

RELIGIOUS EDUCATION

from the

PSYCHOLOGICAL POINT OF VIEW.

THESIS presented by

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Introduction.

It is not my intention to cover the field of religious psychology, nor to discuss the problem of religion. I have limited myself to the study and consideration of such matters in psychology and education as may be useful for Sunday School teachers and others interested in the religious education of the child. Most of the research work was done at the University of Chicago, during the Summer Quarter of 1915, where the writer had fine material at his disposal. The arrangement of the material, revision and changes have been made during the first two quarters at Meadville. The bibliography, therefore, will contain names of books which are to be found either at the Divinity School Library in Haskell Hall, U. of C. or at the Meadville Theological School Library. It has been the aim of the writer to make this work concise and accurate. He knows that it has many defects, yet he is willing to place it before the students of the subject because he feels certain that every contribution, no matter how immature may be a little step forward.

I have had in the background of my mind my notes and studies at the M.T.S. and Professor Hutcheon has given me much valuable advice.

M.F.

August 1916.

Meadville, Penna.

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Thousands today are seeking a religion that is practical. What will religion give us? This question is troubling the people. "It is ever that pleasure in saying that," "It is better to give than to receive," men are not satisfied with a religion of authority, but they want a religion of the free spirit. The churches will be instruments to fashion the Kingdom of the Living God. The churches are means to an end, and not ends in themselves. This attitude of mind changes the conception that people have had as to the nature of God, man, the universe and their relation to each other.

Recent studies of the nature of man have given us something to work upon. Little as our information is, we are able in a new way to keep clear of misconceptions and errors in our thinking. Our philosophy is based on a new psychology.

## CHAPTER I.

## RELIGIOUS EDUCATION FROM THE PSYCHOLOGICAL POINT OF VIEW.

## The importance of the subject.

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r religion.

The Twentieth Century is seeing a great revival in religion .

Men and women are taking religion seriously , and the Gospel of the Prophet of Nazareth challenges the world . To-day when nations are at each other's throats; when civilization seems to be a failure to many and the Church - organized Christianity - is charged with indifference and greed , it is well for us to take account a little <sup>of</sup> the methods that the Church has used to make faithful followers of Christ. Within this generation the world will see a revival of the Master's spirit unprecedented in history. The cry was that the Church had failed . The truth was that superficial and formal religion had been found inadequate. We know now that the Materialistic Philosophy has failed , and we need to cultivate a practical idealism which will bring about the Kingdom of God on earth.

Thousands to-day are seeking a religion that is practical. What will religion give us ? This question is troubling the pious saints who ever took pleasure in saying that, " It is better to give than to receive ." Men are not satisfied with a religion of authority, but they want a religion of the free spirit. The churches must be instruments to fashion the Kingdom of the Living God. The churches are means to an end , and not ends in themselves. This attitude of mind changes the conceptions that people have had as to the nature of God, Man, the Universe and their relations to each other.

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Recent studies of the <sup>qualities</sup> ~~nature~~ of human nature have given us something to work upon. Little as our information is, we are able in a small way to keep clear of misconceptions and more able to clarify dark problems. Our philosophy is based on a new Psychology.

Psychology rests on Biology. It is easy to see, therefore, that our thought must of necessity be modified. There was a time when religious discussions revolved about the questions of *reason and revelation*. We are learning now that intellectual arguments cannot create an *inner spiritual life*. This is a wide departure even from the positions held by those of the so called Liberals of fifty years ago. Men and women are religious. They need the poise and balance that a religion of healthy-mindedness gives. But the churches have not been able to satisfy this need. The churches are getting empty, and theological schools take heroic measures to get students. There is something wrong somewhere. While the population of the United States has increased, the churches have not kept pace with this growth in population. Less than half of the population of the country darken the doors of the churches. Less than 34 % are regular attendants. Of the population of the country 14 % of the people are Catholics and about 24 % Protestants. This is a serious matter and deserves the study and attention of serious minded men and women. It is appalling to think that 60 % of the people in this great country do not come under the direct influence of the churches. This does not mean that people are less religious than formerly. On the contrary indications are that there is a great interest in vital religion. There is a lot of unorganized religion of a high type outside church walls. But we know that there is power in organization; there is more efficiency in combined effort, so that we are to consider one way of bringing the people together; we are to consider *religious education* as a means of keeping the power which is now diffused, from entire loss. But if our study is to be profitable we must base our statements on facts and have a firm scientific basis.

The office of religion as I understand it is two-fold. 1. The Mystical union with God, and (2) The embodiment of the spirit in *human relationships*. The Church has emphasised the first and lost sight of the



second. We are to try and keep the two points clearly before us, remembering that the distinction is made for the purpose of study and that there is no organic separation.

There are all sorts and conditions of men in the world. If we could impress this simple fact on the minds of people, they would see that there is no such thing as one type of religious experience. No one type has any right to set its peculiar experience before the world as necessary to salvation. A great deal of stress is placed on the conversion experience in our day by certain churches. Great revivals are held. Much money and labor sacrificed to *save men*. What from? That is the question wiser heads must answer. It is paradoxical to me how some can hold that the moral man cannot be saved unless he is religious - or rather has given assent to some doctrine. What is wanted is a better life as a result of the conversion experience, and yet such people hold that the man who has *lived in the Christian life in a healthy and normal way cannot be saved*. According to F.W.Newman, "God has two families of children on this earth, the *once-born* and the *twice born*." The first are normal and so harmoniously constituted that no second birth is necessary. They never leave the Father's house so that they need not play the part of prodigal sons. Those who have gone away may return and the Father will go forth to welcome them. No crisis, no heart tearing climax, but a steady, continued Christian nurture produces a character that is Christian not in name alone but in life and spirit. The normal children of God bear normal fruit from the start. The twice born are like trees whose fruit has been bitter, but by a sudden change of constitution they have been *forced* to bear a given kind of fruit. Such plants often revert back to their original type when left alone. We must not then narrow down religious experience to one type. We find both types in *all* churches.

Of course all of us have our inner conflicts; our joys and sorrows; periods of exaltation and depression, but these are moods that change and pass away. If we are trained correctly from the beginning; if we are given ideals to look to and shape ourselves to conform to the highest, thus developing a unified self, it would be an easy matter for us to go over the difficult places in our experiences. But the loosely bound man; the man who has no unified personality breaks down under the strain. Plato calls this the "setting in order one's inner life." Organized unity is stable, it cannot be thrown to the winds of passion every time such winds blow. Such people are dependable and make good citizens. It is for this reason <sup>that</sup> the Sunday School or Church School has to do some work towards the <sup>the</sup> attainment of this unity in a personality subject to moods.

Modern psychology reveals a wonderful, complex organism called man. This man has hopes, aspirations, loves, faiths, ideals. This man worships and in worshipping smiles and weeps. Surely he is fearfully and wonderfully made. But we must develop the possibilities which lie latent in the soul. Who can tell that the child who asks you for a penny in the street may not be a potential St. Francis or an Emerson? Must we wait until our children drink from the filthy waters of vice before we show them the cool and clear waters that character knows where to find? Must we get dirty first, wash ourselves clean and then call ourselves clean? Or are we to keep clean from the moment of birth, aye many generations before birth and be witnesses before the world that truly man is made in the image and likeness of God. I believe like many others that we must develop the latent divinity which God has placed in all of His children and not wait for an upheaval of forces. It is for this reason that I believe Religious Education to be not only important but vital.

## THE EVOLUTION OF RELIGIOUS EDUCATION.

The first lesson of man in religion was given to man when he straightened up before his cave, looked upwards and tried to read the meaning of the visible world. ( Animism. See any Philosophy of Religion.) The wise men were those who could best read the will of the gods., and could come into proper relationships with them. The spirits filled the earth, the air, and were under the earth. Man lived in utter fear and wonder. He prayed , he sacrificed to get the help of the gods, and also to ward off their anger. To know the *proper thing to do at the proper time was religious education.* As man became speculative , he developed religious and philosophical systems. India, Babylonia , Egypt, China, in fact all nations who could boast any kind of civilization had their theological systems. The priests were the first astronomers, the first scientists and they kept firm hold of the people. Philosophy and religion are so involved in each other that it is impossible to distinguish between them, or draw a line of demarkation. \* In Sparta the state was regarded as the object of interest and of devotion. The religious life was that which best served the state. *To the Spartan religious education was that which made him the best citizen. The end of education was hardihood and courage.*

*In Athens the poets sang praises to the gods, and urged men to live god-like lives . Socrates, Plato, Aristotle dealt with questions of morals, and could not isolate religion from ethics. The gods were taken for granted. Religion was the great background before which the drama of life was enacted. What was demanded of the Athenian was PRACTICAL RIGHTEOUSNESS . It would be well for us today to catch the echo of the cry of the sages of Athens. \*\**

\* Moore : Hist.of Rel. Menzies : Hist of Rel.(outline)

\*\* See any Roman or Ancient Hist. Lectures on Education. Prof.Spencer.1916.



No Roman questioned the faith in the gods. Each act had its meaning and had a religious significance. Sowing, fighting, lighting a fire, the duties of citizenship and patriotism were religious duties. In the writings of Quintilian (35-95 A.D.) and Plutarch's Lives and also his Morals we find very easily that a great value was placed on moral education. The development of character and the quickening of the conscience were themes which the Roman writers loved to deal with.

The Hebrew child begins his religious education at the mother's breast. Oral teaching, home services and the reading of the Bible impress the child's mind that religion is a living thing and life without it loses its larger meaning. I was surprised at the devotion of some of my Jewish friends to the customs they had at home. I had the pleasure of visiting several Jewish homes where certain religious customs were always observed. The hopes and the ideals of the nation are kept alive, and these hopes and ideals are imbedded in the Religion of the Hebrews.

It is a well known fact that after the Exile there was a literary revival which developed that class of interpreters known as the scribes. The scribe was the educator, and the expounder of the Law. The synagogue was the center of learning, and learning was mostly confined to the O.T. and the Traditions - the Talmud. The synagogue teaching, or rather the service consisted of,-

1. Reading passages from the Old Testament calling the attention of the congregation of the people of Yahweh, (Jehovah) and his word.
2. Reading of the Law and the Prophets.
3. Prayer.
4. Benediction.

Josephus \* boasts that the Jewish youths have a wonderful verbal memory

\* Josephus : Contra Apion, 1:12, 11:18-25.

because of their learning in the Law. He illustrates by giving long quotations. *To the Jew religion was all life and not one aspect of it.* He lived his religion.

#### THE CATECHETICAL SCHOOLS OF EARLY CHRISTIANITY.

At first it was customary to get the catechumens and instruct them for apostolic work, or to prepare them for the priesthood. The most famous of the schools of this type was located at Alexandria. Jerome \* writes, " Mark, the disciple and interpreter of Peter, wrote a short Gospel at the request of the brethren of Rome, embodying what he had heard Peter tell. When Peter had heard this , he approved it and published it to the churches , to be read by his authority.....So, taking the Gospel which he himself composed, he went into Egypt; and first preaching Christ at Alexandria, he formed a church so admirable in doctrine and continence of living , that he constrained all followers of Christ to his example..... He died in the eighth year of Nero, (Nero's date is 54 A.D.this must be about 62 A.D.) and was buried in Alexandria , Ammianus succeeding him." Whether this is tradition or not is immaterial here, because the Gospel , or the Epistles of Paul were read in the churches and these of course were sources of instruction. In this comment Jerome is following Eusebius \*\*, bishop of Caesarea. It may be of value to quote him," And John the Presbyter also said this, Mark being the interpreter of Peter, whatsoever he recorded , he wrote with great accuracy, but not, however , in the order in which it was spoken, or done by our Lord, for he neither heard, nor followed our Lord....."

\* Jerome : Lives of Illustrious Men. Ch.VIII.

\*\* Eusebius : Ecclesiastical History. III.39.

Cardinal Newman writes , \* " The Alexandrian may be called the Missionary and Polemical Church of Antiquity.....Its *catechetical* school, founded ( it is said ) by the Evangelist himself, was a pattern to the churches in its diligent and *systematic preparation* of candidates for baptism ; while other institutions were added of a *controversial* character....." This of course shows that the teaching was in Christian Doctrine and such philosophy as would be of help in controversial matters. Athenagoras , the first master to be recorded as conducting a catechetical school , is known by his defence of the Christians , still extant, addressed to the Emperor Marcus.\* ( Marcus Aurelius, 161 A.D. Followed by Commodus 189 A.D.) Others who taught at this school were ,

Irenaeus 140 (?) - 202 A.D.

Polycarp 175 A.D.( ? )

Clement of Alexandria 160 - 215 A.D. \*\*

There are two reasons for the establishment of the Alexandrian School,

1. Elementary Christian Education.

2. Higher learning for purposes of apologetics. We know the work of Athenagoras chiefly from two treatises, one addressed to Marcus Aurelius, and the other entitled , " The Resurrection of the Dead." \*\*\* This stage of Christian History and educational work is rather in darkness. But we must do the best we can Jerome speaks of the conversation of Clement and thinks that it was due to the teaching of Pantaenus.\*\*\*\* Clement taught in Alexandria about thirteen years. Jerome also tells us that Origen was a pupil of Clement.(\*\*\*\* Ch.LIV.)It will be remembered that Origen was teacher at the same school , appointed by Demetrius, Bishop of Alexandria.

\* Arians of the Fourth Century.

\*\* Church Hist.Notes.Dr.F.A.Christie.M.T.S.1915.

\*\*\* Ante-Nicene Fathers.Vol.II.p.274. See Gibbon : Dec.And Fall of R.E.

\*\*\*\* Jerome : Lives of Illustrious Men .Ch.XXXIV. Ch.XXI.



The word *catechesis* can only be applied to Christian teaching by narrowing its meaning. The name was applied to those who were candidates for baptism. The Gnostic heresies had already broken out and it was necessary to apply some test to the candidates. The churches were already suffering from internal dissensions. \* St. Cyril writes, " If thou have a child according to the flesh, admonish him of this vow ; if thou have a child and hast begotten one *through catechising* ( religious education ) put him also on his guard lest he receive *the false one as true.*"\*\*

#### GRADES OF CATECHUMENS.

According to the Canon (XIV of the Council of Nicea ) there are four grades of catechumens. However, Cardinal Newman in his book, " Arians etc " gives only three. One thing is certain that there were ranks or grades among the catechumens. I have been able to discover four distinct classes. I. The *τέλειοι*, or men-in-Christ who have taken upon them the profession of believers with due consideration by taking vows and receiving the grace of Baptism. These had to be passed through before they could be taken into the discipleship. A previous period of preparation was also gone through extending over a period from two to three years. The following were the stages passed.

1. Catechumens.
2. Audientes ( hearers ) These could listen to sermons and readings.
3. *γονυκλίνορες* "benders-of-the-knee" or those allowed to offer prayer.  
*εὐχόμενοι*
4. Competents or Electi. These were taught the Lord's Prayer. These were the qualified ones, the elect.

*It was no easy matter to join the church. These men took religion seriously. We may learn something from their earnestness.*

\* Prof. C.R. Bowen. Lecture notes. Intro. to N.T.

\*\* Catechetical Lectures of St. Cyril. XV. 18.

Clement has this to say \*, " The instructor being practical, not theoretical, his aim is thus to improve the soul, not to teach , and to train it up to a virtuous , not to an intellectual life." It will be seen that he was quite up to date in his ideas. We have said several times , that the teacher is to direct the unfolding organism and also inspire the child to be a person of character. Clement had a glimpse of the psychological truth also when he ad s, " It is the same Word , who now by exhortation, now by precept, now by persuasion rescues man from the dominion of worldly habit and leads him to salvation which is faith in God."

Clement ought to be preaching today to some who hold that the *only* method of salvation lies through the abnormal , and premature method of conversion. The revivalists swoop down like vultures on the children as if God did not love the little ones and it was necessary to find God at the head of the saw-dust trail.

