The development of student religion

William Lindsay Young

The University of Montana

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THE DEVELOPMENT OF
STUDENT RELIGION

William L. Young

A thesis offered in partial fulfillment of the requirements of a Master of Arts degree.

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INTRODUCTION
The Problem Stated

It has been estimated that tax supported educational institutions of higher learning have grown in the last twenty-five years from an enrollment of 45,000 to 300,000 students. This rapid growth in numbers coupled with the advance in scientific knowledge and method and academic freedom have created a major problem in religion. This growing body of students coming from average American homes and churches is finding it exceedingly difficult to make the necessary adjustments in its religious thinking in the light of the new knowledge gained in the university classroom and laboratory. Under the influence of the church these students have developed religious conceptions more or less in keeping with orthodox Christianity. When they come to the University certain studies lead them to question the validity of some of their religious views. In a great many cases the religious beliefs and attitudes go through a process of almost complete disintegration. From this it may be assumed that the earliest periods of the individual's religious development is characterized by a process of integration. The term integration is used here to mean the formative period in religious development. It is the process through which the child acquired his earliest religious be-
belief and attitudes.

In many instances the results of this formative period are inadequate for the complex social and religious demands of youth and maturity. Hence a period of disintegration follows in which beliefs and attitudes formed in childhood are in many instances contrasted with the beliefs and attitudes of adults. It may be assumed either that this disintegration process will be followed by a process of reintegration or readjustment to the religious environment of the adult.

The purpose of this thesis is to consider the nature of these processes and some factors involved in their development, and to indicate some present tendencies in religious education.
FIRST DIVISION:
INTEGRATION OF RELIGIOUS IDEAS.

1. The Natural Process

We may consider first the integration of the religious consciousness as a natural process. It is obvious that human beings come to some kind of religious beliefs and attitudes. Usually the process follows a normal and orderly manner of development. This first step is unavoidable. (1) Questions of environment and its influence, training or lack of training as a factor or factors in the process do not concern us for the present. It is only stated as a matter of fact that it is in the very nature of the human constitution to acquire, and to hold, some kind of religious views.

The child cannot escape religious beliefs and attitudes. He could not save himself from them if he tried. (2) The attempt to avoid religious views creates them. If parents had left their children to themselves the result would have been no different as to the fact. The very nature of the child makes the result certain. He comes into the world with a mind that is blank and exceedingly impressionable. At first it acts like a photographic plate when exposed to the light. It receives whatever it comes in contact with. The child believes

(1) James B. Pratt.

(2) James H. Leuba.
A Psychological Study of Religion, pp. 9.
everything he is told. To him there is no distinction between assertion and truth. His mind, like his body, is entirely dependent upon those about him. (3) Physical and mental food must be provided and, he takes whatever is presented to him. He does not look for reasons, he receives whatever comes to him with very little reference as to worth or value. He is born and grows up in an environment which tends to accentuate the social tendencies of his mind. His constant contact from birth to maturity and old age with such institutions as the family, the neighborhood, the Sunday School, the Church, the Public School, the industrial group, etc., all make it impossible for him to live an individualistic life. He becomes a member of society by assimilation of its ideals and temper. By this process he becomes congenial to its customs and habits and is a champion of its interests.

Hence the fallacy of attempting to permit the child to develop "freely" in its "own" way. Such a procedure is impossible. The educator may refrain from bringing influences to bear upon the child's mind but that would not alter the situation in the least, for the reason that the moulding of ideals and character is not merely a matter of schools, teachers, and books. The child is "schooled" on the streets with playmates, by his gang, in the home, and in a host of unconscious ways which determine his attitude toward life. (4)

(3) G. A. Coe
The Spiritual Life, p. 31.

(4) James R Angell, Chapters from Modern Psychology, pp 200-201.
We contribute little as individuals to the thought content of our faith. Man does not exist apart from the social organism. Personality without social interaction is impossible, Where does man get his body? his life, his language, his habits and customs, if not from society? (5). William James says that the religion of the ordinary believer "has been made for him by others, determined to fixed forms by imitation, and retained by habit". (6)

The child, we have said, appropriates the environment into which he is reared. But what shall we say about the man or woman who has now assumed the "free and independent" use of his or her mental powers? A study of social psychology leads to the conclusion that the individual never frees himself from this social milieu in which he finds himself.

(5) H. Booth
Rudolph Euchen—His Philosophy and Influence,
pp 158-159.

(6) Wm James
Varieties of Religious Experience, p. 5.
Despite the fact that we know better we find ourselves studying the problems of life as though the individual were alone. A wholly isolated individual is an abstraction.

(7) Psychology may for convenience detach man and break him into compartments called the mind, the will, the emotions, but the fact still confronts us, man does not and cannot live unto himself. He is not a detached phenomenon. (8) He is a social being, a part of all he has ever met. (9) He finds himself at the very beginning in an association of three, his parents and himself. All his life he is appropriating from and contributing to a social organism. What gives Robinson Crusoe immortal fame is the tragedy of being cut off from his social environment. And if it were not for his memory of the old associations the story would be practically worthless. As Professor Peabody says, Robinson Crusoe may appear to himself completely alone, and his solitude created for him the pathos of his fate. But what makes him able to bear this solitude is the recollection of the social order to which he belongs, and the hope of restoration to the social

(7) Chas. H. Cooley

(8) J. R. Mackintosh
The Originality of the Christian Message, p. 5.

(9) Professor Chas. H. Cooley
The Social Organization, p. 9.
world. Though alone, he is a social being. His body is the product of heredity; his mind is stocked with memories of his country and home; his hopes bind him to the social order; the footprint on the sand is the symbol of a social world. (10)

Man calls himself a rational being. By this he means that all his conduct is determined by conclusions from a series of logical processes of the mind. (11) He thinks he is independent in his choices and unbiased in all his decisions. We little realize that his course of action is the result of his unconscious acceptance of the social order to which he belongs. (12) The herd instinct is tremendously powerful in human nature. We do not appreciate its force because of our innate tendency to believe that our opinions are the by-product of reasoning faculties.

Here is an illustration of what is meant. A clergyman belongs to a certain religious denomination. If he is asked why he belongs to this particular sect rather than to one of the many others he will immediately set forth his "reasons". And he has scores of them. But these are not the real causes of his religious affiliation. It is not an accident that the

(10) Professor Francis G. Peabody
    An Approach to the Social Question, pp. 9-10.

(11) Cyril E. Hudson
    Recent Psychology and the Christian Religion, pp. 70-80.

(12) Professor Rufus M. Jones
    Social Law in the Spiritual World, p. 84.
great majority of our religious leaders belong to the same one to which their parents belong. Convictions are influenced by an atmosphere inherited from the social group, the state, the city, the village, the church, the school, the home. Thus one finds himself a junior member to the "firm" which integrates his religious beliefs and attitudes.

A modern theologian of wide reputation, Professor William A. Brown of Union Theological Seminary, has written a booklet entitled "Why I Believe in God". His statement of the evolution of his own religious convictions regarding God is typical of many processes of integration through direct influence of the social environment.

"I began by believing in God because my father and mother before me believed in Him. I was born in a home in which belief in such a God was taken for granted. It was the implicit assumption of all that was said and done. His presence was recognized in the grace said at meals, in the family prayers which began the day, in the church service to which all went on Sunday, in personal conversation with father and mother when things went wrong or new opportunities were to be faced. But most of all it was recognized in the lives of my father and mother. No one could be with them any length of time without discovering that the existence of God, and such a God, was as real a fact to them as any other fact in life. No one could observe them without perceiving that this belief had definite effects upon their characters which could not be overlooked.
In the home in which I was brought up prayer was literally communion with God and it made a difference in life.

"At first, my belief in God, like all my other beliefs, came to me from without on the basis of external authority. I believed because I found others believing. But even at this early stage there is a transition to be noted. That I first believed because my father told me, I soon came to believe because of what I saw my father's belief did for him. I believe in my father's God because I believe in my father and what I saw in him justified my trust".

