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The nature and development of religious ideals in adolescence

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Thesis

THE NATURE AND DEVELOPMENT OF RELIGIOUS IDEALS IN ADOLESCENCE

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INTRODUCTION.

Purpose of the Thesis. The importance of Ideals is being strongly emphasized by men from all walks of life at the present time. The late President Wilson has been lauded for his idealism, and in all probability will be characterized by future generations as a man of great ideals. President Coolidge in his speech on April 22nd. of this year urged the American people as a nation and as individuals to create and maintain noble ideals. Great educators are stating that one of the outstanding functions of education is to create ideals in the minds of the children. Religious leaders are advocating above all else the acceptance of religious ideals, maintaining that our material civilization cannot long exist except as our people are motivated by religious idealism.

Attention is also focused upon the youth of our land, and many are the opinions and judgments that are passed upon them. Some maintain that when everything is considered their conduct is of a higher type than that of their forefathers, while others strongly assert the contrary, stating that they are becoming very superficial and to some extent immoral.

The purpose of this Thesis is not to establish the status of the youth of today for such a proceedure would be very barren . Life cannot be evaluated by the eccentricities which spring up each generation any more than the depth of the ocean

can be estimated from the ripples on the surface of the water. Our aim will be to discover the underlying principles upon which Ideals may be built and also to see whether or not the period of Adolescence is conducive to the formation and growth of these Ideals. As the title of the Thesis suggests, our special interest will be the nature and development of Religious Ideals in Adolescence. We shall not attempt to support any brand of Theology nor to advocate any particular theory of Philosophy or Ethics. Our purpose will be to see whether or not we can logically expect to find the youth of any generation creating or accepting great religious ideals through a natural process, or is it necessary to change the natural processes of life in order that such ideals may be developed?

Method of Proceedure. We shall carry on our investigation throughout from the point of view of Psychology. The Thesis will be divided into three parts. Part I: will deal with the nature of the ideal, analyzing it into the various mental processes which go into its construction. Part II will be given to a consideration of the outstanding characteristics of Adolescence. Part III will seek to show that the characteristics of Adolescence furnish a favourable groundwork for the development of Religious Ideals.

Authorities will be cited from time to time, but for the most part quotations will be used sparingly. This does not mean that the work will be entirely original or mostly so, for the theories of others have been freely consulted and have

been utilized in at least a modified form. I have been able to find noone,however,who has discussed to any length the development of Religious Ideals in Adolescence from the viewpoint of Psychology,and so it has been necessary for me to draw certain deductions of my own which may or may not be in agreement with others who have studied this problem. I trust,however, that my contentions will be received in the same spirit in which they are made,namely a desire to arrive at the truth rather than the maintainance of any pet theory.

PART I

THE NATURE OF THE IDEAL.

CHAPTER I.

A DEFINITION OF THE IDEAL.

The word Ideal is very commonly used, but as is the case with many of the words which we use so readily and frequently it has various meanings for us, and depends on its context for its interpretation. Very few writers or speekers seem to think it necessary to limit the word Ideal to any very definite field of meaning and as a result we find it being used in a variety of ways.

Various uses of the word. As popularly used the word Ideal signifies th something which is excellent of its kind as in the statement, "This is ideal weather". As used by others it signifies that which would be perfect if it could be attained, but such an attainment in reality is utterly impossible, as in the case of an "Ideal City" or an "Ideal State." Sometimes it refers to what is fanciful and unworthy of serious attention as is evidenced from the real facts of the case. We frequently refer to certain individuals as "Idealists" or "Dreamers" with this connotation in mind. In philosophical language the term has a meaning of contradiction to what is actual, as in the case of Plato who maintained that there is a world of ideals as set over against the world of experience. In order to avoid ambiguity, therefore, it is expedient that we learn something of the nature of the Ideal in order that we may attach a definite meaning to the term. Of what elements is it composed, and what is its place and function in the stream of consciousness?

It will be necessary to start with a working definition of the "Ideal", for no analysis can be made unless there is first some form of synthesis. Many definitions have been given, varying according to the elements which different individuals believe to be a part of its composition. We shall consider a few of these definitions in order that we may see some of the prevalent conceptions concerning its place in consciousness.

Definitions. Leslie Stephen defines the ideal as," A conception of what if attained would fully satisfy of what is perfect of its kind and in consequence is the pattern to be copied and the standard by which actual achievement is to be judged."[1] He also says,"The ideal is the standard of value, and the actual has worth in so far as it embodies the ideal."[1]

Bagley makes the statement that,"An ideal is an idea which controls conduct in virtue of its emotional warmth rather that in virtue of its intellectual clearness, or in virtue of the accuracy with which it mirrors some envoiremental condition."[2]

George Albert Coe says,"An ideal is a more distant goal by reference to which we judge our particular purposes and correct them."[3]

Henry Rutgers Marshall gives the definition,"Our ideals are images of situations that we recognize at the moment to be unrealized but which we long to see realized."[4]

[1] Leslie Stephen,"The Science of Ethics." pp.74ff.
[2] Bagley,"Educational Values" pp.157.
[3] Coe,Social Theory of Religious Education" pp
[4] Marshall,"Mind and Conduct." pp.96

Ladd says,"By an ideal I understand a conception developed by the combined activity of thought and imagination,to which there is not necessarily attributed any real existence as its correlate,but which appears in consciousness as an object of contemplation or of aspiration."[1]

It is not necessary that we examine each of these definitions in detail and then place them over one against the other. It will be sufficient to find the elements that are common to all of them or common to most of them,and then accept a definition that will be in accord with those elements and the purpose of our present study. For after all,few definitions are accepted as final for all purposes,but are accepted or created with certain definite purposes in mind,and are such as will best assist in achieving that purpose.

In the definitions given above,very little is said about the actual existsnce and inherent value of the ideal itself. These definitions are fashioned from the standpoint of Psychology and not Philosophy. In this Thesis we shall not much concern ourselves about the philosophical conceptions of the ideal,but shall consider the mental processes involved in the construction of the ideal,and also the content of the ideal as related to the religious life.

There are certain elements that are common to all of the definitions just presented. One of them is the fact that the ideal is something not already realized. It is a goal or standard which is set up by the mind and not something already in experience,at least for the person holding the ideal. Furthermore,there seems to be a concensus of opinion over the fact

[1] Ladd,"Philosophy of Conduct",pp.

that the ideal is superior to the present experience and partakes of the element of completeness or perfection. To a certain extent growing out of this is the conception of desirability connected with the ideal, which causes it to become more than an intellectual concept, and gives dynamic power to it. Any definition of the ideal, therefore, should include these elements at least, and in addition any other characteristics which we feel justified from the nature of things in adding to them.

It seems to me, however, that the above definitions do not give sufficient consideration to the element of volition which should be considered as belonging to the ideal. There seems to be no justification for the creation of such a concept if the willing process is not present. The term imagination would be adequate unless we believe that in applying the concept, "Ideal", there must be present in consciousness the will to achieve that which the mind has created. There is a strong feeling element in the field of imagination, therefore the presence of emotional warmth alone would be no justification for using some other concept. As will be maintained in other sections of this thesis, a religious ideal is not merely a construct of the imagination which has no part in conduct, but it must contain volitional elements which seek to make that which is at present ideal an actual part of experience.

In defining the ideal, therefore we shall give more consideration to this aspect of consciousness and at the same time incorporate the elements found in the other definitions. This does not necessarily mean that such a definition will be

superior to the others, for a definition is an arbitrary matter, for ideals are not something distinct from the general stream of consciousness which can be measured by themselves. The ideal is a part of that stream and cannot be separated except in theory from the main current. The extent of that current, therefore, which shall be included under the term "Ideal" will be controlled to a great extent by the purpose for which the definition is sought.

A Working Definition. As a working definition we shall accept that given by Professor Strickland in his course, "The Religion of Childhood and Adolescence" which is as follows. "An idea, recognized as of highest value, emotionalized, and set on high as a goal of effort to be approximated if not attained." Under this definition, an ideal is not something which concerns but a small part of the stream of consciousness, but is related to the whole stream, for we find the three channels through which consciousness flows out into experience present, namely thinking, feeling, and willing. With this definition in mind we are in a position to make an analysis of the Ideal, in order that we may learn something of its nature and importance.

CHAPTER II.

AN ANALYSIS OF THE IDEAL.

In the animal world we find activity controlled by instincts. The Instincts. Colvin says,"An instinctive activity may be defined as a group of reflexes organized toward some definite goal and accompanied in their expression by a conscious correlate of more or less clearness and attended by affective tone of greater or less intensity." This definition would apply to instinct as operating in human life rather than in the animal world, since in the animal we have no reason to believe that a "conscious correlate" would be present.

We find that the activity of animals is not entirely haphazard and aimless for it is directed in certain definite channels. Since we can find no evidence of reasoning as expressed in a conscious purpose, we of necessity assume that there is something inherent in the physical organism which releases activity in certain definite ways rather than in forms which are scattered and lacking in order. We have reason to believe that the instinct is built upon the open connections between sensory and motor neurones. The stimulus from without is carried to the central part of the nervous system, and passes from there out into motor activity over those channels which are most open to it. In the case of the instinct, therefore, we find certain forms of unreasoned activity existing due to the fact that in the organism either at birth or later as a result of natural development these open channels are present which furnish an outlet for the stimuli

[1] Colvin,"The Learning Process" pp.35.

which the environment thrusts upon it.

In man we find a higher form of conscious life existing than that possessed by the animal. He forms plans and purposes, and at times controls his environment because of his reasoning powers. He too, however, has a physical mechanism and is subject to many of the laws by which the animal is controlled. As in the case of the animal many of his activities are influenced by instincts, although as the definition suggests there is often present "a conscious correlate of more or less clearness."

Relation of Instincts to the Ideal.

The thing that we are interested in at the present time, however, is not merely the presence of instincts but their relation to the ideal. Does the instinct have any influence in the formation of the ideal? Bagley in his book, "Educational Values" answers this question in the affirmative. He believes that instincts are the core around which ideals are built. It seems necessary to me, however, to remember that ideals depend for their existence upon the higher mental processes such as are possessed by the human race alone, for they are never found in the animal kingdom where instincts are the controlling factors. And although we may admit that there are certain instincts such as sympathy, curiosity, acquisitiveness and constructiveness which lend themselves to the growth of ideals, we must at the same time remember that these instincts alone would never create an ideal. In fact a large number of the instincts have to be sublimated in order that certain ideals may exist. While admitting, therefore, that certain of the instincts may be utilized in creating ideals, we must search the

higher realms of human consciousness to find the basic factors in their construction.

The Emotions. Closely related to instincts are the emotions or feelings. Although every instinct has an accompanying emotion, the two should not be thought of as the selfsame form of consciousness. An instinct is a tendency to act in response to external stimuli. There is not first the feeling and then the act which would make feeling the basis of instinct. According to the James-Lange theory, which on first thought seems to be contrary to actual experience, but upon further consideration fits the known conditions better than the previous conception, feeling comes as a result of action. If we accept this theory, and I am inclined to do so, emotion is the natural accompanyment of instinct, and whenever we find instinct we observe a tone of feeling or emotion. But whereas instinct expresses itself in action, feeling never gets outside of the individual consciousness. This is probably the reason why Psychologists have found it so difficult to arrive at any satisfactory theory concerning the actual physiological basis of feeling. Thought and actions may be conveyed to the consciousness of others, but feelings cannot get outside of the individual consciousness.

Importance of Feeling. The physiological basis of feeling is the subject of various theories among Psychologists. The nervous system is the centre of its activity, but what the actual process is we do not definitely know In considering the relation of feeling to ideals, however, we need not be so much concerned about that. The presence of feeling is very apparent

to those who either examine their own consciousness through introspection or observe its manifestations in others. We, however, are just beginning to realize its importance in human consciousness. In the not far distant past, thought and volition were considered the prime elements of consciousness, and educational systems for the most part were built upon this assumption. W We now realize that feeling is a very important factor in human experience, and has to be considered in all forms of human thought and activity. Klapper says, "The primacy of feelings in psychic life cannot be disputed. They are never alone in consciousness, but always accompany every state of cognition an will, and thus give color and warmth to every phase of mentality. In the face of concrete proof, unanswerable experiment, convincing theory, we give rein to feelings and execute the promptings of sentiment. They are the final springs to aution for in moral conflict, they may outway all judgment and reason."[1]

Definition. The feelings are defined by Klapper as, "The tone of pleasure or displeasure that accompanies every intellectual or volitional state."[1] If we accept this definition we have to admit that feeling plays a very important part in creating and maintaining the ideal. If we think again of the definition that Bagley gives of the ideal, we notice that he emphasizes the fact that an ideal is characterized by "its emotional warmth rather than by its intellectual clearness." Since there are various grades of feeling, however, it will be necessary to learn something of the type of feeling which is present in the ideal.

[1] Klapper, "Principles of Educational Practice" pp.396.

Classification of Feelings. Feelings may vary in intensity, duration, and character, and any classification must of necessity take those elements into consideration. We can differentiate four classes according to Klapper. " (1) The feelings which as defined, are the affective element of sensations and perceptions. (2) The emotions, the strong and intense feelings accompanying experience. (3) The sentiments, the refined emotions which have acquired a lasting association with specific objects or ideas. (4) The volitions, those feelings that end in a decision or in an expression of that decision."[1] The latter two classes are naturally the ones that attract our attention and consideration, for since the ideal is an idea of something not yet experienced we cannot have any perception of it as an actual object, nor do we have the intense feeling which we call emotion, which comes from a very present experience. The feelings created by the ideal are of a more refined type, such as we list under the Sentiment.

Sentiment. As we have already stated, a sentiment is a refined emotion which has acquired a lasting association with specific objects or ideas. Klapper classifies sentiments into four groups. (1) Intellectual sentiments arising when the mind is busied with questions of accuracy and interpretation, as in wonder, surprise, curiosity. (2) Ethical sentiments prompting the championing of the right and arising in social relations. (3) Religious sentiments having their origin in recognition of divine power and sanctity. (4) Aesthetic sentiments filling the mind in the contemplation of the beautiful and the sublime." [1]

[1] Klapper, "Principles of Educational Practice" pp.396

It would seem, therefore , that the difference between sentiments and the cruder forms of feeling is the fact that the former have more ideation shot through them, and are more distant from the object or situation upon which they are centred. I may have a distinct feeling of pleasure as I swim in a little pool as a boy. In later years, however, as I think of that pool I feel a thrill or a warmness such as we term a sentiment. The same thing is true in relation to emotion. I am informed that someone for whom I have a great deal of regard has died suddenly. I am filled with sorrow at the news, and this deep emotion arises for some time as I think of that person. After a few years have intervened, however, the remembrance of that event will create a less deep feeling, partly because time erases feeling as well as thought, but due also I believe to the fact that the feeling tones surround a greater extent of ideation instead of simply surrounding the one thought, "He is gone", as was the case in the first experience.

