

Chapter 28 — The Religious Aspects of Adolescence

of *Piloting Modern Youth: A Guide for Parents, Teachers, and Others Dealing with Adolescents*
(1931)

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Source for Chapter 28, in the order in which they appear

- (1) Fowler D. **Brooks**, *The Psychology of Adolescence* (Boston: Houghton Mifflin Company, 1929)
- (2) Sidney I. **Schwab**, M.D. and Borden S. **Veeder**, M.D., *The Adolescent: His Conflicts and Escapes* (New York: D. Appleton and Company, 1929)
- (3) E. Leigh Mudge, *The Psychology of Early Adolescence* (New York: The Caxton Press, 1922)

Note: This source is coded **Mudge1**.

- (4) Mary E. **Moxcey**, *The Psychology of Middle Adolescence* (New York: The Caxton Press, 1925)
- (5) E. Leigh Mudge, *The Psychology of Later Adolescence* (New York: The Methodist Book Concern, 1926)

Note: This source is coded **Mudge2**.

- (6) Frederick **Tracy**, Ph.D., *The Psychology of Adolescence* (New York: The Macmillan Company, 1920)
- (7) Frank Howard **Richardson**, A.B., M.D., *Parenthood and the Newer Psychology* (New York: G. P. Putnam's Sons, 1926)
- (8) Samuel S. **Drury**, *Fathers and Sons* (New York: Richard R. Smith, Inc., 1930)

- (9) L. A. Pechstein, Ph.D. and A. Laura McGregor, B.S., *Psychology of the Junior High School Pupil* (Boston: Houghton Mifflin Company, 1924)
- (10) George A. Coe, *What Ails Our Youth?* (New York: Charles Scribner's Sons, 1924)

Key

- (a) Green indicates where a source author (or previous Sadler book) first appears, or where he/she reappears.
- (b) Yellow highlights most parallelisms.
- (c) Tan highlights parallelisms not occurring on the same row, or parallelisms separated by yellowed parallelisms.
- (d) An underlined word or words indicates where the source and Sadler pointedly differ from each other.
- (e) Pink indicates passages where Sadler specifically shares his own experiences, opinions, advice, etc.
- (f) Light blue indicates passages which strongly resemble something in the Urantia Book, or which allude to the Urantia phenomenon.
- (g) Red indicates an obvious error on Sadler's part, brought about, in most cases, by miscopying or misinterpreting his source.

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XXVIII: THE RELIGIOUS ASPECTS OF ADOLESCENCE

[Morality is the essential pre-existent soil
 of personal God-consciousness ... (196:3.25).]

28:0.1 A religious experience
 presupposes the possession of a moral
 nature.¹

We will therefore give first consideration
 to the character and development of this
 moral nature.

28:0.2 When we speak of man as a
 moral being, we refer to the fact that he
 entertains ethical ideals, that he has
 acquired the ability and willingness to
 recognize moral standards.

XI: MORAL AND RELIGIOUS DEVELOPMENT (Brooks 313)

1. *The meaning of morality* (Brooks 313)

[contd] **Morality neither conformity
 nor good intent alone.**

While *morality* comes from the Latin
 word *moralis* ... and implies behavior
 which is in accord with the standards of
 the group to which the individual belongs,
 yet mere conformity to such customs does
 not of itself signify much about the moral
 character of the conforming individual.

Let it be made clear at the beginning of
 this discussion that

mere outward conformity to the current
*mores*² of a race or nation in no manner
 proves the possession of a moral
 character by those who yield such
 outward obedience.

Everything depends on the motive. Does
 such compliance arise from a real desire
 of the individual thus to order his life, or
 does he conform through fear of
 punishment or dread of social ostracism?

Conformity as such is an inadequate criterion, as are also, on the other hand, **good intentions** (B 313).

Conduct prompted by inclination to act for the common good. (B 313)

The task of home, school, church, and other agencies directly concerned in guiding and stimulating youth's moral growth is effectively performed only if a moral code comes to have a unique impelling authority in shaping his ideals and conduct—an authority whose force comes from **within the individual** rather than from without (B 314).

[T]he best insurance that an individual will continue to **act for the good of the group** is his finding **satisfaction** in so acting and annoyance when he acts otherwise (B 314-15).

We recognize the fact that in building up many habits and other constituent elements of moral character, external control and **guidance** are necessary;

Likewise, **good intentions** do not prove the possession of a moral character unless there is sufficient will power and stamina to put them in practise.

28:0.3 I know of no better definition of morality than the one which asserts that it is **“conduct controlled for the common good.”**

Moral conduct signifies that the ruling force dictating such behavior resides **within the individual.**

Morality is the goal of society, since

it provides pleasure and affords **satisfaction** while one is at the same time **acting for the common good.**

28:0.4 Youth at first requires **guidance,** always stands in need of moral training;

but it is the purpose of education so to train the young that

but, if guidance and control are wise, the youth will be habituated not only in making certain responses, but also in enjoying them ... The trouble with constant external compulsion is that the youth is not learning self-control (B 315).

One may be honest because, selfishly considered, it is the best policy. Self-interest may be the real motive, and the individual's conduct may be shot through with a shrewd, cold, calculated, selfish weighing of alternatives

which results in conduct for the common good when self-interest is also served or when such conduct cannot be avoided, but in anti-social behavior on all other possible occasions (B 315-16).

External authority seems to be necessary. (B 316)

they will acquire that self-control which will lead them of their own free will to make preferential choice of moral conduct.

28:0.5 It is not a manifestation of morality when

one sits down and, by cold calculation, because of shrewdness and selfishness, decides that "honesty is the best policy."

Outwardly such a person's life may appear to be ordered in accordance with strict morality, but his motive is selfish,

and his conduct, while it may in no sense veer toward the immoral, is decidedly unmoral.

