority of the writers agree that for a youth to develop religiously he must have sympathetic and wise guidance in thinking, satisfactory answers to his questions, contact with a living church, a wholesome environment with Christian adults as examples, and religious education that is Christ-centered.

2. The Nature of the Adolescent's Religion.

Each of the fourteen authors deals either direct-

ly or indirectly with this phase of the adolescent's religious nature. Richardson and Tracy place special emphases upon it, in showing its inseparable relationship to the other elements composing youth's nature. While innumerable and varying ideas are presented on this subject, there are also some outstanding and predominating thoughts that are common to most of the authors. Several writers recognize the correlation of the adolescent's religious life with all phases of his growth and development, the normalcy of adolescent doubt, the greater depth of the adolescent's religion in contrast to childhood's religion, and its individual nature because of individualistic adolescents. Many and various elements determine what the adolescent's religious nature will be, while a wide variety of results in living and thinking issue from it. The adolescent's religion is vital, practical, personal, and spiritual.

3. Expression of the Religious Consciousness.

This subject is dealt with by each author considered. All except two definitely state that the adolescent's religious life is expressed in some constructive way. While Schwab and Veeder certainly recognize the possibilities of religion as a directing force, they say that the youth's conduct is not always on a plane parallel to his religion. Mrs. Hollingworth

seems to have practically no faith in religion as a power impelling expression. In the other texts the adolescent's religion is given as a determining factor in all his activity, whether mental, physical, moral, or religious. The following ideas are stressed most frequently; devotion to God, participation in religious services, strivings toward a higher plane of living, and service to one's fellow men.

4. Estimate of Adolescent Religion.

Each of the authors, with the exception of Pringle, gives some estimation of the religion of the adolescent. Each states, or else implies, that the religious awakening is of extreme importance, with the exception of Mrs. Hollingworth, who does not deem the religious phase of life as being essential or vital. Some of the ideas most current among this group in this field, are that religion is a unifying force of all that is best in the adolescent, it meets his needs, conquers his moral problems, and leads to mental hygiene.

5. Religious Results.

Religious results are prominent evidences of the adolescent's religious experience. In most of the texts it was found that religion is regarded as the force that unifies youth's life, as well as the one that furnishes him with a concept of God. With the exception of Pringle, who says very little about religion, and

Mrs. Hollingworth who sees little value in it, all recognize its importance in bringing the adolescent to the right status in religious thinking and believing. The majority of writers confirm the belief that religion transforms life, gives strength that is sufficient for any situation, sanctifies life, and brings youth to a new relationship with both God and man.

6. Religious Doubts.

More than seventy percent of the writers refer to the adolescents' religious doubts. Most of them agree that doubts are normal, and that they will be dispelled by open-minded thinking. The general opinion is that they become harmful only when the environment and training have been unwholesome, unsympathetic, or dogmatic. Doubts can be satisfactorily overcome by sympathetic and wise adult leadership and influence.

7. The Genesis of The Adolescent Religious Nature.

A majority of the texts treat the sources or causes of the adolescent's religious experience. Half of them attribute his deepened interest in religion to an in-born tendency or instinct, while the remainder hold that it is due to growth of the other elements in the youth's life, to the conditions of the environment, to training, or to needs that only religion can satisfy; but it is not inherent. Mrs. Hollingworth again stands alone in her presentation of the adolescent's religion

as being entirely an outgrowth of intellectual development.

8. Moral Results.

Practically half of the writers maintain that the adolescent's religion is of supreme importance in furnishing a power, a standard, and an incentive for youth to live on a more elevated plane. According to them, religion becomes the center of conduct, guides in making moral decisions, and is a power of sublimation. While the other authors do not directly mention the relation of religion to moral living, all, with the exception of Mrs. Hollingworth, imply their close correlation.

9. Definitions of Religion.

This topic is considered because any discussion of adolescent religion must be based upon the author's meaning of the term. The conceptions of this term--as one concludes from the definitions submitted--can generally be divided into two classifications; either man's relation to God, or his relation to the universe. Several of the authors combine these two ideas in their idea of religion. Mrs. Hollingworth differs from the others, as she looks upon religion as a set of beliefs and ceremonies.

10. Adolescent Religious Dangers.

Several of the authors included the consideration

of the negative side of the adolescent's religious awakening, and of results that should be avoided. The general conclusion is that most of the dangers found in connection with adolescent religion have their source in the wrong treatment of youth's doubts. Skepticism is the danger that is mentioned most frequently, although intolerance and emotional conflicts are also outstanding. Religious leaders, teachers, and parents are urged to use right tactics in dispelling and avoiding these religious dangers, so that permanent harm may not result.

11 Conversion.

Conversion was widely discussed, and in many of the texts it is given the place of utmost importance in the sphere of religion and its results. All agree that it is a change which takes place in the adolescent's life, but some maintain that it is an experience of normal growth, others that it is caused by a sudden and radical change, while still others say that it can be of either of the two types mentioned. All feel that its consequences are great, although Pechstein and McGregor qualify their statement by saying that any conversion that is based entirely upon emotion, in all probability, will not be of permanent value. The writers dealing with this subject agree that most con-

versions occur during the period of middle adolescence, at the age of fifteen or sixteen.

12. Social Results.

Half of the writers whose books were studied either discuss at length, or suggest, a relationship between the religious development and the adolescent's social attitude and living. Mrs. Hollingworth is the only one who presents the belief that there is no social value that results from the religious experience. The others treating this topic relate the adolescent's religious development to a deeper interest in human beings, a higher ideal of service, a new spirit of altruism, and attitudes of deepened social consciousness.