Further on in the pamphlet Professor Brown says, "I had begun my believing in God because my father told me there was a God. I was confirmed in this belief because of what I saw of its effects in my father's character. I now perceived that if I were to continue to believe with full conviction it must be because I find effects in myself which correspond to those which I had found in him." (13)

It seems clear from the above confession that Professor Brown's religious beliefs and attitudes were largely the result of ideas and beliefs already existing in his religious environment.

(13) Wm. A. Brown. Why I Believe in God.
2. The Conversion Process

The integration of the religious beliefs and attitudes of Professor Brown was by a normal and natural process. The opposite of this is commonly called an abnormal process, is the revival method or the conversion process. It has been a significant factor in the integration of adolescent religion. Revival campaigns are conducted somewhat as follows: A certain period of time is set aside in the church calendar, usually from two to five or six weeks, in which it is hoped to win people to a definite decision for Christ. A professional evangelist is employed for the occasion. He is accompanied by a music leader who is responsible for the direction of "evangelistic" singing on the part of the congregation. He also has a select number of songs which he renders as vocal solos. During the campaign ordinary methods of Church procedure are set aside and sensational methods are adopted. The revival has been called the "high pressure" method. Appeal is made to the emotions primarily. The fires of hell are made vivid. The results of sin and unbelief are described in the most lurid terms. Fervent prayers are offered for the salvation of lost souls. Just when the individual is made to feel that he is about to go over a precipice to eternal destruction he is pleaded with to accept Christ who will save him from doom.

Almost simultaneously, or immediately following this appeal to fear, the singer begins to render his special music which brings further pressure to bear upon the emotional sys-
tem. At this juncture perhaps no song is sung so frequently as the following:

"Almost persuaded" now to believe;
"Almost persuaded" Christ to receive;
Jesus invites you here,
Angels are lingering near,
Prayers rise from hearts so dear
O Wanderer come!

"Almost persuaded" - harvest is past!
"Almost persuaded" - doom comes at last!
Almost cannot avail;
Almost is but to fail;
Sad, sad, that bitter wail:
"Almost - but lost!"

Thus the revival method is used extensively in winning converts to the Christian faith. What are the results of this conversion process? How does it affect the integration of adolescent religion?

In his "Psychology of Religion" Professor Starbuck has collected data which show the results of the revival method as opposed to the more normal methods used in winning converts to the church. In one community where a revival was held 92 were received into the church. In six weeks 62 were dropped. 30 were then received into full membership. Of these, 15 soon lapsed and only 12 were left of the 92. The pastor of this church used his own normal methods in winning converts to the church with the following results: 68 were won, in six weeks 16 dropped out, 52 were received into full membership, 10 lapsed, leaving 41 in good standing. (14)

(14) E. D. Starbuck
Professor Starbuck has collected a vast amount of material which proves convincingly that there is great danger in the revival method in winning converts, and that much damage is done to the normal development of a wholesome religious life. Psychology is thus pushing the sensational "soul-winner" into antiquity as a factor in the Christian enterprise. Starbuck quotes from an address delivered by David Starr Jordan which shows in a very marked way the growing opposition to the methods of the sensational evangelist.

"The lesson to us is that one should be temperate in all things; that religion shows itself in lofty ideals steadily followed, in a clean life, and in a pure heart. Sterile emotions are not religion, and hysteria, of the same nature as drunkenness, may even be more dangerous, because it is insidious, and because it may seem to come under the protection of the honored church.

"It is no attack on religion to protest against the abuses which may creep into religious practice. Every honest clergyman knows that these excesses exist, and in the degree that he is earnest he deplores them, though he may not see how to avoid them. This is the problem of his life work, to be helpful only, and not to hurt even the least of the little ones. He cannot, as has been said, "go clanging in stoga-boots through the holy of holies". He cannot delegate his duty to itinerant pretenders, ignorant of right and careless of results."
"It is not an attack on religion to call crime or folly by its name. The menace to the church comes from the use of its honored name as a cloak for folly and selfishness. Because revivals of religion have been productive of endless good under wise hands, is no reason why revivals of hysteria, of sensationalism and sensualism should not receive the rebuke they merit.

"It is certain that chronic religious excitement is destructive to the higher life. The great efforts put forth to save the sinner should not be used as a means of dissipation for those who believe themselves to be saints." (15)

When the meeting is over the newly "saved" man goes home. Feeling subsides and his mind begins to function in a more normal manner. As the days go by he relives the salvation process minus the strange and abnormal influences of the revival meeting. He is quite apt to feel a sense of shame at his display of feeling before the curious audience that saw him go down to the front. A careful analysis of his action leads him to the conclusion that he was not treated fairly, that he was taken off his guard, and that he should have been given an opportunity to use more mature judgment in such a serious matter.

In every matter of importance it is expected that a man will give careful thought to all the factors involved before

he renders a decision. It is expected that a man's course of conduct in life should represent intelligence and conviction. But this is all impossible in the high pressure method of the professional evangelist. He abuses the most sacred impulses of the human soul in the whole process and it becomes a great factor in the integration of religious ideas and attitudes. The Psychology of this sudden conversion process is against good permanent results.

3. The Teaching Process

Opposed to the conversion process, which gradually falling into disfavor and disuse, is what might be called the teaching process in the church. This is done largely through the organized efforts of the Sunday School. Leaders in the field of religious education supply materials for the Sunday School workers, and over an extended period of time the children and young people study religion from week to week. At the end of the church year, usually in the Spring, a decision day is observed in which opportunity is given to the pupils to make a declaration of their purpose to live a Christian life and identify themselves with the church by becoming a member.

Before the Easter season, which is looked upon as the harvest period in the church, many pastors conduct a class for prospective church members. In this class the pastor attempts to make it clear to the members just what it means to be a Christian and a church member. This method, as proven by Profes-
sor Starbuck, is proving much more productive of good results than the revival method.

However, serious weaknesses in this teaching process have tended greatly to retard the development of the religious thinking of the pupils. The church is confronted by pedagogical and psychological problems for which it has not as yet found an adequate solution.

(b) A Problem in Psychology and Pedagogy

Religion, like life, love, beauty, truth, defies definition. Professor Leuba has collected forty-eight definitions of religion in his book "The Psychological Study of Religion", but not one of them would be generally accepted as a complete and adequate definition of religion. After we have made the most comprehensive definition of religion possible we still feel that something has been excluded. Hence, the statement that religion is largely a psychological phenomenon will not meet with favor from some quarters. It is not denied here that religion is more than a thing of the mind. It is only claimed that religion is "largely" involved in the psychic life of man. What is faith? Whatever else it may be, it is a mental attitude, an assent of the mind to the reality of some given object. (16) We cannot subtract sin, prayer, repentance, and conversion, from mental states and processes and have anything left. To look for religious ideas, attitudes, and beliefs without the functioning of the mind is as sensible as looking for a multiplication table minus the figures involved.

(16) James B. Pratt
Psychology of Religious Belief, p. 32.
We recognize the reign of law in the physical realm; this has not yet been learned or recognized in the spiritual realm. Professor Starbuck says, "There is no event in the spiritual life which does not occur in accordance with immutable laws. The study of religion is to-day where astronomy and chemistry were four-hundred years ago. The world has been taken away from the oracle, alchemist, astrologer and petty gods, and given over to the control of law. Another four-hundred years may restore to law the soul of man, with all its hopes, aspiration, and yearnings". (17)

Holy Writ is still endowed with magical powers by the champions of orthodoxy. A quotation from the scriptures is supposed to perform works of wonder in the lives of men. It is all right to demand that the engineer understand the locomotive before we permit him to be responsible for the lives of the travelers; to demand that the physician know the constitution of our physical bodies before we trust him with the care of our diseased organs; but we do not as yet demand of the religious leader and teacher that he understand the psychological processes involved in the experience we call salvation.

Since religion is largely a psychological phenomenon it necessarily follows that the mastery of the principles of psychology should be a part of the equipment of every religious leader. Preachers should know the mental processes with which they work. Ignorance of these principles is another factor in our whole re-

(17) Edwin D. Starbuck
The Psychology of Religion, p. 5.
igious development. Clergymen do not know as they should the workings of the mind, the nature of human instincts, the emotions. Psychology as applied to religion is merely the scientific way of understanding, analyzing, and organizing, the facts of the religious consciousness, and applying in the most intelligent way the laws which determine character development.