We must learn from Clement and use all the means we can to the end desired.\*\* Drane has put it in an admirable manner, " No one understood better than he ( Clement ) the emptiness of human learning when pursued as an end, or its serviceableness when used as a means. His end was to win souls to Christ and to reach it he laid hands indifferently on all the intellectual weapons that fell within his reach : poetry, and philosophy science and even satire, he neglected nothing that could serve his turn." Can we not learn a great deal? There are many who think that by teaching the Bible alone they are teaching religion, as though God speaks through the Bible alone. Let us use all of the revelations of God. Let us use the entire range of human knowledge if by doing so we can reach the soul.

\* Clement : Pedagogue. Bk.I.Ch.I.

\*\* Drane : Christian Schools and Scholars.Vol.I.Ch.I.page 9.

## The European Evolution.

In 782 A.D. Charlemagne called Alcuin, a monk of York, England to direct the organization of the education of the empire. The priests at this time were very ignorant, and instances were common where the priests could not even read the Bible. When the schools were organized, religious instruction was made a part of the work. Archbishop Eghat of York at this time founded a school at York and of course the Archbishop assured the teaching of religion.

When Alfred the Great ascended the throne, he sent for religious teachers and established monasteries. Here the youth were taught religion besides the classics. The German and French universities also encouraged religious education. There was a hunger for religion and men flocked to study. \* Wandering scholars went about teaching. Some of the great religious orders came into being at this time, among the most important ones being such as the "Brothers of the Common Life", and the "Beghards".\*\* Erasmus wrote many religious pamphlets, and considered religious education as very important in bringing up men and women of Christian character. Luther in 1542 prepared his first catechism. \*\*\*

Francis Xavier (1506-1552) a disciple of Ignatius Loyola, founder of the Society of Jesus (Jesuits) is credited with this statement, "Give me the children until they are seven and I care not who has them after," He put his theory into practice by going about India ringing a bell and asking the Hindus to send their children to school. The Jesuits everywhere lay great stress on education of the religious type. In Cairo, Egypt, the children are taken to and from the Jesuit schools in omnibuses so that the distance is no obstacle to proper attendance. We often fail to keep records of the attendance in some of our Liberal Churches.

\*\*\*D'Aubigne and Painter: Hist. of Rel. Educ. Graves: A Hist. of Ed. Vol. II.

\* Pemberton: Mediaeval History, als. T.M. Lindsay: The Reformation.

\*\*Encycl. of Rel. & Ethics. Vol. II. Rufus Jones: Studies in Myst. Religions.



Archbishop Bellarmine of Capua (1542-1621) prepared a catechism for the children of the Roman Church.

The Moravian Revivalist Count Zinzendorf preached to children, and banded his converts into classes. Wesley acknowledges this to be the origin of the class meeting plan.

Zwingle in 1524 published a little book entitled, "How to Educate the Young in Good Manners and Christian Discipline."

In the Netherlands the "Brethren of the Common Life" were everywhere active in doing religious educational work.\* And in 1574 the Council of Dort made religious education compulsory.

In 1773 a pastor by the name of Kindermaun held classes in his church on Sundays. His plan was soon taken up by churches all over Bohemia and this may be said to have been the origin of the Sunday School as we know it today.

In 1769, a Miss Hannah Ball of High Wycombe gathered a number of children about her and taught the Bible to them.

John F. Oberlin a pastor-school master in 1767 required his scholars to sing hymns and to study the Bible.

In 1811 in London the National Society was founded. Its purpose was to encourage secular and religious education. The Established Church had charge of the religious education. These schools until 1833 were supported by voluntary contributions, but in that year the government took them over.

#### THE AMERICAN SUNDAY SCHOOLS.

In American History religion plays an important part. The early Colonists came here driven by the religious impulse, and it was not long before schools were established to train ministers of religion.

\* Rufus Jones : Study of Mystic Religions.

The Colonists of Massachussetts Bay came in 1630, and were the first to make provision for religious education. Harvard College was established in 1636. The Order of the General Court of Mass. in 1642, and Conn. 1639 provided, " That all masters of families do, once a week at least catechise their children and servants in grounds and principles of religion, and if unable to do so much, then, at the least, to learn some short orthodox catechism, without book, that they may be able to answer the questions that shall be propounded to them out of such catechisms by their parents, or masters, or any of the selectmen, when they shall have called them to trial of what they have learned of this kind." \*

It will be seen from this extract that the heads of families and masters were responsible for the religious education and training of those under their care. Of course it was crude and narrow, but they were doing what they thought was best. The Puritans gathered the children in the church once a week and taught them the Bible and a catechism. As early as 1680 the Pilgrim Church at Plymouth passed the following resolution, " That the deacons be requested to assist the minister in teaching the children during the intermission of the Sabbath." \*\*

Channing said in 1833, " Like all schools, the Sunday School must owe its influence to the teachers...the most gifted of the congregations cannot find a worthier field of labor..." Dr. W. E. Channing was a pioneer and he knew the value of the S. S. in teaching a religion that was worth the name. The first Unitarian S. S. was formed in 1824. \*\*\* The U. S. S. S. was organised in Boston April, 18, 1827. Mention of this is made because the Unitarians were among the first to have such a society.

\* Sunday-Schools and the A. S. S. Union. Am. Jour. of Ed. Vol. XV. p. 705.

\*\* Historic View of Sabbath Schools: E. H. Byington in the Cong. Quart. Vol. VII. p. 21. 1865.

\*\*\* H. G. Spaulding : Sixty Years of the U. S. S. S. 1887.

Consult any Colonial History.

## CHAPTER II.

The problem stated. Religion and education defined. Is there such a thing as "Religious Education"? Religious education does not mean *sectarian* education. The question of *method*. Psychology and individual investigation. The "*Historical Method*." The two methods considered. "*The Psychological Fallacy*." Autobiography and its *inadequacy*. Sources. 1. Biology. 2. Anthropology. 3. Sociology. 4. The History of Religions.

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The title of our Thesis assumes that there is such a thing as *religion* and that religion may be taught. We assume that the young science of psychology can give us valuable hints as to how the educational process is to be conducted.

There are many questions which must be answered. What is *religion*? Is there such a thing as a *religious instinct*? Is religion a late development in the history of man, or is religion the product of historical growth? Can we *know* religious truths? Must we have a special revelation? There are those who speak of *religious possibility*, and the *education of the religious instincts*. Others claim that there must be a *rebirth - conversion*, that *conversion is due to external agencies*. We have been told that man is inherently incapable of passing moral judgments and cannot, because of his very nature, appreciate religious truths or values. We must of course consider the matter of *education*, and *educational methods*. There are great differences of opinion among educators, so that we must be careful to present all sides and draw our own conclusions.

There are rival claims of etymology connected with the word Education. Latin *educere*, to lead out, and also the Latin word



*educare* whose meaning is to *nourish*. Whatever the derivation there are two things involved,

- 1,- Latent powers which are to be brought out and developed, and
  - 2,- The imparting to the subject to be educated *the experience of the race*.
- The methods used must consider the matter of *guidance* to bring out the potential powers, and instruction which is the imparting of knowledge. Education in a general sense is the development of the *whole man*. The *method* is by *action and reaction* - the action of the social, political, and, of course, the natural environment and the reaction of the individual.

What do we mean by religion ?

Religion . This question may be answered in two ways -

- 1.- The *systematic way*. Here we investigate our thoughts, actions, and feelings and then find out the factors we consider as religious. This is the way of Psychology.
- 2.- The *Historical way*. In the Historical way or method not only those factors we have designated as religious are taken, but also those which other peoples at different times have considered religious. We inquire into the religions of the world, get common factors and after synthesis call the product religion. But we cannot go on here unless we start with a definition. Let us have in mind that all definitions are tentative. We must enlarge on our definition as we progress.

Let us take a simple definition . " Religion is the belief in and the worship of higher powers." This seems very simple, but it involves a developed *mind* which is able to differentiate a subjective world from an objective one. It seems that there is already developed a sense of awe, and a mood of submission to the *higher powers* - the unseen and the unknown. But this does not <sup>satisfy</sup> ~~modify~~ the modern mind. Religion is more complex. It not only has to do with man and his relations to the

higher powers , but also theories concerning *ethics, the universe, freedom and immortality*. We must then fall back on our own experiences - a definition which would meet my peculiar needs. Who can tell me what my religion is or ought to be ? But we must remember that man is not an isolated being , but a member of society . Outside of society he loses his meaning as a human factor, so that we must in our consideration of religion have in mind the social implications.

A very important question must be asked . What does a man get out of his religion ? Does he put anything into the world worth while , because he is a religious person? Religion has practical value, and the needs of all are not the same. The Australian Bushman has no riddle of the universe to solve. His religion is *utilitarian* . What can I get? What must I give in return ? These are the questions that trouble him. Take the other extreme - Christianity and we rise to the realm of metaphysics. How, then, are we to get a valid definition ? It cannot be done, so that as we go forward with our paper we shall have larger definitions of religion.

( In the Appendix I shall give many definitions of education and religion so that the student may compare and choose one which answers his purpose.) *The significance of religion is not in its origin , but in the highest development it has attained.* That it is a development cannot be denied by those who know anything of the history of religion.

RELIGIOUS EDUCATION MEANS, THEN, EDUCATION INTO THE KIND OF RELIGION WE BELIEVE IN. There is nothing absolute and our field and its treatment is relative. This is an individual matter . But it involves an attitude of mind towards ,-

1. The social life of which the individual is a unit, and
2. The question of what is best - the ultimate good.

No one can lay down a body of principles which would apply to all cases,

but by studying man as he is , we can understand him better and arrange a course of action suited to the elevation of his nature and the realisation of the divinity within. *We shall of course find UNITY, but it is a unity in MULTIPLICITY.*

How can we study man ?

In asking ourselves the question as to the meaning of religion we mentioned two methods of arriving at a definition. So in order to study man we must consider him not simply as an animal in the Biological scheme , but as a *PSYCHIC BEING* adding to the world-values and attaining to perfection. Man is a co-worker with God in the attaining of an End , the fulfillment of a Purpose.

We must study man as a psychic being, and psychology must help us. But what are the credentials of Psychology ? How does it get its information? Psychology has two methods of ascertaining facts pertaining to the Psychic personality,-

1. Historical study of religious phenomena, and
2. Individual investigation.

With the first method there is danger of falling into errors of interpretation, because much time may have passed and accurate data may not be obtainable, and with the second method what is known as the *psychological fallacy* may influence the results. Let me explain. The conversion experience of Paul is historical but there are conflicting accounts of his experience. ( Compare Acts IX 3. XXVI 13. XXII 9; also Gal.I.15.) No critical student can take the story in Acts as sober history, yet something must have happened. We know that an experience of Paul changed the face of Europe, but it would be intellectually uncritical to accept the story as literal fact as it is intellectually dishonest to reject the material given to us for consideration.



This illustrates the problems the critic has to face.\*

With the second method certain difficulties meet the investigator. Cards are sent out and the individuals asked to state their religious experiences. The person answering the questions often *reads* into the experience the judgments arrived at at a later time, and then there are many things too sacred for outsiders to learn about. Hence no exact experience is given. The *introspective type* may help, but the objective person may refuse. He will tell you that he does not care to answer your questions, or that it is of no interest to him. So far as I am concerned, I do not attach much value to such evidence unless a critical and scientific method has been followed. This can easily be understood when we know that persons of intensely emotional type - usually with little critical faculty - are the ones who have most of the religious experiences, so called. Then again, there is the power of *suggestion*. For example let us take a typical question -

Q.- Did you have a *peculiar feeling*, and a change of attitude towards life ?

Of course the person is influenced by such a mode of approach.

*The sense of sanctity and privacy is violated, and the thingd absolutely essential may not be revealed to us.* If these are not told, how can we understand our subject? \*\*

\*See Percy Gardner: The Religious Experience of St. Paul. Ch. III. p. 29.

In Acts there are *three* distinct narratives differing not merely in detail but also in essential characteristics. In IX 3, and XXVI 13, we have about the same story, but in XXII 9 a curious variety. In Galat. I. 15 Paul gives an account of his experience entirely different from the Acts story.

\*\*The Confessions of St. Augustine, the Epistles of Paul, and the Confessions of others here are of value, as the heart is willingly exposed. We must also consult biographies and autobiographies.

( Dr. Soares of the University of Chicago tells an interesting little story which illustrated this point. A young teacher was asked in an examination why she wanted to be a teacher. Her answer was that she loved to be with children . While the truth was that she had broken her engagement and wanted something to do.)

Another method would be to study the child itself. This is a very difficult thing to carry out. It is called the *Objective Method* .( See King : Psychology of Child Development.) This method has its weaknesses. One may study the growth of cancer or physical peculiarities but to study the religious development is a delicate matter. \*

We may go to the science of Education. A great deal of work has been done in this field . We may take the results of their investigations- provided we believe in the Unity of man and experience and are not followers of the old Faculty Psychology which believed that we have different faculties and that the mind is not a unity , but made up of certain compartments, each one with its own particular nature etc. It means then, that we can not be exact and cannot settle the question for all but we can help each other. Each step carries us a step ahead.

METHOD OF STUDY.

#### I. The Autobiographical Method.

1. We must examine the previous environment. What were the conditions in which I was born ?

(a) Moral.

(d) Economic.

(b) Religious.

(c) Political.

\* Kirkpatrick : Fundamentals of Child Study.  
Harrison : A Study of Child Nature.

Birney : Childhood.

Judd : Genetic Psychology.

Baldwin : Mental Development in the Child and in the Race.

Drummond : The Child, His Nature and Nurture.

Sully : Studies of Childhood.

It will be seen that thus we are able to get a *mechanical* outline, and on this basis we are enabled to reason further. We must have constant checks. One must be willing to reveal himself to himself, and to others for the benefit of science and humanity. This would be doing a great service for Truth.

## II. The Experimental Method.

There is always danger of too much theorizing. It may be an easy matter to theorise where we have simple equations. But when we have *complex reactions*, as we do in religion and education, we must be on our guard. If we were to consider such simple reactions as interest and fatigue, our work would be simplified, but when we are in the realm of MORALS it is not so simple.

### WHERE ARE WE TO OBTAIN OUR DATA ?

#### 1. Biology.

After all we are the results of biological processes. We must know the history of the organism with which we have to deal. We must study the *instincts and feelings which occur in lower forms of life*.

#### 2. Anthropology.

The history of the organism in its primitive stage. We must study primitive man. We must consider cases where the instincts and feelings are as yet simple.

#### 3. Psychology.

This is the study of *states of consciousness*, or the study of consciousness in its functioning. We attempt to find how the human being as an organism operated. OUR INTEREST IS NOT PRIMARILY WHAT CONSCIOUSNESS IS, BUT WHAT CONSCIOUSNESS DOES.



Human consciousness is a GROWTH and not a static being. From Consciousness we reach Self-Consciousness and the organism which expresses that, so far as we know, is man. Every stage in the development of the organism is attended by changes. Psychology is the science which describes these changes to us.

#### 4. SOCIOLOGY.

The study of organisms in their relations must help us also.

#### 5. HISTORY OF RELIGIONS has already been touched upon.

#### CRITICISM OF CERTAIN THEORIES OF RELIGION, EDUCATION AND PERSONALITY.

The human personality is manifest in a psycho-physical organism. Personality is not a psychic something which exists apart from the body, and neither does the physical body attach itself to a spirit or mind. Let us briefly outline the several theories as to the nature of the mind and its relation to the body.

The mind considered as a tenant of the body and not having any other relation. The body here is opposed to the spirit. The spirit must rise out of its bondage to dominate the flesh. This view is held in early Christianity, and in many forms today. Dualism is a natural result of this theory. The body is neglected and abused for the benefit of the soul, spirit, or mind. Origen's view. Rousseau is a good illustration of a man whose body subordinated the mind.