He may be a law-abiding citizen, an exemplary member of the community; but his life is not, in the ideal sense, dominated by those high and unselfish ethical considerations which constitute true morality.

28:0.6 We must recognize that

By the time [the individual] is mature [laws, rules, regulations, and other forms of public opinions and social taboos] should be unnecessary to secure right conduct, but for **many adults**

they do seem necessary to prevent anti-social behavior (B 316).

many individuals never pass from the stage of **external control** by society to the internal authority of self-control;

so **laws are necessary** and always will be.

Machinery for enforcing these laws upon those citizens who have never mastered the technique of internal control is also necessary.

THE ESSENTIALS OF MORAL CHARACTER

2. *Psychological characteristics of moral character* (Brooks 316)

[contd] **Dewey's analysis.**

28:1.1 I know of no better discussion of moral character than that formulated by Dewey,

According to Dewey, moral character embraces the following psychological characteristics:

who called attention to these three essentials:

(1) **force or energy,**

28:1.2 1. **Force or energy**—persistence and stamina.

(2) **intellectual judgment,**

28:1.3 2. **Intellectual judgment**—choice of the best.

(3) **emotional responsiveness.**

28:1.4 3. **Emotional responsiveness**—inclination to do right.

Driving **force** or energy is that quality of the individual by virtue of which he overcomes obstacles and **carries enterprises through** to completion (B 316).

[T]he individual needs a **keen intellect**, trained to analyze the complex conditions confronting him and to evaluate a wide variety of possible responses, so that he may know what are the most suitable ones in a given situation.

In addition to these two qualities,

a third one is essential to insure his making the response which his judgment tells him is appropriate. He must have an **emotional** responsiveness inclining him to do the things he knows are best and giving him a strong impulse to do them (B 316-17).

28:1.5 In order to possess a true moral character, a really strong and noble personality, one must have the necessary determination,

force of character, to **carry a project through** when he has once intellectually determined that it is best and has had an emotional urge to do it because it is right.

Morality also presupposes

that **intellectual development** which enables one to choose between the good and the bad, the ethical and the unethical.

But even with these two qualifications,

if there were not an **emotional** impulse to act,

little would come from the possession of both intellect and energy.

We must have a feeling for right, a real desire of the heart to do what the intellect has chosen as best, before ideally moral conduct will result.

28:1.6 The absence of any one of these three essentials disqualifies an individual in his effort to comply with the ideals of conduct upheld by civilized society.

[contd] If now he lacks the first characteristic,

he is the sort of person

who can analyze a complex situation into its significant aspects, weigh various possibilities, and determine the line of action best suited to attain certain specific results;

he also feels keenly the desirability of making a certain response,

but he goes no further toward meeting the situation than knowing and feeling. He hasn't the force to do that which he knows is best and which he really would like to do (B 317).

If he has the first and third traits,

but lacks keen intellectual judgment,

he is the impulsive, forceful man whose intentions are good,

who really does things,

but not necessarily the things which are best in that situation; in fact, his responses may be decidedly inappropriate.

If he lacks the first characteristic of energy and stamina,

he will present the spectacle—and we see it in abundance—of a person

who is keen in the analysis of any life situation

and sympathetic with its needs,

but who lacks the force of character to carry through the needed action.

He is a procrastinator, a dodger; he will not tackle the job.

28:1.7 If one has the first and last of these traits,

but is deficient in intellect—analytical ability—

then, no matter how great his energy or how good his intentions,

his efforts are usually futile.

He may do a great deal,

but it will be irrelevant to the real needs of the situation.

A simple illustration will suffice to make this point clear. He sees a beggar on the street or the beggar comes to his door. The appearance of poverty or physical handicaps arouses an impulse to give assistance and he may immediately give the beggar money.

Yet that may be precisely the ill-advised thing to do, because it may help confirm the beggar in his begging and not help him to help himself (B 317).

If force of character and sound judgment are present,

but emotional responsiveness is lacking,

the man

is likely to be cold, indifferent, perhaps hard and inflexible in his dealings with others (B 318).

His charity will be foolishly bestowed;

his social ministry will oftentimes do more harm than good,

all because his well-meant efforts have not been preceded by intelligent analysis.

28:1.8 On the other hand,

if an individual has traits one and two—force of character and sound judgment—

but is lacking in emotional responsiveness to those finer feelings which convert our ideas into impulses,

then, even tho he sees his duty, he will be inclined to dodge it.

Such people,

while they possess some valuable traits,

are more or less heartless in dealing with their fellow men.

28:1.9 Dewey's analysis of the essentials of a moral character may be otherwise stated as the ability ethically to adjust the three great reactions of life, which are:

28:1.10 1. Doing.

28:1.11 2. Knowing.

28:1.12 3. Feeling.

The moral growth of adolescents involves the proportional development of these three qualities as part of personality,

as we see more specifically in the following section (B 318).

3. *Constituent elements of moral character* (Brooks 318)

Habits. (B 318)

Such simple things as orderly entrance to and exit from public buildings, giving right of way in pedestrian or vehicular traffic, habits of **courtesy, kindness, fair-dealing,** unselfishness, **coöperation,** respecting the rights of others, bearing responsibility, etc., illustrate the fundamental importance of habits in character development (B 319).

[contd] Shakespeare says, “Happy is the man whose habits are his friends,” and the **Duke of Wellington** is alleged to have answered a query about **habit being second nature**

28:1.13 When these are coordinated and caused to function consistently with the rights and welfare of our fellows, such conduct is the essence of morality.

28:1.14 This sort of intelligent and *ethical doing* leads to the formation of moral **habits,** and the doer comes to be helpfully related to society in all his private and public life. He abides by the “rules of the game.”