Our theological institutions have been at fault here. In many of our seminaries and divinity schools one cannot complete his course for a degree unless he has mastered the elements of Hebrew grammar, but there is very little in the curriculum of most of them which has to do with the differences between the conversion of a child and the conversion of an adult. So far as our modern formal theological education is concerned the leader in the religious enterprise can learn practically nothing of the peculiarities of the adolescent development of our youth. The same approach is made to the "sinner" be he a normal child, an adolescent in emotion turmoil, or an old reprobate. The modern evangelist asks the same questions and recites the same verses of scripture to every individual regardless of age or circumstances involved. It is a vicious method which places the little child and the old man on the same mourners bench. A lack of thorough training in the principles which govern human behaviour makes it difficult for the leader to assist the individual in the integration of his beliefs and attitudes.

Professor I. A. Coe asks us to "pause to realize just where the defects lay in the conception that prevailed in the church's educational yesterday. Here is a small book entitled "Our Daily
Guide" or "Wise Words for Young People", which consists of a text of scripture and a meditation for each day of the year. "Enter not into the path of the wicked" reads one of the Scripture selections, and the meditation attached to it runs thus:

"Why should I join with those who play
In whom I've no delight;
Who curse and swear, but never pray,
Who call ill names and fight."

Associated with the command, "Remember the Sabbath day, to keep it holy", is this resolution:

"I'll leave my sport to read and pray,
And so prepare for heaven;
Oh, may I love this blessed day,
The best of all the seven."

A third specimen is this: "The dead were judged out of those things which were written in the books, according to their works".

"Then let me always watch my lips,
Lest I be struck to death and hell;
Since God a book of reckoning keeps
For every lie that children tell."

We are accustomed to dismiss documents like this with a comment upon their dreadful theology. But something more is revealed, even the affinity of individualistic religion, with its worship of an incompletely socialized God, for an educational method that consists in telling and commanding, but not in the growth of motives. The method, as well as the content, isolates the pupil from his fellows and from divine fellowship. The last thing thought of here is that a child might appreciate love or justice or real fellowship of any kind.

"How ingrained the individualistic notion of teaching was, how mechanical were the methods to which it led, and how remote it was from the pupil's real life, may be seen from the following
questions and "applications" which are quoted from nineteenth-century question books for use in the Sunday School.

Date, 1832. Lesson material: Paul and Silas at Thessalonica and Berea (Acts XVII, 1-16). "It was Paul's habit to attend public worship, ver. 2; learn, That wherever we are, it is our duty to do the same, nothing can excuse it, but sickness, or some unavoidable calamity". Paul reasoned with the Jews, out of the scriptures, ver. 2; --- learn, That the scriptures are the only sources from which we can draw correct and weighty arguments". Some of them who heard Paul believed, ver. 4; learn, That truth affects different persons differently". It is pleasant to record that this dreadfulness is not altogether unrelieved by references to matters that really concern children. Thus, when the text book reaches the story of the ship wreck, we read: "Many were saved by swimming, ver. 43; learn, That it is useful to learn to swim; our own lives, under God, may sometimes be indebted to it; and besides this, if we know how to swim, we may assist others".

Date, 1845. A whole lesson is given to the two verses, Matthew XIII, 51 an 52. A few of the quotations are as follows:

15. Why should you desire to be taught in the truths of the gospel? II Tim. III, 15.
16. What is your duty in the Sabbath School?" In a lesson on "The Barren Fig Tree" questions like this are asked: "What divine attribute is exhibited in granting to all persons a sufficient reason, and all necessary means of grace?" And the parable of the Prodigal Son is pointed with, To what great end shoul all the blessings of providence and grace be devoted?" (18)

This is the religious education of yesterday. Within recent years much progress has been made in adapting methods of religious instruction to the needs of childhood and youth. However, the instruction of the earlier periods forms much of the religious background of the homes from which a large number of our students come.

(18) George A. Coe
Heresofore the church has felt that the only problem was WHAT to teach. It is now recognized that another problem must be confronted, the problem of HOW to teach. The leadership in the church has learned that the same scientific method necessary in the teaching of history in the public schools must be applied to the teaching of religion in the church schools. As Professor Norman Richardson has said, "There is no substitute for the mastery of technique of the teaching process. Prayerful consecration cannot take its place". (19)

The brick-layer, the barber, the sewer digger of a modern city, each has to serve over a definite period of time at small wages until he proves to his group that he is proficient in his particular calling? In most large cities sanitary boards or commissions carefully guard against inferior workmanship. City ordinances are passed for the purpose of protecting society against the unskilled plumber. But in the sphere of religious education scarcely any

(19) George H Betts
Introduction to "How to Teach Religion", p. 9.
educational requirement is necessary to teach children in the factors which mould character. As a rule it is not a question of who is ABLE, but who is WILLING. Many Sunday Schools teachers have not the first qualification to teach. Consecration has been permitted to serve as a substitute for proficiency. (20) Under such circumstances it is not surprising to find young men and women coming from such influences, upset in their religious ideas and attitudes when they attend a college or university. Nor should we be surprised if, after receiving an education, the youth should lack respect for the church.

The Church is trying to remedy this lack of sound pedagogy. Teachers training schools are being established in some places in which lay members of the church are receiving instruction in the most scientific pedagogy. Departments are being developed at theological seminaries for the purpose of enabling candidates for the ministry successfully to meet this situation. Another new development is the Director of Religious Education movement. Men and women are receiving professional training with a view to giving their full time to the task of religious instruction in the church.

Three fairly marked influences, then, determine the religious development of childhood. Some children development normally by a gradual process of integration of those religious ideas, attitudes and observances which are found in the home, school and church. Others come suddenly to realize a significance of religious ideas of which they had been unconscious. This process is commonly called conversion. At present an attempt is made in many churches to

counteract the sudden awakening into a totally new religious experience with its disturbing influences and to foster a normal development supplemented by appropriate religious instruction during the period of childhood and youth.

No methods of religious training during childhood or of conversion during early adolescence seem adequate to prepare the individual for the religious conceptions of late adolescent and adult life. The reason is clear when we consider that the religion of childhood, as Starbuck has pointed out, is distinctively external to the child rather than something which possesses inner significance. (21)

It is our purpose in the second division to describe the process of disintegration of religious concepts in adolescence as a preparation for the main task of religious education, that of reintegration of the religious life of the mature individual.

II. DISINTEGRATION: ADOLESCENCE

1. Description of the Process

Until about the age of twelve years the child seems to go about gathering religious ideas quite indiscriminately, with little or no thought as to their value or validity. Then he comes to a transition period. The naive simplicity and the credulity so characteristic of childhood is passing away. He now enters upon a rough and stormy sea called adolescence, at which time he passes

(21) T. D. Starbuck
Psychology of Religion, p. 104.
through marked mental, moral, and physical changes. He is becoming conscious of new forces within himself. The aspirational attitude towards life begins to manifest itself. Within him are strange powers which surge about seeking an outlet. He enters what appears to him a new world and life takes on a different meaning. Because of violent emotional currents and experiences which seem to conflict, and all the strange psychological phenomena attending this period of development, it has been called the period of "storm and stress". It is as though the individual suddenly came into the possession of many strange ideas, ideals, notions, aspirations, each struggling for realization. Voices call in opposite directions and he is at a loss to know which one to heed.

Professor Starbuck calls our attention to statistics which suggest that seventy percent of the females and fifty-two percent of the males pass through this storm and stress period. These storm and stress phenomena which so characterize adolescence he classifies as follows: The sense of incompleteness and imperfection, the sense of sin, the fear of eternal punishment, brooding, depression and morbid introspection, distress over doubts, and friction against surroundings. (22).

No word, says Professor Tracy, (23) so adequately expresses the experiences of this age as the word "deepening". We asserted in the study of the integration of religion in childhood that the child accepted whatever was presented to it without any question.

(22) Edwin D. Starbuck
The Psychology of Religion, Chapter 32.