## CHAPTER III.

A criticism of certain theories of religion, education and personality. The mind as a tenant of the body. Mind as matter. The energetic relation of mind and body. Man as a " *Psycho-physical organism* ". The Unity of Personality. The unity of education. Moral and religious education. What is the difference between the two? The function of religion. The place of ethics. Theories of educational method. 1. The Preparation Theory. 2. The Culture Epoch Theory. 3. That the basal of the Culture Epoch theory is wrong as the biological view upon which it rests is misunderstood. The worth of personality. A discussion of heredity, environment, and personality. Physical, social, and racial heredity. The place of instincts, feelings, emotions and attitudes.

## A CRITICISM OF CERTAIN THEORIES OF RELIGION, EDUCATION AND PERSONALITY.

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1. The mind considered as a tenant of the body and not having any other relation. The body here is opposed to the spirit. The spirit must rise out of its bondage to dominate the flesh. This view we find in early Christianity, and in many sects today. Asceticism is a natural result of this theory. The body is tortured and abused for the benefit of the soul, spirit, or mind, or vice versa. Rousseau is a good illustration of the fact that a weak body enfeebles the mind.

2. Mind as matter.

## 2. Mind as Matter.

This theory had its roots in the early developement of physiology. It was held that mind could be seen reduced to matter or material terms. That it was so was upheld by citing cases where there was neural lesion, or degeneracy. Mind was a phenomenon of matter since any physical injury stopped the action of mind altogether or destroyed its efficiency.

## 3. The Energetic Relation of Mind and Body. \*

This theory regards the mind and body as distinct entities, but bound so together that the activities of the one influence the activity of the other. "Every psychosis is accompanied by a neârosis."

It is very important that we understand these outlines as it would be impossible to go ahead unless our point of view was evident. We are to treat our subject in his biological background, and also have in mind the third theory. To illustrate. Take the question pf play. There are many who hold that morality may be taught in play. Of course it can. We cannot have one moral self in the church, another in the business world, and still another in religion. No. The moral nature is a unity as life and personalities are unities. *The play of morals and religion is in evidence everywhere because of the fact of our association.* The study

\* Lotze : Microcosmus.

Darwin : Descent of Man.

Romaines: Mental Evolution in Man.

Wallace : Darwinism.

Fiske : Destiny of Man etc.

Wundt : Human and Animal Psychology.

James : The Will To Believe . ( see Reflex Action )



of national history is the study of provincial prejudices . And the study of prejudice is the study of individual interests. This is all within our field as we are to deal with man as a personality which expresses itself best in religion. Someone has said that, " Education is the enrichment of social experience." And we may add that the work of religion is to give to the world the rich treasures of experience. We have the action and the interaction of individuals and social values. These cannot be separated , but form our social life.

But someone will say that what we have is not religious education , but *moral education* . What is moral education ?

This is a most difficult question , yet we hold that when we teach the relation of one man to another we are teaching morals and religion. It is wrong and a psychological fallacy to think that there is any such thing as morals divorced from religion. Morality after all is a realisation of a higher purpose in life, and not simply satisfying the self-preservative instincts and appetites. We cannot cultivate morals alone, but morality enters into the whole process of spiritual development.

Let us examine the matter further.

All education is moral, since the aim of education is to fit man to take his place in the social group. Morality has to do with everything that concerns our social relationships.

Let us see in simple statements what we understand by moral education. 1. It is not the education of a faculty known as the moral faculty. It is the *direction* of inherent powers in channels which may be utilised by society for its highest good.

2. Moral education cannot be separated from religious education. Morality may be defined as *applied religion*. Let us call it *practical religion* as differentiated from *theoretical religion*.

3. Moral education must begin in infancy and be continued throughout life . It involves cleanliness of mind and body, which is learned from the examples of parents and associates.

4. The child must respect his parents . The parents ought to live so that the child may consider them as the embodiments of the moral law. In this and only in this way can a child begin his life aright.

Let us see now why we cannot draw any sharp line between the moral and the religious virtues. Consider, for example, the virtue of truthfulness.

Truth telling is a complex virtue. Many motives lie back of it., and of course they have different moral significance . Men and women as well as children tell lies. Is there any such thing as an excusable lie ? In our study of instincts we shall give more time to the question , but here we may make some simple classifications.

#### 1. The imaginative lie.

This is due to the fact that sensations due to the objective world and sensations due to the mental ( subjective ) world are not distinguished. There is no differentiating power, and so both classes of sensation are regarded by the child as objectively real. He is giving normal expression in the most normal way to that which to him is true.

#### 2. Falshood is due for the most part to three motives,-

(a) Self-protection. (b) Personal gain. (c) Undue fear of authority .

Plainly all these elements may enter into the religious life. Who can draw the line in these matters and say where moral education ends. and religious education begins ? Is it not true that many persons understand by religious education sectarian education ? It is for this reason that very few Sunday Schools make use of the life of saints other than the Christian , and the Bible alone is used as giving us the will

of God, as though God MUST express himself through one people or by one means alone.

Morality changes into religion the moment we say that there is a Power for Righteousness and that unrighteousness is not the normal thing. You cannot force theories of morals on the child. They will crush him and blight him prematurely. The child cannot form moral judgments, but the child ~~the child~~ can understand that there is an all loving Father who cared for him as he cares for the flowers in the fields, the fowls in the air, and the fishes in the sea. EXTEND THE BOUNDS OF YOUR SYMPATHY AND YOU HAVE RELIGION. WHEN YOU TAKE YOUR FELLOW MWN TO YOUR HEART AND DO RIGHT YOU ARE MORAL AND AN ETHICAL BEING. ENLARGE THE CIRCLE AND ENFOLD THE UNIVERSE AND YOU BECOME CONSCIOUS THAT YOU ARE ONE WITH THE FATHER, - THAT IS RELIGION.

Religious Education.

We have touched upon what some have designated as *moral education*. Let us now consider some of the essentials of *religious education*. Religion is part of life. If it is life, it must take its place among the manifestations of living men. Religious education is part of the great educational problem. We cannot take a part of ourselves to the S.S. and have that part developed separately as a religious part. But there are some distinctions which must be recognised.

For purposes of convenience let me put in some short sentences what I consider to be important in so called religious education.

1. The function of religion is to unify and establish the highest racial ideals and to project life into INFINITY so as to feel the Purpose and End implied in nature and in man.



2. It involves the suppression of the self in the service of man and the conception of a bond of union among all the children of the same Father. Man consecrates himself to the best and highest ideals and attempts to attain them in the spirit of unselfish devotion.
3. The teacher of religion becomes an inspirer and an inspiration rather than simply one who imparts more or less useful historical information.
4. Religion instead of being regarded as an abnormal state or the result of an abnormal state will be seen to be *normal and very human indeed*. IT WILL BE SIMPLY THE EFFORT OF THE SOUL TO REALISE ITSELF.
5. By religious education we must not mean the training of boys and girls for merely sectarian purposes. That education which results in merely narrow sectarianism is not really religious at all. Religious education must open up infinite possibilities before the soul. In religious education we must not have narrow standards of truth, nor must we limit ourselves to the study of any particular theory of revelation. All natural things have some religious value. The old idea of the supernatural must be eliminated. It is only thus that religion can have a foundation broad as humanity itself and as limitless as God whom it endeavors to express and interpret.

Having examined the general nature of religious and moral education and having found that the two cannot be treated as separate, but are really one,\* and that personality is a unity, let us examine some of the educational theories that are now being advanced, especially the two following :

\*Ladd: Psychology of Conduct. Ch.XXIV.1912. N.Y.

Leuba : A Psychological Study of Religion . Part III. Ch.X.

Ladd : Philosophy of Religion. Vol.I.Ch.XIX.1905. N.Y.

Palmer : The Field of Ethics. Ch.IV. Boston.

Paulsen : A System of Ethics .(Thilly trans.Bk.II.Ch.VIII. 1900. N.Y.

Kant : Critique of Practical Reason. Bk.II. Ch.II. London.1889.(Abbott)

1. The Culture Epoch Theory .\* ( Based on the recapitulation theory.)
2. The Preparation Theory.\*

In the first theory it is assumed that the child passes through the social changes that humanity has undergone . This assumption is based on the biological fact that the human embryo passes through certain changes or as it is sometimes put , the <sup>w</sup>ebryo climbs its own geneological tree. It means that the psychology of the child is the psychology of the savage. The arguments given are -

- a. Manifestation of cruelty.
- b. The migratory instinct. Truancy, running away from home etc.

If this is true we must have a system of education that will modify the savage nature , but I do not believe that the theory is true. When one undertakes to study the theory critically several difficulties present themselves.

1. The basal idea is wrong. The biological view is misunderstood.
2. Sex development which we are to consider under adolescence and conversion come late in the life of the child., and in the life of the child ~~is~~ in many instincts are suppressed under the influence of our social system. which are not suppressed in the life of the savage. It would be difficult to fit this psychic fact in with the functioning of the body. The child's cruelty we may say is due to his lack of social experience. He may be curious rather than cruel.

\* Bolton : Principles of Religious Education.

Forbush : Principles of Religious Education.

Thorndyke : Religious Education.

Hall : Adolescence .( Also any of Hall's commentators.)

The only similia~~h~~ity that I can see between the child and the savage is that both have a narrow social experience.

3. Girls do not repeat many of the things that our savage ancestors did, and it is easy to see that our environment is different. Let us not forget that the organism is not the only factor in the problem. Life is affected by the action of the environment upon its organism. Our children do not live in savage environments, therefore, our problem is a different one.

The Preparation Theory.

Taking Spencer's definition, "Education is a preparation for complete living", many theorists narrow down unduly their treatment of the matter. This definition is very inadequate as it does not do justice to *human personality*. The fundamental meaning of life can be seen in the duty of today, the memory of yesterday, and the possibility of tomorrow. Our definition of education must make it <sup>a</sup>continuous, everbroadening stream. It must gather the good things of the past and having thus secured momentum ~~to~~ do the work of today and pave the way for tomorrow.

If life is a preparation for a future life, the present is of value because of the future. This fallacy has played havoc in religion because it is based on a false psychology and lacks a true perspective. To day is the tomorrow of yesterday, and tomorrow will be a today. We are in Eternity now. The future of the past is in the present. Why, then, always look into the future since there is work to be done now. A FUTURE LIFE DEPENDS ON THE WORTHFUL LIFE OF TODAY. How long is childhood to be considered as the time to store away supplies for the future man? The voyage of life began with creation and it is time to give up



the notion that the world is a pier , and to realise that we ourselves must shuffle off this mortal coil and sail away. The Preparation theory involves a set and definite theology , and a system of Salvation . This the world is giving up and the idea of *growth* is taking its place.

Is there a *peculiar religious type* which is to be secured by preparation ? It is to be assumed that those who are doing the preparing *know exactly the type desired*. This is against the spirit of the times because we are living in an ever changing world, and an ever evolving social, political and religious environment. It is not scientific to assume that the organism can be prepared to give a definite and desired reaction. This theory may have been based on an older biology, which represented the individual as hardened in a process slow but certain. To day we believe that the organism meets the conditions as they come and adapts itself by modification or suppression of instincts which act in opposition and ultimately destroy the individual. Prof. Starbuck\* specifies the following changes in our view of the world which must be considered in our religious and educational problems.

a. The *growth* conception which shows us a dynamic and not an static universe. We have a *becoming* universe and a constant revelation. It ought to be obvious that the moment we believe that revelation is progressive and not finished, our factors in the preparation of the personality must change with the advance of knowledge, and the progress of science. The History of Religions shows us that religions grow.

b. The *worth of childhood and the worth of personality*. Herder and John Fiske have shown the place of the child in the tyrannous past, and the theological creeds give us a very pessimistic account

\* Starbuck : Religious Education in the New World-View. ( Rel.Ed. Series American Unitarian Association. No. 2. )

of the worth of man's personality . No wonder the world reacted so strongly against the older conception of man , and certain theologians have to use masked language to express their horrible conceptions.

It is the second point particularly that has been neglected. The time has come when we must consider all the facts. The place of religious education is to develop the personality , a personality not inherently depraved , but inherently *DIVINE* , and it is this divinity that ought to be brought out . The end must be the development of the spiritual man and women who shall be able to carry the duties of democracy willingly. We must develop men and women who shall be responsible citizens of the world and the Family of God . The freedom of the individual places great responsibilities upon him, for he should consider *freedom as opportunity*. Each one must be shown the relationship he bears to the social organism. Religious educators must understand and teach all the world-movements in their spiritual significance.

In an article in the Literary Digest with the title, " The Church as a Laggard in Social Reform ", an eminent sociologist charges that the Church has not recognised her social responsibility.\* He holds that although the Church sanctions social welfare movements, it does not take active part *directly but functions through other channels*. In the Liberal Sunday School this objection will be met when we teach social responsibility. Too much have we been confined to the past. We have looked back too much. We must try to penetrate into the future and so instruct our children that whenever any problem comes up they themselves shall be able to give it spiritual interpretation.

\* Literary Digest: April 22. 1916. Vol.52. No.17.  
American Journal of Sociology .(Chicago) April , 1916.

The social personality implies the Golden Rule and that is the essence of religion. The Golden Rule in every day affairs- Business, politics, international relations, and above all the Golden Rule IN THE CHURCH. When we send our children out to their work in the world with the idea that they may <sup>not</sup> use others as means to their own success, but only as ends in themselves, we have done a great deal for the *salvation* of the world.

The religious person, then, must have the sense of at-home-ness with God, at-home-ness with his fellow-beings and he must contribute his best to the ongoing process of the race. *The religious person must be the socially efficient person*. He must have the sense of dependence on man and God, and <sup>be</sup> a helper in the common life.

#### INSTINCT and its RELATION to RELIGION.

A child is born with certain powers - instincts, and tendencies to behavior. We may say that instincts are *unlearned reactions* or we may modify it as some do, by saying that instincts are *unlearned reactions which are often accompanied by feeling*. *The instincts are in themselves nonmoral*. They are neither good nor bad. They have the *possibilities of both*. To illustrate, let us take ANGER. Biologically, anger is the showing of repugnance to that which is inimical to the organism. But who can say that this instinct, which society demands that the individual shall inhibit, is not of great value, when expressed in indignation against social injustice, or moral wrongs?

It is easy to see that in considering religious education we must give much space to the study of instincts. Since there are *unlearned tendencies to behavior*, we must ask what are the *desirable* and possible responses? Here is a child. How do you want him to act? Is it possible



for the child to do what is demanded of him, or is the demand too great for the organism to give a favorable reaction ? *Do we make the child do things which are instinctively unnatural ?* Do we use our brute strength to force upon him conduct which is against his will ? If the child does not instinctively respond to stimuli , we must create conditions which make it possible for him to react as society demands.

Religion is sometimes defined as a complex of attitudes , and as such it must make use of the instincts, and impulses . Of these psychologists and educators agree on the following as having the greatest educational value , - fear; love; emulation; the acquisitive or collective instinct; curiosity ; constructiveness; certainty (self-confidence, the try-again-to-succeed spirit.) pugnacity or misdirected energy. Other instincts such as the sexual and self preservative will be considered under Adolescence. Rosenkranz \* says, " Whatever does not exist in this individuality as a possibility cannot be developed from it. Education can only lead and assist; it cannot create. What nature has denied to man education cannot give him any more than he is able, on the other hand, to annihilate entirely his original gifts, although it is true that his talents may be suppressed , distorted, and measurably destroyed." This fact is recognised by parents and teachers in education. But when we come to religion they think that you can drive anything into the child and mould him at will. It was W.E.Channing who said that religion is not something that is forced in to the being, but a natural unfolding.

\* Rosenkranz ( Brackett ) : Philosophy of Education. p.40.Appleton.1892.

## CHAPTER IV.

## The Psychology of the Child - A Study in Development.

Intellect, feeling and will. The conscious self. The development of the dealt with in another chapter. Stages of development. The pre-social period. Imitating stage. The rise of the *Individual*. Competitive Socialization. The Dawn of manhood and womanhood. Adolescence.

First of all let us consider briefly the CHILD as Psychology understands him, and then we shall be able to take the points brought out and connect them with religion and religious education.

The stages of development.