Relation to the Ideal. That feeling which permeates the ideal is of this order it would seem. A boy of my acquaintance has as his ideal vocation at the present time that of becoming a Sea Captain. Every time that anything is said concerning the sea he is immediately interested. He has considerable ideas about the life of a sea captain, obtained from reading and pictures, and partly from the fact that he has an uncle who is a sea captain. It is possible that he experiences a distinct emotion whenever he has the experience of being on a ship or whenever his uncle speaks to him about his adventures upon the ocean. But for the most part his feelings are of a more

refined type as he talks about it, for his feelings have to cover a wealth of thoughts instead of one perception. The feelings are not entirely different in nature, but differ in intensity and range. If he were to be told by his parents that he would not be allowed to become a sailor, in all probability an emotion would be created, for all of his feelings that he has woven around the ideas concerning a sea captian, would be concentrated at the one point. Thus it is with anytrue ideal. If an individual who has set up the ideal of honesty is compelled to steal by another individual, he will experience considerable emotion for all of the feeling tones that he has associated with the thought of honesty will thrust themselves upon his mind at once.

Sentiments, therefore, obviously can be created in at least two ways. They may exist as the feeling memory of a great emotion that has come at some period in life, or may be built up by the gradual growth of feeling tones around some idea or object. The boy who has been soundly thrashed for lieing or stealing, and has experienced deep emotions partly as the result of painful sensations and partly due to the fear that filled his mind as he realized what was to be his experience, will in the future surround the concept of lieing or stealing with distinct feeling tones. And if in addition to this he is taught through reasoning processes to see the wrongness of such acts, and to see that truth and honesty are worthy ideas, the feeling tones as a result of past experience will be associated with these ideas. Or from the beginning, approbation may be given to telling the truth so that the child experiences pleasures from winning the approval of

Creation of Sentiments.

others,and this feeling becomes definitely associated withtthe act of telling the truth. Truth thus becomes an ideal not simply in the case of speech,but as the concept is extended,for all forms of activiby.

Volition. In the classification of feelings,we observed that volition was given as one of the groups or divisions. An objection would be raised by many Psychologists to this classification on the ground that volition or will includes considerable ideation. If we remember,however,that feeling,and this refers especially to the more refined type of feeling,has elements of ideation,this objection would not be sustained.

Definition. There was a time when will was thought to be something set apart from the natural stream of consciousness,which the individual could reach out and use if he so desired. It was a shadowy something existing somewhere,the use of which was the mark of a strong character. With the advent of psychological analysis,however,it was discovered that such a conception is entirely erroneous. Will or volition is simply the activity of the self or stream of consciousness. My will is therefore at work whenever I act.It is not something that I possess,it is myself in action.

Since feelings play such an important part in the life that we live,in directing our actions and coloring our thoughts,it becomes evident that in volition or the exercises of the will, feeling is an important element.Our actions are often but an index to our feelings,for the things which we desire most are likely to mold our conduct.It was because of this fact that we mentioned the volitional aspect of the ideal in our definition.

If the ideal is so strongly colored by feeling tones as we have reason to believe, then we cannot well maintain that an ideal can be the mere interplay of ideas which may or may not work themselves out into conduct. These feelings because of their consistency and strength will of necessity influence action toward the realization fo the ideal.

It is true that we may not always act in conformity with our ideal, because of the fact that other desires may arise in consciousness which are in conflict with the ideal. Our actions will then for the most part depend upon the strength of the ideal as to whether we act in accordance with the ideal or not. We must not forget, however, that ideation also plays a part in the ideal. If the ideal partakes of the nature of perfection as we stated in the definition, then the feeling element in the ideal will be reinforced by the rational process. Klapper defines the will, "As the active aspect of ideas and emotions;"[1] This definition recognizes the part ideation plays in volition as well as the part played by feeling.

In placing such emphasis upon the feeling element it might appear that man is controlled almost entirely by feeling. This carried to its logical conclusion would destroy freedom of choice and would preclude such a high form of consciousmess as must exist if real ideals are to be created. Man, however, is not a passive being controlled entirely by his environment, and motivated alone by loose emotions which charge through his consciousness. He has the power to make choices and to establish ends or purposes. It is this aspect of his consciousness which

[1] Klapper, "Principles of Educational Practice" pp 39

gave rise to the old concept of will or volition. Because those things which men did could not be explained by any antecedent conditions, it was believed that he had the power to reach out and take hold of something not always present in consciousness, and with that something change the natural order of his conduct. It is this factor which is the mark of free will.

Volition According to Munsterberg.

Volition, therefore, although influenced by feelings and emotions, is not guided entirely by feeling. Munsterberg maintains that the exercise of will or volition when analyzed, is the process of setting up ends. He says, "If we do not anticipate the end, we never have a will. Whenever we have the consciousness of a will action, an end must be reached which is grasped beforehand by the mind".[1] The whole conscious experience of volition, including the feeling of decision and impulse, is made up of the balancing of rival ideas of ends. One of these ideas secures predominence, associates itself with the idea of the first movement to be carried out, and the mental state discharges itself into the movement."[1]

This conception of volition or will blends with the definition that we have given of the ideal. We create by a process which will be considered a little later, an idea of an end to be attained.

Relation of Volition to The Ideal.

The very fact that such an end has been set upbrings volition into play. We begin to mould our conduct and and to direct our activities to the realization of that end. There is a close connection between thought and action, for thought tends to express itself in action. All thought, however, does not go out into the field of action because of inhibitory

[1] Munsterberg, "Psychology and The Teacher", pp. 183.

ideas which arise. I may have the idea of shouting aloud in Church but before that thought expresses itself through the vocal cords, another idea arises as to what people will think of me if I do so, and so the action is inhibited. In realizing an ideal, therefore, the idea contained in the ideal must be sufficiently strong to overcome all inhibition. In considering ideation we shall consider this point at more length.

It might seem that there is considerable inconsistency in this analysis of the ideal. The importance of feeling is first stressed, and the statement is made that the ideal is characterized more by the feeling tones surrounding it than by its intellectual clearness. But we then jump to the conception that we can have no ideal without volition, and define volition as a process of setting up ends, a process which would seem to have elements which are rational rather than emotional. We must remember, however, that we cannot separate the stream of consciousness into distinct channels, and point to one division as being only feeling and to another as being all reason or volition. The mind is a unity, and we cannot separate it except in theory as we consider the way in which it functions. All thought has a feeling element, and every emotion has elements of ideation. The mind has the power to create feelings, for certain ideas bring with them trains of feeling. I think of someone enduring great physical or mental suffering, and immediately I have a feeling of sympathy. I think of some object that is beautiful and I have a feeling of admiration. When we speak of volition as a process of setting up

The Mind A Unity.

ends, therefore, we do not divorce it from feeling, for considerable feeling tones will be present. And the greater feeling tones that we can associate with those ends, the greater the probability that those ends will be realized, for the chance of some inhibitory idea coming to the front will be that much lessened. In fact the ends that we often set up are established because those ends hold greater attraction for us because of the feeling of pleasure that we anticipate from realizing them.

An ideal, therefore, must incorporate volition because of its very nature. The Boy, whose ideal is that of becoming a sea-captain, acts in accordance with that ideal to a great extent, not from a sense of effort and outer compulsion but from an inner impulsion. He reads articles in the newspaper dealing with the sea, and especially those which give information concerning the experiences of sailors. His favourite stories have to do with the same theme. He owns a canoe and on every occasion that is at all convenient, he makes use of it. He goes to the Navy Yard from time to time, and in various ways acts in a manner which almost unknown to himself is fitting him to attain his ideal.

In the analysis of the ideal, we started with the instinct which is the lowest form of animal behavior, and discovered that the ideal is somewhat distantly influenced by it. We next considered feeling, observing its influence in activity, and recognized the important place it holds in its more refined aspects, in the construction and realization of the ideal. From feeling we naturally came to a study of volition, observing that an ideal finds its expression in certain forms of activity.

We now

Ideation.

We now come to a study of ideation and its place in the formation of the ideal. Ideation, perhaps, should have been considered before volition, for as we have already discovered, volition comes as a result of thought processes and does not precede them. Volition is so closely related to feeling, however, that it seemed logical to pass from feeling to volition, and yet we find thought and volition also have much in common so that such an arrangement is somewhat arbitrary. The three-fold expression of consciousness cannot be separated, and so we have Feeling, Volition, and Ideation, these three, and the greatest of these is usually the one claiming the attention at any particular moment, or the one that best helps to realize a certain purpose.

Ideation A Part Of The Ideal.

When we speak of an ideal, do we simply mean anyhhing which we greatly desire and hence seek to obtain or attain? If this is our conception, then we must acknowledge that ideals are very plentiful, for every individual has numereus experiences all through life that correspond to this classification. In our definition, however, we find that an ideal has associated with it the idea of completeness or perfection. Completeness and perfection are based upon rational processes, although feeling tones of greater or less intensity may accompany them. Let us therefore consider the place and importance of ideation in the ideal.

Bagley defines an idea as, "An image plus a meaning."[1] If we were to go into the psychological processes by which the mind arrives at knowledge we would find that perception is the basis

[1] Bagley, "Educational Values" pp.58

upon which we build. Without sense perception all thought and knowledge would be impossible. After the actual sense perception of an object has ceased, the mind still retains an image that corresponds to the actual sense perception, although this image is less definite and vivid. The fact that the mind can retain and recall those images makes the higher forms of thought possible. But although perception provides the stuff out of which we form our ideals, for all thought processes are built upon it, it requires no argument to show that perception alone could never produce the ideal. Without the ability to recall sense impressions in the form of memory, the construction of ideals would likewise be impossible. But a mere recall of past experience would not meet the requirements of our definition,

The Source Of Knowledge.

The mind, however, has the power to take those images which have come from sense impression, to split them up into their elements, and regroup them. This is what is known as creative or constructive imagination, and is undoubtedly the process by which ideals are constructed. Schwarz says, "The remoter an object is from the sphere of the senses, the less intense is its mental image; if it leaves the sphere of the sense to pass into that of our imagination, instead of a presentation, we get merely a vague image, a representation. Since nothing can be represented if it has not been previously presented; in other words, since nothing can pass into the sphere of imagination if it has not previously been in the sphere of our senses; we understand why ideals c

Creative Imagination.

cannot be wholly created; they are merely new vital combinations of representations, the corresponding sensations of which have been experienced already. The ideals arising in our imagination act back upon the sphere of our senses, and induce us to create corresponding objects in the sphere of reality. Ideals are a product of our past experiences, and a factor, a cause, of future experience."[1]

Any construct of imagination, however, is not necessarily an ideal. An ideal is the expression of what we feel to be the most complete and perfect of its kind. I may have as my ideal, the developing of my body to a high stage of beauty and efficiency. That ideal would stand for some definite things. I would have an image of a body that was symmetrical and finely proportioned, an image that would be created from certain elements taken from my perception of other individuals or from pictures, possibly of the Greeks who have given to us the finest representations of what the body of man may become. Those elements would not be combined to meet the requirements of any mathematical formula, but would be the result of something inherent in my nature which has a feeling for fitness and perfection.

The making of ideals seems to be a part of man's nature. Ideas play a part in their construction it is true, but there seems to be an inherent principle which controls the selection of images or ideas in that construction. Perhaps this goes back to the instinct again. A child seems to intuitively know the

[1] Schwarz, "General Types of Superior Men" pp. 187

distinction between the beautiful and the ugly, the harmonious and the deformed.

In creating ideals, therefore, we seem to have an inherent sense of those ideas which are most worthy, and by the power of imagination we combine them into a harmonious whole. As other ideas come to us and we feel that the former combination of ideas is not harmonious, we recombine them, and thus change our ideals. This accounts for the fact that we rarely realize our ideals, for our ideals progress with our activity. That which is now my ideal will cease to be an ideal when I attain to it, for from that vantage point I shall see certain features which are not harmonious. In a sense, therefore, we can never realize our ideals, for they develop with us. We can realize that which was our ideal, but as we realize it, it gives place to another ideal which is created from the elements of the old one combined with other elements of which we have then become aware. An unworthy ideal, therefore, cannot long exist, for as soon as we become aware of its unworthiness we discard it and replace it with another ideal. In fact the awareness of its unworthiness comes as a result of the fact that we have already constructed another ideal of superior quality.

The Changing Of Ideals.

Baldwin discusses the inherent feeling for fitness which we possess as follows. "Evidently ideals are something felt in connection with present images, something that is, in virtue of which peculiar feelings arise over and above the simple feeling of apprehension. In other words, conceptions of the kind produced

under the lead of constructive imagination have a peculiar quality, which leads us to pronounce them true, beautiful, or good."[1]

The Feeling Of Fitness.

He then divides this conception under four heads. (1) That conception which arises from abstractions and which may be termed the feeling of unity in a whole. (2) The element of conceptual feeling produced by generalization which may be termed, the feeling of harmony of parts. (3) A third ingredient in conceptual feeling is the feeling for meaning, by which is meant interesting quality such as is found in all forms of interest, intellectual, emotional, and volitional. (4) A fourth ingredient is a feeling of universality. He summarizes by saying, "Ideals, therefore, are the forms which we feel our conceptions would take if we were able to realize in them a satisfactory degree of unity, harmony, significance, and universality. The first two properties we may call ideal form, the third, ideal meaning, and the fourth ideal validity."

Here again we have been considering feeling with reference to the construction of the ideal, but this is a peculiar type of

Relation Of Fitness To Ideals.

of feeling which is related rather to the psychical than the physical experience of men. Ideals after all are not the constructions of cold logic, although where they come in conflict with logical reasoning they cannot long endure. For the most part, however, we apply reason to them after they have been constructed and not necessarily as a part of the constructive process itself. We sometimes hold ideals, the actual value of which we may not understand. They seem to come full grown even as Athene sprang

[1] Baldwin, "Psychology" pp.200

from the head of Zeus. If after careful examination we discover that the ideas contained in them are consistent and worth while, because of their universal character, we retain them. Thus it is that the ideals of one generation may often be accepted by the next generation. But if the ideas contained in them are unworthy, the ideals will be discarded and new ideals created to replace them.

Sound Ideas Necessary.

The importance of imagination and ideation in the construction of the ideal, therefore, should not be overlooked. Those ideas around which we build feelings and sentiments and which are the source of volition, must be worth while if the ideal is to last. It is true that feelings do not move quite as rapidly as ideas, as is evidenced from the fact that when we outgrow certain beliefs and practices which have been handed down to us by others, there still remains a feeling tone connected with them which it is difficult to cast off. Notwithstanding this, no ideal can long exist upon a foundation which is recognized as imperfect and unworthy. It will cease to be an end for conduct, for it will be inhibited by other ideas.

Summary.

In our analysis of the ideal we have seen that instinct may provide some of the groundwork upon which the ideal can be built. Feeling richly surrounds the ideal thus making it attractive and giving to it a dynamic quality. Volition comes into play and seeks to make the ideal a part of experience. Imagination is the process by which we construct the image of the situation to be attained, and through reasoning we test and establish its validity.

CHAPTER III

TYPES OF IDEALS AND THEIR IMPORTANCE.

In the last chapter we analyzed the ideal into its component parts and at the same time considered the necessary process in its construction. In the present chapter an attempt will be made to classify the various types of ideals, and to understand their importance in the life of the individual and society. Such a classification of necessity will not be final and satisfactory to all, for there is likely to be the overlapping of ideals on the one hand and the failure to give certain other ideals due consideration on the other hand. Ideals are so complex in their construction and so far reaching and subtle in their operation that any classification will of necessity be arbitrary and incomplete.