His social and business conduct is characterized by

fairness, courtesy, kindness, honesty, and cooperation.

When such moral habits are formed in youth, the after-life tends naturally to flow in these same ethical channels.

Someone once remarked to the **Duke of Wellington** that **habits becomes second nature,**

by saying it was **ten times nature** (B 319)

and the Duke replied, “Habit is **ten times nature.**”

Knowledge. (B 320)

The **complexity** of modern civilized life is so great that the citizen needs much **knowledge** and information on a wide variety of present-day economic, civic, and moral problems, if he is to discharge his obligations satisfactorily (B 320).

28:1.15 **Knowledge** is essential to ethical living in a **complex** society.

A continued critical **evaluation** of the facts and information to be acquired by the youth is essential to placing due emphasis upon the parts having various degrees of social worth.

Moral living requires ability to see and **evaluate** life situations so as to make proper choice between those of varying importance.

In a political **democracy** accurate knowledge of contemporary issues is essential for all citizens, so that they can participate intelligently in the solution of problems (B 320-21).

Knowledge is still more necessary in a **democracy.**

Public opinion is, after all, the sum total of individual enlightenment.³

Youth to be habituated to desiring and using the truth.

Training the youth in ways of **finding accurate information** on vital questions, in collecting, **sifting**, and weighing evidence, is desirable,

A moral person is one who has been

properly **trained** in **fact-finding**, who knows how to **sift** social data,

but it is equally important to habituate him in **wanting to find the truth** and in acting upon it, once it is ascertained (B 323).

and who has a genuine **desire to know the truth.**

The incident is told of some heated discussion of a controversial issue (the Irish question in 1920) by a group of high-school girls, probably of the Horace Mann school under the instruction of Mr. Hatch. One girl became very angry, and her discussion indicated clearly as much, but with continued experience in studying vital questions she developed until she could discuss such questions more or less impartially (B 323-24).

[The people of the United States have an unenviable reputation among the nations of the civilized world for violence which manifests itself in the large number of homicides, the mob violence of race riots, lynchings, and floggings, and the destruction of life and property in industrial disputes (B 326).]

Appreciation of social heritage to be developed. (B 324)

The adolescent needs to know and feel keenly the enormous debt the present generation owes to those which have gone before.

Only in this way can he value rightly the priceless heritage he enjoys (B 324).

Ideals.

He can discuss controversial subjects with calmness and without bias.

Personal violence and mob manifestations

are evidence of the absence of moral character.

28:1.16 Above all must our knowledge embrace an appreciation of our social heritage.

Every youth should be taught what present civilization has cost, what our ancestry has had to endure

to make possible

the advantages we now enjoy.

28:1.17 Our feelings are an indispensable part of morality.

An **ideal** is defined by Gates as **an idea, plus an impulse to action** (B 325).

Someone has said that an **ideal** is no more nor less than **an idea plus an impulse to action**.

We have ideas when we think, but we have ideals when we feel, and if we have stamina of character, then we actually do what we think and feel.

THE EVALUATION OF MORALITY

4. *Stages in moral development* (Brooks 328)

Levels of conduct.

28:2.1 Morality is the result of a long and progressive evolution of the ethics of the race. Slowly our behavior has been made to conform increasingly to higher levels of conduct.

McDougall, in his *Social Psychology*, refers to four levels of human conduct ... Without following him too closely, we may state the levels as follows:

McDougall has classified these levels as:

1. ***Instinctive behavior***, modified by the natural consequences of the act (B 329).

28:2.2 1. **Instinctive behavior**.

2. ***Reward and punishment***. (B 329)

28:2.3 2. **Reward and punishment**.

3. ***Social approval and disapproval***, conduct influenced by force of the opinion or sanctions of the group to which the individual belongs (B 329).

28:2.4 3. **Social approval and disapproval**.

4. ***Altruism***. (B 329)

28:2.5 4. **Altruism**.

Under the best developmental conditions the level of reward and punishment is largely outgrown as the child grows older, and his responses are mostly upon the third and fourth levels (B 330).

Group approval and disapproval not to crush individual initiative. (B 331)

5. Factors in the moral development of adolescents (Brooks 334)

Pre-adolescent training and instruction. (B 334)

Successful, wise treatment before the teens is the *sine qua non* for best results thereafter (B 334).

Adolescent training and instruction. (B 335)

One of the most serious **handicaps** to the moral training of boys and girls in the teens is the questionable and undesirable conduct of adults who nevertheless are respected members of the community.

In his enthusiastic idealism the adolescent is likely to detest **sham, double-dealing, hypocrisy,** and other similar conduct (B 335).

28:2.6 Numbers three and four largely dominate the adolescent,

but the great influence of social **approval and disapproval** should not be permitted so to operate as to **crush out all individuality.**

Neither should altruism be allowed to develop to the point where young people become unwisely unselfish—unselfish to the point where they neglect their own vital interests, such as education and home building.

28:2.7 The chief factor in moral education is the **preadolescent home training.**

Its great **handicap** is what the adolescent observes about him at school and in the community;

our boys and girls see so much **sham, hypocrisy,** and **double dealing**

[Compare: [M]uch valuable moral training may be secured from competitive athletics on account of the youth's learning to play the game fairly ... Yet physical education teachers and athletic coaches often have great difficulty in making the athletic program serve these useful purposes (B 335-36).]

[The fear of chance and the dread of bad luck literally drove man into the invention of primitive religion as supposed insurance against these calamities (89:2.1).]

[Primitive man never regarded anything as accidental; always was everything intentional (86:2.6).]

6. *Origin and development of the individual's religious beliefs* (Brooks 337)

[contd] **Religious beliefs acquired, not innate.**

The child's first religious beliefs are acquired. They are not inborn. He learns them from others.... The young child is a believer;

at first he believes everything he is told (B 337).

that even with all the fair play we can provide, many of them fail, on attaining adulthood, to find themselves in possession of a really moral character.