1. The mind. Unfoldment. Conscious Self. The independent mind. Inhibition and self-government.
2. The Pre-Social type. The period from birth to the end of the first year.
3. The socializing stage. From the first to the end of the third year.
4. Period of Individuality. From the third to the sixth year.
5. Competitive Socialization. From the sixth to the twelfth year.
6. Transitional stage. 12 or 14 to the age of 28. This is a most important division of the life of the individual and is divided into two parts .
  - a. The Pubertal stage or Early Adolescence.
  - b. Later Adolescence.

The highest aim of education is the development of character. In other words , it is the development of the personality. The Evolutionary theory

has shown us that important changes have taken <sup>place</sup> in the body as well as the mind. The mental life is so constituted that it grows outward and hence we use the term - the unfolding of the personality. We also dealt with this when we discussed the meaning of education. The inner law of growth is really what we study and our method is descriptive. We may philosophise or theorise but the student studies and describes. To reflect and meditate on mental phenomena do not come within our treatment.

Each human being is self-united. He is a unity, and it is this unity which makes possible the term personality. It reflects its human or physical environments, but it is a whole in itself. The mind gives a world in itself; not only that, but it sheds a peculiar light, distinctive to the individual which colors the external world.

The first period in the child's life is attended <sup>by</sup> ~~with~~ rapid growth of body and mind. The child has no social impulses developed as yet, because he cannot choose but he has many reflexes, and instinctive acts. He cannot differentiate between the subjective and the objective. The baby often plays with his own toes without recognizing that his toes are parts of him. Movements have the same value whether they be the movements of persons or of things. He is alive to HIS own world but not to the world in which he exists. The changes that occur are chiefly physical. And these of course have their influence on the mind. The body increases in size. Simple coordinations are mastered and consciousness becomes less and less a "buzzing and blooming confusion." Sympathy, fear, and affection - the affections appear as rudiments in this period. The child rapidly develops and expresses human characteristics. \*

Kirkpatrick : The Individual in the Making.

,,

Genetic Psychology.



The highest test of individuality is the extent of freedom <sup>men</sup> ~~they~~ enjoy from their environment. When man understood his environment and adapted himself, or changed him<sup>self</sup> ~~him~~ <sup>from</sup> that time on he became the master of the world. When the higher cerebral centers are developed and there is a healthy activity, independence is achieved. We have already said, that at birth the mind is not free but soon this freedom comes to be. The higher the organism, the greater the sensitivity, the greater the reaction as man.

With sensitiveness comes sympathy and self-government is the natural result. When intelligence is master and the instincts are inhibited man appreciates law and order and the rights of others are admitted. After all that is justice and the end of government.

Interest.

It is easy to tell the character of a man from his range of interest. Tell me the books a man reads and his associations and I can tell you the man. Interests determines what are to be the food materials for the mental nurture of the individual. The more we are interested in a thing the more do we become responsive to its stimuli. This is due to the fact that we impress our minds and form "grooves" for the better passage of sense impressions. Interest is placed under the affective state of consciousness so that when we have cases of unconscious interest we may properly classify the feeling. Interests may be natural or acquired. The interest in music and art is often cultivated although a person is fortunate if he has the native interest. The love of birds and flowers are really interests which satisfy the inner life of the person interested. However, the range of interest may be limited by the body and its functioning. Structure and habit may determine interest also. No one can expect a deaf person to be interested in music, nor a blind man in the sunset. Very often it works the opposite way. It is held that persons who have

consciously cast outside of their lives the love for color and beauty, have lost the power of vision which makes man appreciate color. In other words men have become color blind when they have given up , or inhibited the natural interest , which I believe is nothing else than the instinct of curiosity. If our life is not to be impoverished, if our aesthetic sense is not to be starved, then we must keep up the interest of the child in the things we want him to possess. Information must not be forced, but it ought to go through the natural channels of interest. Admitting all this the next step is easily seen. Interest in noble things and noble men will mould the personality and character.

In teaching we must take advantage of this interest and give our material in ways of attraction. Kirkpatrick on page 32 of his book, " The Individual in the Making " says, " It has been held that interests in the school must in the nature of the case be largely artificial. The child is supposed to be preparing for adult life, but he is not surrounded with the conditions of adult life and has not within himself the natural impulses of adults. It is assumed, therefore , that interest in adult work must be artificially stimulated. It may be questioned in the first place whether the child cannot in a large measure better be prepared for adult life by living most completely the life of the child and developing in a natural way the interests of childhood, later of youth, and manhood, as the conditions and the instinctive tendencies change."

It means then, that we must present our moral or religious problems in such a way that they may be within the grasping power of the growing and modifying mind. If artificial interest is to be used, we must change it into natural interest as soon as possible. The tension must be normal, and the attention automatic. We must direct and develop the interest as a means to an end - the end is a better humanity.

### The Imitating and the Socializing Stage.

The imitative instinct is awakened and is the dominant factor in the child's psychic life. There ~~are~~ in the objective world ~~the~~ persons and things which continually change relations. The child reacts against these and the socializing process has begun. Laughter, weeping, words, voice and expression are imitated. We have here the establishment of social relations. The child is now a social being and is expected to conform to the usages of society. Although he cannot distinguish the differences between himself and others and does not express very much individuality, yet he is conscious of *likeness of interest*. The development of SELF-IDEAS comes as soon as the child is conscious of his individuality. The higher organism is now able to give a more complex reaction. Instincts are now suppressed and the world of thought is opened before the mind.

We have seen that the mental equipment of the child at birth does not show itself in anything involving the higher processes of thinking. There is a lack of self-consciousness or the inability to distinguish one's self from others and there is confusion of sensations and feelings without any conscious reaction manifesting itself. There is the apperception of mass, but there is no thinking. Although sensations are felt, the stimuli received, yet there is no response in the beginning. It is held by some that the child remains deaf for the first two or three days. The sight develops gradually, but touch is present. The last is easy to understand. Primitive organisms, before the age of specialisation made varied use of the skin. It was the organ of sight, as well as touch. Preyer found that the child after 86 weeks was unable to distinguish color. Sensations are the source of knowledge, and psychology describes 50000 of them.



## The Individual.

### Characteristics of this period.

The child has now control of his mental life in a limited way. He is a person and takes his place as such in society. The social influence is great, and he may appropriate a great deal by imitation, yet the child has his own independent growth. The mental individuality becomes marked and he keeps a unity throughout these changes that keep him distinct from the rest of humanity. This is the age of independence. The child now marshals his powers and organizes himself. This is the wonder of ~~man~~ self-organization. The social contact need not be broken for individual growth. Very often the social relations act as stimuli for the Self to assert itself. He finds out what works best and what does not so that he relates himself accordingly. The child really is taking a course in Pragmatism. The imitative instinct is active, but it is not <sup>as well,</sup> in the presence of persons ~~but~~ alone. He imitates what he imagines to be ideal. The personality is broadened. He begins to realise that he is different from others because his life is different from the lives of those he imitates. Here is the time to begin to develop the man or the woman. Individuality of the child must not clash with the individuality of the parents. Nor must the parents curb or check the independence by bribery or coaxing. Rather loving words and still better loving acts will help pass the child safely through this critical period. Force and weak persuasion often defeat their own ends. The child must never doubt the words of the parents. The moment the child does not believe in the veracity or character that moment he gets lost. Appeal to the sense of personality - it is there you may be sure - treat it as a little man or woman and you will see wonders worked.

The foundation of character is laid firmly in this period.

The period from six to twelve is marked by internal changes. There is the tendency to COMPETE with others . The child imitates less and less and asserts his individuality more and more. The individual comes in contact with others , often very violently, and the sharp corners are rounded out more or less. The child learns a great deal by association with those of his own age. There is the getting of collective experience. Sympathy, ridicule and other feelings come to the fore and the laws are felt before they are understood. Free play gives place to work which has definite ends. Achievement in a small way spurs the person. The child feels the influence of individuals and he controls himself according to the desires of the group - he learns to obey the law. The childhood freedom is now curbed and he is asked to perform definite tasks. The performance of tasks taxes his attention oftentimes, but now is the time to form habits so that whatever is done now leaves its effects on the mind and body . What system are we to use in teaching? No one can tell. It depends on the child and the teachers. But a little common sense goes a long way. Methods of teaching are treated in another chapter.

Competition, chumming, leadership, collective activity are now in the front of the child's attention. We may use these instincts or tendencies to form the future men and women - better still to direct the latent powers. Instead of letting the children run wild and become a source of annoyance to neighbors we can get them to join Boy Scouts , and Camp Fire Girls organizations. Here we can teach them anything we wish. Politeness, cooperation, patriotism, all the virtues may be taught or guided .

Imagination.

At the beginning the imagination is vivid uncertain.

Mental images shift and recombine in fantastic ways in the child's mind. Nothing is strange and the various combinations of material - foolish to a mature mind - are the most natural. Here care must be taken to guide the imagination to report accurately. By words, diagrams, and pictures we can suggest accurate relationships and so the child can picture things in proper proportion. The trouble with the child's imagination is the lack of the sense of proportion. For that matter many adults never go beyond childhood in this matter. If they would, many of our superstitions would vanish into thin air. We must train the child to form accurate concepts. The content of the word must be grasped. No memory gem is of great value unless the child has grasped something in the poem or exercise. The child late begins to give definitions, in the early part of his development the word is usually associated with action.

In the Sunday School we may have plays Biblical or historical in their character where the children are given parts to act. Here the imitative and the collective instincts come into play. Aside from that words are suited to the action and action suited to the word so that a development of value takes place. On the campus of the Meadville Theological School a few boys and girls acted a scene from the life of Moses. The girls went through the motions of drawing water from a well - the well was formed of four pillows - the shepherds came and pushed the girls aside. Moses came, took the part of the girls and everybody was happy. The children learned verses from the Bible. Acted the message. And carried with them lessons of politeness, cooperation, and learned to move about gracefully. The imagination came into play as did also the instincts of imitation, leadership, cooperation etc.



## Motor Factors in Religious Education.

We have seen that the self is developed and not ready made. Instincts are suppressed or developed. If the instincts are allowed to have free sway society opposes certain of them and through our educational systems in the School and the Church we seek to develop character. We try to strengthen the will so that certain undesirable instincts may be suppressed or inhibited.

The child not having strong inhibitive powers often is misunderstood. The self restrains itself through prolonged effort, and the habit of restraint overcomes the habit to follow instinctive desires. The acquisition of adaptive activity helps to suppress natural tendencies, and learning involves great activity. The mind often rebels at the discipline but in the end the desired end is achieved. It is an achievement, I believe, the great achievement of man, this power of inhibition. Upon this rests our society and our institutions.\*

The motor power of ideas decreases with the lapse of time as the intellectual and volitional powers increase. The mind controls the body. O'Shea says, "From the neurological standpoint inhibition of an action is secured mainly by using up in other ways the energy which is needed for its support." (Dynamic Factors in Education. Ch. I. p. 13.) It is however during adolescence that the struggle begins for the mastery. Which is to conquer. The Body or the Mind? Will the instincts and the appetites dominate Reason? It is Reason that makes the man, and Reason must be victorious.

\* See Münsterburg and Campbell: Motor Power of Ideas. Psychological Review. 1894. Vol. I. pp. 441 ff.

Kirkpatrick: The Individual in the Making. pp. 224 ff.

## The Dawn of Manhood and Womanhood.

### Early Adolescence.

The changes that take place during this period, from twelve to eighteen, are so great and many that the period is well defined. There are physical changes which influence the attitudes and feelings. The adolescent looks upon the world in the light and heat of a mind and body restless and feverish in their growths. The changes in the organs are so great that the sensations upon the body produce different effects. The sex characteristics are developed and the powers struggle for expression. It is here that all the powers of inhibition must come into play if the individual is to live as a member of organized society. In chapter VI. the subject is treated in detail.

## CHAPTER V.

The genesis and development of the Social attitudes. Training of the instincts associated with the physical life. Recapitulation. The child and feat. No place for fear in religion. The love impulse. Curiosity. Suggestion and imitation. Contra suggestion. Emulation. Ownership. competition. The acquisitive instinct. Pugnacity. The Social attitudes. Sociability. Duty. Justice. Respect. Docility. Resentment. Aggression. Recapitulation. *Man depraved or divine.* Man fallen not rising. Self-respect.

The Genesis and Development of the Social Attitudes and the Instincts  
Associated with the Physical Life.

Let us recapitulate and note down the general development of the child so that we may better be able to consider our subject.

1. For the first eight or ten weeks the child is concerned with itself.
2. About twelve weeks later the child manifests pleasure at personal interest. It means that from now on the social influence is to be a great factor in the child's life.
3. The child finds itself more interesting than others.
4. The environment is controlled. The child is taken care of and it is conscious of its dependence.
5. During the second year he begins to inhibit some of the instincts and impulses. This has social value and the objective education has begun.
6. Through dynamic reactions the child learns to differentiate between persons and things, also between himself and others.
7. Experience now becomes valuable and the imitative period passes away.
8. There is now developed the *consciousness of kind*.
9. By the fifth year there are positive and negative reactions.



10. Approval and disapproval influence and help the child .
11. The acts are now classified as egoistic and altruistic . Selfishness and duty to others now come <sup>up</sup> for consideration.
12. Community interest shows that the alter n<sup>ow</sup> is of as much importance as the Self.
13. The self becomes reflective . The objective is contemplated.
14. The attitudes of others become the basis for his own attitudes.
15. The struggle between egoism and altruism.
16. The shifting of interest . The spirit of service. The Love of God and man. The religious man and the useful citizen.
17. The child's conscience grows from experience through contact with others of his group. The others now react to his actions and the social self is born.
18. The idea of conduct dawns on his mind from the attitude of others.
19. The child has now the experience of religious idealising. This he does not get from everyday experience , but answers the promptings of an inner urge.
20. He looks upon God and the Saints as persons to imitate. He considers the saints as beings who do good things and keep away from the bad. To him all things are real and not philosophical abstractions.

The above is given as a line of development and now let us consider the detailed inhibitions and developments of instincts, attitudes and the social relations.

## The Chold and Fear.

How to deal wisely with the emotion of fear is a great problem. So great is the influence of this emotion, and so large a place has it occupied in religion that some students trace the origin of religion to fear. This emotional condition may influence cults and forms of worship. Hume has laid stress in our modern times on the idea that religion had its origin in fear, and Alfred Maury has said, "Fear is the father of religion, love her late born daughter." In the Old Testament we find over 518 references to fear, but this dominance of fear prevails among those who had the cruder conceptions of God. Lucretius said to the ancients that "Fear first made the gods." and the text, "The fear of the Lord is the beginning of wisdom", has given many Christian divines an opportunity for oratorical outbursts. But is it not true that the bad rather than the good is feared? When the mind is unable to explain the contradictory events in experience, it attributes the occurrence to different sources and these may be good or bad. As long as there is no conception of Unity in the Universe, no conception of any Universe or Universal Law, it is impossible for the mind to reach any other conclusion. Religion is not all fear. Men do not run away from God. Jesus, Guatama, the Buddha, Mohammed do not tell us to be afraid of God. Of course religions lose their vitality and become degenerate because of degenerate preaching, and un-Christian, inhuman teaching in the church or the Sunday School. Schleiermacher also added to the dominance of the notion of fear when he exaggerated the sense of our dependence upon something outside as being the origin of religion. The modern conception is that we are co-workers with God, and that God needs us as well as we need Him.

As we have already noted, religion is not dependent on the

on the emotions and feelings alone, but there is also a cognitive process. After the reformation a great deal was made of fear. The system of Calvin with his theory of Predestination has frightened many a soul. The belief in hell has filled the world with horror, caused much blood to be shed and many tears to be shed. Fear has been used by Evangelists of all times, and for this reason it would be CRIMINAL to let any child come under the influence of any such person. We shall deal further with this question under Revivals, and Conversion. On page 31, of Child Nature and Child Nurture, Porter St. John says, " There are nevertheless fears to be corrected and at times useful ones to be stimulated. There are instinctive fears which guard his welfare, and the fears of the imagination which must be understood and corrected. THERE IS DANGER THAT FEAR HAVING UNDUE PLACE IN DISCIPLINE , MAY INTRUDE ITSELF IN THE RELATIONS OF CHILD AND PARENT AND EVEN HOLD THE SOUL ALOOF FROM GOD WHOSE NATURE IS LOVE ."