(23) Frederick Tracey
The Psychology of Adolescence, p. 18.
as to value. In this age we see a change. The mind is now less credulous. It demands a reason for things. The adolescent becomes self-conscious and begins to realize as never before the fact of his own independent existence as a person. He comes to a consciousness of the meaning of life and its challenge. Dreams, plans, visions, all characterize this period and the individual prepares to realize his ideal. The emotional nature becomes enriched. The mind functions more independently and actions are less imitative. It is a time of many contradictions in experience and peculiar conflicting moods. The whole psychic life bounds forward in rapid fashion. (24) At this stage of development it is characteristic of the adolescent to adventure, to "sow wild oats". In his quest for that which will satisfy his new and intense feelings he is apt to appear extreme and, at times, almost ridiculous. He is as one who has been behind prison walls and is now free and for the first time is exercising his freedom. In his dreams for the future he may have high and noble ideals or they may be base. It is not likely that one can find moderation in this period of life. He lives with all his might.

The adolescent scarcely knows what to do with this vast and rich inheritance. During this period it seems natural that he should experience disturbances of the mind as he grapples with religious phenomena. He meets with difficulties all along the line of his whole psychic life. In learning to think for himself it is not to be wondered at if he falters as he begins to "walk alone". (24) Ibid 43-44.
External dicta are no longer sufficient for him. He has thrown away his mental crutches and he insists on exercising the privilege of entering into his "birthright of independent judgment". There is no other way in which he can grow from childhood to maturity.

2. Modern Higher Education as a Factor.

One of the most disturbing factors in the student's religious development is the study of science. This is partly because of the unsound pedagogy in the Sunday Schools. The child drilled in the traditional orthodox theology is apt to experience trouble when he studies in a modern university. The writer asked fifty university students to carefully fill out a questionnaire which dealt with a student and his religion. Twenty-three volunteered the information that the study of science caused them more difficulty in their religious thinking than any other study. The remaining twenty-seven had their difficulties divided over five subjects. The testimony was almost unanimous that the real cause of their trouble was in the erroneous religious ideas they had been taught when young. Some indicated that the study of science strengthened their religious faith. One man, a minister's son, stated that science never caused him any trouble for the reason that he had been shown in his boyhood days that science and religion co-ordinated. This would indicate that it is not absolutely necessary for one to experience storm and stress on this particular point. It also indicates that if science is the enemy of faith it is because the faith undermined is a type that will not stand scientific analysis. The writer of this thesis speaks in many rural churches in the course
a school year. Very often he finds a clergyman who bemoans the terrible conditions at our universities and colleges. When asked what he means he will tell you of young people who are loyal to the church when they leave home for college, but they have no use for the church when they return after four years of study. It is usually a waste of time to tell him that the theology he represents in the pulpit, built upon antiquated foundations, (25) is of no interest to the modern student versed in science and deeply concerned about the great social problems of the world. This is a living universe (26) except that part which is represented in orthodox theology. Most of the older generation of rural preachers live in a static universe. The Methodist Episcopal Church is the largest Protestant denomination in America and one of the most progressive, yet it has put its doctrine beyond the reach of its highest body: "the General Conference shall not revoke, alter, nor change our Articles of Religion, nor establish many new standards or rules of doctrine contrary to our present existing and established standards of doctrine". (27) The world is being reconstructed. (28) In this process science is exerting a tremendous influence. With theology eternally set we must expect trouble. Shailer Mathews says:

"Our boys and girls are not only being taught different facts from those which controlled the men who built up the great theolo-

(25) Shailer Mathews
The Church and the Changing Order, p. 14.

(26) L. P. Jacks
A Living Universe, p. 41

(27) Walter Rauschenbusch
Theology for the Social Gospel, p. 10

(28) Shailer Mathews
gies of both the Roman Catholic Church and the Protestant bodies, but they are being taught to relate these facts in accordance with very different working hypotheses and to interpret them in accord with very different preconceptions. The high school pupil smiles at the scientific conjectures of the schoolman and finds the theories of the universe held by Ptolemy unthinkable....

"Over against this tremendous revolution stands traditional dogma with a theory of the universe and a psychology and a philosophy derived from the Hebrews, the Greeks, the Romans, and the Alexandrians. Many a high school pupil who, in his text-book of geology, is taught that the world is the outcome of processes extending across millions of years, is taught by his Sunday School teacher, that he must take it on faith that the world was created by successive acts of God in six days....

"When, therefore, the church insists that in order to become one of its members one must assent to a series of doctrines embodying the cosmology, the psychology, and the philosophy of the New Testament, taken literally, it inevitably sets up a test which will compel a man under the influence of to-day's scholarship to abandon not only a life of evil thinking and of evil action, but also the results of his education." (29)

It is a fact that science is undermining the religious faith of many students. But it should be remembered that the fault is

(29) Shailer Mathews
The Church and the Changing Order, pp. 14, 15, 17.
not so much with science, the teacher, the student, or the school, as it is with the church. (30) A reactionary or stand-pat faith cannot possibly hope to hold the modern student who witnesses growth, change, and expansion in every other realm.

Note a contrast in method. A young man is reared under the influence of the church. He belongs to it, loves it, believes in its mission, is loyal to it and makes it a part of his life. All his life he has been accustomed to its methods. In the Sunday School he has been taught to believe things because they were told in the Bible. To question or doubt caused alarm. If he disagreed with the teacher he might cause anxiety. He heard the preacher present views which were to be taken without any questioning. To challenge the preacher's viewpoint might bring the prayers of the elect upon him in the hope that he might return to the straight and narrow path. If he attended the preacher's Bible class he was permitted to think things out for himself providing his thinking was headed for "safe" conclusions. Usually, however, this young man does not ask troublesome questions. He has been trained in the traditional methods and takes things for granted.

This same young man leaves home in time and attends the University. He goes into the laboratory and is told to prove things for himself. In the class room he hears students challenge the teacher's viewpoint. Conflicting ideas are presented and each member of the class must work out his own conclusion.

Such an experience may bring a crisis in the religious thinking of that young man. Whose fault is it? It is the church that

(30) Professor Peabody, from "College and the Future", by R. Rice, Jr.
is to blame for giving him an unreasonable outlook on life and reli-
gion. The church must learn to look upon its theology not as
something forever fixed and beyond question but as a challenge to
the thinking of those who would have a part in advancing the Chris-
tian enterprise.

Professor Henry Jones, in speaking of the attitude of mind on
the part of the clergy, says, "That science (theology) is the only
one that has its face turned towards the past and whose doctrines
must be static. They do not welcome the severe operations of the
inquiring, observing, discriminating, generalizing, judging, rea-
soning intellect after the manner of the sciences that grow......
The free use of the intellect—'free thinking', as it was called—is perhaps not now a sin, but one would certainly gather that bet-
tered thinking is devoutness." (31)

But the problem is not merely one of indifference to science
on the part of the church. In many quarters there is a positive
program of opposition to scientific progress and freedom of inves-
tigation. The Northern Baptist Convention in 1924 allotted $25,000
to a committee which had as its purpose the discovery of heretics,
those who are thinking in ways and holding views not in conformity
to past fixed standards. (32) The Presbyterians have a group who
work on a program which would make sure the election of orthodox
leaders in the church. (33) The Episcopalians have recently ex-

(31) Sir Henry Jones
A Faith that Inquires, pp. 15-16.

(32) "The Baptist", May 30, 1925.
Report of Commission on Affairs of the American Baptist For-

eign Mission Society.

(33) A Series of Pamphlets such as, "Editorials from Presbyterian

Weeklies: "Shall Lass Leetings be Held for the Purpose of Urg-
ing the Selection of Commissioners to the General Assembly of
1925?" "For Peace and Liberty."

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communicated one of their Bishops who published views not in keeping with the set standards of the group. (34) Thus we have a fixed attitude of opposition in our church bodies toward those who step out of bounds in their thinking.

On page three of "Christianity and Social Science", Mr. Ellwood quotes the Journal of Religion of January, 1923. "We are witnessing something like a crusade against science on the ground that it is the enemy of the faith. The crusaders are partly right. Science is undermining a certain kind of faith...Can religion ignore science? The present tendency in religious thinking is to attempt this very thing. But the price to be paid for such a religion is heavy. A religion which defies science must be willing to lose its sway over the hosts of those who think and live in terms of scientific learning."