There are a group of ideals which we may consider personal ideals. By this we do not mean that such ideals are in no way related to other individuals, for few things can be considered as being personal in that respect. There are certain ideals, however, which center around the person holding them in a very special manner, even though there are certain respects in which they are related to other persons as well. This group will be sub-divided for the sake of clearness and special emphasis.

PERSONAL IDEALS.

The physical ideal is one that holds an important place in the life of the boy or girl up through the period of physical growth. Included in this ideal we usually find the ideas of health, symmetry of form and efficiency in function. This ideal probably has its root in the instinct of emulation and is strengthened by imitation. Boys especially desire to perform feats of strength and skill,

The Physical Ideals.

whereas girls are more concerned about beauty of form. Images of what they would like to become hold an important place in the mind and are surrounded by feeling tones of great intensity. Volition is to be seen exercised by the boys in the various forms of physical exercise in which they take part, and in the girls, expressing itself in the various forms of external adornment combined with certain efforts to produce greater beauty in the body itself.

The physical ideal is very important, for our life is built around our body, and depends to a great extent upon its efficiemcy. Such ideals have much to do with our physical well-being, for our physical selves are capable of being developed to a higher stage than would come from a passive form of growth. The physical ideal seems to be more easily and frequently developed than some of the others to be mentioned later, because of the fact that the values to be accrued from it are more manifest to many, and because the instinct of emulation finds free expression in its development.

The Intellectual Ideal will next claim our attention. This too is personal in its emphasis, although it has social bearings.

The Intellectual Ideal. Mental alertness and power may be desired as an agency to achieve ends outside of itself, and in that respect cannot well be considered an ideal. The ability to think clearly, however, may be an ideal in itself. This again may be fed by the instinct of emulation or acquisitiveness, but whatever its origin may be, we find it existing, although perhaps not to the same extent as the physical ideal. It may be

aroused or created by imitation as we observe the intellectual strength and vigor of other individuals with whom we associate, or the work of those who have become famous because of some great enterprise which they have performed.

Since the well-being of the world depends on the clearness of thought with which men face and solve the problems of life, it will not be necessary to point out the value of such ideals. As a personal ideal it is worthy of the greatest praise and encouragement, for in its realization it will bring untold blessings.

A third form of the personal ideal is that of efficiency in the work that one performs. This is rather a general grouping it is true, and yet it is too important to overlook. It is this ideal which makes progress possible, for without the desire on the part of at least some individuals to reach a higher stage of efficiency than has yet been attained by themselves or others, the history of the past would be the history of the future. The artist has as his ideal the painting of a picture which shall better express his feeling for beauty than any that has already been completed. Likewise the composer of music desires to give a more complete representation of harmony of sound than he has thus far succeeded in doing. The inventor or discoverer seeks to construct or discover new forms or fields. Here again we find the instinct of emulation and constructiveness at work. Certain ideas are surrounded with feeling tones of great intensity, and the individual seeks to achieve the end which he in his imagination has constructed and established.

Efficiency In Work.

The importance of such ideals has already been suggested. No

individual can lift his life to a higher level unless he creates such an ideal. Without it, life becomes momotonous and all forms of work a drudgery.

The Moral Ideal must also be mentioned under this heading, for although morality in the main has to do with the relationships between individuals and may thus be termed a social ideal, it has certain personal implications. I may set up an ideal of honesty not so much because I recognize that dishonesty will have a harmful effect on others, but because I desire that particular trait of character for myself. As was suggested in the discussion of the feeling tones surrounding ideas, we often have a feeling that certain forms of activity are good, not because we have reasoned the matter through, but because we seem to have an intuitive understanding of the fact. Certain moral ideals are therefore created which act as standards by which conduct is appraised and as ends to be reached in the molding of character. Honesty, truth, chastity, temperance, and kindred other virtues may from this standpoint be considered personal ideals. As Dr. Athearn says, "An ideal is an intellectual and moral necessity."[1]

The Moral Ideal.

Such ideals as these are important in character building. They express themselves in activities which, in addition to their beneficial effect on society, develop these personal qualities by means of which the individual self appropiates greater powers for growth and realization.

Let us now turn to another group of ideals which may be termed Social Ideals. Man is by nature a social being, a fact which is universally recognized. As a basis of all social ideals, there-

1 Athearn, Course in, "The Principles of Moral & Religious Education."

fore,we have what may be termed a social instinct,although in all probability there is a blending of instincts in its construction. Be that as it may, man derives pleasure from associating with others of his kind, and constantly seeks their society. Springing out of this are certain ideals which he may establish,which are in some cases but the extension of personal ideals to include certain individuals other than himself and which he may continue to extend u until they include all men. Such ideals are expressed in his own personal conduct and he seeks to fully realize them by persuading others to accept them as well. Thus a group of men or a society as a whole may hold the same ideal,since the same ideas are held by all, and there is a mutual desire to realize them,a desire which expresses itself in every form of activity which will bring them into society as a whole.

SOCIAL IDEALS.

Ideals,when accepted by all men or by a majority of them, may become law. We see an example of this in the Prohibition Law. The idea of Prohibition was not at all pleasing to the majority of people in this land about a generation ago. Certain individuals,however,accepted it and surrounded it with such a feeling tone that they were willing to do almost anything to make it universal. For them it was an ideal,a social ideal as well as a personal ideal. Others were won to the cause of prohibition, until with the advent of war the idea of prohibition,which had been taught for years and had been recognized as being a good idea,was filled with feeling tones — feelings tones which were

Ideals Expressed In Law.

for the most part patriotic as a result of the war, — and prohibition became a law.

Thus we see social ideals at work. They become crystalized in forms of government, custom, law, and institutions. Nations seem to rise or fall according to whether or not they possess worthwhile ideals. Adams in, "The Power of Ideals in American History", seeks to show how the history of our coutry has been influenced by ideals. He shows that the Revolutionary War was fought not so much for economic reasons as for the ideal of justice. The Civil War came not because either the North or the South expected prosperity in the case of victory but for ideals which they held concerning the Union and the Slaves. And it may be safely said that in the recent war, America became a combatant not with the expectation of material gain and enrichment, but to uphold certain ideals of civilization and world democracy. Fowler in, "Origin and Growth of the Hebrew Religion," shows the influence of the ideals given to the Israelites by the prophets in the growth both of the Jewish religion and the Jewish race.

Social Ideals Crystalized.

We now come to a consideration of the Religious Ideals. We have spent considerable time in the discussion of the ideal in general in order that with a knowledge of the processes involved in the ideal construction we may be able to more clearly appreciate the fundamental principles upon which religious ideals are built.

RELIGIOUS IDEALS.

There was a time when it was believed and taught that religion was the product of a special psychical function which was altogether distinct from the processes ordinarily at work in the

mental life. A man's soul was some mysterious entity which existed somewhere within the body but in its activity it was not controlled by any of the natural laws of consciousness. Religion was therefore considered supernatural and not explainable by any of the natural laws.

With the advent of psychology, however, it was soon learned that the mind is a unity and that all mental activities can to a great extent be analyzed and described even though they cannot be fully explained. The religious life was found to be built upon natural laws and processes -- upon the threefold activity of the mind---thinking, feeling and willing. In considering the nature and development of the religious ideal, therefore, we shall find that the processes involved are those already observed in the creation of any other ideal, but the difference will be found in the ideation upon which it is built.

Man Constitutionally Religious.

It is generally agreed that man is constitutionally religious. It is doubtful, however, as to whether we can assume that there is what can be distinctively called a religious instinct, for men do not seem to respond religiously in such a direct and constant way as would justify such a conclusion. There is probably a blending of primary instincts in such a way that man has a natural tendency to think and act religiously under suitable stimuli.

But what distinguishes the religious ideal from the ideals already considered? I think we may be safe in assuming that the distinguishing feature is the idea of God. If we were to consider the way in which this conception first arose in the minds of men we would probably find that it was created in much the same

way as the ideal is constructed. It was built upon certain instinctive feelings such as awe and reverence and possibly elements of fear. The great forces of nature called forth man's tendency to personify objects, and gave him a feeling of dependence on some power greater than himself. As time went on he began to rationalize his instinctive ac actions and feelings until in the place of many Gods he came to the conception of one God. The unifying nature of the mind naturally leads to this conception. Man then goes on to moralize his God, and reads the highest known attributes of character into Him. Thus we see God is an ideal construction of the mind in which we find instinct, feeling, reason and volition as the underlying processes.

Idea of God.

In the above discussion nothing has been said about the actual existence and nature of God. By this omission I do not mean to imply that a being whom we term 'God' does not actually exist. Any attempt to prove this would lead into the field of Philosophy or Theology whereas the discussion of the question of religious ideals is to be limited to the field of Psychology, and this naturally leaves the question of God an open one. I might suggest, however, that unless we assume the existence of God and a background of reality for all of our ideals, our present discussion would be rather barren and useless. In considering the processes by which man has created the idea of God, therefore, the crude conceptions that he has at times held should not mitigate from the higher conceptions which he has later reached, nor be taken as true representations of what God has always been and will continue to be.

Existence of God Assumed.

It is not necessary for us to consider all of the stages by which man has come to his present conception of God, for although the developing child may seem to travel over some section of the road by which past generations have come to their present ideas concerning Him, the conception of God for the most part is a social heritage. The child in a few years is carried to the conception which it has taken the race untold centuries to reach. God as revealed in Jesus Christ is the God whom christians are taught to know and believe, and their religious ideals are built around that idea of Him.

It is now necessary to go back to an assumption already made, that man is fundamentally religious. He has certain inherent tendencies which causes him to desire certain relationships with God. There is a feeling of dependence upon a higher power such as God represents. In addition to this, man's natural tendency to create ideals also finds an expression in God consciousness. We have already mentioned the fact that the ideal contains the idea of perfectiom and completeness. God is the highest representation of perfection, and as such satisfies the mind. In its search for universality whether in the realm of ethics, aesthetics or reason, the mind finds satisfaction in the conception of God.

A religious ideal, therefore, is an ideal that is infused with the idea of God. Any of the ideals already considered may become a religious ideal when the idea of God is associated with them. The physical ideal may become a religious ideal when the individual associates with the desire to achieve physical beauty or physical skill, the thought of pleasing God in the achieving of that ideal. He may think of his body as the "Temple of the Holy Spirit", and

Religious Ideal DEfined.

seek to glorify God in the care and development of that body. He may, moreover, seek to possess great mental power and efficiency in the belief that he can better serve God and do His will in that way, and so the intellectual ideal becomes a religious ideal. One may seek to glorify God in the work that one performs. The picture that the artist paints may reveal the artist's conception of God. The composer of music also may aim to express his thought of God in music. The laborer may attempt to reveal God in the thoroughness with which he performs his menial task. The moral ideal may also be transferred into the realm of religious ideals when the individual seeks the moral virtues in the belief that they are pleasing to the Supreme Being Whom he seeks to serve.

The social ideals, likewise, may become religious ideals. I may seek to uplift my fellow-men without having any active belief in God; and do so simply because I desire to do something to assist them and make their existence more pleasant. But when I attempt to do that same thing because I believe in God and understand that it is His will that all men shall have an opportunity to live a complete and a wholesome life, I then have a religious ideal. Prohibition for many was purely a social ideal. It was desired and sought after because it was believed that it would do much to improve individual and social life. And so because of this conviction, and not because of any religious conviction in the matter, many men and women worked and sacrificed in order to make it an actual fact. Many other people, however, in addition to these motives, desired prohibition because, in their conception of God they believed that it was His will that all men should be as much protected as possible against those things which blight life, and so they made prohibition not merely a social ideal but a religious ideal

The nature of our religious ideals will depend to a great extent on our conception of the character of God. Our conception of Him arises as the result of an idealizing process. That which we think most perfect and therefore to be most desired, we build into our conception of God. The reason Jesus is so prominent in our religious life is because His life and teaching agree with the highest and noblest conceptions that the mind can hold. When we have formed our ideal and embody it in God, we then seek to realize Him in our life. We seek to become, "Perfect even as our Father in Heaven is perfect." As a result of this great ideal that we build, namely God, we build many other ideals, in the realization of which we seek to realize the one great ideal. We set up our standards by which to measure conduct; we establish goals [illegible] which are in allignment with our conception of God; in short we have an ideal which is so perfect in its nature and universal in its application that it governs and gives purpose to every phase of our life.

PART II.

THE CHARACTERISTICS OF ADOLESCENCE.

CHAPTER IV.

LIFE PERIODS.

The physical life of a human being is much like a semi-circle. It begins in weakness, increases in strength until the time of maturity has come, and then comes a period of regression terminating in death. This is the natural order which is, of course, often broken into by accident or disease.

Life, a Semi-Circle.

The mental life of the individual is somewhat after the same order, for there is a very close correlation between mind and body. There is a difference, however, for the mind never normally becomes the blank that it was at the beginning of life, for it retains the knowledge that has come through experience and the powers of functioning, although to lesser degree at the end of life, that it has acquired in its development.

We often divide the whole range of life into three periods, (I) Youth, extending from birth to about twenty-four years of age. (2) Middle Age, covering the period of about twenty-five to fifty years of age. (3) Old Age, extending from fifty years of age to the end of life. This division for the most part is based upon the physical condition of men. The body developes in strength until about the twenty-fifth year, For about twenty-five years more there is but little retardatiom in physical power. During the next twenty-five years the strength of the body begins to wane until it can no longer ward off disease and weakness sets in and finally the body dies.

The period that we are especially interested in, 'The Adolescent Period', falls in the first division, and thus deals with that stage of life when the body and mind is in the process of development. We shall not concern ourselves about the two succeeding

periods, for the faculties of the mind during all of these years change but little in their type of functioning. The foundations of character are laid and the life that is lived from that time on, depends on the habits that have been formed and the ideals of life that have been established in the earlier days.

It might be well to state at this point that as we divide life up into certain periods and speak of them as if quite distinct from one another, that such an arrangement is somewhat arbitrary. Life is continuous and does not advance in jumps. Every individual differs in some way from other individuals and so the blanket terms that are used in grouping people together in certain age limits should not be misleading. Such divisions are made because in the development of life, there are certain periods when certain characteristics stand out more prominently than others. Moreover, although every person in some way differs from others, there are a great many traits of character which seem common to all. Human development follows in the main, certain common channels, and thus it is permissable to speak of certain periods and the form of development that characterizes that period in the life of most if not all people.

Divisions Are Arbitrary.

The period of life which we call youth has already been referred to. We may sub-divide this period into two divisions, namely, Childhood and Adolescence, the first extending from birth to twelve years of age, and the second from twelve to twenty-four. Although we are primarily concerned with the second of these two periods, it is important that we know something of the development of the individual prior to this, for Adolescence grows out of Childhood and we cannot fully understand it until we know something of the background

A General Survey Necessary.

from which it has grown. We shall, therefore, briefly glance over the years of childhood, noting some of the outstanding characteristics revealed during that process of development and observing the factors that are present as the period of Adolescence begins.