There is always the danger that many will not be able to overcome the terrible fear which has shackled the imagination. Take for example the Doctrine of Hell. This doctrine has its place in all religions. Many who say they have outgrown it smell sulphur and brimstone at the first suggestion. The choking smoke and sizzling flesh are parts of the worship . In the chanting and sweet music they hear the shrieks and cries of agonised souls. How can such an idea originate ? It is of psychological interest and may be taken as a type-phenomenon . We mentioned that the primitive mind was naturally dualistic, that is, to it things are opposed to each other . Having started from such a point the next step is to carry the same dualistic idea beyond the grave. The standard of comparison is the same here as elsewhere and so the moral sense, considering the good in the world and the bad which was antagonistic and hence cannot



occupy the same place at the same time , creates ideally places where the good and bad can go after death.

The gods of primitive man are fickle and capricious. They are jealous and revengful. The gods favor some and others who have incurred their displeasure are tortured in the same fashion as the savage tortures the body of a captured enemy to-day. The body already feels what the soul expects and fears. It is interesting to note that as soon as the mind can throw <sup>away</sup> any such idea as absurd , a class of people try to nourish and develop the idea out of selfish motives. I hope that the time will come when all such men will be looked upon as enemies of society, or mentally unbalanced. Any minister who tries to frighten the children in order to increase his congregation ought to be placed in prison for treason against humanity and God. The fear of the imagination ought to be wiped out. Men have forgotten that pictures and poems describing the tortures of the mind are the product of some person's imagination. Hell becomes a location , a place and the imagination fills it with many horrors.

#### The Passing of Fear.

In civilized society we have less to fear every day. Science and thought have explained, at least described away, certain events in nature which at first were the sources of man's fears. Then also, the power of reflection dominates the emotions. In simpler terms , when the intellect arises to meet new conditions the instincts fall into the subconscious. We consider superstitious fears as silly . This shows that some day we shall consider ALL fears as silly.

Fear to-day does not act as a preservative instinct. It may have been useful once but we have outgrown it. The mind that fears is undeveloped. Ignorance is the mother of fear. The Truth will make us Free.

Such Ideas as Fear have no Place in Religion To day.

Prof. Loeba asked many persons about the place of fear in their religion and many answered that fear had a large place. This should not be. George Sand has said somewhere that fear is the greatest moral suffering of children, and James Sully has said, " Happy those little ones who have ever near them loving arms within whose magic circle the oncoming of the cruel fit of horror is instantly checked, giving place to a delicious calm. How unhappy those children must be who, fearsome by nature, lack this refuge., who are left alone to wrestle with their horrors the best they may, and are rudely repulsed when they bear their heart-quaking to others."\*

We all know what it is to fear. All men know it and so do all animals. This instinct acts as a protective adaptation, for when the organism is unable to meet the danger, safety is sought in flight. The weaker the animal the greater is the fear. So the weaker the child and the less unable to reason the greater the terror. The savage with the weak defence is very fearful, and to his natural enemies he adds the more terrible fears of his imagination.

Why Is the Child Fearful?

1. The child is physically weak.
2. The child is intellectually immature. He can neither recognize true danger nor know the limits of danger. The relating activity of the mind is not yet able to assert itself. But as the child grows older fear ceases to be of biological value and the mind is master. We have no need

\* James Sully : Studies of Childhood. pp.191 - 227.

of fear in any other activity of life. Why propagate and nurse it in religion?

Angelina W. Wray has well stated in a few lines that,

" The child heart is so shy a thing ;

It opens at love's tender call .

It closes when fear's shadows fall -

The child heart is so shy a thing."

To quote F.H. Winterburn . " Sternness must be avoided and as *lying shows fear* anything which increases the sentiment only drives the culprit farther from the truth." That which interests us here is the statement that lying shows fear. And as lying is one of the worst evils we have to combat , let us start by eliminating fear.

Fear has no value either for religion or education. It is a *negative attitude* . At most it prevents the child from doing wrong while the fear condition is operative. This is outward obedience, and has no characterbuilding value. It interferes with effective work everywhere. The child and the parent, the pupil and the teacher are driven farther and farther from each other. It leads to deception and no work of lasting worth can be accomplished.

In religious education we ought to take for our working motto 18. two passages from the Bible. 1. " Perfect love casteth out fear." I John IV and 2. " What time I am afraid , I will trust in thee." Psalm 56 :3.

Theologians and preachers have tried to see how horrible they could picture God to be, but in spite of it all we have refused to give up the truth that " God is Love ." We must teach that God is the child's best friend. Why should he be afraid? We must have faith and trust in God. A confidence that is born of Love makes the foundation of life firm.



## The Sense of Awe and the Sublime.\*

Awe is a much more dignified and more spiritual emotion. Fear as we have seen is utilitarian and is for purely selfish reasons. It is a sign of weakness mental and physical, but in awe we have a different condition. The reaction is also different. Awe and the sublime are aesthetic, and disinterested in their nature and have an elevating effect. Even the bodily reactions are different. In fear the body tends to shrivel up, and tries to occupy a small space. In awe there is the long but subdued breath. There is no running away, or being rooted to the spot because of muscular paralysis due to fear, but there is the desire to stay and feel the wonder of it all. There is the sense of union with Reality and the consciousness that the great Reality has you within itself in bonds of sympathy and love. Awe is defined as arrested fear in the presence of the great and the sublime. The danger which instinct fears is denied by intelligence, and we have a reaction worthy of man. There is no fear activity, but there is the sense of appreciation of a large Reality. The moment the sublime is recognized, fear vanishes away from the mind, at least it lies in the depths. Let us not mistake the two. Let us keep the sense of awe, but banish fear. Let us have balance. Let us neither be stern nor express sentimentality. Let the sweet music blend with the moral prophesying.

\* Prof. Hutcheon : Lectures on the Psychology of Religion. 1916.

## The Love Impulse.

There is no stronger motive in human conduct than the love impulse. In religion it must have the highest place. God is Love. "If a man love me, he will keep my words." John XIV.23. and, "He that loveth not knoweth not God : for God is love." I John. IV.8. "We love, because he first loved us." John IV.19. These are fine passages and may be taken as good illustrations of the language religion uses about love. Love is a noble impulse ~~and~~ and is the realisation of the Fatherhood of God, and the Brotherhood of man. This should be the tie that binds the Sunday School teacher, the pastor, and all those connected with the church and the world. "Love never faileth" is not only the language of religion expressed by the greatest of Christian missionaries, Paul, but it is sound psychology.

The love impulse is so great that Elizabeth Harrison \*writes, "The relationship established between parent and child are apt to become, in time, the relationship between the SOUL and GOD." I believe this with all my heart and mind. Many of us become conscious of God's love because of the love we have for a sainted father or mother. This fact is so well known that certain evangelists, so called, prostitute this knowledge and appeal for convents <sup>by</sup> drawing a picture where a dying mother plays a great part. Take ANY evangelist's sermon and you are certain to find such a passage. In the same reference, \* Elizabeth Harrison continues, "With the first dawning smile upon the infant's face the instinct of love awakes. Until the last sacrifice of life itself for the loved object - aye, on up to that sublime exaltation which can say, 'even though he slay me, yet will I trust him', love is the great motive power which enriches and ennobles life."

\* E.H : A Study of Child Nature. pp. 75 ff.

Robert Browning struck a chord which would find a response in many hearts when in four lines he expressed a great truth. The poet's intuition and the analysis of the psychologists have given us the same result.

" For life, with all it yields of joy and woe  
And hope and fear ( believe this aged friend ),  
Is just our chance 'o' the prize of learning love,  
How love might be, hath been, indeed, and is."

There are many who say that love is rooted in the sexual instinct. However this may be does not concern us here, but let us make a short study of it. There are two kinds of feelings involved in love,-

1. A response to benefits received , or expected, and the desire to have near that which promotes the welfare of the lover. Under this head may be placed sexual love, and even the maternal love of the lower animals. But is this a true generalisation ? Dr. L.F.Ward in his works\*, emphasises this. For example we are told that the affection a mother has for her offsprings lies in the fact that the mother's breasts are stimulated by the act of sucking and the pleasure sensation is so great that the mother likes to have the objects which create this pleasure near by . In one of his books we have the following modification or explanation of a former statement.\*\* " There is no difference in the principles underlying the preservative and the reproductive forces. Independently of the fact above referred to that the latter in the last analysis to be only a mode of the former.....Under the influence of intellectual development , which is attended by a corresponding increase of man's sympathetic nature , and his aesthetic tastes which shape the ideals.

\* Pure Sociology., and Dynamic Sociology.

\*\* Outlines of Sociology. Part II. pp.154 and 155.



This mainspring of race preservation becomes spiritualised and permeates society in the form of a refining and ennobling influence....."

We have already said in our attempt to define religion , that we are not primarily interested in origins. However it may have originated we know today we have a spirit in the world which cannot be said to rest on selfish interests . There is altruism, there is the desire to give something to the world ~~and~~ not expecting to receive anything in return - aye even at the cost of losing all. It is love of this kind that lifts the soul up, and the spirit finds itself with God.

2. The second kind of love is the love for God and man.

Here we have self-sacrifice . Man conscious of his sonship accepts the fact that he is a brother to all his fellow creatures. This consciousness is realised and changes into action in service.

Love responds to love . Faith answers faith . The mother who does not show her love for her children through loving acts cannot expect the child to learn to love her. Love must act. Love must serve. What shall I do ? That is the question it asks. What do you want me to do? The center of gravity is shifted from the ego to the alter. Is this ~~a~~ not religion ? Love enters into all of our dealings. Wherever the test comes love answers without shirking. Patriotism is love for one's country . Gratitude is the expression of love for that which has favored the lover. Trust is love in goodness which has proved itself in the past and can be looked to in the future . As Dr. Martineau has said somewhere, " Faith is the evidence of Love. "

Love functions in the world and establishes relationships which express themselves in service and unselfish interest.

IN TIME OF TEMPTATION LOVE ACTS AS A GREAT RESTRAINING FORCE AND INFLUENCE.

Many men and women have kept their honor unblemished, and their appetites checked because of the love of someone. The memory of a loved one, a remembered word or glance have kept many out of temptations which if fallen into would have been worse than the depths of the Inferno. This is a great religious motive. Let us not emphasise the reward which would lead to deception, but love which ever wants to give. We want men and women to become religious not because of what they can receive, but for what they can contribute. "It is more blessed to give than to receive."

Froebel, the great teacher, has said, that the child's love can decay unless nourished carefully, and Madam Marenholtz - Bulow has well said, "All exercises which awaken an active purpose, and expand the powers, which form the capacity for rendering loving service to fellow creatures, will help to lay the ground work of religion for the child." We are to give the child some work to do which gives an opportunity to exercise the altruistic sense. In other words to express in concrete form the love for the brethren - humanity. "He that loveth not his brother whom he hath seen, cannot love God whom he hath not seen." I John 8&.20. Also, "My little children, let us not love in word, neither with the tongue; but in deed and truth." I John III.18.

#### The Culture of Love.

There are three essentials in the culture of love.

1. Supply proper stimuli. Have the atmosphere of love in the home. Set the example yourself. Do some good to someone. In certain Sunday Schools each class supports an old lady or old gentleman, or the members give personal attention to shut-ins. I read a pathetic story sometime ago of how in England the school children in groups had adopted little Belgian children. This is the dawning of an era of Universal Brotherhood. After all if we act love, and talk less about it, the world would be better.

2. Direct the work , so that it may not become selfish.

It is the easiest thing in the world to serve those one likes. We all can love the brethren with a little effort , but to love the unlike is the achievement of sainthood. If we let our children ~~to~~ help those for whom they care , they are not learning the principles of unselfish service. However, if from early childhood we impress upon their minds that they must serve ALL without thinking about it , then selfishness will not even crop out. The child will automatically do the right thing. Just as we have found that certain attitudes will produce certain frames of mind so acts of life will produce the attitude of loving kindness. No haphazard , slovenly, unsystematic altruism , but well directed and systematic efforts will produce results.

3. Love of God must be taught through love of man. Nothing teaches more efficiently than example.

One of the world's greatest thinkers once said that although he could not understand the love of God, he understood the love for man. I suppose the thoughtful man had reacted against a religious attitude which held that if you loved God and went to church all would be well in the end. Many hold this same position, but the religious note struck today is that there can be no love for God without the love for man. God is immanent and not transcendent alone. As our conception of God, Man and the Universe have changed, so have our conceptions of their relationships ~~have~~ changed. There are four elements to consider in modern religion,

1. The relation of Man to Reality, or God, or whatever name is given.
2. The relation of man to man.
3. The thoughts arising from such relationships. ("As a man thinketh..")
4. The action resulting from such thought. ("So is he.")



## Curiosity.

Curiosity is the primitive expression of the desire to know. It is evident that this instinct must be cultivated in order to make men and women who can think. To know truth, to seek the truth and live as truth shows the way the child's curiosity must not be crushed but DIRECTED into useful channels. The child wants to know who, and what. It is interested in concrete things. But in adolescence the more abstract things are taken up. The child's early curiosity is confined chiefly to those things with which it is immediately concerned. Of course all of us have heard children ask, "Who made God?", but let us remember that the child has no idea that God is a metaphysical abstraction or a Self-Existing Being. To it, God is a big man like Daddy. We can use this conception in giving the child the impression that as Daddy is interested in him, so is God interested in everybody. It is a great opportunity that is presented to those who want to fashion the future liberal thinker. The curious child is the father of the coming truth seeker. As Longfellow has said,

"Come and wander with me,  
 Into regions yet untrod;  
 And read what still is unread  
 In the manuscripts of God."

We can teach great moral truths through curiosity. We can through the flowers and insects teach our children the wonders of their being. So many persons have agitated the matter of teaching sex hygiene to children in the home, school, or the Sunday School that I often wonder if these people ever think of the opportunity offered by the fields and woods. Let us teach our children the TRUTH no matter WHERE IT LEADS TO. Let us not degenerate this useful instinct into morbid curiosity.

## Suggestion and Immitation.

Suggestibility is founded on the fact of the idio-motor action. The idea tends to become real and materialises itself in action. Because the idea exists the idea must be expressed in concrete form. If I suggest that there is something good to look at, people look out for that good I have suggested. THE IDEA IS IMPLANTED FROM THE OUTSIDE. Action is our reaction to the idea which has acted as a stimulus. We can make use of suggestion as children have little power of inhibition and they obey the stronger will. The child cannot focus his attention, he has not the power of concentration, or continuous thought. It is well known to psychologists that the sleight-of-hand performer can escape detection from adults much easier than from children. The child's eyes are ever wandering. His mind is not attracted nor long held by attention.

By suggestion we can throw many important ethical truths into the child's mind. The child knows no moral values, but he is highly suggestible. The parental, the social and the religious world are suggesting many things. We must be careful to see that the proper materials are given. Let us make our suggestion positive. What is right and what is wrong can be suggested so that this may be made a force for good.

ANYTHING WHICH ENHANCES THE VALUE OF THE ONE SUGGESTING TENDS TO MAKE THE SUGGESTION AND ITS RESULTS EASIER AND MORE FRUITFUL. If the parents and the teachers are loving, kind, noble, generous, the value of the suggestion will be increased. The child through association and not reasoning will conclude that whatever is told by the one suggesting it is for the good of all concerned. We must not demand more than we ourselves can give. We often ask too much of our children. We expect them to be altruistic even when the little mind cannot grasp the terms

in which we urge them to be so. Let us suggest but let us do so, not by words alone but by our actions. To us who know the social value of duty, it is easy to give up some interesting work. We can lay aside the novel to bring a glass of water to a sick person, but to ask a child to do a thing because it is his duty would be taxing his powers. Let us remember these things. There must be attraction. We can suggest by pictures, mottoes and other means. The suggestion ought to be so put that the child will take it unconsciously.