It is the set purpose of certain factions in the Church to banish science from the institutions of higher learning because certain conclusions arrived at in the laboratory do not harmonize with particular biblical interpretations. Attempts have been made to do this by legislation. A bill introduced in the state legislature of Kentucky sought to make illegal the teaching of any theory of evolution. And the bill came dangerously near passing. In Tennessee a bill has been passed and signed by the governor prohibiting the teaching of any subject detrimental to certain religious beliefs.

(34) The Christian Century, October 9, 1924.
"What did Bishop Brown's Trial Prove?"
The church has not yet learned the lesson taught by history as indicated by Andrew D. White in his Warfare of Science: (35)

"In all modern history, interference with science in the supposed interest of religion, no matter how conscientious such interference may have been, has resulted in the direct evils both to religion, and science invariably. And, on the other hand, all untrammeled scientific investigation, no matter how dangerous to religion some of its stages may have seemed for the time, to be, has invariably resulted in the highest good of religion and of science. I say, invariably. I mean exactly that. It is a rule to which history shows no one exception...History is full of interferences which have cost the earth dear. Strangest of all, some of the direct of them have been made by the best of men, actuated by the purest motives, and seeking the noblest results...Unfortunately, a devoted army of good men started centuries ago with the idea that independent scientific investigation is unsafe, that theology must intervene to superintend its methods, and the Biblical record, as an historical compendium and scientific treatise, be taken as a standard to determine results." (36)

That the student does not accept the ancient dogmas of the church may not mean that he is irreligious or opposed to the cause of the church.

(35) By Prof. Edwin G. Conklin, from a leaflet published by the American Institute of Sacred Literature of the University of Chicago. The subject of the leaflet is "Evolution and the Bible". (1922)

(36) Quoted by Fred. J. Gurney from "Warfare of Science" by Andrew D. White. Mr. Gurney wrote the article from which this is taken "Evolution, the Bible and Religion", for "The Students of America". (1922)
irreligious or opposed to the cause of the Church. It does mean that the old categories, meaningless to the modern mind, must be replaced by statements which give expression to vital religious experience. One cannot always express his convictions by the old doctrinal patterns. (37) Religious realities must be interpreted in terms of modern thought. The Church will emerge from its present state of chaos and confusion only when it applies the same method of science to its problems as are applied now to the study of history or literature.

Professor Edwin T. Brewster, who has taught science for thirty-five years, and who has also been interested in the advancement of religious life and thought, has the following to say on this problem: "Six days in the week we live in an ordered world. On the seventh, we open the church door on a land of topsy-turvy, where axes float, dry sticks change to serpents, cities are let down out of the sky, angels stir the water of wells, bedeviled swine run violently into the sea. We say prayers for rain an hour after we have consulted a government bulletin to see whether we shall need an umbrella before we get home. We solemnly repeat, '....Maker of heaven and earth...descended into hell...sitteth on the right hand of God....' Yet all the while we know perfectly well that heaven is not 'up' nor hell 'down', that this universe was never 'made' by any body in such sense as the "apostles" supposed, nor has it any such topographical relations as they assumed" (38)

Dean Inge gives us an illuminating statement concerning this same problem. "We have a theological astronomy and cosmogony and

(37) Shailer Mathews
The Faith of Modernism, p. 170.

(38) Dean Ralph Inge
Religion and Life, p. 11
biology and history, with which the Christian Faith has unfortunately become entangled. These are, of course, relics of obsolete science; they were not supposed to be unscientific when they were first accepted...There is no obligation for Christians to live in a pre-Copernian or in a pre-Darwinian universe".

The religious ideas of the average modern student go through a process of disintegration because training in science makes it difficult to accept antiquated conceptions and outgrown categories.

3. A Confused Leadership in the Church

Another of the factors aggravating the problem of the adolescent is the confused leadership in the organized institutions of religion. When the youth asks the Christian Church what Christian-ity is he receives a medley of answers. If he consults the literature of his day bearing upon his problem he discovers that the church is divided against itself instead of being a united power making for righteousness in the world. Instead of seeing a solid battle-front he finds war within the ranks. The church itself is divided into so many opposing camps. There are the modernists and the fundamentalists; the conservatives the the liberals; the radicals and the reactionaries; the orthodox and the heretics; the progressives and the standpatters. And they all claim to be "true to the word". If the young man resolves to stand aloof from the quarrels and decides to join some church he finds that he will have to be a denominationalist. Which one will he identify himself with? Each makes its appeal. If he fails to see the difference between them and asks for light on the matter he will probably be told that
there is really no fundamental difference between our Protestant Churches. If that is the case he wonders why they are so split.

A glance at our religious literature will show that much energy is being dissipated in factions fighting over nonessentials. (39)

What is Christianity? Herrnack says that when a man "wants positive information as to who Jesus Christ was, and as to the real purport of his message, he no sooner asks for it than he finds himself, if he consults the literature of his day, surrounded by a clatter of contradictory voices. He hears some people maintaining that primitive Christianity was closely akin to Buddhism, and he is accordingly told that it is in fleeing the world and in pessimism that the sublime character of this religion and its profound meaning are realized. Others, on the contrary, assure him that Christianity is an optimistic religion, and that it must be thought of simply and solely as a higher phase of Judaism; and these people also suppose that in saying this they have said something very profound. Others, again, maintain the opposite; they assert that the Gospel did away with Judaism, but itself originated under Greek influences of mysterious operation; and that it is to be regarded as a blossom on the tree of Hellenism. Religious philosophers declare that the metaphysical system, which, as they say, was developed out of the gospel is its kernel and the revelation of its secret; but others reply that the Gospel has nothing to do with philosophy, that it was meant for feeling and suffering humanity, and that philosophy has only been forced upon it. Finally, the latest critics

Attitudes of Students Toward Religion and the Church.
that have come into the field assure us that the whole field of religion, morality, and philosophy, is nothing but wrapping and ornament; that at all times underlying them, as the only real motive power, is the history of economics; that, accordingly, Christianity, too, was in its origin nothing more than a social movement and Christ the social deliverer, the deliverer of the oppressed lower classes...

Then taken altogether, the impression which those contradictory opinions convey is disheartening; the confusion seems hopeless. How can we take it amiss if anyone, if after trying to find out how the question stands, gives it up?" (40)

These statements confront us with a vital factor affecting the integration of the religious thinking of the student, namely, the lack of agreement among "authorities" on the nature of religion. It is not fair to expect of the college student what religious leaders themselves have failed to do. Not only is there lack of agreement on the part of religious thinkers, but there is also an unsympathetic attitude expressed towards those who hold views at variance with their own. One is looked on with disfavor should he refuse to submit to the dogmatic temper of mind. (41) Consideration must be for the chaotic condition of adolescent thinking in view of this.

III. REINTEGRATION: OF RELIGIOUS IDEAS

1. The Natural Process

We have observed two distinct periods in the religious development of many individuals. We have seen that the first pro-

(40) Adolf Harnack
What is Christianity, pp. 2-4.

(41) Sir Henry Jones
A Faith Inquired, Preface, pp. 7-8.
cess in the growth of the child is the integration of religious ideas and attitudes. This age covers the life of the child up to somewhere between the ages of eight and twelve. Then with the advent of adolescence comes a decided change. The child now for the first time reaches down into his experiences, ideas and attitudes, and attempts to evaluate them. The whole psychic life goes through a critical disintegration process. Naturally this age is limited. Human nature does not go on indefinitely in a state of mental confusion and upheaval. Hence we come to the third epoch in the individual's religious development or growth period we shall call "integration". This reconstruction probably begins near the end of the adolescent age. The violent experiences he has passed through have at least made him mentally "free". That is, he has outgrown the age of credulity. He no longer accepts at its face value whatever is told him in the present without passing his own judgment upon it. He looks upon life with something like a critical viewpoint and integrates a religious faith which is more satisfactory to himself. What he now believes may or may not be in harmony with the conventional theological positions of his social group. The fact is that his religious convictions are now his own by deliberate choice, and not the result of unreasoned conformity to some creed.