James speaks of the baby's world as a "big, blooming, buzzing confusion". Cosmos emerges gradually from chaos, however, for almost immediately the mind of the child begins to organize the various sensations playing upon it and becomes familiar with its narrow world. Adjustment and voluntary control of the larger muscles are secured. The art of walking is mastered, and the learning of a language starts under way. The awakening mind learns to know certain objects and simplest relationships within a very limited sphere, and through ceaseless activity, new experiences are constantly coming in to the soul.

CHILDHOOD.

During the early years, the child grows very rapidly. The rate of growth decreases, however, year by year, and during the years nine, ten, and eleven becomes very gradual in most instances, using this period to develop strength rather than size. Childhood is a period of great activity. There seems to be limitless energy generated in the body which expresses itself in ceaseless activity. During childhood, the influence of sex is not very powerful. Boys and girls play together in early childhood without any definite consciousness of difference in sex, and although in later childhood there seems yo be a drawing apart of the two sexes, this is due more to the fact that the girl develops more rapidly than the boy than because of any feelings incurred through the distinctions of sex.

Physical Development.

The child is hungry for knowledge. It is guided in the earlier years to a great extent through the instincts and impulses. The

The instincts of curiosity and imitation are very strong and as a result lead the child out into ever widening experiences. Im-

Mental Development.

agination is also strong, and for a time the fancy world and the real world are scarcely distinguisged one from the other. In the latter stages of the period of childhood, however, the child desires the real in preference to the fanciful and accepts as heroes, real characters in life instead of being charmed by imaginary beings. The memory becomes very strong in later childhood and childhend of that age have a real pleasure in exercising that function of the mind. In the early stages there is no reasoning, for everything is accepted on the recommendation of those in whom the child trusts. In later childhood, however, we find the reasoning processes to some degree developed, and the child arrived at conclusions for himself.

In early childhood the feelings center about the self. Pleasure, fear, pride and anger are the strongest, although love is present in its first stages, a love, however, which is not of the self sacrifi-

Emotional Development.

cing type. The child's feelings at this time are easily aroused, fleeting, and usually more or less superficial. Happiness may readily succeed sorrow or anger. The feelings aroused by the various experiences are usually not of long duration. In later childhood feeling also holds a prominent place, but reason enters in as an accompanying factor in activity. Moreover, at this time the feelings are more social than in early childhood. A boy of about eight years of age does not enjoy group activities for the most part. A boy of ten or eleven years of age, however, has a desire to associate with other b boys of his age and to enter into group activites. He lavishes feelings upon some hero and idolizes him.

If volition can be considered the setting up of ends, the small child exercises practically no volition for he is guided by instinct and impulses. He does not truly will to do a thing but may desire to do it because of a momentary impulse. In later childhood, however, volition begins to assert itself. The child does not simply do a thing then because he is told to do it by others, or simply because he is imitating someone else, but at times he keeps certain desired ends in mind and acts in accordance with them. Momentary pleasure is often given up in order that a more distinct value may be obtained. Volition like the other functions of the mind comes as a gradual development, and depends on the training of the child and the general environment in which the child has to live.

Volitional Devepopment.

This depends to a great extent upon the home influences and the environment in which the child lives. Morality and religion, although having an instinctive basis, are not distinct instincts and do not develop unless the influences brought to bear upon the life are of the right character. The very small child is non-moral and non-religious. Moral and religious attitudes can be developed, however. The small child does not think in abstract terms but all of t the imagery is concrete. Morality and religion in the early years, t therefore, is based upon concrete ideas. God is conceived as an enlarged human being, and there are not any abstract standards of moral or religious conduct. Telling the truth is to some particular person, and not necessarily a rule for every occasion.

Moral and Religious Development.

In later childhood as the social feelings develop morality and religion cover a bigger field of experience. It is still rather

limited and based upon concrete ideas, but it is not so self-centred. God stands for a being Who is more universal and more powerful, and moral and religious conduct includes a greater section of the thought and life.

After this brief survey of the Period of Childhood, we are prepared to consider the Period of Adolescence. From what has already been said, it can easily be seen that Adolescence is the period in which the child develops into manhood or womanhood. It is the time for the ripening and maturing of the physical, mental, moral, and religious life. It is a time of supreme importance, for retarded development will mean that the later life must be lived with limited powers and capacities. Natural, complete development will do much to insure a rounded life, to make self realization possible.

ADOLESCENCE. The Period of Adolescence falls into two divisions according to some, and into three divisions acording to others. The latter grouping seems to be accepted more and more by Psychologists, and the organization of religious work among the young people has been based upon it. We shall, therefore, consider the Adolescent Period with this grouping in mind. It is as follows; Early Adolescence, twelve to fourteen years of age inclusive; Middle Adolescence, fifteen to seventeen inclusive; Late Adolescence, eighteen to twenty-four inclusive. Again we must remember that there are no definite boundary lines between these periods, nor are these ages true for all individuals, since some develop more rapidly than others. This is especially true of girls as compared to boys in the early years of Adolescence. It has been said that in Early Adolescence, girls are at least two

years ahead of boys. In the main, however, these ages may well be used to designate certain phases of the life development.

A chapter will be given to each of the three periods in an attempt to show the various factors that enter into the development of the self in order that we may later see the groundwork which these periods offer for the development of religious ideals. The factors which we have already seen to enter into the formation of ideals will be considered at length, for our study is not merely for the purpose of understanding the development that takes place in these periods, but is primarily for the purpose of discovering whether or not Adolescence is especially suited for the inculcation and growth of Religious Ideals. We shall consider these periods, therefore, in their chronological order, and then in in the latter part of this thesis, carry over our inductions for the purpose of solving the central problem of our thesis.

CHAPTER V.

EARLY ADOLESCENCE.

Aswwe have already stated, Early Adolescence covers the years twelve, thirteen, and fourteen. We shall for the sake of convenience and clearness, consider the development that takes place at that time under certain characteristics. The characteristics noted, will not be true of every individual at this particular age period, but will be true of such a large per cent, that we may feel justified in accepting them as the outstanding ones in a normal life.

It is important that we trace the physical development through the whole Adolescent Period, for the whole life is so bound up with the condition of the body that we cannot well understand human development as a whole, apart from a knowledge of this phase of life.

PHYSICAL DEVELOPMENT.

As has already been suggested, in the later stages of Childhood there is a marked retardation in the rate of physical growth, and for a year or two the body seems to take time to gird itself with strength before it continues on its course of rapid enlargement. This is fortunate indeed, for in Early Adolescence physical growth is very rapid. Girls especially develop very rapidly, leaving the boy for the time being far in the rear. Tracy discovered from many observations that the growth in height at this time is as folloes: For boys at twelve, fifty-five inches; at thirteen, fifty-seven inches; and at fourteen, about sixty inches. For girls at twelve, slightly taller than boys; at thirteen, they lead by nearly an inch; at fourteen, their lead is slightly reduced; and at fifteen

their lead is lost.

The brain which grows rapidly in size and weight during bhildhood has considreable structional and functional development during Adolescence. This makes the higher and more complicated thought processes possible. The circulatory system, the lungs and larnyx, the nerves, the muscles and the skeleton all show marked signs of growth and development in preparation for the more arduous tasks of mature life.

This rapid growth of body is of considerable embarassment to the individual for he seems to lose control of the various members and becomes very awkward and ungainly. Hands and feet seem to be always in the way and he has the problem of getting acquainted with himself all over. He still retains a great amount of energy, but there are also accompanying periods of 'peplessness' such as were not common to childhood.

Before we turn from this brief description of the physical development, brief because we are not primarily concerned about the details except as they help us in solving our main problem, we should give some consideration to the question of sex, for its influence seems to reach into the very depts of consciousness. During childhood, the sex function lies dormant, apparently waiting the time when the body will have the necessary strength to meet the demands which it will make upon it. As the period of Adolescence approaches, however, the sex organs in both sexes rapidly develop and the sex instinct makes its voice heard. It becomes one of the outstanding factors in life from this time on, influencing thought, feeling, and volition in various ways. It is not necessary that we go into a description

Sex Development.

of the physical basis of sex but we shall consider, under the outstanding functions and characteristics of the mind, the influence it has upon the life.

MENTAL DEVELOPMENT.

During childhood the reasoning process is not much used but in the period of Adolescence it more and more is used as the basis of action. There is not, however, very great clarity of reasoning in these stages for there seems to be a mental and emotional confusion, the latter often being uppermost. The thoughts of the individual, however, are not so self centered as formerly, for social consciousness is developed at this time. The world now consists of beings rather than things, and the thoughts have to do with the social problems of life instead of merely the individual interests. This opens up countless avenues for thought and calls forth interests hitherto unknown.

A great interest in reading develops at this time especially in the field of adventure. Anything with a thrill is eagerly devoured, and an imaginary world reaches through reading is by many preferred to the real world of experience. Imagination holds a prominent place in the mind, not so much of a constructive type as one that aimlessly flits here and there in the realm of fancy. The heroic kindles admiration and enthusiasm, and romance or adventure has a stromg appeal.

Sex consciousness arises at this time not so much as a result of a reasoning process as through the new sensations aroused by the physical development of the sex organs. This has a great influence upon the thought life of the individual leading him into new fields of knowledge and creation for him new conceptions of life.

The outstanding feature of the mental life in this period is not clarity of thought but a new capacity to think in terms that are

more universal. Relationships are recognized rather than objects and events separated from one another. Concepts are built up in the mind which make a higher form of mental life possible.

Feeling seems to be even more closely connected with the physical organism than does thinking, and since there are so many changes taking place in the body at this time, it is but natural to expect strong emotional accompanyments. Early Adolescemce is a period of intense feelingssuch as were never known in the earlier years of childhood. Sensations arising within the newly organized body give rise to floods of feeling which sweep across the consciousness like gusts of wind through a grain field. Everything without takes on a new meaning because of the growth within.

Social, consciousness has already been mentioned. This is not so much a logical process as a feeling experience. There is not simply a recognition of other persons existing apart from the individual, but a realization of relationships with other beings. Sympathies are aroused by the needs of others, and a gang spirit begins to manifest itself especially among boys. Interest in organizations reaches the high tide at about the age of thirteen. This social consciousness has various effects upon the individual. It causes him embarassment in the presence of others, and in the place of the cocksureness manifested in later childhood, we find reticence and comfusion. The new world of feeling is disturbing and various methods are used to hide this fact from others, such as bullying, boasting, feats of reckless bravado, and othersforms of activity which will cover up the real feelings within.

Sex attraction is not strong at this time, and the two sexes

draw apart. This is possibly due to the fact that the girl develops more rapidly than the boy and as a result their interests are not the same. It is also probable that the new power that has awakened unexpectedly within has a discomfiting effect upon the mind, and any association which increases it is avoided as much as possible.

A new sense of appreciation for beauty comes at this time. Nature especially takes on new colors and seems to come to life in a way that was never before realized. The Adolescent finds a fellowship which nature seems to hold out to him. All of the senses become very keen. Beauty of sight and sound are recognized and enjoyed. The senses of smell, touch, and taste develop in like manner, and all of the avenues into the mind open up in a wonderful and alarming manner, for it brings new experiences into the life which are intoxicating and disturbing.

Enthusiasm is easily kindled and may just as readily depart. There is but little constancy of purpose for the feelings ebb and flow. Heroes are created by the boy, for this is a great hero-worshipping stage. Attachments are formed which are full of deep feeling and are usually with individuals much older than themselves. The boy may become deeply attached to his father or any leader of an organization; the girl may become deeply devoted to her mother or to a teacher. And while these attachments last, no sacrifice is to great to make in behalf of the one admired and loved; in fact sacrifice is sought as a means of manifesting the depth of that attachment.

Accompanying the feelings that we find as a result of social consciousness is a feeling of independence. Although still open

to suggestion, there is a sense of pride in ~~self~~ which manifests itself in the desire to decide certain things for oneself. This is indeed fortunate for it makes possible the confidence in self w which is necessary if the individual is to care for himself in later life and in turn be in a position to give help to others. At this time, however, it may manifest itself in pride and even snobbery, and the person who in later childhood felt himself to be on the same level as others may now have a feeling of superiority and may select companions who because of their social status seem most desirable. Because of this pride in self, various methods are used to win the applause and commendation of others. The boy delights in feats of strength and skill because they will attract the favourable attention of others. The girlsdesires to appear attractive in form and dress in order that she too may receive favourable comment. If praise is desired and enjoyed it is but natural that censure and criticism have just the opposite effect. It is very common for boys and girls of this age to meditate suicide simply because they feel that those who have been unkind will then experience great sorrow because of their actions.

With the growth of the reasoning powers and the deep enrichment in feeling tones, comes a development of will or volition. Immediate pleasure is more often set aside for the sake of more distant ends or values. Action is not, to so great an extent on the level of simple reaction to the stimulus provided by the immediate environment, but is based on a greater degree of reasoning. In the place of simple imitation of others or blind obedience to authority, there comes definite choices. Certain goals are established toward which the individual

The Development Of Volition.

will continue to work, even though that goal may not be reached for a considerable period of time. This is the period when the will of the child often comes in conflict with the will of the parent, and the former is not always the one to succumb.

It would not be correct to say that this period is marked by the existence of strong volition in the sense that there is a steadfast constancy in the achieving of purposes and plans. As was discovered in the study of the feelings, this is a period of instability and changeableness. But the conduct of the Early Adolescent differs from that in childhood in that there is a greater understanding of the things that are done, which lifts activity out of the realm of the automatic, and there is greater self assertiveness and self dependence. This shows a development of volition, even, though that volition be of rather a temporary and shifting character, due to the influence of such strong unguided feeling elements.

Many of the decisions made at this time extend through life. The life work that is chosen, the moral standards that are created, the ideas of beauty, goodness, and truth may remain constant and be the guiding factors throughout all life, as may be seen in the experiences of countless numbers of men and women. One thing is sure, and that is that this is a habit forming period, and the habits developed at this time and the attitudes that are created will remain constant unless they are later severely condemned by reason or forced out by the nature of the environment. And all volition is aided and abetted by these automatic forms of control, and the greater the number and strength of such aids, the more constant will be the volition and will.

Summary.

Early Adolescence is marked by great physical developments and by the appearance of the sex function. This provides the basis for considerable changes in the realm of consciousness. Feeling tones become intense and to a great extent are the governing elements in consciousness. This is believed to be closely related to the development of the sex organs and to the accompanying social consciousness which arises at this time. Greater reasoning power manifests itself and ideas and general principles have a more prominent place in the thought life. There is a growth of independence which reveals itself in pride in self and the desire to win approval from others and also in the setting up of ends and goals instead of being governed entirely by authority or guided by imitation. In brief, a bigger world opens up in the realm of thought; deeper, richer, and more permanent feeling tones are created; and a greater dependence on self is developed.

CHAPTER VI.

MIDDLE ADOLESCENCE.

The period of Middle Adolescence covers the ages fifteen, sixteen and seventeen. Again it is well to remember that there is no distinct break between this and the former period, but we are justified in making the separation for the purpose of study because of the appearance or predominance of certain characteristics which were not so prominent in Early Adolescence. For in Adolescence there is not merely the steady development of all of the characteristics present at the beginning, since some rise and wane, while others seem to make their presence felt in the realm of consciousness as important factors for the first time.