Let us have in mind three things.

1. That a stronger suggestion can destroy the effects of a lesser one.
2. Suggestion becomes tedious and so we must not use it alone.
3. Habits of resisting suggestions may be formed so that we must be careful to understand every child that is brought before us.

#### Contra Suggestion.

We have said that the statement of an idea tends to produce the idea in concrete form. This is true. It is also true that the idea may produce a contrary reaction, or contrary action. This is often due to indirect suggestion. For example if we are to teach concerning God it is not necessary to suggest that there is a devil in contrast. To teach a good thing it is not necessary, aye, it is harmful to emphasise the bad.

We use suggestion a great deal in coaxing. Here we have two interests.

1. The primary interest is to get the thing by itself.
2. The second interest is to reenforce the first.



## Imitation.

Imitation plays a great part in the child life but is seldom understood. As a definition of imitation we can say that , " it is the conscious attempt to reproduce the actions of another person. " Another definition is often given in educational works. It is the , " conscious endeavor to appropriate what another has achieved. " It must be noted that the word CONSCIOUS is the key to the definitions. We have the elements of cognition and volition.

The child acts through suggestion.

Why does the child imitate ? The child's world is a very small one. It tries to live in a larger world. Its own experiences being limited , it tries to reproduce the experience of older persons, and hence get larger experiences. The more things it can do , the greater the world becomes. The animals do not imitate. We often say that monkeys imitate. But the expression is wrong. There is no *conscious effort* to appropriate anything. Neither is there any enlarging of experience. Lower forms of life mimic. Not so with the child. The meagerness of the child's inventive powers leads it to imitate what does not spontaneously take place. This is an effort to get large social experience. To imitate there must be something, or some one to imitate. If our homes supply the proper Christian environment and we practice what we preach, the child will imitate those things which later are of value to all. We can teach reverence and character . I have in my mind a little boy about a year old - a little baby - who bows his head as grace is said before meals. He imitates. Later he will have the habit, and then will appreciate the meaning of prayer. He does not know why it is done. He does not know the reason why grace is said, but he knows what his parents do before they touch their food. THE CHILD GETS THE SOCIAL CONNECTION , even if he

does not know the intellectual value. Here we have a voluntary act which later has great social significance. I remember how in our own home we joined in the Lord's prayer three times a day. Here was a bond of union which bound us all in a common fellowship. A simple act which later as we faced death together acted as a final and eternal bond of union and made us face death without fear. \* Nothing is good educational or religious training which has no social value.

### Emulation.

To idealise someone, to have someone to emulate is the ambition of every child. The Jesuits made use of this very early because here was a great force which could be utilised for their own ends. We speak of emulating Jesus, St. Francis, perhaps some great soldier, jurist or any one of the great historical characters, both in peace and war. I remember how I idealised Franklin and Jefferson when I was about twelve years old. How I loved to walk up and down Arch Street in Philadelphia thinking that my hero Franklin had trod the same street. I religiously visited his grave and received fresh inspiration. How I tried to emulate Thomas Jefferson ! I pictured this hero reading the Declaration of Independence - I imagined to myself how he must have read it - and on the strength of that I learned the whole document by heart. This not

\* In 1895, during the Armenian massacres, all of my family living in Arabkir, Turkey, were taken out to be shot. As we waited for death, my grandfather led us in the Lord's prayer which we repeated three times a day.

only was good exercise for my memory, but I had a noble life to follow and to have for my pattern of manhood. Make a child ashamed to give up. Tell him how great men have struggled and in the end conquered. What appealed to me in the life of Franklin was his escape from Boston to Philadelphia and his struggles there. The trouble he had in the printing shop ; his efforts to find work ; his poverty and friendlessness all appealed to me, and I wanted to become a great man like him someday even if I had to fight my way. To so imitate others that one need not feel ashamed is the content and value of emulation. So work and live that you may be as good as, but never lower than your chosen hero.

#### Ownership.

The desire to acquire property expressed itself very early in life and remains in most of us. As many crimes are committed which involve property and religion says, " Thou shalt not steal", we must train our children to properly control the desire to possess.

#### The Aquisitive , and Collective Instinct.

The instinct is the same as the foregoing for all practical purposes. There is the desire to collect things. Boys will collect stamps , shells, arrow-heads etc. Girls will collect beads, ribbons etc. We can use this instinct in making young archaeologists, and embryonic curators of historical and religious museums A great deal may be learned in collecting.



## Pugnacity.

This instinct cannot have much place in religion , but if we call it aggressivness, then there is great need for aggressive men and women to FIGHT for justice and righteousness. Let us direct our energies that are pent up and need expression into proper channels and we shall have useful service rendered by an instinct which at first sight was used by nature to destroy.

The principal instincts have been mentioned and commented upon, now let us consider some of the great SOCIAL ATTITUDES.

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There are many social attitudes which have religious value and , therefore, ought to be cultivated. We have already said that religion must establish right relations between God and man, and among men themselves. The representative attitudes are - Sociability ; Duty ; Justice ; Sense of Property Right ; Respect ; Docility ; Resentment ; Aggression.

### 1. Sociability.

The child at first is unable to distinguish between himself and others . There is not difference to his mind between persons and things. But at about five months the nearness of the father and the mother may produce favorable reactions. Sully writes\*, " Children are instinctively attachable and sociable in so far as they show in the first weeks that they get used to and depend on human presences, and they are miserable when this is taken away from them..... In this

instinct of companionship there is involved vague, inarticulate sympathy. Just as the attached dog may be said to have in a dim fashion a feeling of attachment to the master, so the child."\* I cannot entirely agree here, because early in life the child does not understand the social implications of companionship. There is the desire to have someone near, but this is because the attention wants to rest on some one, or something. I am inclined to agree, however, with Kirkpatrick\*\* that the fundamentals must be found in our evolutionary development where we see that the desire for companionship is the natural inheritance of an ancestry that must have sought it in order to survive. Most children desire the presence of adults before they can walk. This attitude may be used in encouraging congregational worship and joint prayer. Herein lies the power of the evangelist. Having a great mass of people he can create a bond of sympathy that can and does crush very often individual intellectual opposition. If we can develop this attitude in our Sunday Schools I cannot see why it should not help us fill our churches. There is the passion for personal intercourse; there is the feeling of dependence and these are expressed in social activity and cooperation.

\* Sully : Studies of Childhood. pp. 242, 243.

\*\* Kirkpatrick : Fundamentals of Child Study.

## 2. Duty.

During infancy there is no sense of obligation because there is no distinction between persons and things. As soon as the sense of the "ALTER" is born, the sense of duty is felt. The child in obtaining larger experience develops the "alter" sense. In fact many of us have noticed the wish of little babies to share their bottles, or whatever they have, with others. The questions that come before us are, (a) Are the INTERESTS of the "ego" and the "alter" identical? If so then there is the element of personal satisfaction and this is not altruism. The attitude has become too complex. If, however, the "alter" is served out of the sense of "oughtness" then we can say that the sense of duty has prompted the act. Under CONSCIENCE we are to treat the matter of duty, so let this suffice for the present.

## 3. Justice. \*

The basal idea of this attitude, the sociologists and psychologists tell us, is the sense of property rights. We must have a positive education in church and school to teach our future citizens that justice is the foundation of good government. When the child becomes the reasoning creature, of course, he considers MOTIVES back of the acts and deals accordingly. Justice has a reflex character. The sense of duty, and responsibility becomes insistent during adolescence.

Prof. Ross holds that the *ego* and the *alter* are only the same

\* Ross : Social Control. Ch. IV. *The Role of the Sense of Justice*. pp. 23-35.  
 Kelly: Government or Human Evolution. (Justice) Ch. III.  
 See any good book on Ethics or Psychology or Sociology.



thought with different connotations. It is the projection into the *alter* the same desires and hopes that are felt in the *ego*. Therefore, there is in the sense of justice the element of imagination and sympathy. What I want others must want and have. In this manner the interests of men are entangled so that it is necessary to give the others the rights one claims for himself.

There are two ways of looking at things ,-

1. Men having equal rights, or 2. The using of all men as rungs to step higher on the ladder of success.(?)

Prof Kelly ( Columbia University ) says that Nature has no sense of justice as we understand it (p.275 Justice) but he calls the process of leveling Environment. He continues to say that justice is the motive and end of government. Justice , then, is a matter of evolution.\*

#### 4. Respect.

Here we find the powers of inhibition put to the test. It means that instead of being self-assertive the self must fall into the background and honor another. I do not mean conventional respect which has no true foundation in the self, nor do I mean that which is the result of habit alone. Respect must have the element of *conscious willingness* . The self must be consciously subordinated because of the recognition of some WORTH in the one to whom respect is directed.

Hobhouse : *Morals in Evolution.*

## 5. Docility.

The child is an active organism. It wants to express itself freely, and naturally is rebellious when restraint is applied. If, however, the child can be made to recognize that it is for its ultimate comfort and benefit that the attitude of docility is demanded, there will be found to be very little opposition. Very often, the child, unable to keep its attention fixed for any length of time and under the influence of muscular and nervous fatigue, acts in anything but a docile manner. But we have already dealt with this matter. All teachers ought to know the range of attention of the child.

## 6. Resentment.

When the child is placed in a position which stimulates anger, it is not the child, but ourselves that are to blame. Resentment, let us say, is anger in social relations. There is something which acts as an irritant among the group. It is the work of religion to establish peace and harmony, so that we are naturally interested to control resentment.

## 7. Aggression.

The instinct of anger is the active element in aggression. Instead of defending the body, in society we hear that the "reputation" is defended. An injury is done to "reputation", and so we see that the instinct has been spiritualised and intellectualised, as L.F. Ward would say. Group stability needs some force which will overcome the spirit of aggression. Of course this is sensed to a great extent by the arrival of the social attitude known as SELF - RESPECT.

## Recapitulation.

The "bundle of instincts" as James calls the child, or as Sully designates him the "incarnation of appetites", does not instinctively appreciate the *alter*. It is necessary that the *alter* be distinguished before any social attitudes become manifest. The child is interested in himself alone, and in others in so far as they serve his desires. There is pleasurable expression when there is present a person who is liked. This is not because the person is *a person*, but as something to be used for the service of the self. The genesis of the *alter* is called an *imitation reflex*, when imitation is not the end in itself. The reaction of the *alter's* expression is to furnish data by which the child may get the notion that the *alter* is like himself.

The steps are as follows:

- a. The action of the *alter* as a reaction on the child.
- b. The reaction of the *alter* to the actions of the child.
- c. The relationship expressed in action and reaction acts as a bond in the social organism.

It will be seen that the dynamic element is to be found in action. Every one must do something and the something produces certain reactions. We must so arrange our material in the Sunday School that at first there may be something to DO. The first step in *learning* is *doing*. Let us start our children by asking and helping them to do good. The social bond must be the bond of service in the spirit of love.

Once the child recognises his social duties, knowing that he is a social unit, it is easy to teach him that he must be JUST. The self is projected by the imagination into others of the group and sympathy is awakened. The attitudes of others act as norms for his own



conduct, and instead of being an egoist he becomes an altruist. The conscience grows by social experience. This enlarges the life in art, literature and religion. The life of humanity is unfolded before the unfolding personality. The idea of CONDUCT is born from the study of attitudes and soon a PERSON with social responsibilities takes his place among his group. Religion idealises the nobler things of experience, and here the child gets fresh impulse to carry on the interests of mankind in the fulfilling of God's purpose. Here he looks upon God and the saints as persons to be imitated, and here is our opportunity. We must so teach the life of Jesus and the lives of all the saints of all times and all nations that the human relationships may be drawn closer together in order to make the Brotherhood of man and the Fatherhood of God a reality realised in every day life.

The child in the course of development sees that others have RIGHTS as well as himself and that their rights must be respected just as much as he wants his rights respected. OUR GOAL IS TO MAKE THE INDIVIDUAL FEEL THE ALTER. Once this idea is firmly fixed the child is enabled to understand the social morality demanded and social justice expected. The capacity to do what the IDEALS of society demand is the TEST of the religious man. The growing child becomes conscious of the following influences.

- a. That he cannot be a bully. Others have rights to be respected.
- b. He must so act that his selfish instincts will be under strict control. The power of inhibition must be developed to a large extent.
- c. If he wants to enjoy life he must go with the social current.

d. He must not look upon everything with the eyes of one who wants everything. The "belong" spirit must be subdued, others must have also, and he must not take anything away. Property rights and ownership must be understood. At first MOTIVES or INTENTIONS appeal to him, but soon he learns that in order to live as part of the social organism he must recognise ENDS and the fact that he is a MEANS to that END. The growth of responsibility, and the recognition of the fact that he must carry some of the burdens of the world dawns upon him so that we have in the end a thoroughly religious man - a man that is just, dutiful, and is willing to do his share of the work of the world.

Conscious that he is a part of a larger organism, the growing child feels that the larger experience of his elders places him in a position where he must learn by imitation and in the spirit of respect. In popular thought he is respected who observes outwardly certain social dictates and in his public life and private life lives up to the most important social and moral standards. This being so, certain persons try to develop the powers of imitation in the child so that he may imitate representative men and women who are held in public esteem. This is well and good, but unless we inculcate into our children the principles of law, order, justice, service and the other noble virtues which make for men and women of character, we are not making either good or religious persons. What we are doing is developing a lot of weaklings who are slaves to conventions and have not the slightest idea concerning the basic principles upon which our civilization rests. AN IMITATOR IS NEVER A CREATOR. We want to develop in our Sunday Schools persons who are responsible and can make original contributions to the moral and spiritual

and even physical values of the world. Respect for others and self-respect are complementary. If a man respects certain virtues in others it is natural that he will try to develop those virtues in himself. A child's self-respect is not hurt at first because the child is not conscious of social values, but as he grows older and sees the worth placed on certain virtues, the lack or injury of such virtues in him causes him serious matter for thought. The moment we respect anyone we have confidence in him, and if we can develop this spirit it would be easy to bring about the Kingdom of God. Respect a man and you trust him. Trust a man, you confide in him. Confide in a man, you depend on him. Have the sense of dependence and you love him. Love him and you have found God. Loss of self-respect means the loss of courage, love, trust and all the best in life. The social harmony is broken and man is estranged from God. Let us develop self-respect and we can do this if we teach not the DEPRAVITY but the DIVINITY OF MAN.

A man with self-respect will resent anything that is not noble and just. RESENTMENT may be made a power for righteousness and justice. The child attitude is at first submissive because of the consciousness of weakness. However at the end of the twelfth week the cry of anger rises in unconscious protest. It is the indication that there is a power within which later in the God-conscious may be the "cry in the wilderness", or can cry out, "Woe unto you, scribes, pharisees, hypocrites!" The baby assumes the angry attitude when (a) Desires are not realised. (b) When pain is suffered and he *thinks that someone or some object is the cause of his discomfort*. (c) The baby cries a great deal, and is angry most of the time because he wants a lot of things, so many that he has not the capacity, nor the ability to gratify them. (d) The child



is angry at first with all things, but at the end of the fourth year he confines, or directs his anger towards *persons*. All this means that we ought to control this attitude and tell them stories of self-sacrifice and generosity. The " I'll get even " " feeling " must be crushed. With development *immediate* responsiveness is inhibited and time is given for thought. The matter is weighed and judgment given and action follows accordingly. We must develop MORAL INDIGNATION. This begins when the individual begins to appreciate ethical and moral standards. If we want clean politics, if we want to eliminate vice of all kinds and crime in general we must develop from anger the nobler attitude of moral indignation. Having done so we shall not lack prophets like Isaiah, Hosea and Amos. In anger the individual will destroy, in moral indignation the offender will be <sup>h</sup>ostacised.

Let us develop these social attitudes and if we all do that the racial and national attitudes will adjust themselves and peace on earth and good will to men will not be a matter of song, sung once a year, but it will be a continuous chorus rising from a world where truly the Kingdom of God has been established.