The turning point at which the individual begins to reconstruct his religious beliefs and attitudes is almost as clearly marked as is the advent of the adolescent period. In later adolescence and the beginning of the period called manhood the individual emerges from his intense experiences to reconstruct or reintegrate his religious thinking. He has gone through years of doubt, turmoil, inner strife, and anguish of soul. Spiritual chaos and confusion
eventually become unbearable and he sets himself to the task of putting his mental house in order.

After the process is fairly complete the conclusions to which the individual comes may or may not be the same as those of his pre-adolescent days. The fact to be noticed is that whatever his reconstructed viewpoints may be, they are now based upon personal experience and careful thought.

Professor Starbuck says, "We may safely lay it down as a law of growth that it is almost a universal tendency for the perplexity, uncertainty and negation of adolescence to be followed by a period of reconstruction, in which religious truth is apperceived and takes shape as an immediate individual possession." (42)

2. A Typical Case

We have stated that there are three steps in the religious pilgrimage of the average individual, the integration, the disintegration, and the reintegration, of religious ideas and attitudes; we come now to a consideration of some factors involved in the reintegration of the religious ideas and attitudes of the college student.

Let us consider a typical student. He is a young man who has been reared in an average American home and has passed through some of the experiences we have described. That is, he has first of all come to some kind of religious beliefs. Whether he has attended Sunday School or Church services does not alter the fact that he

(42) Edwin D. Starbuck
The Psychology of Religion, Chap. XIII.
holds some kind of religious beliefs. Then he comes to the adolescent age and experiences the process of disintegration of religious concepts. It may be in the midst of the storm and stress period that he begins his college course. How does this individual reintegrate his religious beliefs and attitudes? Many factors enter into it to determine the answer to this question. What kind of a home did he come from? Did it conduct a form of daily family worship? Was it religiously orthodox, liberal, or indifferent? Has the student attended Sunday School, Church services, Young people's meetings, and has the teaching he received been of the type that will not stand sound thinking? Has the preaching which moulded his religious ideas been of such kind as to make science his foe? What kind of social group has he been associated with? What is the character of the personnel of the faculty of the school which he attends? Is it helpful, sympathetic, sincere? Or is it of such character as to undermine the foundations upon which a religious life stands? Then we might ask concerning the temperament of the student himself. Despite the many problems which attend our task we can observe a number of factors which will throw some light on the process of the reintegration of a student's religious ideas and attitudes.

The problem of religious confusion is not only a student problem; young people in general drift from the church before they reach college age. It is exceedingly difficult to keep the high school student interested in the church. And then as we look beyond the college age we see that parents are often just as con-
fused in their religious thinking as their sons and daughters in school.

Why are so many college students apparently disinterested in the church to-day? The students themselves when confronted with the question as to why they do not attend church services will give scores of reasons. Some are as follows: I got too much church when I was at home. I haven't time. It is the only morning that I can get a little extra sleep. The preacher is non-scientific and the sermons are not practical. The church retards social progress. I am not interested in theological ideas. One could go on almost indefinitely with these excuses. However, they are not usually the real causes of indifference to a church. One can reject most of them and say that indifference to the church develops by a non-rational process. Students are not opposed to the church, nor are they looking for excuses for their own non-attendance. Just as soon as the church has an appeal to students which is strong and vital enough, they will respond to its call.

We now proceed to note some of the factors which bear upon the reintegration of the student's religious ideas and attitudes.

3. The Economic Factor

A study in religious ORIGINS indicates that there is a direct correlation between one's economic environment and his religious attitude. Religion springs from human needs. It has its origin in the efforts of man to control nature and force it to minister to his comfort and wellbeing. Man is confronted with all sorts of danger, such as wild beasts, violent storms, accidents, sickness,
death. In the midst of such dangers he sought a means of escape. Believing as he did in the existence of other than human powers he sought to win them over to his assistance. Primitive man's gods were his friends, his protectors. He turned to them, not always because of fear, but because he needed their help. (43) The economic determination of religion is evident in the ceremonies primitive man performed. Their life interests are reflected in their rites and religious institutions in general. Among the eskimos the sealing and fishing are important factors in the economic life of the people. In their religious ritual these activities also play a prominent part. The religion of the North American Indians reveals the important part the bear, the deer, and the buffalo played in his everyday life. Corn is an important food among the Malays. In their religion the planting, harvesting, and using of corn occupy a most prominent place. "Every great enterprise of a people is reflected in its religion....There are no tiger gods where there are no tigers, and no rice gods where there is no rice." (44)

Religion originated because of its functional values, not its ideation. (45) It runs deep into the instinctive behaviour of man. It is the by-product of man's contact and struggle with an actual environment into which he tried to adapt himself. As Professor Toy says "Religion springs from the human demand for happiness as the

(43) Durkheim & Swain
Elementary Forms of Religious Life, p. 223.

(44) E. S. Ames
The Psychology of Religious Experience, p. 47.

(45) J. A. Coe
The Psychology of Religion, Chap. V.
gift of extra-human powers". (46)

This economic determinism is seen also in the origin of Teutonic religion. We will consider briefly the nature and function of some of the Teutonic gods.

Tiu was a god of the sky. On the day which is named after this god the Teutons enjoyed the special protection of Tiu over assemblies, judicial procedures, weddings, etc.

Wodan. The term is derived from an Indo-European term. It designates the wind god. Woden is the god of agriculture, of war, of poetry, the progenitor of many families. In Sweden a few ears of corn are left in the husks in the field for the horse of Woden. (47)

Donar-Thor. Donar was a patron god of agriculture. Thor is the ruler of the air and rules over the wind, lightning, thunder, rain, weather, and crops. "In times of danger he is the protector; he relieves distress, grants favorable winds, bestows victory, consecrates marriage, and is the friend of man". (48)

A study in the purpose of religion as stated by scholars also indicates the economic function of religion. Following are a few quotations:

"The real function of religion is not to make us think, to enrich our knowledge, nor to add to the conceptions which we owe

(46) C. H. Toy
Introduction to the Study of Religion, p. 2.

(47) P. D. C. de La Saussaye
The Religion of the Teutons, p. 227.

(48) Ibid 237.
to science...it is to make us act, to aid us to live". (49)

"The religious experience consists, not in seeking to understand God, but in feeding upon him." (50)

"It is the realm (religion) where all enigmatical problems of the world are solved; where all contradictions of deep musing thoughts are unveiled and all pangs of feeling soothed...The whole manifold of human relations, activities, joys, everything that man values and esteems, wherein he seeks his happiness, his glory, and his pride—all find their middle point in religion, in the thought, consciousness and feeling of God. God is therefore the beginning and end of everything....By means of religion man is placed in relation to this center, in which all other relations converge, and is elevated to the realm of highest freedom, which is its own end and aim." (51)

Principle Jacks makes the same point in this connection concerning the purpose of religion. He claims that Christianity brings the mysteries of life to a focus, reveals to us the grim realities we must confront. But with this it reveals something greater the divine within us which gives us the faith, courage and strength to win despite all difficulties. (52)

That religion is connected with and interwoven into life's most vital interests is seen also in the ways in which religion has been defined by many. We will examine a few:

(49) Durkheim
Elementary Forms of Religion, p. 416.

(50) Leuba

(51) Ibid., p. 344.