13. Mental Results.

This survey reveals the adolescent's religion to be a powerful balancing and stabilizing factor in his mental life. Several of these psychologists state that the questions about life and all existence that come to the adolescent and demand an answer, can be satisfied only by religion. Religious consciousness is the force that leads the youth to think wholesomely, sanely, and more ideally.

14. Adolescent Worship.

Approximately a third of the authors whose texts are included in this survey, discuss adolescent worship or the elements composing it. There is little uni-

formity in the treatment of this topic, except that there is general agreement as to its importance in the adolescent's religious experience, and that it is one of youth's means of expressing his religious development. The adolescent's worship usually reveals that a deeper significance of God has come to youth.

B. Conclusions.

In consideration of the texts surveyed, Brooks and Richardson deal most extensively with all phases of the adolescent's religious life. The books of Moxcey and Mudge also give adequate treatment of this subject. Pringle devotes so little attention to anything pertaining to religion that his book has no direct value in this field. Mrs. Hollingworth's book is found to be both radical and negative wherever the subject matter is related to religion.

The nature of adolescent religion, its needs, and its forms of expression, are the topics that are concluded to be of greatest importance, on the basis of extensiveness and intensiveness of treatment by the psychologists considered.

The consideration of the results of the adolescent's religion was well covered, the topic of religious doubts was prominent, while conversion was dealt with quite intensively in approximately half of the texts.

The outstanding criticism is that many of the authors stress some phases of the adolescent's religion, permitting other phases of great importance to go untouched. In only two of the texts were any constructive suggestions given as to the vital problem of adolescent worship.

CHAPTER V.
A SUGGESTED WELL-ROUNDED TREATMENT
OF THE
RELIGIOUS NATURE OF THE ADOLESCENT.

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RELIGIOUS NATURE OF THE ADOLESCENT.

Through the foregoing study of the adolescent's religious nature, as presented in the adolescent psychologies used most extensively in American colleges, numerous and wide variations in the treatment of this subject were noted. It was discovered that only a very few of the authors cover the various phases of the adolescent's religious nature fairly adequately, that some stress certain elements while neglecting others of equal importance, while there are those who practically omit the mention of adolescent religion, or else they treat it negatively. Since some degree of inadequacy in the consideration of this subject was found in each text, and since in a large majority the deficiency was great, this thesis would not be complete without briefly suggesting what should be contained, relative to the nature of adolescent religion, in a textbook in the field of adolescent psychology.

The phases of the adolescent's religious nature, as discussed in the preceding chapters, readily lend themselves to correlation and classification under the five following headings; the general nature of the adolescent's religion, the causes of his religious

awakening, results of his religious development, his religious needs, and finally, his worship. These topics would be treated in the adolescent psychology text.

1. The Nature of the Adolescent's Religion.

As the psychologies surveyed usually agreed that the adolescent's religion is closely linked to all other phases of his life, it is essential that the text-book present the general characteristics of adolescent religion. This would include not only a general description of the religious nature, but also the phenomenon of conversion which is predominately a characteristic of adolescence, as well as an analytic and constructive study of the religious doubts and dangers which may be either temporary or permanent disturbing elements in the life of youth. The study of this phase would have its logical conclusion in an estimate of the importance of the adolescent's religion, which would lead into a consideration of the other phases of this problem.

2. Causes of Adolescent Religious Awakening.

Growing out of the previous study certain causes of the adolescent's religious awakening become apparent. These should be considered in the psychological text so as to give leaders a background, which would enable them to lay foundations and to lead in paths

that are conducive to religious development. The following are some of the outstanding elements that should be treated in their relationship to the adolescent's religious awakening; the mystical element, environment, native tendency, physical, mental, emotional, and moral development. From such a study leaders would be able to formulate the basic principles they must adopt, in order to bring the adolescent to live the abundant life.

3. Results of Adolescent Religion.

Since the previous chapters reveal numerous and all-important effects of youth's religion, both in his inner life and in his life as it touches others, this subject of "results" would have its respective place in the text. The results would be considered under several sub-topics, such as (1) religious results, whereby the youth becomes devoted to a Supreme Being in whom he finds Companionship that is adequate in meeting any situation; (2) moral results, in which all impulses, desires, and emotions are sublimated since religion has become the center of life; (3) mental results, revealing that the adolescent has finally become an integrated personality, with his perplexing questions about life and death satisfactorily answered; (4) social results, portraying the

adolescent's sense of responsibility and love for man, which has increased proportionate to his knowledge and love of God.

4. Adolescent Religious Needs.

In the foregoing chapters it was seen that more stress was placed upon the adolescent's religious needs than upon any other phase of his religious nature. Therefore, in the proposed treatment, this phase would receive the greatest amount of consideration. The attention should be brought to religious needs of all kinds, and they should be described with detail and accuracy, so as to enable parents and leaders to meet them. Especially should there be suggested the elements of religious education, with Christ ever as the center, so that they may serve as both inspiration and direct guide to parents as well as leaders.

5. worship.

Since the preceding chapters give evidence to the fact that through worship the youth comes to a deeper and more significant religious experience, and that worship is invaluable as a way for the adolescent to express the religion that controls him, the psychology text would extensively consider the topic of "worship." It would treat the subject in respect to its value in adolescent religion, and it would suggest various ways and means of worship, so that

all adolescents might be led into true worship and adoration,--without the danger of their rebelling because the individualism of each was transgressed in the attempt to make all conform to the same type of worship.

In conclusion of this study of the adolescent's religious nature, it is admitted that the suggestions are very brief. However, the previous chapters of this thesis reveal that if the suggested topics were developed, they would both adequately and constructively cover this important phase of the adolescent's life. They would give to leaders a more clear, and a more understanding basis on which to build toward the attainment of a fuller and deeper religious nature in the life of the adolescent.

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