We shall consider this period under the same division used in the previous chapters, for the development of the body is ever important because of its relationship to thought, feeling and conduct, and consciousness is always expressed through thought, feeling and volition. All of the changes that take place in the life may be adequately and conveniently treated under these heads.

PHYSICAL DEVELOPMENT.

The body which entered on a period of such rapid growth during the previous period reaches maturity at this time. By that I do not mean that there is no growth from now on, but that whatever development there is, takes place very slowly and symmetrically. Weigle says that at fifteen a boy reaches ninety-two percent of adult height and seventy-six percent of adult weight, and a girl, ninety-seven percent of adult height and ninety percent of adult weight. It can therefore be seen that the frame of the body almost reaches its maximum size. The body now begins to become better coordinated; muscle and bone come into greater harmony with one another. Girls attain the most attractive physical qualities, ease, grace, and beauty. The sex organs likewise reach a more complete state of development.

With this development of the body comes great strength, endurance, and capacity for strenuous physical activities. Exercises that tax the strength of the body are enjoyed, and athletics claim the attention of the boys especially, because of the greater opportunity offered to them along that line, and also of the girls when the environment makes their participation possible. Tasks that would daunt most adults are accepted with alacrity by the Adolescent who seems to possess an unlimited store of strength and energy.

MENTAL DEVELOPMENT.

This is a period of mental restlessness, for there seems to be little stability of thought, ideas are constantly changed and enlarged. Concentration is very difficult, for the feelings seem to lead the thoughts here and there, and the application of thought to a definite task is very difficult. Imagination is still very vivid and both sexes spend much time in the world of romance and fancy. In fact all thought seems to be strongly emotional at this time. There is not the calm reasoning to be found at a later age, but everything is thought of in terms of superlatives. It is true that there is the beginning of an interest in reasons and debates, but this is not very strongly developed. For the most part, thought is led out into the fields of certain specific interests, and there is not much application of thought to the solving of the abstract problems of life.

The world of experience is being enlarged all of the time, and this necessarily increases the field of knowledge. There is ever a growing correlation of information and knowledge, and instead of the reticence so often found in early Adolescence due to a feel-

ing of strangeness in the new world which was opening up to the mind, there comes a feeling of confidence in self which expresses itself in opinions about almost everything, some of which may be ridiculous to the more mature mind. Solutions for the various ills of the world are readily given and just as readily exchanged for others when occasion demands. There is a jumping at conclusions rather than an orderly process of reasoning.

Interests are not nearly so self centred as in the previous period. The individual all the time is becoming more socialized and his thoughts becoming more related to the world of men around him. Moral and social problems engage his attention more from the point of sympathetic interest than abstract reasoning, however. He criticizes the lives of others very freely and does not hesitate to give advice where he thinks it is needed. Even Father and Mother come in for their share of criticism much to their chagrin or amusement, depending upon their understanding of the developing life and character of their offspring.

History and literature are studied with renewed interest, chiefly because it deals with the thoughts and lives of men and not because abstract principles may be drawn from it. Anything that reveals the life of men and women, whether of the past or the present, is received with gladness and devoured with avidity. Thinking as a whole is not along the lines of abstract principles but is connected with definite situations, and the conceptions that are used have a sort of an intuitive basis which later reason may either confirm or destroy. Thought is not for the sake of thought alone but for the purpose of dealing with specific situations around which instinctive interests have gathered.

THE DEVELOPMENT OF FEELING.

Middle Adolescence is marked by the presence of deep feeling. Feeling and not reason holds sway at this time and the whole world of experience seems to be saturated with it for the boy and girl of this age. Their conduct, for the most part is controlled by likes and dislikes. There seems to be no middle ground upon which they can stand for the emotion which suffuses the whole being is poured out upon every object of thought.

It might be well to observe at this point that the sex instinct seems to come into its full power during this period. In the preceding period the sexes drew apart, not because of any definite antagonism, for the boy often worships at a distance the one for whom he pretends to have contempt, but ~~but~~ because there seems to be an element of mystery in sex which he cannot fathom, and to which he cannot immediately adapt himself. The power of the sex instinct begins to assert itself during this period, however, and the sexes find their greatest pleasure in the presence of one another. The object of attention becomes idealized and worshipped, and nothing in life is so important as to win his or her attention and favor. In this period, moreover, the boy in his physical development overtakes the girl and so they have more in common than previously. It is not necessary that we discover the way in which the physical organism is affected by the sex instinct, for that would be too complicated and involve too much time for our present purpose. It is important, however, to remember that the sex instinct seems to have a far greater function than that of mating and reproduction, for it colors the whole life and apparently creates those feelings upon which our whole social structure rests. It undoubtedly carries the individual

over from egotism to altruism,a change which is brought about at this time. Through learning to love some other being than himself his affections are carried out into society as a whole if the right training is offered. Sympathy for others is easily created and sacrifice for the welfare of fellowmen is made willingly. This is the time when young men and women are willing to give themselves into the service of others;to do social welfare work;to consecrate themselves to carry the gospel to distant lands;to do anything which will make it possible for them to help others.

Closely connected with what has just been said is the development of a strong sense of right and wrong. We sometimes speak of this as an awakened conscience. Rational processes are involved in this of course,but the outstanding element is that of feeling. A feeling of unhappiness accompanies the act which is not sanctioned by the mind,so intense,that the right is sought because of the feeling of happiness and contentment which accompanies it. Without this feeling tone which prompts morality,society would soon succumb because of the immorality of its members.

It is also important that we should note in passing,the feeling for beauty which becomes so intense at this stage of life. Beauty, like morality has its intellectual elements,but feeling seems to be the outstanding characteristic. A beautiful object calls forth not merely intellectual approval but feeling tones of admiration and a deep satisfaction. The world reveals to the young man and woman of this age,objects of beauty that had never previously been recognized. Nature takes on a new radiance;beauty of form and color are admired, whether in the objects which nature scatters here and there or in those things which man himself has fashioned. Beauty is sought and

worshipped. The fact that the boy or girl who in childhood and early Adolescence were careless of their personal appearance now begin to seek personal adornment, comes partly as a result of this fact. Love of the other sex may be the immediate occasion in the case of some individuals, but this new appreciation of appearances lies in the background. A feeling of fitness, of perfection, is developed which functions either in the realm of aesthetics or of conduct, and which cannot be explained in terms of the merely intellectual.

VOLITIONAL DEVELOPMENT.

As we have already observed in this thesis, volition has both intellectual and feeling elements at its source. If by volition we merely mean the keeping constant to one definite purpose without any fluctuation whatever, we could not say that volition is very strong at this time, since the life at this period seems to be swayed in various directions because of the fact that conduct is not directed so much by reason as by feeling. If we mean when we speak of exercising the will, the broader function, namely that of the self expressing itself in action, volition reaches a very high stage at this time, for the boy or girl in middle Adolescence is characterized by action. His interest is not in formal belief but in action; not in creed but in conduct. Very definite choices are made, in fact there are few periods in life when everything is subject to such preferment and choice. Goals are set up and conduct is more or less in accordance with the reaching of these goals. It is true, there is so much fluctuation of feeling that there is not a steady unbroken march towards any goal. There are often moreover, so many goals set up that the progress toward the one is hindered by the diversion necessary to the approaching

of the others. Strength of will in the sense of controllong all conduct in the direction of one or a few ends is not manifest. But st strength of will in the sense of expressing thought in conduct, ideas in immediate and constant activity, is most assuredly present. The whole period of Middle Adolescence is not spent in silent meditation and deep thought; but in the expression of deep over-powering feeling in the reaching of those ends which the mind intuitively p projects upon the rapidly moving screen of experience.

The Period of Middle Adolescence is marked by the presence of deep feeling. The mind thinks in terms of social rather than individual interests, but the mental processes are ~~not~~ those involving intuitive assumptions rather than clear reasoning. Activity is very prominent, expressing in conduct the deep emotions which fill the soul. The presence of the sex instinct is the basis for the deep feeling tones which lie at the basis of the mating impulse, the love of beauty, and the altruism which is so important for the life of society.

Summary.

CHAPTER VII.

LATE ADOLESCENCE.

The period of Late Adolescence extends from the age of eighteen to twenty-four thus completing the growth from childhood to maturity. It grows out of the preceding period and melts gradually into adult life and experience. What the life and character is to be from now on depends on what has gone into the individual experience before the individual passes from the period of youth to that of adult life. The life becomes to a large extent fixed; there is no longer the ability quickly to change habits and ways of thinking, for the period of rapid development in the physical organism comes to an end, and its mode and manner of functioning remains constant. The pliability and exuberance of youth gives way to the stability and constancy of maturity.

PHYSICAL DEVELOPMENT.

The body increases comparatively little in height during this period. Its development is in the nature of filling out the framwork which is already existing as the result of rapid growth in height in the succeeding periods. This is the period of maturing of all bodily functions. Endless energy and endurance are the characteristics of most young people of this age. Thomson says, "The pages of history are written full of the records of the daring, endurance, inventiveness, self-sacrifice, and nerve of this group. A glance at any of the daily papers will indicate the great proportion of crimes of sheer nerve and physical daring committed by young people in these years. They lack the skill of maturity but exhibit the fearlessness of unlimited physical powers."[1]

Athletics make a very strong appeal, not simply because of the energy demanded but also because of the skill required of the participant. For nicety of skill and perfection of bodily control this

[1] Thompson, "Handbook For Workers With Young People" pp.27

this period is not excelled at any other period in life. The awkardness, the ebb and flow of energy, and the general lack of control of the previous years are all gone. There is a constancy of energy, a possession of skill, a grace of movement which gives to the young man and young woman a confidence in their own powers and an assurance of their ability to cope with the varied experiences of life. Physical competition is greatly enjoyed because it gives an opportunity to try out and display the newly acquired powers. The vast majority of records in college athletics are made by young men and women of this age. Again quoting Thompson, "There seems to be no limit to the amount of time and energy which young people are willing to put into the processes of developing themselves or their chosen group in excellence in any desirable field of activity."[1]

In the previdus periods we noted great erafficity in both the functioning of the body and the mind due to the close interaction of the two, and now with the growth of efficiency in the one we find increased efficiency in the other. This may well be termed the age of reason for we find everything being tested in the light of reason. The beliefs and customs of the past which have been accepted more or less on faith up to this time, are now critically examined and in some cases discarded. Much has been said concerning the doubts that arise at this time concerning the very structure of the individual and social life, and various plans have been suggested by which the perplexing situation that arises may be either prevented or made less severe. Doubts, however, are but the growing pains which accompany the coming into a greater and fuller mental life. Much, undoubtedly, can be done to make that passage easier and more normal, but the prevent-

MENTAL DEVELOPMENT.

[1] Thompson, "Handbook For Workers With Young People" pp.28

ing of doubt altogether may well be the means of preventing mental growth. The mind must learn to walk even as the little child sooner or later must trust to the support of its legs if it is ever to grow into manhood. Thus it is in Late Adolescence, The individual, because of the structure of society and the structure of his own mind, has to depend more and more upon his own powers. This demands that he test those things which are worth while, and often in this process of testing, because he finds so many things which are hard to understand and explain, for awhile he lives with a mind that d doubts almost everything.

The mind in Late Adolescence, however, is not entirely different from what it was in thepreceding periods. It simply differs in its method of functioning and in its power of application. The early adolescent has less confidence in himself and is hesitant about expressing his opinion. The middle adolescent mind is more subjective, attempting to link up his life with society around him. The later adolescent mind reaches out into a broader field and is interested in building up a complete philosophy of life. His mind hunts through the universe of thought and experience, trying to build up universal principles and to correlate life as a whole. There is a self confidence which did not exist before, and in case he cannot agree with the thoughts and beliefs of the past, instead of doubting his own ability to solve these problems, he doubts the solutions that have been given by others, and sets up his own theories in their place, This often results in a certain narrowness of view due to inexperience, for he can simply make his interpretations in the light of what he has already learned, and since his experiences have been limited, he does not have the background of knowledge

that will always lead him to the most complete interpretations.

Growing out of this broadened range of interests and the increasing power of mental application, is the desire for discussion and debate. Never wanting in strong personal opinions, no opportunity is overlooked for learning and opposing the opinions of others. This although somewhat embarassing at times, has its advantages in that it helps in clarifying the thoughts, and makes it possible for the individual to arrive at the norms by which his ideas and conduct may best be guided and evaluated.

Middle Adolescence as we saw is characterized by the strength of the feelings, but we may safely say that Late Adolescence is characterized by the strength and function of the reason. From the realm of things and people the mind is carried into a knowledge of the underlying principles of life, and objects and people are considered not as separate entities but as part of a vast system having close relationship with one another and subject to universal laws. Science, sociology, economics, ethics and religion all offer interesting fields of study into which the Late Adolescent enters with pleasure, and exercises his mind, just as in earlier years his growing body had found a strange satisfaction in physical exercises.

THE DEVELOPMENT OF FEELING.

When we speak of the development of feeling in Late Adolescence, we do so not with the meaning of increased power to feel, but rather in the sense of a greater concentration of feeling in certain definite directions. In this period we find a greater control being exercised over the feelings, and although they are still strong they are not allowed to run riot to the same extent as formerly. This is pro-

bably due to the fact that the reasoning power as we have already seen has grown stronger, and also because the world of experience has been better organized and is better known. Certain definite things are now desired and the feelings are concentrated upon them rather than being scattered promiscuously here and there. Just as in the case of the small child, after a year or two of experience with the world of objects into which it has been born, certain definite movements take place so it is in Late Adolescence. The social world which at first was so confusing, loses its strangeness and certain values stand out above others and are greatly cherished and desired. The emotions and sentiments gather around them and give vent to the pent up feelings within.

The feelings at this time associate themselves with certain principles rather than with mere objects. Patriotism comes to a stage such as was not before realized, for native land stands for a multitude of ideas and associations in the place of a few concrete ideas. This was very evident in the late war when so many of the young men who were too young to come within the draft age even, enlisted in the army and were ready to sacrifice for those principles which they believed their country stood, and for the honor of that country in the sight of the world. The attraction of organizations at this time, such as Fraternities, Clubs et cetera, also rises from the same source, namely the principles for which they stand, and not merely the desire for comradeship which, however, is still strong, and also has its influence.

It is during this period that most young men and women select their life partner. In the place of many loves of shorter or longer duration as the case may be, there comes one intense love which is all

absorbing. All of the emotions are concentrated at this one point, and for the sake of winning this member of the other sex, almost everything else will be sacrificed if necessary. This of course is built upon the sex instinct which matures at this time and which seems to overshadow all the other instincts. This deep all absorbing passion makes itself felt in every avenue of consciousness and is probably the force behind all of the worth while sentiments which are developed, for it is impossible to differentiate the other feelings from it in respect to their nature. The presence of this instinct is of the greatest importance, therefore, for upon it may be grafted the highest and noblest aspirations of which human nature is capable.

Social life is desired at this time partly because it gives opportunity for exchange of thought, but also because of the feeling of pleasure which such associations bring. Although a large group of acquaintances and associates are enjoyed, real friendship is reserved for a chosen few. This is in perfect alligment with the concentration of affection upon one member of the other sex rather than scattering among many, and is a part of the deepening process which goes on in the whole realm of consciousness.