And let it be made clear that we are here discussing morality as a character possession, not in the narrow sexual sense. Sexual immorality is just one form of immorality. There are many other ways in which a human being can be immoral or unmoral.

THE DEVELOPMENT OF RELIGIOUS BELIEF

28:3.1 It is highly probable that

religion was first devised by primitive man as a form of insurance against the law of chance.

Everything that happened in the lives of these early men was supposed to be ordered by unseen forces, spirits;⁴

from those prehistoric days down to the present time

the child has been a born believer.

At first he believes everything he is told;

Development during childhood. (B 338)

If his beliefs, received upon **authority**, conflict in any way with **his experience**, and if he notices the **conflict**,

the usual result is that authority loses some of its power over him (B 338-39).

Development during adolescence. (B 340)

Religion now makes a definite personal appeal.... [T]he youth has a deeper **personal** realization of the meaning and content of religion, and sees it more clearly as his own.

This **personal** or subjective view of religion is **characteristic of the teens** (B 340).

Adolescent doubt. (B 340)

The youth often rebels against **authority**. His enhanced **independence** and self-assertion, coupled with his greater reasoning power and his increased fund of experience, lead him to **question** many things which he previously accepted uncritically (B 340).

The youth is re-evaluating his **entire world**, and it would be strange indeed if he raised no question about any of his religious beliefs (B 341).

and as he grows up,

conflicts arise in his mind between the dogmas of **authority** and the dictates of **his personal experience**.

By puberty he makes an effort to **personalize** his religious teachings,

personal religious experience being one of the outstanding **characteristics of the teens**.

Adolescence is the time for acquiring mental and moral **independence**;

there is a tendency to **question** all **authority**, including religious authority;

youth wants to reevaluate everything.

28:3.2 One of the great problems is to pilot young people so as to

Through deeper, broader experiences many youths have come to differentiate the realms of faith and those of science, and to see that different methods are appropriate to each; and thus they avoid (as so many scientists, ministers, and others have done) a needless, wasteful conflict between science and their own personal religion (B 341).

avoid any serious conflict between science and religion,

as well as between sex and religion.

They must be taught that science and religion are separate spheres of human thought;

[*Note:* See endnote for parallel passages from the UB.]

that science has to do with the material world, religion with the spiritual; that philosophy is an effort to reconcile and integrate these otherwise separate domains of thinking.⁵

ADOLESCENT RELIGIOUS EXPERIENCE

7. *The place of religion in the life of the adolescent* (Brooks 341)

[contd] Under favorable conditions, religion occupies a very important place in the life of the maturing boy or girl.

28:4.1 Religion has a very definite place in the life of adolescents.

It accomplishes a number of valuable things for youth; among them are the following:

It satisfies his groping for a fundamental, synthesized understanding of the whole realm of experience.

28:4.2 1. Religion can be utilized to associate and unify the otherwise disturbed mental life and confused experience of youth.

It gives him a sense of values, a sense of personal relationships and obligations.

It facilitates the formation of high ideals of unselfish service.

It gives him help in attaining that self-control and self-discipline which characterize strong personality.

It aids him in resolving many conflicts of impulses and desires, and thus assists him in attaining sound mental health.

Praise, prayer, and other elements of worship may enrich and deepen his life, and add much to its wholesomeness and happiness (B 341-42).

XII: RELIGION (Schwab & Veeder 150)

[*Compare:* It is traditional that religion and the religious awakening, are intimately associated with the adolescent period and form one of its most outstanding and significant features (S&V 150).]

[I]n almost all religious systems it was the adolescent period above all others that came to be thought of as the strategic opportunity in which to introduce youth into the formulated traditions of the church (S&V 150).

28:4.3 2. Religion can be used as a yardstick for measuring various moral values and social obligations.

28:4.4 3. Religion evaluates youth's ideals and inculcates a valuable ethical motive of unselfishness.

28:4.5 4. Religion augments self-control.

28:4.6 5. Religion aids in resolving emotional conflicts—sex conflicts—

if youth has been duly enlightened regarding these problems.

28:4.7 6. Religion leads to worship and expansion of the spiritual life.

28:4.7 It is significant that the unfolding of the sex life almost invariably produces an expansion of the religious experience.

All the ancient tribes and modern peoples have regarded puberty as the time for the beginning of formal religious training.

Religion is also needed at puberty to help curb

[O]ne of the most important of the unfortunate by-products of the social side of religion [is] intolerance and the intolerant attitude.... As a characteristic of the mental make-up of the adolescent, **intolerance** easily takes precedence; at least to the outside world the adolescent seems the most intolerant of persons (S&V 158).

[Compare: Intolerance has its basis ... in **uncertainty** ... From indecision and the feeling that what is held to be true is uncertain there is a tendency to shut the door upon the intrusion of new and uncomfortable ideas (S&V 160).]

A much more important and a much more illuminating result of the religious infiltration is found in the development of the **dreamy or mystical attitude** which is a direct product of the awakening faculty of introspection ... Much of the **dream life** that is so usual and commonplace in [the adolescent's] daily existence finds in religious daydreaming an exact counterpart (S&V 162).

the natural **intolerance** of adolescence;

but, sad to record, in the past religion has all too often been intolerant itself.

It is not easy to account for this peculiarity of adolescence, but religion, if it is predicated on love, sympathy, and charity, can do much to soften youthful bigotry.

It seems that religion was produced by **uncertainty** born of fear,

and history indicates that intolerance was born of such religion.