## CHAPTER VI.

Transition from childhood to youth. Adolescence. Early, Middle, and Later Adolescence. Social, Individual, and Vocational. Nascent, Middle, and Advanced. *The storm and stress period*. Starbuck's Curve. Hutcheon's Circle. Dodson's Diagram. The Conversion Experience.

## The Adolescent Period.

Adolescence is a period in human life which lies between puberty and the time when the body acquires its full development. This period in males extends from twelve to or fourteen to the twentyfifth year or later, while in females it may begin earlier. As to the higher limit different authorities disagree. We may safely place the higher limit at about the twentyfifth year. In considering ages, let us remember that climate, social environment, individual variations present individual problems. However, we may generalise here. Writers on the subject\* divide adolescence into three periods,-

1. Early Adolescence. From twelve and fourteen to eighteen.
2. Middle Adolescence.
3. Later Adolescence. From eighteen to twentyone and twentyfive.

The subject is also considered under the following three stages,-

1. Social.
2. Individual.
3. Vocational.

Other writers consider the subject under the following divisions,

1. First stage - Nascent. 2. Second stage- Middle. 3. Third stage-Advanced.

*Hazlet : Pedagogical Bible School	Forbush : The Boy Problem.p.40-46.
Coe : Education and Morals. Ch.XV.	Munger : On the Threshold.Ch.IX.
Hall : Adolescence.	Thorndyke : Principles of Psychology.
Starbuck : Psychology of Religion.	pp.147 ff.

Haslett in his " Pedagogical Bible Scho l " page 137, Ch.VII, considers three stages under the names,-

1. Transition.
2. Reception and Amplification.
3. Selection and Concentration.

Adolescence is a rebirth . The individual becomes conscious of new bodily powers, and functions. He feels greater activity and desires to express <sup>it</sup> them. The sexual powers now become great dynamics, there is an emotional energy and vitality which wants to flow out into the world of action. Our work as educators in the home, school, church and anywhere else is to direct these energies and emotions into channels which lead to the doing of useful work . The expression of emotional vitality must be directed through study, play and service.

The matter ought to be given careful consideration because two great instincts come into full activity, namely hunger and sex. These two can submerge the reason if hard pressed. Of the two instincts the second is the more powerful, for the first, hunger , serves the second. The individual after all is the means by which the race survives. Nature eliminates the individual, but the race continues . Hence we see how important it is to study and control this burst of tremendous power. In our age when it takes many years to finish the prescribed course of studies, where under our social system, laws and civilization this great impulse to propagate one's kind is suppressed, the problem is what is to be done with the pent-up energy. It must express itself in some way, whether we will or no. It may work for good or evil. If left to itself harm is certain to come ; so we must direct it. At this period of life great impetus is given to the organism. The soul and body become more than objects reacting on their environment. The years of growth, of



vegetative activity now burst forth into bloom. Are we to let the petals fall and fade away or are we to take care of the flower? There are many forces which would wilt and destroy the flower. We must take care that we may obtain the mature fruit - noble men and women having rich personalities, noble characters who may take their places as fathers and mothers of future generations.

At this period the *secondary characteristics* appear. The important psychological changes are as follows.

1. The leaving of the dependent stage and the emergence of self-life.
2. Manifestations of social, moral and religious life.
3. Traits of productive, reproductive, and protective life.
4. Sexual instinct; rational thought; organization; independent action.

The mental organism may be said to undergo a new reconstruction, and new desires and emotions come into play. The following are representative.

- |                          |   |
|--------------------------|---|
| 1. Sympathy.             |   |
| 2. Dignity.              | From 1 - 7 must be encouraged and developed.                    |
| 3. Self-reliance.        |   |
| 4. Freedom.              |   |
| 5. Acquisition.          |   |
| 6. Social Feelings.      |   |
| 7. Responsibility.       |   |
| 8. Anger.                | 14. Variety, and restlessness.                                  |
| 9. Excitement.           | 15. Ease.   |
| 10. Self-will.           | 16. Loneliness. (Unsteadiness, shyness, timidity.)              |
| 11. Combativeness.       |   |
| 12. Sexual instinct.     | From 8 - 16 ought to be directed,<br>suppressed and controlled. |
| 13. Desire for activity. |   |

In both sexes the family instinct , with the sexual instinct becomes the controlling force. The girls express by their actions and coquetry, enchantment, coyness, and also try to make themselves attractive to the other sex. The religious significance of the transition period has been recognised by all psychologists . Some have gone so far as to say that religion has its foundation in the sexual instinct. This is the time when great moral and religious values are formed. The savage has his rites and initiations, so that it will be seen that even primitive man knew the meaning of this period as a great crisis in experience.

#### A Critical Examination of the Adolescent Periods.

We shall not treat of the bodily changes here, but must consider the mental changes briefly.

The adolescent is the day-dreamer. He is extremely self-conscious as is evident in dress and action, and pride comes to the front. This is the age of ideals, and religion ought to place before the dreaming , idealistic mind its great tasks and truths. There is the desire to serve and sacrifice. We can here lay the foundation for our church-workers and citizens. The reasoning faculty now asserts itself. The causal relation is grasped and mental problems are wrestled with. "WHY", is the great question, in fact the adolescent is the greatest question mark incarnate. Often this question is silent, and this is the reason why we ought to be careful in handling him. The knowledge so far given him has been informational , but now he himself reacts and takes apart his materials and then tries to build them up again. This is the age when abstract thought is enjoyed ; the mind is active.; it relates data and we have the *thinking* man or woman. Truly this is the time when we ought to take good care of them , as life hinges on this period.

This is the storm and stress period. The youth passes through the years with his head in a whirl, and his blood coursing through his veins hot and fast. IT IS AT THIS TIME THAT THE OLD FAITHS ARE QUESTIONED. The consciousness of sin depresses the mind, and anxiety is expressed about the future. There is great interest manifested in religious literature, and often there is expressed the doubt about God and the validity of such <sup>beliefs</sup> questions as salvation, immortality, the soul etc. (See Starbuck.)

When I was seventeen years old, I went to different churches but could get no peace or satisfaction. One day I wandered into a "Free-thinkers' " meeting and was very much interested. I kept going there until one day torn with the terrible uncertainty, I rushed to my room and raising my hands towards the heavens cried out in agony, "If there be a God let him strike me dead, so that I may have peace of mind." Finding no satisfaction anywhere I concluded to my own satisfaction, for a short time at least, that there was no God. I have changed my mind several times since.

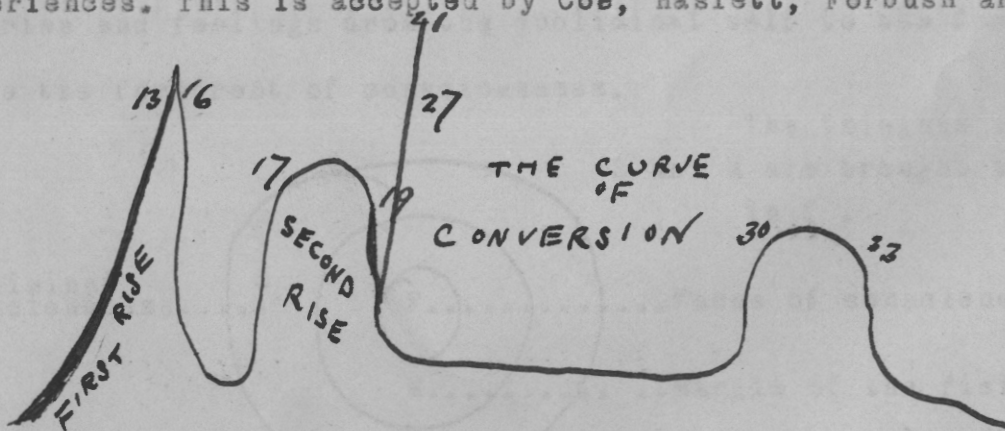
In speaking of the development of youth, Pratt says, "Certainly for many men the great wave of doubt comes at about eighteen, and for many women two years earlier. The two great causes for adolescent skepticism are, first, an inherent, almost instinctive, tendency to doubt, a natural rebellion against all kinds of authority, a declaration of independence on the part of youth; and secondly, and more important, the reaction of the young reason upon the new facts put before it for the first time. It comes upon the young man with overwhelming surprise that the beliefs upon which it has been brought up, and which have been inculcated in him as the very surest and unshakeable verities of life, are after all based on such very uncertain foundations and bolstered up by such exceedingly flimsy arguments."



## The Conversion Period.

We have noted that this is a transition period and the organism is in a state of stress and strain, and that there are religious doubts in the mind. Many churches take advantage of the time and attempt to fill their churches by bringing about abnormal experiences called conversion. Forbush \* has this to say, " The peculiarity of this period that most attracts the attention is that of crisis . It seems to be well proven that there comes a time in the adolescence of every boy and girl when the point of depression is great, borne down by various physical and moral influences, then a rise suddenly in the ascending curve, carrying with them a new life. There is first a lull, then the storm, then peace; what results is not boy , but man. This crisis, in religious matters, is called conversion, but is BY NO MEANS CONFINED TO OR PECULIAR TO RELIGIOUS CHANGE. " Prof. Coe, in the " Spiritual Life" says, "I do not think it should be called conversion, but commitment. It is a ramification rather than a reversal. "

Dr. Starbuck has given to the world what is known as " Starbuck's Curve, which shows in diagram form the points in conversion experiences. This is accepted by Coe, Haslett, Forbush and others.



\* The Boy Problem .( See under Adolescence.)pp.20-46.

Prof. Hutcheon \* , thus summarises the phenomenon of adolescent conversion.

" Conversion is one phase of the birth of new powers . The individual in adolescence achieves a new self-consciousness . He ceases to be the mere *recipient* , and becomes a *person*, a *unit* in society, a producer. The reasoning and judging powers come to fruition . Ideas can be held steadily in the focus of consciousness, and the will is invigorated. A new set of energies, ideals, and forces have come into existence."

"This birth of new powers may take place with a little or with much disturbance of the equilibrium of the self. When the disturbance is great , when the element of personality for reasons of heredity , environment or training are very heterogenous; when there is difficulty in shifting the field of consciousness from one level to another, then, *conversion* is the name given to the mental process , or psychical process by which equilibrium is restored to the mind, and the personality becomes nucleated, definite, and effective."

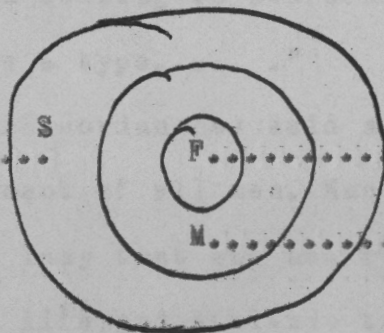
Conversion is the lifting of life to a hugher plane . The attaining of a higher plane of spiritual vitality on which impossible things become possible . Sudden conversions result from the uprush of a set of thoughts, memories and feelings from the subliminal self to the focus of attention or to the forefront of consciousness.

The thoughts and feelings in S and M are brought to and forced up in F .

Subliminal consciousness... S

F.....Focus of consciousness.

M.....Margin of the field of consciousness.



\* Notes on the Psychology of Religion. 1916. Meadville Theological School.

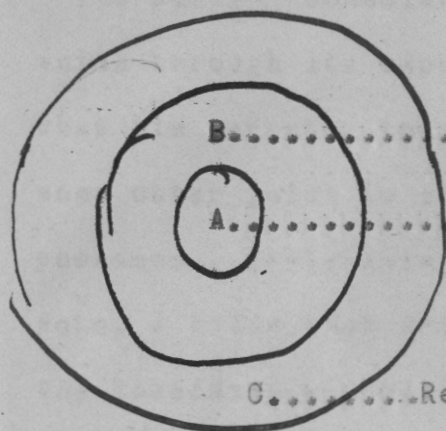
Dr. Dodson in his lectures given in the Summer Institute of Religious Education , at Meadville July 5 - 21, 1916 gave out some leaflets marked " The Psychology of Religion V." On it he says, " Conversion, which was formerly believed to be due to the miraculous operation of the Holy Spirit, is now regarded as a crisis in the normal development of the higher life. This process of unification, of straightening out, of order-making, may be sudden , like the crystallization which takes place in a saturated solution , or may be spread out over a number of years. Instincts may slowly ripen in the sub-conscious ( or subliminal ) region of life, yet their revelation may be sudden , as when two people have been in love with each other are astonished to find it out. St. Paul describes his conversion as instantaneous , but it is probable that he realized by the faith and spirit , the life and death , of the Christians he was persecuting. He beat down in himself these tendencies , suppressed them as long as he could , but finally they attained the supremacy with an uprush which revolutionized life. .... ."

Great harm is done to young people by revivalists ignorant of the nature of human nature , and the law of development. Their methods often amount to an attack on the personality, and are sometimes recognized to be a kind of hypnotization.....The violence which is done to children seeking to conform their conversion to that of hardened sinners taken as a type..... ."

Dr. D.S.Jordan has said somewhere , " There is no right way for the development of all men. Each must live his own life,....." I was told by a lady that she had received a letter from a young man who had changed his life and attitude towards his fellow men by reading Emerson's essay on " Self-Reliance." It is not necessary to have a bungler with a crude intellect, a tent and saw-dust trail to influence men.



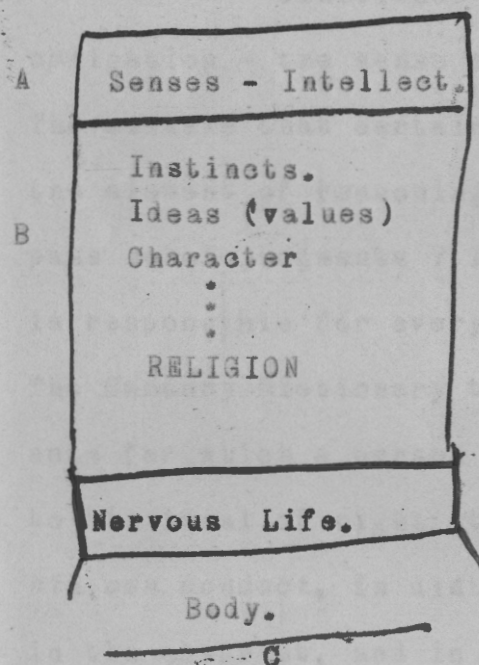
( personality ; conversion. Sick souls. -----



B.....Relates to past and future ; racial wisdom (instincts)

A.....Senses and intellect. It relates to time and space . Logic and the sciences.

C.....Relates to the body.



Religion has its seat in feelings etc. the region B. It bubbles up and A. decides what kind of religion we are to have.

The locus of *personality* is B. It is here also that we have our ideals. The thing to remember is that there is no such thing as *Pure Thinking or pure thought* . We must recognize that life is a unity and the whole being reacts.

( From Dr.Dodson's Lectures.)

During the conversion experience there is an uprush of the feelings etc. from B. and as vital changes are taking place in C. The force is felt in A. We may say that the conversion experience is a self-realizing experience.

The conversion experience is accompanied by the awakening of the CONSCIENCE . There is a moral feeling at an early age, say certain writers, and Birney holds that as early as at the age of four conscience makes its appearance. \*

\* Birney : Childhood . ( See under Conscience.)

" The budding conscience which appeared about the fourth year , and which through its expansion , has led the boy to do *without protest* what his parents, teacher, or society required, now , feels a need for some other guide to conduct, some explanation of human life and its phenomena. Truly this period has been designated as the " second birth ".  
*Note. I think that Mrs. Birney has fallen into the mistake of confounding the instincts - docility and obedience - with conscience.)*

Conscience has two elements. 1. Moral judgment, and 2. Moral obligation - the sense of oughtness, the Categorical Imperative of Kant. The mistake that certain people make is now apparent. In judgment we have the element of reasoning. Does a child of four reason sufficiently to pass moral judgments ? If so then the child acts as a free person and is responsible for every act. Are we willing to defend this position ? The Century Dictionary thus defines conscience. " The consciousness that acts for which a person holds himself responsible do or do not conform to his ideal of right; the *moral judgment of the individual applied to his own conduct*, in distinction from the perception of right and wrong in the abstract, and in the conduct of others. It manifests itself in the feeling of obligation, or duty, the moral imperative - I ought, or, I ought not; hence the Voice of Conscience." Here we find the elements of self-consciousness ; of the sense of the ' alter ' and the ability to pass judgments. All these arrive during adolescence and for that reason it is said that Conscience awakens during adolescence.