A life vocation is also selected at this time in the natural order of events, and here again there is a concentration of interest and feeling as well as thought. The preparation for this vocation, and also the actual participation, devours much feeling which hitherto was thrown in various directions.

As we would naturally expect from our study in the earlier sections of this thesis, with the ripening of the reasoning powers and the concentration of the feeling tones, volition becomes an

important factor in consciousness. Beginning in childhood with physical and mental dependence on others, continuing in Adolescence with a lack of confidence in self because of the changes felt within and without, but with a growing independence of thought and action, the individual at this time begins to exercise a more complete and constant power of volition. This comes partly as a result of the nature of our social and economic life which tends to throw individuals of this age upon their own resources, but it is due chiefly to the fact that the unfolding self now automatically exercises that function.

DEVELOPMENT OF VOLITION.

The emotional life as we have already seen becomes more constant at this time and thus makes it possible for the individual to reach out for certain ends with a greater continuity and persistence of effort. Life goals are often set up and remain constant throughout life. This is due to the fact that the self has become in its very nature more steadfast, and also to the fact that because of advanced reasoning powers, the ends selected are more worth while and not subject to overthrow by later reflection as was the case in the earlier periods of life.

The great choices of life fall directly upon the shoulders of the individual himself. He selects and prepares himself for a life vocation. He chooses his life partner and establishes his own home. Responsibility such as he was not formerly called upon to bear, is tacitly placed upon him by society, and is accepted, unless he is abnormal in his social development.

The measure of this volition is not the same with all individuals, however. The development which has been mentioned, is the complete development which should come in normal individuals whose physical

and mental inheritance has been wholesome, and whose environment has been of a suitable character. There are numerous cases where this development is not normal because of the nature of the heredity or environment. This may be true of the development of any of the factors of consciousness in any or all of the periods of life. We are concerned here, however, with the study of what is the case where development is normal, and not with those abnormalities which cannot be accepted as the regular order of life.

Summary. Late Adolescence is a Period in which there is a completing and balancing of life. The body becomes rounded out in its growth and activities. The mind develops the power to think through problems and to correlate ideas and experiences. Feeling is still intense but is better controlled and concentrated. Volition becomes constant, and activity, instead of being haphazard and fragmentary, becomes regulated and orderly. Thus the individual achieves inner unity and is equipped and fitted to become a well balanced part in the social life around him.

PART III.

THE DEVELOPMENT OF RELIGIOUS IDEALS IN ADOLESCENCE.

CHAPTER VIII.

ADOLESCENCE AND IDEALS.

The first section of this thesis is given over to a discussion of the Ideal, analysing it into its component parts and showing the importance of each part in the creation and existence of the whole. Thought, feeling, and volition are seen to be the outstanding factors in the creation of the ideal, for no ideal exists except as these three factors in consciousness are at work. The formation of the i ideal was seen to be the highest function possible for the human m mind, and its importance in both individual and social life was noted. The religious ideal we learned, differs from other ideals not in the mental processes at work in its creation, but in its content. The idea of God is involved and it is the presence of this idea that t transforms presonal and social ideals into religious ideals.

Part two of the thesis deals with the period of Adolescence, showing its relative place and importance in the span of life. The development of the child prior to Adolescence is briefly considered, and a suggestion is given as to the influence of Adolescence upon later life. The Period of Adolescence is then divided into three sections, and the development that takes place during these smaller periods is considered under the heading of physical, mental, feeling, and volitional growth. The normal development of the individual is traced through these periods, showing that the first period is characterized by great physical growth; the second period by emotional development; and the third period by mental and volitional expansion and control in life.

It will be our purpose in this section to combine the two previous sections in such a way as will best show the nature and development of religious ideals in adolescence. This is the goal of the whole thesis, and what has gone before has been for the purpose of

obtaining a knowledge of the nature of the ideals, and the development that naturally takes place during Adolescence, so that we might be in a position to see how the two are adapted to each other and mutually helpful in their development. We shall seek to show that Adolescence is the natural time for the development of ideals, and this of course includes religious ideals. Also that ideals are necessary if a full development is to take place during the transition from childhood to maturity. Some of the outstanding and most important agencies for the development of religious ideals will also be considered, not from the standpoint of methodology, however, but from the standpoint of the psychological principles which underlie them.

PURPOSE OF PART III.

This discussion will be carried on under the three periods of Adolescence, one chapter being given to each period. This is deemed advisable since the outstanding characteristics of one period are not those of the next period, and as a result the ideals created in one period naturally differ both in number and in character from those created in the next. Constant recourse will be made to the subject matter contained in the preceding sections of the thesis, for as has already been stated, our aim will be, not the introduction of new principles but the correlating of those already discovered.

We observed in our brief discussion of childhood and early Adolescence that those characteristics which began to stand out prominently during Adolescence did not arrive suddenly and fully developed, but were present in a less conspicuous form during the preceding years. What actually takes place is the maturing of these characteristics and we become conscious of them because of the outstanding part that they now play in the life.

It would not be right to assume, therefore, that ideals are first formed after the entry into the turbulent waters of Adolescence, for children often create ideals long before that time.

IDEALS OF CHILDHOOD.

Kirkpatrick says, "Between six and twelve is the period for the establishment of standards of conduct both in the form of more or less blind habits and in the form of conscious ideas and ideals." In another place, referring to the period of Individualism, he says, "Rather early in this period the child begins to form ideals not only of what he would like to have and to do, but of what he wishes to be, These ideals are formed in accordance with what seems pleasant to him in fancy or has been learned by experience, or through the teaching of parents, or has been associated with approval:-----The ideals formed in this early stage play a considerable part in the child's conduct and development. Although the ideals frequently change and do not always control action even when stoutly held, yet the effects of the ideals during this period may be greater than at any period except that of adolescence."[1]

In accepting this statement as to the presence of the ideals in childhood, we must remember that the idealheld at this period of life differs in many ways from that created in later life. The ideal we have discovered involves thinking, feeling, and willing. During childhood these three functions of the mind are rather weak. The child for the most part thinks in concrete terms, and because his experience has been small he does not have the material out of which to create big concepts. The ideas which enter into his ideal, therefore, are crude and do not have the logical consistency nor the attributes of completeness and perfection that greater experience will make possible. They are very

THOUGHT.

(1) Kirkpatrick, "The Individual In The Making"--pp. 120-121.

apt to be narrow and selfish and in this respect do not measure up to the standard of an ideal such as would be created at a later period in life.

We also noted in our study of childhood that feeling is not very constant and deep, but tends to be superficial and fleeting.

FEELING. This is not the time for noble sentiments, for as yet the social consciousness has not been developed. Feelings are woven around those things which minister to immediate pleasure, or if around things more distant, they are still of a selfish quality. Here again we note that this element of the ideal is of a very low grade.

Childhood, moreover, is a time when authority and imitation are the chief guides to conduct. The child for the most part accepts the

VOLITION. ideas and plans of others and acts upon them without much questioning. His conduct is not well thought out by himself, for oftentimes he is not consciousnofsany definite ends toward which he is working. He tells the truth because he has been taught to do so and finds that truth-telling meets with approval whereas lieing meets with disapproval and is often followed by punishment. He does not consciously set up the standard of truth, but accepts that standard unconsciously from others. Thus volition which is one of the outstanding elements in the ideal, is not very strong, and in this way the child does not create a very high type of ideal.

It is important, however that we realize the importance of these shadowy ideals of childhood in the creating of the higher ideals

IMPORTANCE OF IDEALS. in Adolescence. Consciousness develops gradually and as a result of the little streams of thought, feeling, and volition, which pour into it day by day,

coming from experience. The high tide of idealism can never come in Adolescence except as the mind has received in childhood those streams of thought, feeling and volition which swell up in the consciousness and burst forth in noble ideals at a later period. The child who is permitted to lie and steal without any correction will be very unlikely to hold ideals of truth and honesty later in life, for his mind will not be filled with those ideas and attitudes which will influence him to speak the truth and to act with honesty.

Moreover, habit plays a very important part in the ideal. The habit of truth telling will be of great aid at a later time, when the choice between lieing and truthtelling has to be made, and the willing to tell the truth will become much easier. Let us not minimize the importance of the crude ideals of childhood, for they are the chrysalises from which will come those more beautiful and lofty forms which soar up to the uppermost realms of beauty, truth and goodness.

What has been said of the ideal in general holds true in respect to the religious ideal. The child's thoughts of God are rather crude and objective. He is a Being somewhat distant from life, and partakes of purely anthropomorphic qualities and characteristics, some of which are not very admirable. He is the Heavenly Father, and his character as conceived by the child depends on the character of the earthly father. The conduct that the earthly father approves whether good or bad is very likely to be the type of behaviour that the child believes will please the Heavenly Father. God seems to be very objective and therefore set apart from actual life, and so the idea of God does not enter into the actual control of conduct to the

RELIGIOUS IDEALS.

same extent as later in life.

The feeling element in relationship to God is also somewhat weak. We have reason to believe that even the love of the child for the parent is not very unselfish, but is a response to the ministrations of the parent to the comfort of the child. Consequently it is not very reasonable that the child will have a very intense love for God who is much more distant than the parent, and whose ministrations to the comfort of the child is not so evident. Since religious ideals have a very large degree of feeling permeating them we come to the natural conclusion that childhood is not a time when religious ideals are plentiful or powerful.

We also noted in discussing the characteristics of childhood, that volition is not very strong, for the conduct of the child is largely controlled by authority and imitation. Therefore we have no reason to believe that the conduct of the child will be controlled to any very great extent by religious ideals. No great choices involving the idea of God will be made, and if the child engages in religious exercises and performs those deeds which are commonly believed to be pleasing to God, it will be because he is induced to do this by the influence of parents or clode associates, and not because of any definite choice of his own.

We should note before passing on into a discussion of the place of religious ideals in later life, that toward the end of the later childhood, the ideal comes to have a more conspicuous place in the life of the individual than in earlier childhood, simply because of the fact that those functions of consciousness by means of which the ideal is formed are going through a process of development during the whole of childhood. Moreover late childhood and early Adolescence blend into one another, and the former has many of the

elements that we find in the latter.

It will not be necessary to give much consideration in this thesis to the place of ideals in the life of the adult. The ideals that we find there, whether religious or otherwise, are for the most part those ideals that have been created in Adolescence. They continue to grow all through life it is true, for growth is the inherent nature of the ideal as was observed in the analysis of the ideal. But as a rule, unless ideals have been created during the period of Adolescence, later life will be very barren in this respect. This is due to the fact that after Adolescence, there is but little real growth in the functioning power of consciousness. New attitudes are not readily cultivated; new ideas have to push their way into the mind; the emotional life tends to lose its fervor; and the exercise of volition will be along the channels already cut and hardened by habit.

IDEALS IN LATER LIFE.

From this brief survey of childhood and mature life in respect to the development of religious ideals, we are driven to the conclusion, that somewhere between the beginning of life as represented by childhood, and maturity, there is a time when the great ideals of life are formed. We shall continue our investigation in the three periods of Adolescence in order that we may observe something of the development of those ideals there.

CHAPTER IX.

THE DEVELOPMENT OF RELIGIOUS IDEALS IN EARLY ADOLESCENCE.

It has already been made clear that as the child passes from Childhood into Early Adolescence, there is no magical process such as was used by Circe to convert human beings into animals, by which the individual is suddenly changed into an entirely new being. The boundary line between the two is purely artificial, and moreover, all individuals do not pass over this imaginary line at the same time. It has been seen, however, that development during Early Adolescence is very rapid and noticeable, and outstanding changes are made in the individual during these years. These changes are of such a nature as make the creation of ideals of a higher type than existed in childhood possible, as will be shown in the following discussion.

We observed in the section dealing with the characteristics of Early Adolescence, that during this period the individual develops self consciousness and also its correlary social consciousness. This is of great importance for the development of ideals as will be shown. We shall first of all deal with the influence of self consciousness and later with social consciousness showing the part that each plays in idealization. We shall separate the two for the purpose of clearness and emphasis, although in reality the two are inseparable and cannot exist apart from one another.

DEVELOPMENT OF SELF CONSCIOUSNESS.

It is not necessary that we again show the processes at work in the development of self consciousness for that was covered in a previous section. Such factors as sex development, the nature of the social environment, education, all play their part. Instead of accepting himself and living from day to day somewhat mechanically, the individual now becomes consciousness of himself in a very vivid

manner. He becomes conscious of the way in which he thinks, talks, feels, and acts, in a manner never experienced before. He takes constant stock of himself and recognizes his shortcomings as well as his points of strength, It is this very fact that is so propitious for the creation of ideals, for it is only as one becomes conscious of what he now is, that he can ever create for himself, high ideals of what he should become. Self satisfaction never leads to idealization.

Self consciousness as has already been shown has a very definite influence in the whole realm of consciousness, for it expresses itself in thought, feeling and volition. Let us see its influence on these functions of the mind in the creation of ideals.

With self consciousness there opens up before the mind a field for thought such as was previously closed. Everything now has a meaning such as it never had before, for the individual is conscious of its relation to HIMSELF. Ideas are enlarged; thought becomes more abstract; richer concepts are created. Things which were previously accepted in their entirety are now analysed into their various elements. At least an attempt is made at analysis, for as yet this new world of meaning is very strange and discomfiting. The thing that we are concerned with here, however, is the fact that the individual begins to think for himself and about himself. He is no longer satisfied with his present condition, for as he compares himself with others and sees himself as he thinks others see him, he of necessity sees room for improvement. And with this feeling of need there comes to him the remedy, for his mind now has the power to think somewhat constructively, for creative imagination is at work in this period. And so, he

Influence on Thought.

has formed within his mind an ideal, or at least the nucleus of an ideal.

Self consciousness is not merely an intellectual process, however. It has strong feeling elements. In fact it seems probable that it begins with feeling, for it comes for the most part as a result of the physical changes that are taking place from which arise a multitude of feeling tones, strangely new and embarassing. Feeling in childhood is superficial and fleeting. In Adolescence feeling deepens and broadens and has a greater influence on the whole life. This again is propitious for the creation of ideals. Objects which previously held a shallow attraction for the child are now clothed with intense feeling. In fact everything takes on a subjective meaning. Nature which had been looked upon as being something apart from itself and very objective, now holds out a sort of a fellowship.

Influence on Feeling.

We noted in our discussion of Early Adolescence that this is a time when the imagination is very strong, and the individual delights in reading stories of great heroes and imagining himself doing the same things that the hero does. Frequent excursions are taken into the realm of fancy for this is much preferred to the real world, for it possesses a greater warmth and beauty. All of this reading and day dreaming, however, is self centered, for the individual is constantly taking the self of which he has become consciousness and playing with it in his imagination in much the same way that a child plays with a new toy. But it is easy to see that this is of great value in the construction of ideals, for the individual is trying out mental images of himself which have not yet been realized, and is clothing them with feeling, which makes their realization desirable. After this experimental process has gone on for some

time, some ideas will rise above the others and will become the permanent goals for life.

We must admit that there is not much consistency of action at this time, and in this respect volition may be considered somewhat weak. But if we remember what is taking place in consciousness, this is but natural. As yet, thought is not well correlated. The individual does not understand himself nor the world in which he lives. He walks many unnecessary steps, because the way over which he is traveling is strange. In addition to this, he feels emotions surging within which are new and ungovernable. He is not certain of himself and therefore does many things which he should not do and leaves undone many things which he should do.