28:4.8 Religion, with its mystic appeal, harmonizes very beautifully with the **dreaming and drifting mental attitude** of the typical adolescent;

but what a shock it is to our young mystic,

As soon as he becomes aware that religion presents a series of definite commitments to which allegiance must be given and as soon as he is made to understand that **all the others are wrong**, then there is substituted something foreign in every respect to the mystical freedom of his own spiritual exercises. The **conflict** that is thus presented

drives him directly to the acceptance of the rigid and conventional religious structure and the mystical element gradually fades away. The adolescent thus becomes creedal far more stiffly than the creed itself demands (S&V 162-63).

[See 28:4.8, above.]

[?]

what a **conflict** with his ideals of freedom is stirred up in his mind, when he learns that his religion is right and **all others are wrong!**

What a pity that any youth has to be taught the rudiments of an intolerance which may come subsequently to dominate his entire life!

28:4.9 The spiritual concepts of purely religious teaching, apart from social service, tend to gravitate inward, to become factors in the **dream life** of youth.

Such instruction does not naturally manifest itself externally and in social ways, nor is it of much value in the control of the sex emotions. It is when religion leads to action, when it evokes expression, that it serves as an aid in controlling sex—as compensation for sex activities—without contributing to the oversuppression of the sexual impulses.⁶

28:4.10 We must remember that youth is always inclined to symbolize its inner and deeper thoughts;

Religion to [the adolescent] is derived from sources about him symbolized in the church, the catechism, the Bible, and the minister.

Symbols have a way

of getting themselves materialized and the things that they represent are soon looked upon as the things themselves.

Religion then comes to mean rather an extension of social experience than anything new and wonderful.

Religion then seems about as important to the adolescent as going to a new school or doing something that means no more than some slight adjustment, a slight deviation from the customary (S&V 170-71).

There are, however, rare examples in which the religious infiltration into the life of the adolescent means a great deal more than this.... The flaming up of the spirit, the passionate devotion to the ideas and concepts of divinity, whatever they may be, are the evidence of an emotional upsetting that often changes the whole tenor of life (S&V 171).

so great care must be taken lest religion become merely a theological belief, resulting in the reduction of

the young person's religious life to the passive recognition of its associated symbols, such as the church, the minister, the Bible, and so on.

We well know that symbols of all kinds have an unfortunate tendency,

particularly during adolescence,

to become so thoroughly crystallized and materialized that the ideas they stand for are soon identified with the symbols themselves.

28:4.11 Religion, to most adolescents, is but an extension of their social life.

Up through ethics and morality they approach it, and to the vast majority

it never becomes a separate domain of feeling, a higher realm of living.

But this is not always true;

many a youth in his teens has ascended to heights of religious experience unsurpassed even by adults.

X: THE RELIGIOUS LIFE OF EARLY ADOLESCENCE (Mudge1 100)

RELATIVELY REGULAR DEVELOPMENT (Mudge1 100)

From his extensive study of religion in adolescence Starbuck drew the following conditioning factors of this gradual development:

1. Religious surroundings in childhood.—

A regular religious development can hardly be expected unless there has been a wholesome religious environment in early life (M1 101).

2. A reasonable freedom from dogmas that children are incapable of assimilating. (M1 102)

The only value in teaching such doctrines at this time lies in the acquisition and retention in memory of the verbal forms which may later become significant to religion (M1 102).

3. The needs of the child carefully met at every point in his development.—

Here is the responsibility upon parents and teachers throughout the period of development (M1 102).

28:4.12 Religious training, of course, should begin in the nursery.

The child should be progressively introduced to its concepts,

and this teaching should be utterly free from traditional dogmas,

which are but meaningless words for young children to memorize;

we must remember that throughout adolescence this education continues

4. A certain mixture of **faith and doubt.** (M1 103)

in the presence of contending **faith and doubt.**

MAKING RELIGION PRACTICAL

28:5.1 Too bad that many young people have been made neurotic for life by the teaching that they were born in sin, that they are naturally under the forfeit, that moral guilt is the inborn heritage of the race! Too bad that our little ones couldn't have been taught from the nursery up through childhood and into adolescence the real gospel of Christ, who, setting a little child in the midst, said, "Of such is the kingdom of heaven"! Too bad that our youth couldn't learn more of the teachings of Jesus, who came that our "joy might be full," who proclaimed a "perfect love which casteth out all fear," and who said "Come unto me all ye that are weary and heavy laden and I will give you rest"!

X:THE RELIGIOUS LIFE OF THE MIDDLE TEENS (Moxcey 171)

CONSCIOUS PROGRESS (Moxcey 184)

28:5.2 It seems to me we are now, in the transition stage as regards the religious instruction of adolescents.

We are in the midst of an inevitable process of **changing the terminology** of religious life to fit it to our present habits of thought.

We are **changing our terminologies** and redefining the meaning of religious words as applied to every-day human experiences.

Some of the most inspired leaders of thought and action rang out their challenge to the world of youth when kings and bond slaves were accepted features of the life about them; hence, much of the language of loyalty is that which was current in the days of **chivalry** and **feudalism**, while our youth inevitably thinks in terms of democracy (M 185).

Too large a part of our religious vocabulary is an inheritance of Oriental mysticism and a hang-over from the days of unlimited monarchies, **chivalry**, and **feudalism**.

But the theological metamorphosis now under way has nothing whatever to do with the teachings of Jesus; they stand, inspiring and immovable, a challenge to the world of to-day, just as they stood when frankly spoken two thousand years ago, and just as they have challenged and inspired every intervening generation of Christian believers.

YOUTHFUL RELIGIOUS ATTITUDES AND ACTIONS (Moxcey 174)

Communion becomes both more mystical and more practical [in middle adolescence] (M 175).

Loyalty is a powerful emotional lever (M 178).

28:5.3 There are four great things which the adolescent can get out of his personal religious experience, and they are:

28:5.4 1. **Communion**—

Communion not only with the supreme spiritual powers but also with fellow believers.