(52) L. P. Jacks
"Religion is a pathological manifestation of the protective function." (53) "The essence of the religious emotions consists in the feeling of absolute dependence." (54) "Religion is the worship of higher powers from a sense of need." (55) "The conservation of value is the characteristic axiom of religion." (56) "Religion is the consciousness of the highest social values." (57) "Religion is the sum total of beliefs, sentiments and practices, individual and social, which have for their object a power which man recognizes as supreme, on which he depends and with which he can enter (or has entered) into relation." (58) "It is a relationship of conscious dependence on higher powers....It conserves all the values which give worth and meaning to life." (59) "The endeavor to secure the recognition of socially recognized values through specific actions that are believed to evoke some agency different from the ordinary ego of the individual, or from other merely human beings, and that imply a feeling of dependence upon this agency." (60) "In all religion the endeavor is made, with the help of the exalted power which man adores, to solve the contradiction in which man finds himself as a part of the natural world, and as a

(53) Giuseppe Sergi.
(54) Schleiermacher.
(55) Henzies.
(56) Hoffding.
(57) Ames.
(58) Soper.
(59) Professor E. D. Soper Definitions two to seven are quoted from "The Religions of Mankind", pp. 16-26.
(60) W. K. Wright Quoted by Topkins "History of Religion", p. 2.
spiritual personality, which makes the claim to rule nature." (61) "In the broadest and most general terms possible one might say that religious life consists of the belief that there is an unseen order and that our supreme good lies in harmoniously adjusting ourselves thereto. This belief and this adjustment are the religious attitude of the soul." (62) "Religion rests above all upon the need of man to realize an harmonious synthesis between his destiny and the opposing influences he meets in the world." (63) "A commerce, a conscious and willed relation into which the soul in distress enters with the mysterious powers on which it feels that it and its destiny depend." (64) "Religion is the consciousness of our practical relation to an invisible, spiritual order." (65)

Each of these definitions contains such words as "protection", "dependence", "need", "conservation of values", "solution of Life's problems", "harmonious adjustments of synthesis". These definitions illustrate what is meant when we say that religion is an economic instrument. Its origin, its development, its modern function, purpose, and meaning, all indicate that religion springs from the human quest for the most satisfactory life. This conception of the nature of religion makes it possible for us to account for the uniformity in primitive religions. They were much the same because the problems they confronted were much the same. It is be-

(61) Ritschl.
(62) Wm. James
(63) Reville.
(64) Sabatier.
(65) Royce
cause religion is functional and not merely ideational that they differentiate in later development. One religion takes on a form which marks it off as distinctly different from the others because the environment in which it finds itself calls forth a different type of response.

In the development of some of the great religions of the world the same principle is evident. In the history of the Hebrews, for example, the greatest revivals in religion followed the greatest crises. The Maccabaean uprising is perhaps one of the best illustrations we can find. The oppression from Antiochus Epiphanes, the Syrian ruler, became unbearable. Yet in the face of impossible odds, a small group rose up against a mighty empire because they believed Yahweh would come to their assistance. Persecution drove them to their deity for relief. It proves the old adage that "Man's extremity is God's opportunity".

Illustrations of this are found in the development of the Christian religion of America. Fear of wild beasts, savages, and especially starvation, brought on a great religious revival in the year 1800, in New England. (66) In 1857 the United States experienced a great religious revival. History shows that just at that time the country was facing a crises. Banks were closed and families were ruined. A financial panic swept through the country. Immediately following this a lay-missionary, Jeremiah C. Lamphier, started a revival in New York, which swept over almost all the great cities of New England. (67)

(67) Ibid. p. 6.
Thus there is a striking correlation between one's material environment and his religious attitude. Religious devotion often rises and falls with the "stock markets". What about the present? We find ourselves in an era of unsurpassed material prosperity. The United States is by far the wealthiest nation in the world. The death rate has been greatly reduced. We fear few of the several things which were sources of constant danger to our ancestors. Therefore we have less of a sense of need of God. Religion has lost some of its stimuli. Social and economic changes radically modify the function and meaning of religion.

A group of religious workers and professors from the colleges and universities of the northwest held a conference at Seabeck, Washington, in June 1925. In a series of one hour discussions the following question was considered: "Do students feel a need of God as they formerly did"? The almost unanimous judgment was that they did not. Then the question was asked, "Why is this so"? Several reasons were given upon which there was some difference of feeling. But when the idea was advanced that the students had so much of everything else in the way of material comforts that they felt no need for God, everyone accepted it. One student from India stated that it was his belief that this country was so crowded with the material things of life that there was no room left for the spiritual.

In 1924 a student circulated a questionnaire among the students of the University of Michigan with a view to finding out something concerning the religious beliefs and attitudes of the student body. One thousand questionnaires were circulated and 560 were returned.
The results were presented to the national conference of university religious workers in Chicago in 1924. The paper stated that the financial status of the students had much to do with their attitude toward the church. "Self-supporting students go to church more than those who are dependent upon their parents, and those who have their own cars upon the campus go much less than any group." (68)

If it is true that "Man's extremity is God's opportunity," it seems true also that "Man's prosperity is God's extremity". Amid an abundance of material comforts the modern man does not feel his need nor the reality of God. The element of fear is a stimulant to religion. The modern university student fears almost nothing. Religion thrives on hardship. The modern student rests comfortably in the lap of luxury. Religion springs from a sense of need. The student today wants for no necessity. These factors are important in the moulding of the religious life and thought of college students.

4. Present Tendencies in Religion

(a) Modern Religious Controversy

The religious thought of the modern student is bound to be affected by the sharp controversy that has agitated the churches of America since the late war. The Episcopal Church has excommunicated one of its officials, Bishop S. M. Brown. The Presbyterian Church U. S. A. invited Dr. Harry E. Fosdick to either subscribe to the creed of the Presbyterian Church or leave it. Dr. Fosdick left the church. The Baptist Church has had serious difficulties over

"Christian Education", pp. 268-278.
the same matter. A commission was created to study the problem and had twenty-five thousand dollars placed at its disposal.

This controversy has tended to popularize religion. Religion has become "news" for the secular press. Magazines which until the late war gave practically no place to the religious question now have regular departments for the treatment of religious topics. The Ladies Home Journal now has a department of Religion. A communication from Collier's to the clergymen of the country reads as follows:

"There is a gratifying increase of popular interest in the Bible, so much so that Collier's proposes to publish beginning with the issue of November 21 a series of several articles presenting to the average man a suggestion of the wealth of good literature and human interest which this greatest of all libraries contains. The articles are being written by Bruce Barton in collaboration with eminent authorities. One of the articles will deal with the "Ten Greatest Men in the Bible" and another with the "Ten Greatest Women in the Bible".

The recent Scope's Trial in Dayton, Tennessee, has done much to arouse an interest in religious thought. From coast to coast a detailed account of this trial was carried on the front pages of the secular press. That this modern controversy in religion is making its influence felt in the type of books read is seen in a bulletin called "About Religious Books" which is published by the University of Chicago Press. In the August issue for 1925 there is an article published on the front page which is headed: "Evolution Trial Increases Demand for Desirable Religious Books".

One of the direct ways in which the students have felt this
modern controversy is through a series of letters written by the late William Jennings Bryan. These letters were written to professors in Biology in our state schools, and they were urged to read them to their students. They were read to the students in the University of Montana. It is safe to conclude that they were read in many other State Universities.

(b) Student Conferences

A factor which is exerting considerable influence on the religious thinking of American students is the many inter-collegiate conferences held each year over the country. Every year there is a pilgrimage of students to Blue Ridge, N. C.; Blairstown, Silver Bay, N. Y.; King's Mountain, Hollister, Seabeck, Washington; Asilomar, California; Lake Geneva, Wisconsin. These annual conferences have from one hundred to one thousand students in attendance. For about ten days they study social and individual problems from the Christian point of view. They hear the greatest speakers on religion from both America and Great Britain.

These students are our future engineers, lawyers, medical doctors, business men, etc. They represent practically all our denominations both Catholic and Protestant. In 1922-23 3200 men attended these student conferences from 450 colleges and universities.

The influence of these student conferences is not limited to the numbers in attendance. These thousands of students have been instructed how to start and conduct bible discussion groups in the fraternities and dormitories when they return to their respective
schools. They have been inspired by noted speakers to enlist the interest of students in "rediscovering the religion of Jesus". The Y. M. C. A., which is not the only Christian organization in our colleges and universities, has a membership of 80,000 students in 700 local organizations. It is one of the primary purposes of this movement to stimulate religious thinking. Then there is the Y. W. C. A. and the several denominational organizations which are working with the students.