Notwithstanding this, volition is present to a greater extent than before. He now makes choices which he never felt the need of making at an earlier time. Instead of doing and becoming what others desire and decide for him, he now acts for himself, and to some extent at least in conformity with the standards and conceptions which he has chosen for himself. Here again we find a groundwork upon which ideals can be and are built.

Influence on Volition.

Let us now turn to a consideration of social consciousness, and see the part which it plays in the creation of ideals. The individual now lives in a world of persons, whereas, he had been living in a world of objects. This is an important factor in the formation of ideals, for it is from the world of persons with whom he now becomes acquainted that he extracts those elements which are to be built into ideals of life and conduct.

SOCIAL CONSCIOUSNESS.

Thought, feeling and volition are all influenced by social con-

sciousness. The individual now thinks in terms of other persons, of what they are doing, and of what they are thinking. He observes that some people seem to be vastly superior to others, and that this superiority seems to be due to certain factors. Instead of thinking of other people as being solid wholes, he observes certain characteristics which belong to them, and learns to think of these characteristics apart from the people to whom they belong. Thus it is possible for him to regroup certain qualities of character, and to create ideal personages such as may not exist, and yet which seem very real to him. Or he may heroize a certain individual who seems to possess the greatest number of these qualities, and to read into him other qualities which he in reality does not possess. Thus we find an ideal being created.

Influence on Thought.

In this extension of thought, he also begins to understand why certain things are permissable and others forbidden, for he sees the effect that the actions of an individual may have upon society as a whole. Right, then becomes not the say-so of some person, but an inner recognition by the individual himself. This is what is known as the birth of the moral sense, and from now on action will be either moral or unmoral. A choice must now be made between right and wrong, and ideals of conduct can be established as a result of this increased knowledge.

Feeling is also influenced by social consciousness. Emotions and feelings are created as a result of certain forms of stimuli entering the mind. As has been shown, social consciousness increases and intensifies the world in which the person dwells. The Adolescent now sees himself surrounded by persons where once there had

Influence on Feeling.

been objects, and his mind is filled with concern as to what others may be thinking of him, and because of the attitudes that he observes or imagines on the part of others toward him. Some people are loved intensely and others are disliked. We cannot very well analyze the likes and dislikes which spring up at this time, although there does seem to be certain definite psychological laws governing them. A really unselfish person is better liked than one who is selfish. Beauty is preferred to ugliness, and so forth.

The thing that is of importance for us, however, is this. With this increased feeling, and its expression toward others, important factors are at work which may be utilized in the creation of ideals. We are prone to imitate the thing that we admire and love. If a boy, therefore, has a great affection for a certain man, as is often the case at this period, that man will in all probability be his ideal, and those characteristics possessed by the man will be the ones valued above all others, and will be incorporated in his ideal for himself. And these qualities will be so surrounded with feeling tones, because of his affection for the one possessing them, that they will be the object of desire above all others, at least until that time when they are supplanted by qualities belonging to some other object of affection.

Social consciousness will also express itself through volition. Action will be more in alligment with the well being of those around him, because of the fact that he now recognizes the effect that those things which he does will have upon others. As we have already remarked, the Early Adolescent is very much concerned over what others think

Influence on Volition.

of him. He is very desirious of winning the approval of others, and makes this the outstanding goal of activity. Those things which society approves he seeks to incorporate into his life. Thus it is that the moral standards which have been established by society will be the ones which he is most likely to accept and use. The influence of his home and his associates is very important right here, for the principles which are accepted by those with whom he associated the most are the natural ones for him to accept. He wills to do that which others have adopted simply because of the fact that he is anxious to win approval, and as yet is not fully capable of realizing the universal worth and significance of the standards which he has accepted.

From what has been said it is evident that the ideals formed at this time are for the most part personal ideals. The Adolescent spends this period getting well acquainted with himself, and before he has sufficient confidence to investigate the world around him very thoroughly, he finds it necessary to first understand himself. And so he thinks largely in terms of himself, and the ideals which he creates are not very social in their application. He is not concerned with great social reforms, for he does not understand society well enough to attempt to reform it. He is beginning to understand himself however, and realizes his own need of improvement and perfection.

PERSONAL IDEALS MOST PREVALENT.

He has ideals of physical perfection and skill, for he begins to realize that his body is capable of considerable development. He may have ideals of mental efficiency, although these are not so prominent at this time. He has certain moral ideals, for he is anxious

to do those things which will be pleasing to others, and especially those whom he esteems and admires. It can readily be seen, however, that because of lack of experience and because his development as yet is not complete, all of these ideals will of necessity be changed from time to time as greater insight and understanding comes to him. But the important thing is, that ideals of considerable worth are being formed, which will be the forerunners of others of greater value and more universal in their implication and application.

But what of religious ideals at this time? Do we find God Consciousness present to any greater extent than in the period of Childhood? We may safely answer in the affirmative, for as we discovered in the analysis of the ideal, religious ideals differ from other ideals not in the process by which they are formed, but simply in their content. Therefore, what has been said in regard to the development of ideals in general, is true in regard to the development of the religious ideal. With the advent of self consciousness and social consciousness there is increased God consciousness, if opportunities have been offered for the presentation of religious instruction. In childhood, God is a being somewhat distant and objective. In Adolescence, God is felt to be a part of the life within, for He is not merely intellectually conceived but He is felt. This change in the conception or apprehension of God is sometimes known as conversion. The individual now becomes very conscious of the presence of God, and sometimes this consciousness dawns upon him very suddenly. It seems to come just as the light comes when the electric button is pressed, and he is amazed at the new conception which has dawned upon him.

RELIGIOUS IDEALS.

Growth of God Consciousness.

Conversion most frequently occurs-in middle Adolescence as shown by the investigations of Starbuck,but there are many cases between the years of twelve and fifteen. If the background of training has been definitely religious,there is considreable reason to believe that God consciousness will become very strong at this time. The very instability which the individual feels within himself,causes him to feel the need of companionship with one who is strong and steadfast. This in part probably explains the many cases where adult friendship and companionship are desired and sought, There is a desire to become attached to someone who has the more steadfast and permanent qualities of life.

Moreover,feeling becomes very powerful and is lavished upon those who are admired.because of the characteristics which they possess,and because of the sympathy which they are willing to offer. The Christian conception of God here fits in with a heart felt need. God is declared to be all powerful,good,anf kind,and this conception gives the individual every encouragement to associate with Him. Moreover,the fact that the early Adolescent is so sensitive to the thoughts and attitudes of others,and so often is unhappy because of some real or supposed slight,causes him to seek the One Who is ever sympathetic and kind.

The personal ideals which are created at this time may,therefore, be converted into religious ideals. Jesus may become the hero whose life the individual seeks tb copy,or he may heroise some individual who professes and practices christian principles. He may understand that he is pleasing God by developing his body to its highest point of efficiency,and by training his mind to think clearly and correctly. That God is pleased when he practices up-

rightness in thought and life. Thus definite religious Ideals may be cultivated, which, during the following years shall grow in content and intensity.

It will be well to suggest, however, that religious ideals will depend on the instruction concerning God that is given to the individual and upon the traning that is given in the actual worship of God. Personal ideals may come because of the inherent nature of the mind and because of the associations that are formed with others. Religious ideals must be definitely taught and developed, otherwise the child may go all through life without any definite God consciousness.

IMPORTANT AGENCIES IN THE DEVELOPMENT OF RELIGIOUS IDEALS.

The home is an important factor in this work, for the ideas and attitudes common to the home are very likely to be incorporated in the life of the individual. If God is spoken of frequently, reverently, devoutly, thoughts of God will be created in the mind of the child, and in Early Adolescence when the mind is so susceptible to the presence of other minds and thoughts it will be ready to appreciate and grasp the idea of God in its fuller significance. Moreover, if the child has been taught to pray, the channels at this time will be open through which the child can reach God and God reach the child.

Home.

The Church next to the home is the most important factor in the development of religious ideals. It is here that he receives instruction about God and is shown how God has revealed himself in the Bible, through the teachings there given, and especially through the lives of men which are recorded. Jesus Christ is held up as the great ideal, and his life and teaching are shown in all their perfection and beauty. Here too, the indivi-

The Church.

dual is trained in worship, and learns to think of God as being present in every walk of life, and ever ready to give aid to those looking to him.

Christian men and women as revealed in writings or in actual life are probably the most influential in creating religious ideals during this period. Although having the power of abstract thought to a greater degree than at any other period of life up to this time, yet the mind likes to find real living examples which portray the character and will of God. Thus it is that example is much more powerful than precept in the formation of religious ideals, and is far more readily accepted and understood during Early Adolescence.

Living Examples.

The rapid changes that take place during Early Adolescence is very helpful in the formation of ideals. Thought, feeling and volition are developed as the result of the advent of self consciousness and social consciousness, and each of these functions of the mind are better prepared for the formation of ideals. Ideals are for the most part personal ideals at this time.

Summary.

Religious ideals are also the natural outgrowth of this period if the right influences are brought to bear upon the life. The home and the Church are the outstanding agencies by means of which these religious ideals are created. The example is more powerful than the precept in revealing the character and will of God.

CHAPTER X.

THE DEVELOPMENT OF RELIGIOUS IDEALS IN MIDDLE ADOLESCENCE.

By the time that Middle Adolescence is reached, the individual has become better acquainted with his developing self, and regains some of the confidence in himself which he unconsciously exercised in Childhood. During this period he is busy getting acquainted with the world around him. In Early Adolescence everything was self centred, and although social consciousness was present it was more of an embarassment than a satisfying factor in life. The eyes of the individual were ever turned on himself, and for that reason he felt that the eyes of others were also upom him.

SOCIAL CONSCIOUSNESS STRONG.

Middle Adolescence is spent in trying out the social world which was so embarassing in the previous period: It is now found to be full of pleasant surprises, and nothing is so much enjoyed as association with others. Self is to some extent forgotten in the enjoyment offered through social contact with others. This is the time when altruism is very strong, for with a sympathetic appreciation of others there is developed an interest in their joys and sorrows. Here again we find this development expressing itself through the three avenues of consciousness, thought, feeling, and volition. It is not necessary to consider this in detail, for in the section dealing with the characteristics of Middle Adolescence this was discussed at length. We shall, however, see the relationship of this development to the formation of ideals.

Thought in this Period is not so closely linked up with self, but takes long excursions into the realm of human relationships. There is not a careful consideration of all of the problems involved, it is true, for this comes during the next period. But the out-

Ideation. standing features of social life are recognized, for in many cases the individual is now earning a living and learning some of the responsibilities of life by experience, while others are still continuing their education and engaging in studies which will also bring them in contact with the social responsibilities which fall upon each member of society in a well ordered community.

Moreover, the mind is still developing, and although this period is characterized by deep feeling rather than deep reasoning, yet there is greater power of judgment and a greater ability to understand relationships than in the previous period.

Thus we see that there is a growing power to form ideals of greater magnitude than previously existed, for there are present in the mind ideas connected with life which are more far reaching and more universal. Thought is not so closely bound up with self but goes out into the practical relationships of life, and as a result the ideals that are created are not so strictly personal, but are more social in their thought content.

Feeling. Middle Adolescence is the time when feeling is predominent, a fact which is well worth considering in its relation to ideal formation. In Early Adolescence, strong feeling tones are present but are not so intense nor so permanent as in the following period. Feelings at this time are more of the emotional type which consist of a response, sometimes brief, to a definite stimulus. During this period higher forms of feeling which we have already termed sentiments are developed, which are more permanent and more refined in their nature. Dr. Athearn says, "This is the period when emotion becomes sentiment. It is the time

of romance.Attraction for the opposite sex now causes interests in dress,etiquette,and the graces of polite society to develop. This is the time to awaken the nobler sentiments of patriotism and religion."

Since feeling plays so prominent a part in the creation and maintainance of ideals,we can readily see that this period is most suitable for the creation of ideals. Accompanying the increased range in knowledge comes this intensifying of feeling,which makes the formation of social ideals not only possible but natural and probaple. Moral ideals are built if the right thought content has been placed in the mind,for all thought is now highly emotionalized. Altruistic feelings are present and clothe those forms of conduct which are seen to be beneficial to others. Such ideals as chastity, honesty,unselfishness,honornand kindred others which find their expression in the every day relationships of life may be well used to express this spirit of altruism,which is so prominent at this time.

With the development of reason and the growth of feeling comes greater power of volition. This is the time of action,for the pre-

Volition. ence of intense feeling projects thought out into the field of activity. Ideals may be frequently changed at this time because of growth in knowledge,but while they remain they have a great influence upon conduct,for the individual mercilessly measures his conduct by them and does his very best to achieve them. The social ideals that are created,although they may be in need of considerable remodeling as to the ideas present in them after wider experience with the world,are pursued in a way that sometimes demands much sacrifice and at the cost of much

embarassment. There is probably no other time in life when the individual is willing to work and fight for his ideal more strenously, and he is puzzled to understand why it is that adults are not possessed with the same fine zeal.

If in Early Adolescence the ideals which are created are largely personal in their application has to do specifically with the individual life, the ideals created in Middle Adolescence have a greater social content, and may be termed social ideals, for they have to do largely with the relationships between the individual and the social world around him. Ideals having to do with the betterment of society as a whole are more prominent than those which are based upon thoughts of the self alone. This is but natural for the individual is now becoming largely socialized, whereas in the previous period he had just come from childhood which is individualistic, and had brought many of the traits of childhood with him.

But let us now concern ourselves with the question of religious ideals, again remembering that religious ideals are but personal and social ideals permeated with the thought of God. The increased power for thought, the greater depth of feeling, and the enlarged expression of volition are therefore present in religious ideals in the same measure as in the ideals which have just been discussed, and as a result we immediately realize that Middle Adolescence is a favourable time for their development.

RELIGIOUS IDEALS.

With the growth of knowledge concerning the world in which he lives, there should come to the Middle Adolescent a greater conception of God. In Early Adolescence, God is felt to have a very definite relationship to the individual, and instead of dwelling some

place in the heavens,he is felt to dwell within. In-

Ideation. stead of simply being accepted as an idea that has been taught by others,he is felt to be a very present reality.In Middle Adolescence,with the enlarged social conception, God is seen to be present in manifold ways. He is seen at work in History, guiding the destiny of nations and individuals. He is seen at work in such institutions as the Church,through which he has expressed himself to men and has been building up His kingdom in the world. Thus the conception of God is broadened,and instead of feeling that God has merely a great interest in him,the individual sees that God is interested in men everywhere,and is trying to help and bless them. Moreover,He is seen in everything that is beautiful, a fact which is probably based more upon feeling than reasoning.

It is in the realm of feeling that God consciousness becomes especially intensified. As we have already observed all thought at

Feeling. this time is highly emotionalized,and this is especially true of the thought of God,that is,in case a definite thought content of God has been created in the preceding years. If there are no definite ideas of God present in the mind because of the fact that no instruction has been given concerning Him,we cannot well expect that God consciousness will automatically spring up at this time. But if the right kind of religious instruction has been given,the idea of God will now possess great charm,and it will be clothed with a richness of feeling such as will make Him represent that which is most desired. God as represented in the life of Jesus Christ will be the object of devout worship and zealous service,for here,there is a strong appeal to the spirit of altruism which is so strong at this time. It is during this period that the

greatest number of conversions occur. These conversions are largely emotional in nature, and are the result of the consciousness of God through feeling rather than through a rational apprehension of Him.