28:5.5 2. **Loyalty**—

Something supreme and really worth while to be loyal to; an inspiring fealty that embraces all other worth-while loyalties.

Questioning of some sort is almost certainly going on...

The testimony of those who have kept in touch with boys and girls of this age ... is that when religious truth has been given undogmatically ... and when questions have been recognized as an honest desire to know and honestly answered as they arose, the youth passes on into maturity without the “inevitable” stage of “torturing doubt” (M 176-77).

Activity is a vital necessity....

All the emotion generated in adoration and prayer, all the restlessness of questioning or the enthusiasm of loyalty logically **result in *doing something*** as active partners with God in putting into immediate action the ideals of the Kingdom (M 178-79).

X: RELIGIOUS EXPERIENCE (Mudge2 130)

Adolescent development.—

The adolescent young person is between the **externalized religion of childhood** and the religion of the adult (M2 131).

28:5.6 3. **Questioning**—

Religion, if it is not creed-bound and hopelessly sectarian, encourages youthful speculation;

it contributes to the development of **universe-philosophy**.

28:5.7 4. **Activity**—

Religion, when it is a personal experience, inspires to action;

it **leads to doing things**—good things from a social viewpoint—worth-while things, intellectually and spiritually considered.

28:5.8 Let us not forget that to the preadolescent child religion is largely an **external** affair. With the adult, that of the worth-while sort is quite largely internal.

Now the youth is confronted with problem of making the transition from the **religion of childhood** to that of his elders, which is to become a personal possession, an internal experience.

Religious development. (M2 130)

It is natural that God should be external to childhood—a being **away off somewhere**

rather than an **immanent presence** (M2 131).

XIII: THE RELIGIOUS LIFE (Tracy 182)

So, if we have a liking for short and expressive terms, we may say that the **religion of childhood is natural,**

[By easy associations and analogies he comes to think of the Unseen Father in much the same way as he thinks of the earthly **parents** who can be seen; to feel towards Him as he feels towards them; and to be desirous of pleasing Him by doing His will as he is desirous of pleasing them by doing their bidding (T 188).]

that of youth is **personal,**

and that of maturity is **doctrinal** (T 189)

Among the distinctive features of the religion of adolescence there are **two** that stand out with special prominence.

These are, first, the experience of intellectual **doubts**

and **difficulties,** with or without emotional tension and upheaval;

To the child, God is **away off somewhere;**

to the developing adolescent He becomes increasingly

an **internal presence.**

28:5.9 The **religion of the child is natural.**

His parents, later his father, are supreme in the universe;

presently the transference is made from the father to the child's crude concept of God.⁷

During adolescence, if all goes well, this religion becomes more **personal,**

and I am sorry it does not remain so. Too often, sad to record,

to the adult it becomes crystallized, dogmatic, and **doctrinal.**

28:5.10 Adolescents react to religion in **two** great classes:

First, **introverts** are troubled with **doubts,** questionings.

They have many **difficulties,**

and, secondly, the experience commonly known as “conversion” (T 191).

but gradually work their way through this maze, the majority attaining the goal of relative deliverance, a more or less satisfactory experience.

Extraverts have spectacular manifestations, so-called conversions—

sudden, intellectual shifts which are sometimes very difficult to explain from a psychological standpoint. Ambiverts have a varying experience, sometimes embracing both the other types.

A PERSONAL GOD

28:6.1 It is perfectly natural for adolescents to visualize the supreme force of the universe as a person,⁸ and I regret very much that the instruction in many of our educational institutions tends to interfere with this concept of the deity. Of course, we must admit that God cannot be a being shaped like ourselves; but let us visualize Him as a superperson, as any kind of a person, just so the relationship is allowed to live in our philosophy. As human beings we are conscious of associations only with living beings who are also persons, and the idea of such a relationship is an essential part of a real and helpful religious experience.

28:6.2 Adolescents worship heroes; they early adopt other persons as models; and if religion is to become the hub of the integrating moral of a youth, it must provide a personal God. To depersonalize God is to make him analogous to the law of gravity for adolescents. A youth may be taught to respect and fear gravity, the cosmos, or what not, but he is not going to worship it;⁹ worshipfulness demands a personality objective.

[Note: See endnote for similar passage from the UB.]

28:6.3 Youth knows how to love parents, brothers and sisters, playmates, and even sweethearts, for adolescence is the age of love; and if we want young folks to love God, we must not depersonalize Him. Jesus makes a great appeal to youth and even to adults, in that He is personal; we can comprehend the personality of Christ, and yet it is asserted that “in Him dwelt all the fulness of the Godhead bodily.” Said the Master, “He that has seen me has seen the Father.”

XI: THE MOST INSPIRING TASK EVER ASSIGNED—RELIGIOUS INSTRUCTION IN THE LIGHT OF THE NEWER KNOWLEDGE OF PSYCHOLOGY (Richardson 178)

But let it be distinctly understand that there is nothing in science itself,—certainly that there is nothing in this newer knowledge of psychology that we have been studying together,—

that casts any aspersion upon the type of thinker who chooses to base his belief and trust and faith and hope upon a thinking, loving, God and Savior, rather than upon a soulless, mindless, formless IT (R 184).

[Compare: In reality, true religion cannot become involved in any controversy with science; it is in no way concerned with material things (195:6.2).]

Let us make it clear to youth that there is nothing in all present-day science

which demonstrates that God is not a person.

Science has nothing whatever to do with proving or disproving the existence of the personality of God. It is concerned only with the acts and habits of God, His laws, the nature and behavior of the material creation. It is in no sense a part of religion and has no connection with personal religious experience.

True science, the knowledge of the material world, can never be in conflict with true religion—human experience in the spiritual world.