Religion is a complex of experiences and one of the factors which make this complex is conscience. This is the ethical emotion and can not make itself felt until the development of the social attitudes. The Voice of Conscience has called the great prophets and leaders of humanity in moral and spiritual matters.

\*

How Does Conscience Act ?

A. It compells us to do homage to a noble act.

B. It fills us with righteous indignation at the sight of baseness and cruelty.

C. It produces in us an intense self-abhor<sup>n</sup>ce , an almost unbearable shame when we have broken a sacred obligation , or failed to fulfill an imperative duty.

D. It produces a wonderful sense of satisfaction and peace . A sense of *harmony with the Highest* and the best in the Universe when we have done a painful or difficult right \*\*

It will be seen that Conscience involves elements which can not be found early in the child experience. The individual must first have a *social experience*.

If then, there is the element of reason in conscience , it is easy to see that to have conscientious men instead of religious bigots, or fanatics , we must train the MIND TO THINK CORRECTLY ON MORAL PROBLEMS. IF SUCH TRAINING HAS BEEN GIVEN WHENEVER A QUESTION DOES COME UP REQUIRING AN IMMEDIATE MORAL JUDGMENT THE CONSCIENCE WILL ACT SPONTANEOUSLY.

1. The Socialization Theory.

2. The Culture Space Theory.

To have succeeded in the theories advanced and now we are to proceed after considering religion from the psychological point of view. There are good and weak points in all, but after all we cannot follow one path and that rule and must adapt ourselves. This is the moral or

\* Notes on the Psychology of Religion : Prof. Hutcheon. 1916.

women, preparing to meet their God after death, or are we training men and women of character and are conscious of the presence of the God - loving father who wants his children to fulfill his purposes ? That is



## CHAPTER VII.

Educational methods. Importance of method. Preparedness. Presentation. Generalisation. Application. Theological and Evangelical treatments. The narrowness and limitations of theology. *By religious education some mean the study of the Bible.* The limits of such a study. Religion not confined to one race, one book, or one people. Modern methods. The conducting of classes. Recitations. Lectures. The conversational method.

ONE THING WE MUST BEAR IN MIND - THAT NO MATTER WHAT METHOD WE EMPLOY, OUR SUBJECT MATTER AND METHOD SHOULD BE MADE TO CONFORM TO THE CHILD AND NOT THE CHILD TO THE METHOD.

After studying the instincts, emotions, feelings and the changes that take place during adolescence, what method shall we use? We have discussed three principal methods before the educational world today.

1. Adaptation, Adjustment and Specialization of functions.
2. The Recapitulation Theory.
3. The Culture Epoch Theory.

We have commented on the theories advanced and now we are to choose after considering religion from the psychological point of view. There are good and weak points in all, but after all we cannot follow one hard and fast rule and must adapt ourselves. What is the moral or religious truths that we want to impress? Are we fashioning men and women, preparing to meet their God after death, or are we training men and women of character who are conscious of the presence of the ever-loving Father who needs His children to fulfill His purposes? What we

as to teach and how, depends on what we are trying to do. Let <sup>me</sup> us say frankly that I do not believe in preparing men for their graves. I think to do so is good time and energy wasted. And in this scientific age we must conserve our energies, be they physical, moral or spiritual. Man being a psycho-physical organism, we cannot even make true distinctions between the physical, moral, and the spiritual, but let us do so for purposes of study.

We have an organism conscious of certain powers, but the great emotional intensity, and the very nature of the forces make it necessary for us, under our present system of civilization, to suppress and control. For example take the sexual instinct. It is one of the sacred gifts of God, yet it is the cause of most of the misery of the world. As religious teachers it is our duty to so direct, train and teach our children to so control the instinct that instead of a curse it may become a blessed gift for all, and that through the proper use of the instinct we may produce a race of men and women who can truly claim to be children of God. It is the adolescent that needs the most direction. The younger child is easy to restrain, the instincts are yet feeble and easily held in check and the child has not lost the sense of dependence. The adolescent however, finds himself in a new world and has a new relation to institutions. But there is no sense in giving them a lot of philosophical or theological abstractions because the theorizing mood comes later. Our method, then, must embrace the subject matter taught so that we may go from the concrete to the abstract. We must go from the known to the unknown; from the present into the past and future. James \* says, that

\* Psychology. Briefer Course. p. 328.

" the great maxim of pedagogy is to knit every new piece of knowledge on to a pre-existing curiosity. i.e., to assimilate its matter in some way to *what is already known.*" ( Italics mine.)

The curriculum should be so arranged that everything can come within the child's limitations. In a certain church the young girls, and the young women were studying the question of miracles . It is needless to say that neither class was able to understand the subject. The pastor had to give each class a Sunday and then tried to make them grasp the problem within limitations.

The parts of the work in the Sunday School must revolve about a common center, and so all materials must be related. The teachers must be familiar with their subjects . A method followed by the Herbartians commends itself.

1. Preparedness.
2. Presentation.
3. Assimilation.
4. Generalization.
5. Application.

This is a practical and scientific method of treatment. In the first, the subject matter is studied and the material prepared in a fit way and then presented. The presentation must be made such that assimilation may be possible. In generalization we have the relation of the past and the present and also a peep into the future and an attempt to draw general truths. The last step is the practice of the theory, the vital thing. Here we have activity and self-expression in the realm of politics, morals and religion in terms of service.

The order of our studies must be suited to the developing mind. We must not fall into the error of established churches in treating our



subject under two heads,-

1. Theological.
2. Evangelistic.

The first disposes of God, sin, prayer, regeneration etc. It proceeds from the general to the particular. This is neither scientific, nor helpful. BELIEF MUST BE THE FOUNDATION OF SUCH A STUDY, AND THIS IS THE REASON THAT IN ADOLESCENCE THIS SORT OF RELIGION IS UNDERMINED. We must use the *genetic* method which is the *natural* method. We must have a purpose, and that purpose must not be to produce sectarians but men and women of Christian character expressed in Christlike lives. We must teach that there is such a thing as social responsibility; that religion means devotion to souls and service; that there can be no such thing as individual salvation unless the person brings to pass social salvation. What a privilege we have! We are to help fashion souls that are conscious of the Father of us all.

We must have in our method those facts which function for.-

1. The development of character.
2. Studies must be related, but not necessarily confined to one book.
3. The work should be GRADED, having in mind psychological factors.
4. We must allow for INDIVIDUAL VARIATION, and not apply broad generalization.
5. There should not be too much material, but whatever there is ought to be of great value.

We can begin by teaching the stories of the Old Testament, and also stories from other ETHNIC SCRIPTURES. We ought to teach fairy tales and short stories having moral significance. We can have nature study, and simple poetry. I would not lay emphasis on the Miracles

until the adult classes are reached, and then I would treat them as a critical study. During adolescence a great deal <sup>more</sup> of good can be done by laying stress on the humanity of Jesus, than by emphasising metaphysical doctrines as to his person or nature.

We must use the religious consciousness as a great dynamic which is to energize and vitalize each nook and corner of our being and illuminate our every day actions. Religious education is not something different from other education, - the difference is the stress laid on the higher things of life. Religion is a sacred idealism which is to make humanity realize its divinity, and thus ever strive for the perfection which <sup>beckons</sup> ~~pulls~~ it on. The home, the public school, the social organization, are all striving to produce a nobler humanity. The individual experience and the accumulated experience of the race producing great VALUES. Religion must conserve these, and give birth to others. The religiously educated person is a self-appointed minister of God, whose altar is the world, and his sacrifices a sanctified life, living to serve in the spirit of Jesus and the love of God and man.

May God give us the power to carry on this work.

#### Methods of Conducting Classes.

The pupils of the Sunday School have a wide range of intelligence, and unlike the children of the public schools come as a rule from free will. It is evident that we cannot decide on one method alone, but let us consider the methods used in public school teaching and see if we cannot use the same methods in our Church Schools. It was for this reason that at the outset we tried to show that there was no radical difference between religious education and any other kind of education, *the difference is in materials used and the end in view.* The methods must be identical - for teaching is teaching.

## Classification of Methods.

All of us have noticed in our own school experience that different teachers have different methods suited to the subjects taught and the students in attendance . These are :

### 1. The Recitation Method.

This presupposes assignments and preparation. The pupil is expected to study a particular , assigned lesson and is expected to recite on Sunday. The teacher is not really an instructor, but a living question mark who often hides his own ignorance by asking a lot of questions. He thus disgusts the students and destroys the value of the School. He asks them if the lessons have been read and that is the end of it all. Now this method has its advantages, but I fear it is abused. The process involves,

A. Mechanical treatment of the lesson.

B. The teacher depends on the book, and is no more than a phonograph . A teacher if anything must be an INSPIRER , an INSPIRATION at all times and above all in the Sunday School. A saintly , sweet, generous, noble hearted teacher can do more to produce good men and women than the memorising of every river in Palestine, or the reciting of passages dealing with the ages of the patriarchs. If this method is used, the temptation it offers must be avoided.

### 2. The Conversational Method.

The teacher must know his subject well. He must be able to get what is of worth from the lesson and endeavor to bring it out before his scholars. We must be careful, however, not to drop into carelessness. The skillfull teacher may rely on his power to twist and turn the words and pass away the time. To use this method the teacher must have force of



personality, so that the students may not come and go to the Sunday School without getting some inspiration. If the lesson is more like a seminar, where different persons contribute, the danger is greatly eliminated.

### 3. The Lecture Method.

The teacher is the lecturer and presupposes that the students are there to get information. He is a great teacher who can lecture in such a way that interest is kept alive. He must have an engaging personality, and be a good speaker. No amount of information can keep the attention riveted upon him. He must know enough of crowd psychology to control a large class, or audience.

In the Men's Class of the First Universalist Church, at Kent O. a combination of the second and third methods are used. The leader of the Class lectures for fifteen to twenty minutes - rather introduces the subject. After that all are free to join in the discussion. And there is no waiting, or urging. The men are anxious to learn and teach in turn by contributing their own experience.

I believe that the first method would serve well for the younger children, but above twelve years the second or third methods ought to be used. A great deal depends on the ability and the training of the teachers, and the quality of the material handled. The younger children, those below ten, ought to be given some sort of manual work to do also. Drawing, and clay-modelling would be of great use in teaching in the Sunday School. This summer (1916) I noticed in the practice classes held during the Summer Institute of Religious Education, that nothing interested the children ~~any~~ more than the clay work they did and the drawing of Biblical scenes. The children used <sup>their</sup> a lot of imagination, <sup>freely</sup> for example in illustrating the Twenty Third Psalm.

## What to Teach.

So much has been written on this subject and so much depends on the attitude taken by the particular group choosing the material, that I shall simply state a few principles which ought to be taken as guides to the choice of material.

1. Remember that the child is not a reasoning creature, and you cannot tell all the whys, and wherefores. Whatever is imparted must be authoritative, because the child will obey. *If you train yourself, and are intellectually honest you need have no fear as to the child's future.*

2. Do not bluff the child when he asks questions. If you remember that what impression you make upon him may last his lifetime. If you cannot answer him get someone who can. If you do not, the child will lose confidence in you later on, and the damage done will be irreparable.

3. Do not think that the child wants any metaphysics, and do not try to teach him a lot of metaphysical nonsense, which you yourself cannot understand.

4. Teach that God is the loving Father of all peoples; that God cares for everybody. Teach that God is Love, and that he should not be afraid. Teach him God as Jesus understood Him.

5. At first teach the child 'oughtness' and 'ought-not-ness' and he will do what is right. When adolescence comes and Conscience awakes; when morals take hold of him; when the moral imperative urges what is right, and when the child has become a man, put away childish things, and give him the problems of the world to reason about and to solve.

6. Give people credit for having a little more sense than you sometimes think they have, and do not be afraid of the truth. Know the Truth and the Truth will make you free.

7. Remember that morality is a part of religion, and that religion outside of morality is absurd. The religious man MUST be a MORAL man. The moral man is a true Brother of Man and a Son of God.

8. Do some good to someone, and God will take care of the rest.

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#### CONCLUDING REMARKS .

This is an age of progress and education. The churches are challenged from all sides to practice the teaching of the Master. Too much stress has been laid on Theology and little on the value of character in the here and now. Thinking men do not take the statement of the older churches that man is totally depraved, or that in order to be saved it is necessary to have any peculiar conversion experience. Let us be honest and face the facts. The Fatherhood of God and the Brotherhood of Man idea is here to stay and we must do our share to bring it to pass. The only way possible is education. We must use the method of educational art, as psychology points out the way. We must teach the simple but eternal truths of the Master, and that living as worthy disciples means salvation. The world is giving up the idea of a sacramental salvation. Salvation is a process and it must be found in the development of men and women who by their lives can save the world. Are we willing to be larger than sect or creed? Are we willing to be Christians instead of bigoted sectarians? If we are, then we are saved. Let us take the good from all ages, and all peoples and using them as great forces in history go onward and upward forever.

THE END .



## APPENDIX .

## Definitions of Education.

1. The end of education is community life. - F.W.Parker.
2. Education is a development of the whole man. - Comenius.
3. Education is a conscious or voluntary evolution. - Davidson.
4. Education aims at the realization of the typical man. - Payne.
5. Education is the art of forming men. - Montaigne.
6. Education means the universal distribution of extant knowledge. - Ward.
7. It is the business of education to develop the ideal prize man. -  
Richter.
8. The work of education is to make changes in human minds and bodies. -  
Thorndyke.
9. What sculpture is to a block of marble , education is to the human  
soul. Addison.
10. The attainment of a sound mind in a sound body is the end of educa-  
tion. - Locke.
11. Education is not the storing of knowledge but the development of  
power. - Orcutt.
12. The end of education is to train away all impediment, and to leave  
only pure power. - Emerson.
13. The true aim of education is the attainment of happiness through  
perfect virtue.- Aristotle.
14. The realization of all the possibilities of human growth and develop-  
ment is education. - Parker.
15. The object of education is preparation for more effective service  
in state and church. - Luther.
16. The primary principle of education is the determination of the pupil  
to self-activity. - Hamilton.

17. Education is the process of which the individual man elevated himself to the species. - Rosenkranz.

18. The object of education is the realization of a faithful, pure, inviolate, and hence holy life. - Froebel.

19. Morality is unanimously acknowledged the highest aim of humanity, and consequently of education. - Herbart.

20. The end of education is triple.

a. To develop the mental faculties.

b. To communicate knowledge, and

c. To mould character. - Thiry.

21. Education is the organization of acquired habits of action such as will fit the individual to his physical and social environment.-

William James.

22. The purpose of education is to train children, not with reference to their success in the present state of society, but to a better possible state, in accordance with an ideal conception of humanity. - Kant.

## Definitions of religion.

"A worship of Humanity." - Frederick Harrison.

"Reverence for the Unknowable." - Herbert Spencer.

"Worship, and the belief in higher powers." - Max Muller.

"Habitual and permanent admiration and every form of enthusiasm, be they for science, for art or for morals." -

"Religion is the belief in and the worship of an Ever-Living God, that is, of a Divine Mind and Will, ruling the Universe and holding moral relations with men." - Martineau.

"Religion involves,-

1. His feeling and relation to God or Nature or Reality.
2. His relation to Humanity.
3. His *thought* about these relations and their consequences.
4. The *action* resulting from such a life.

Ezra Albert Cook . Pro. Congregational College of Canada.

I find the last definition most satisfactory. For we are enabled to take in many who do not belong to Christianity and also those who are not in the churches. Other definitions have been given in the Thesis as the subject has developed.



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