Volition of God and a great love for Him are readily expressed in conduct. It is at this time that so many young men and women decide to give themselves into His service by devoting their lives to the ministry, to the mission field, or any other form of life work which seems to offer an opportunity for active christian work. Religious thought and sentiments are immediately carried over into activity, and although all conduct may not be entirely consistent with the ideals that have been formed because of the conflicting feelings which arise from time to time, yet volition is strong in the sense that activity is very intense although somewhat spasmodic.

Volition.

Personal and social ideals, therefore, may be readily converted into religious ideals, if God is introduced into the thought and shown to be very social in His character and being, and to exemplify in His every act the highest and noblest virtues of which we can concrive. The individual will worship Him because of what He is, and will serve Him because of what He can do.

In considering the agencies best adapted to the development of religious ideals at this time, we find that for the most part they are the same as those noted in Early Adolescence. The Religious Ideals developed at this time are in very few cases the simple outgrowth of anything that is taught or done at this particular time, but are the fruition of years of training and

IMPORTANT AGENCIES FOR THE DEVELOPMENT OF RELIGIOUS IDEALS.

development in religious things. Home ties at this time may be broken because of economic conditions, but the influence of the home life will now be seen as never before. The ideas that have been created through social contact in the home and the attitudes that have been created either as a result of definite training or simple imitation, will bring forth a harvest such as was little foreseen, for the seeds which have lain hidden during the chill of childhood, and perhaps all through the changing temperature of Early Adolescence, will now in the heat of Middle Adolescence spring forth for good or evil according to their nature.

Home.

Next to the home in its importance, we must again mention the Church, for it is here that the greatest religious culture is given. In order to meet the growing need of the Adolescent and to engage his interest during this period, the social character of religion should be taught. The attitude of Jesus toward the social problems of His time and the social nature of His teachings should be emphasized, in order that religion may be seen to consist not in merely saving one's own life but in saving the life of the world.

The Church.

The opportunity for public worship is also of great value for as has already been shown, the youth of this age enjoys social participation in all forms of experience, whrther religious or otherwise. Since there is so great an appreciation of beauty, the form of the worship service should be as beautiful as possible, and also the building in which the service in held. God is much more readily and easily comprehended and felt through the medium of the beautiful than by means of any agency which lacks the element of harmony.

Expressional activities with a definite religious content are

also very beneficial,for this is a time for action rather than quiet meditation. Religion which does something is the type that attracts,in fact no other type of religion is appreciated during this period. Ideals of service can best be developed through service, and all religious ideals should be of such a character as will have a definite influence not merely upon the individual himself, but upon others.

The Early Adolescent finds satisfaction in companionship with some adult,and tends to create his ideal out of the qualities possessed by that person. The Middle Adolescent finds satisfaction in associating with others of his age and especially with members of the other sex. His Religious Ideals,therefore,will tend to be made of these qualities which he finds exemplified by the members of his social group,and especially those who are recognized as the leaders in that group. If he mingles with those who possess definite religious convictions and practice religious principles in their life,he too will be likely to create religious ideals,and especially so,if in previous years he has had religious training in his home or in some church.

Companions.

The presence of social consciousness as expressed through the channels of thought,feeling,and volition,is of great help in the formation of ideals. Social ideals take the place of the personal ideals of the previous period,for the individual forgets self in his enjoyment of others. The spirit of altruism is very strong,and high ideals for social conduct are formed and expressed.

Summary.

The concept of God is enlarged,and He is observed in the great social movements of the past and in certain institutions existing

in the present. This is the time when conversions are most plentiful,a fact that is due to the depth of feeling existing during Middle Adolescence.

The influence of the home life now shows itself,even though home ties have been severed. The Church offers great aid in religious instruction,and presents an opportunity for socialized worship.The social group to which the individual belongs is an important factor in the creation of religious ideals.

CHAPTER XI.

THE DEVELOPMENT OF RELIGIOUS IDEALS IN LATE ADOLESCENCE.

During Late Adolescence the life takes on the form which will for the most part remain permanent, for development after this period will be along the general direction of the past, and will be a maturing of the processes already established. The ideals, therefore, which are created at this time, or those carried over from the previous years will in all probability be the ideals which control conduct during the rest of the life. It is fortunate, therefore, that in preparation for this, ideals at this time normally reach a more universal and comprehensive stage than existed in the previous years. There is a sloughing off of those ideas which are inconsistent with the rest of knowledge, and ideals are established on those principles which are seen to be permanent and universal.

A TIME OF TESTING.

As we observed in the section dealing with the characteristics of Late Adolescence, this period is characterized by the prominence of the reasoning powers. Everything now is subjected to the light of reason, and those ideas which are seen to be based on fancy rather than fact are discarded. Early Adolescence is characterized by self consciousness; in this period there is a welding of the two. The young man and woman of this age look at life in its entirety, and seek to find the underlying principles upon which both individual and social life is built. A complete Philosophy of life is sought, and the process of obtaining it, everything is subjected to a rigid examination. A great many doubts arise as this process goes on, and yet such a process produces beneficent results unless something arises in experience which warps the reason and the judgment.

Ideals, we have discovered have thought content, andtherefore if

the highest type of ideals are to be developed and maintained, the ideas contained in them must be of the highest order, and must be consistent one with the other and with all other ideas which seem to portray the truth. For example, I may have as my ideal the establishment of a government built upon socialistic principles. If my ideal is to be a worthy one I must examine all of those principles to see whether or not they are consistent one with another, otherwise the very government which I would establish may be the reverse of what I anticipate. I must also consider the influence which such a government would have upon the economic and social life of the country, for it is possible that instead of accomplishing the good that I desire I may do untold harm.

During Late Adolescence, therefore, there is a refining process in which much that was accepted and valued is discarded because it will not fit in with the larger conceptions of life.

IDEATION.

The ideals of previous generations are weighed in the balance, and if they are found wanting they are cast aside and replaced by ideals which seem more worthy and more consistent with the increased knowledge that has come to mankind. Many of the ideals held by former generations are accepted, however, for they seem to possess ideas which are permanent and universal in their application.

Those ideas which have been emotionalized during the preceding years, if they now prove worthy, will be retained and will be the basis of the finest sentiments. In fact all of the ideals which prove to be universal in their application and perfect in their nature will have a greater influence upon the lifethan ever before, and will be retained as the goals of life.

During this period feeling tones are still strong but are under

the control of the reason to a greater extent than formerly. When the reason gives sanction, however, feeling may be just as intense, and is more permanent than even in the previous period. This is normally the time for the selection of a life partner, and the fact that such a selection is made with all of its accompanying responsibility, is a witness to the truth of this statement. The selection of life ideals parallels in many ways the selection of life's partner, for they are tenaciously held to at the cost of great sacrifice if need be, and are not cast idly aside after a few years but are retained as the standards by which character is measured and the goals toward which conduct is directed.

FEELING.

Volition is also exercised to a greater extent than ever before. The home ties are frequently broken during those years, and the individual faces life's problems in many cases all alone, and has simply from the necessity that is thrust upon him to make choices for himself. Those ideals which he has formed will now be brought into operation, but in case they are not exercised in regulating conduct they will soon die, or be replaced by others or discarded entirely and life will be controlled by the fleeting impulses of the moment rather than by permanent standards. Ideals will now express themselves in action that may be almost habitual because of the constancy with which they are followed, or may merely remain in the mind as faint reminders of what should have been, and because of the fact that they so little influence conduct, lose the dynamic qualities without which they cease to be ideals at all.

VOLITION.

The ideals of this period will be both personal and social in their nature. The ideal of physical strength and skill; mental vigor

and clearness;the ideals of accomplishment in the chosen vocation; the ideals of morality;all have personal and social implications as well as those which we have already termed the strictly social ideals. The individual who is deeply in love with a member of the other sex, as most of them are at this time,cherishes these ideals because they are related in his thoughts with the one whom he loves,and he desires to realize them not merely for his own benefit but for the benefit of the one who is the center of his affections. This circle is enlarged when he becomes a husband and a parent,and the personal and social ideals seem to blend in one,for he desires for himself that which will also be good for the others,and desires for others that which he believes to be good for himself.

RELIGIOUS IDEALS.

Religious ideals are subject to the same laws as those already mentioned,and so when we come into the realm of religion we find the same processes at work. All of the ideas with a religious content are subjected to a rigid investigation,even though these same ideas have been accepted and believed all the way up through life. The existence of God may be doubted, and only believed again after the arguments in its favour seem to outweigh those opposed to it. The various doctrines and creeds handed down from past ages are likewise carefully examined,and some of them may be discarded never to return. Forms of worship because of their apparent emptiness and inconsistencies may lose their attractiveness,and be given up. Religious ideals once cherished may be cast aside because they are seen to be built upon ideas which are not tenable.

In this apparent disruption,however,there is the laying of foundations which will be strong and lasting if it is carried through

to its completion. Those religious truths which are abiding will be finally reached, and even though they be found to be the ones discarded when the investigation began, they will now be cherished all the more because of their proved worth. There are many conversions during this period, the last high point being at the age of twenty. This conversion as a rule is not of the emotional type, but is more intellectual in its nature. The value of fellowship with God and a life built upon the principles which are taught in the name of God is recognized, and the religious ideals which are accepted although strongly emotionalized, have a very definite ideational content which keeps them wholesome and causes them to be universal in character.

A Greater Conception of God.

The idea of God gathers increased meaning during this period, for His power and wisdom is observed in the realm of nature as well as in the lives of men. The laws of the universe are observed, and the various phenomena which were formerly accepted with complacency are now considered with increasing wonder. Especially is this true of the young man or woman who goes on to College and there pursues scientific or philosophic studies. It sometimes happens, however, that the idea of God is overshadowed by the seemingly mechanical nature of the universe, and although the moral ideals of life may remain strong, the religious ideals lose their emotional warmth and may be discarded.

The life and teaching of Jesus has a strong appeal for those of this age, for here God is revealed in a way that best satisfies the reason while at the same time appealing to the affections. Life as interpreted by Him is wholesome and strong; the principles which He advocates are observed to be applicable to real life in

the solving of its problems and in the achieving of noble character. The religious ideals in Late Adolescence, therefore, tend to become those which we find exemplified in Christ, for there is no other person in whom those characteristics which the mind recognizes to be most complete and perfect are so fully exemplified. In Early Adolescence some person in real life is raised upon a pedestal and becomes the ideal, and the qualities he possesses are desired. In Middle Adolescence the ideal is formed from those qualities of character found in many people and best represented by a few. In Late Adolescence after many disallusionments because of the fact that all human beings are found to be very imperfect, even the heroes of earlier years, there is a seeking for a perfect example and it is in the person of Christ that the mind finds satisfaction and contentment, for in his character there is perfect harmony and strength, and his actions and teachings are seen to have universal worth.

The Life and Teaching of Jesus Attractive.

The Religious Ideals of Late Adolescence are the outgrowth of the training and experiences of the preceding years. Much that has been brought up from the past is now discarded it is true, but those things which have proven their worth will be retained. If there has been no religious training previous to this time, it is very unlikely that strong religious attitudes will be created in those years, for the mind will not have the right material with which to interpret religious phenomena and experience. Therefore much depends upon the influences which have been prevalent in the

AGENCIES FOR THE DEVELOPMENT OF RELIGIOUS IDEALS.

Early Training.

home of childhood as to whether there shall be present in the home that is now established in early manhood and womanhood those ideals of Christian life and character.

The influence of the church is likewise very important during these years, for the instruction that the church can give concerning the underlying principles of religious truth, and the opportunities that it offers for a definite experience of God in worship must be utilized if religious ideals are to remain permanent during this period when the life is rapidly setting into that form that is to endure throughout the years. There is a danger that God may become completely rationalized, and as such cannot fill ideals with the dynamic quality that shall cause them to completely control conduct. The Church must emotionalize the idea of God, and constantly keep the life and character of Jesus in the foreground of thought so that God may be thought of in terms of personality rather than natural law working through a mechanical universe. If God is seen to be the source of everything that is beautiful, good, and true in the universe, then it will be that He will become an important factor in every phase of the individual life. Religious ideals control the life, and the great aim will be to, "Become perfect even as the Father in Heaven is perfect."

The Church.

Summary.

The reason is the predominent factor in consciousness during this period, and as a result the ideals of preceding years are carefully examined. Truth itself becomes an ideal and is earnestly sought after. Many of the ideals of the past are discarded, but those that are retained are more universal in their nature, and are more practicable in their application.

Religious ideals and practices are overhauled and out of sifting process ideals are built which will be lasting. The idea of God takes on added meaning, for the power and wisdom exercised in the control of the universe is noted with increasing wonder. There is, however, a danger that God may be completly rationalized, and thus the dynamic quality of religious ideals be lost.

The training of former years makes itself felt at this time, and will be of great influence in the interpreting of the religious experience. The church can perform a great service by answering the great questions of life, and emotionalizing the idea of God.

The life and teachings of Jesus best reveal God to the individual at this time, for a perfection and harmony is observed in Him which satisfies the mind and appeals to the sentiments.

CONCLUSION.

In briefly surveying our discussion as to "The nature and development of religious ideals in adolescence" there are some facts which are worthy of especial note. For fear that they may have been lost in the detailed treatment which has been given we shall briefly present them in conclusion.

The ideal is the highest construct of human intelligence, involving in its creation the threefold activity of the mind, thinking, feeling, and willing. The ideal is the embodiment of the mind's search for perfection, and an expression of the the desire to make actual that which the mind has posited through imagination.

There are various types of ideals which may be all listed under personal, social, or religious ideals. The religious ideal differs from the other ideals not in the manner in which it is constructed, but in its content. It is the personal or social ideal permeated with the thought of God.

Adolescence is a period in life which is especially conducive to the development of religious ideals, for the outstanding characteristics of that section of human life are those which normally offer a fruitful field for their creation and growth. Thought, feeling, and volition at this time are of such a type as to make religious ideals, as well as ideals which are nor distinctively religious, possible and probable. The three periods of Adolescence each offer their peculiar opportunity along this line, and by the time that the end of Late Adolescence has been reached, definite religious standards for life should have been created, which will play a very effective part in guiding and vitalizing the whole of the remaining years of life.

The home and the church are the two outstanding agencies in the development of religious ideals, and their responsibility for the adolescent boy and girl should be recognized and met. If this period is allowed to pass without the inculcation of worthy christian ideals, the chances are that no such ideals will ever enter into that life.

Jesus and those who most worthily reveal Him in their lives, have a most profound influence upon the adolescent mind and life, for the ideal is created through the medium of the example rather than through the precept. The life and teachings of Jesus satisfy the human mind as no other factor can do, for He in His life and teachings reveals those principles which are perfect and universal. Jesus is the embodiment of all of the religious ideals which should be made a part of every life, and as such should be held before the minds of every adolescent boy and girl.

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