Another national student organization is the Student Volunteer Movement. This organization has as its purpose the enlistment of students in the cause of foreign missions. The Student Volunteer has grown until at its last convention, held in 1924, over 6000 students from all over the country were in attendance. The local groups on the campuses belong to no denominational or sectarian organization. They are non-denominational and meet usually twice a month for the study of world needs in the light of the Christian religion. In the short history of this movement over 9000 students have sailed to foreign fields of service. (69)

The various leading denominations have in recent years developed organizations which have as their purpose the cultivation of Christian thought and life. Some of the denominations have perfected national organizations. For example, the Catholic Church has its Newman Club; the Methodist Episcopal Church its Wesley Club; the Lutheran Club; the Episcopal Club. These movements are young but have grown at a rapid rate since the late war.

(69) Christian Education, October 22, 1925, p. 32.
The Youth Movement has expressed itself in denominational student conferences. The students of the Methodist Episcopal Church met at Louisville, Kentucky in April of 1924 for a national conference. Over 500 students were present from 122 colleges and universities with every state in the Union represented but New Jersey. (70) In September of 1924 the students of the Presbyterian Church, U.S.A. put on a similar conference at Camp Gray, Michigan. That the conference had its origin among the students, that it was student controlled, and that there was the utmost frankness in the discussion which prevailed, will be seen when we find that in their recommendations are statements concerning poor preaching, misstated creeds, over conservatism, etc.

The next step in this development is seen in the present movement for a great national inter-denominational student conference to be held in Evanston, Illinois in December of 1925. Expectations are such as to lead them to set a limit to the registration, which is 1400. Only students are admitted to the main floor and only students can have part in the discussions. Religious workers such as University Pastors, Y. M. C. A. Secretaries, etc., may sit in the gallery but have no part in the discussions.

(c) The School of Religion Movement

The leadership in the Christian Churches of America have come to a keen consciousness of the need of religious education in our tax supported educational institutions. Since public moneys cannot be used for the purpose of advancing any religious project, (70) Christian Education, April 1925, p. 273.
there has developed a movement which is bringing schools of religion adjacent to the campuses of our state schools. The School of Religion affiliated with the State University of Montana is a fair example of what has recently developed in several other university centers. The school is financed from private sources. The University accords a limited number of credits from the School of Religion which are applied toward a degree. Similar schools have been organized at State Schools in Oregon, Oklahoma, Illinois, Ohio, Kansas, Missouri, Iowa, and North Dakota. The students who take work in these institutions are undergraduates and they are our future leaders in various "secular" walks of life.

The future of these schools is very hopeful. An organization has been perfected called the "National Council of Schools of Religion". The organization has had the undivided attention of Professor Charles Foster Kent of Yale until his recent death. On its Board of Trustees are men of national prominence. Among its objectives are:

(1) To make a careful study of the religious resources of certain state universities and, on the basis of this survey, to aid in formulating plans and in developing a thoroughly equipped undergraduate school of religion at one or more of the state university centers.

(2) To investigate and to aid in coordinating the resources of these centers for the training of leaders for social and religious service in fields for which at present there is no adequate provision.

(3) To develop plans for lectureships on religion and its
practical application, and to cooperate in securing lecturers for the schools of religion.

(4) To prepare, with the cooperation of the leading authorities in each field, two selected bibliographies, one of five-hundred and a second of fifteen-hundred of the most important books in the field of religion.

(5) Through the work of a representative commission to define courses of undergraduate study preparatory to lay and professional religious leadership.

(6) To secure funds to establish national fellowships in religion that will enable mature students of marked personal and scholarly ability to do advanced work at the best educational centers in preparation for teaching in the field of religion.

(7) To issue bulletins presenting the religious problems of the state universities and colleges and practical contributions toward their solution. (71)

A commission has been appointed which has as its purpose the development of the following aims:

(1) To indicate the religious courses that undergraduates preparing for different professions or occupations, such as law, engineering or agriculture, should elect in order to be intelligent and effective citizens in the church and community.

(2) To tabulate and classify the religious (including social service) vocations now open to trained graduates of colleges and universities.

(3) To define the preliminary informational, cultural and disciplinary courses that should be taken by undergraduates preparing for each of these vocations.

(4) To outline definite courses of study that will make it possible for able students in well-equipped colleges and universities to secure advanced standing, if possible, the equivalent of the first year's work in the leading theological seminaries or religious or social training schools.

(5) In this concrete way to secure close cooperation between colleges, universities and graduate religious schools, and to conserve and promote the interest and efficiency of students who before entering college or during their undergraduate years decide to prepare for a religious vocation.

The personnel of the commission working on these "Aims" is made up of such men as Professors C. F. Kent of Yale, H. J. Cadbury of Harvard, C. A. Elwood of Missouri, W. H. P. Faunce of Brown, Dean Hamilton of Michigan, and H. L. Willett of Chicago. (72)

The most recent accomplishment of this national Council is the creation of a number of national fellowships. These fellowships yield from twelve to sixteen hundred dollars per school year. The purpose of these fellowships is seen in a communication which was sent to the presidents of our tax supported educational institutions. Part of the letter reads as follows:

"May we ask your active cooperation in our quest for outstanding candidates for our national fellowships? Careful investigations have shown that if undergraduate instruction in religion in America

(72) Bulletin of the Council of Schools of Religion, pp. 11-12.
is to be raised to the level that the present situation demands, we must secure and train in the next ten years a unique group of teachers. We need men who by virtue of virtue of birth, personality and training can attract, inspire and train that large potential group in our college fraternities and sororities, who at present are only slightly influenced by existing religious agencies.

What is probably the most advanced movement in the School of Religion development is the program outlined by the Michigan School of Religion. It is not officially related to either the University or to any religious denomination. A campaign is already under way to raise one million dollars for a building and endowment. (73)

The School of Religion project is yet in the experimental stage. The interest shown by many institutions in this movement justifies the belief that it is destined to become an important factor in the reconstruction of religious thought among students.
IV. SUMMARY AND CONCLUSION

We assume that in the early development of the child's religious life a process of integration normally takes place. In this process the religious aspect of life has been treated differently from all others with the possible exception of the sex problem. The child is permitted to believe many of his goblin ideas of God because many well-meaning parents think it irreverent to show the child the inadequacy of his religious conceptions. Ecclesiastical and social taboos make it difficult to set the child right in his religious thinking before trouble develops. Often parents do not know how to correct wrong ideas even if they wished to do so.

Besides the home, religious institutions serve as another factor in our problem. Poorly equipped facilities, and ill-prepared and inefficient corps of Sunday School Teachers, a religious leadership without proper training in modern educational methods and the principles governing human behaviour, all contribute to this integrating process.

As a result of the incompleteness of the child's intellectual and religious development and also because of marked changes in his physical and mental growth which characterize the adolescent period, a process of disintegration follows. This process may not be sudden or intense. The transition may be so gradual that the individual is unconscious of the change. In this sense it is a natural experience for many adolescents as shown by Starbuck, Coe and Tracy. (74) In this stage of his growth the individual goes from his former attitude of credulity to an opposite attitude of independence in judgement. His mental powers are awakening and he

1 23 of this thesis.
begins to question and analyze for himself. Powers of will and judgement assert themselves. A question mark is placed after almost everything he has heretofore taken for granted. The intensity of this process is largely determined by the way in which the religious ideas and attitudes towards life have been formed.

A reintegrating process follows. The mind seeks harmony, order, clearness, and consistency. Hence the attempt to integrate religious viewpoints that will satisfy a mature individual. Under what influences are these viewpoints arrived at? Under the influence of an educational system which includes in its course of studies science and the scientific method; under the influence of a political philosophy of democracy which makes its influence felt in religious thought; and under the influence of much religious controversy which is manifesting itself in the secular press, Church assemblies, student conferences and educational institutions. Within the Church there is a growing interest on the part of our best religious leadership regarding the need of a scientific approach to the study of religion at all the seats of higher learning. Within the educational departments of the Church there is a movement towards the newer and better scholarship, a demand for freedom from ecclesiastical restraints in the quest for truth, and a respect for the findings of science regardless of their agreement of disagreement with biblical or theological norms. All these movements and tendencies are factors in the integration of the religious ideas and attitudes of the American College and University student.
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