THE BOYHOOD OF JESUS

VIII: RELIGIOUS AT SIXTEEN (Drury 121)

If we reverently apply the experience of Jesus Christ to the second decade of our own son, we shall the better understand the boy's development and cravings.... There is in the Gospel a precise and revealing narrative* [*St. Luke, ch. 2.] which should be reread and inwardly digested by every father. Let us dwell on three statements about Jesus Christ as a boy, which can serve as a prophetic picture of boys at their best, anywhere (D 130).

[contd] 1. First note *the emergence of independence.*

When his parents turned northward, he tarried behind.

This was in itself surprising, for Mary and Joseph naturally supposed that he was playing in the caravan with one of His cousins or trudging through the sand with a favorite aunt (D 130-31).

28:7.1 I truly regret that we do not know more about the adolescence of Christ.

It no doubt contained much that would be very helpful in guiding the youth of to-day through this trying period.

28:7.2 One thing is certain—

Jesus experienced very early a definite emergence into what we call adolescent independence.

When he accompanied his parents, at the age of twelve, to one of the Jewish festivals at Jerusalem,

it will be recalled that he remained behind,

engaged in discussion with the religious teachers in the temple,

his parents supposing he was following them with his cousins.

[See 28:7.5, below.]

To many parents the child is always a child, the dear baby; and thus many homes are **enlarged** benevolently—**despotic nurseries** (D 131).

2. ... Here we meet the second axiom which must govern all effective fathers in the leadership of their sons. It is that **youth craves deeper things** (D 131-32).

Where was the boy? For three days they sought Him, up and down the narrow streets of Jerusalem. At last,—how well we know where they found Him! It was in the temple, sitting among the learned men, with compelling questions delving through the crust of rabbinical lore (D 132).

When they subsequently found and mildly reproached him, Jesus said, “Knowest thou not that I must be about my Father’s business?” A gentle but deserved rebuke it was, a rebuke to all parents who yield to the desire always to keep their sons and daughters children.

Many parents would simply expand their homes to **enlarged nurseries**,

as the years pass, and rule them after the old **patriarchal** fashion.

28:7.3 This experience of Jesus tarrying behind to discuss religion with the temple teachers is also an illustration of

how early the mind of **youth craves the deeper things**,

reaches out for more substantial intellectual pabulum.

When his parents thought he was frivolously playing with his cousins, being only twelve years old,

he was seriously discussing with adult minds the deep philosophy of living.

Parents do their children an injustice in failing to recognize how early they can be talked to as grown-ups.

3. As they left the temple, [Joseph and Mary] felt the third great surprise of the careful parent. Their boy burst out on behalf of himself and of all high-minded contemporaries of all time, with the assertion that *service is the most natural thing* in the world.

[We must get it into our heads that ... not merely that the world owes us a living, but that we owe the world a life (William S. Sadler, M.D., F.A.C.S., *What a Salesman Should Know About His Health* (1923), p. 41. Sadler was quoting a well-known saying.)

“Didn’t you know that I must be about my Father’s business?” (D 133)

28:7.4 Let us remember that young men and women are not averse to *service* if their interest can be aroused and wisely directed.

Even at the early age of twelve, Jesus sensed this obligation. Normal youths are inclined to the notion,

not that the world owes them a living, but rather that they owe the world a life.

28:7.5 When adolescents in their teens manifest an ambition to be somebody, to do great things in the world, they should not be sat down on too severely. This *lad of Nazareth*, nineteen hundred years ago, had the same reaction when he said to his chiding parents:

“What, don’t you understand? I have a life mission to discharge. I have a service to perform for humanity, and even tho I am but twelve years old, it is high time that I should be concerned with the business of getting started in my life-work.”¹⁰

CONVERSION

XIII: THE RELIGIOUS LIFE (Tracy 182)

28:8.1 What I have to say on conversion must be taken as referring exclusively to its adolescent psychologic aspect; I do not desire to discuss it as a supernatural experience. Any views I might hold on that phase of the subject would be purely personal.¹¹

28:8.2 Whatever one may think about

The important facts from the standpoint of the psychology of the religious life, are these:

1. That the phenomena of “conversion”

(its seriousness, its fears and distress,

its crisis,

its sense of personal need, either in the way of deliverance from bondage and fear,

or in the way of help in attaining to some higher self-realization,

its emergence out of darkness into light

and calm,

the psychological phenomenon called conversion,

one thing is certain:

we can observe a youth who is fear-ridden, distressed,

suffering great emotional conflicts,

feeling a deep sense of personal guilt and condemnation;

and then, as the result of some psychic shift in the gears associated in the mind of this youth with the supernatural influence of religion, suddenly, in spectacular fashion

he emerges from this darkness into light—

into a psychological state of calmness and freedom from conflict.

with the clear conviction of having passed from a state of perdition to a state of salvation)

are quite beyond question or dispute, so far as their genuineness is concerned. They have been experienced by countless numbers of persons in all ages (T 196).

[contd] 2. That while these phenomena vary considerably from individual to individual,

there is an essential similarity beneath all the variety.

In all cases there is a transition from a state of unrest or distress to a state of rest or peace (T 196).

Some persons are “under conviction” for years, while others settle the question in an hour.

Faith and confidence have supplanted fear and doubt.

28:8.3 Such individuals believe they have passed from a state of guilt and perdition into one of justification and salvation;

and there is no gainsaying the fact that this kind of psychic revolution is taking place right along.

What is it? We call it conversion. That is probably as good a name as any. It is a very definite psychologic experience. It may be more. That is not our concern at this time.

While it varies markedly in different individuals,

its manifestations are sufficiently uniform to warrant us in regarding it as a definite phenomenon.

28:8.4 The net result is that

the convert’s mind is immediately translated from a state of distrust and doubt to one of rest and peace.

This experience is not always instantaneous;

sometimes he has been “under conviction” for months or even years,

The peace that follows may also be of any degree of intensity, from a just appreciable accession of serenity, to a joy that is literally “unspeakable and full of glory.” The intensity of the joy is usually in direct proportion to the intensity of the distress by which it was preceded (T 196-97).

and sometimes the immediate reactions of joy and confidence are not full-fledged;

there may be a gradual growth of this state of peace, and it is these cases that more definitely point to the possible psychological nature of conversion.

The sudden and spectacular changes in mind are more difficult to explain from a purely psychologic standpoint, while these gradual changes are quite easily understood.

28:8.5 Many adolescent extraverts undergo conversion. The majority of introverts do not,

3. There may be, and often is, a religious “awakening,” or increase of interest in spiritual things, which is not sufficiently pronounced in character to be styled conversion, as usually defined, since it lacks entirely the elements of struggle and victory (T 197).

tho many of the latter do pass through definite periods of accelerated religious awakening.

5. Again, if the process of “conversion” necessarily involves a more or less violent and spectacular change, with an appreciable measure of spiritual distress, followed by an appreciable accession of relief and peace, then it is impossible to maintain that conversion is essential to a truly religious life.

28:8.6 It would seem to be an error to maintain that this sort of conversion is essential to a religious experience.

Certainly children—thousands of them during preadolescence—have a very definite religious awakening;

For in the first place, it seldom occurs in childhood.

It is rare before twelve and very rare before eight.

And in the second place, there are many persons, some of them children, ... who, judged by Christ's own tests, are genuine Christians, but who have never known the unrest and struggle involved in such conversion (T 197-98).

6. ... Let me now add that it is rare after twenty-five and very rare after thirty (T 199).

but they seldom undergo conversion of this type until after puberty—

rarely before the age of twelve.

It is also very rare after twenty-five; still more so after thirty.

28:8.7 It seems likely that what we call conversion is a phenomenon associated with the transition period in which youth is trying to remake the external religion of childhood into the more ideal internal type of adult life; and that, for some reason, there has been a blocking of this spiritual progress, causing a psychic conflict and a crisis; suddenly the impasse is overcome; the higher nature triumphs, and an experience that might have extended over years is passed through in a moment or in a few hours.¹²

ADOLESCENT RELIGIOUS WORRIES

IX: MORAL LIFE AND SOCIAL RELATIONSHIPS (Mudge 1 88)

ACUTE CONSCIENTIOUSNESS (Mudge 1 96)

[contd] The conscience of adolescence is a friendly monitor and also an inquisitorial torment.

28:9.1 Some adolescents develop a peculiar state of hyperconscientiousness.

Conscience, instead of being a friendly adviser, turns into an inquisitorial persecutor.

It is often a Pharisaic conscience, legalistic and particular,

castigating the boy or girl for slight infractions of law or for purely imaginary faults (M1 96).

XII: THE MORAL AND THE RELIGIOUS PERSONALITY (Pechstein & McGregor 146)

The psychology of adolescent doubt. (P&M 152)

The period of skepticism or doubt should grow naturally out of the conversion phenomena.

The causes of adolescent doubtings are easily stated....

[The second cause is that] many childish teachings are corrected through the normal experiences of school instruction, and probably a slowly forming general tendency to doubt many hold-over childish ideas is bred in the correction of the various Santa Claus explanations which parents, Sunday School teachers, and others have given in answer to the curiosity and credulity of childhood. Third, the data of scientific instruction no doubt often undermine childish foundations without being able shortly to replace them with a better structure.

A youth sometimes develops a conscience that would do honor to a medieval anchorite.

He is ready to condemn himself for the least divergence from his increasingly rigid rules of life.

28:9.2 In other cases conscience seems to devote itself to the task of producing an increasing sense of guilt, aggravated by serious doubtings.

Youth is naturally skeptical,

and sometimes these doubts become very disturbing.

The apparent conflict between science and religion—the discrepancy between what is taught at high school and at Sunday school—

Fourth, the adolescent discovers that **conversion**

has not solved at a stroke his moral difficulties, and that the struggle with the world, the flesh, and the devil is still on (P&M 153).

Lastly, before the sweep of his own so-branded **immoral urges**, he may try to get away from his religious subscriptions by seeking to disbelieve them, for the adolescent seeks essentially to be honest with himself (P&M 153).

XII: THE MORAL LIFE (Tracy 160)

Another cause which sometimes leads to [suicide] is the melancholy to which adolescence is liable ... This **melancholy** may be religious in its origin, and result from brooding over the concerns of one's spiritual life. Or it may be due to that **introspection** which is so common now ... (T 172).

serves as a storm center around which this turmoil rages.

In some cases the inner disturbance follows a spectacular **conversion** which, the youth has found,

did not solve all his psychic, social, and religious difficulties;

in other cases this confusion is produced by the conflict between **sexual urges** and high spiritual ideals.

28:9.3 The introvertish youth naturally tends toward introspection,

and **introspection** plus overmuch religious thinking often leads to psychic depression, even to **melancholy**,

a condition that should receive the best attention of parents, teachers, and psychiatrists.

Adolescent melancholy should never be neglected on the assumption that it will get well of itself; it often does, but the threat is too great to be trifled with.

28:9.4 When adolescents become introspective in a religious sense, they should be encouraged immediately to seek help at the hands of a religious adviser. Of all the forms of spying on one's self, that of a religious nature is the most dangerous.

A conscientious youth ..., should he spend too much time in the process of introspective analysis ... is likely to regard himself in a too unfavorable light, and to believe himself **much worse, morally than he really is**; exactly in the same way as certain persons, who have acquired the habit of brooding over their physical condition, ... find it easy to conclude that they are the victims of well-nigh every **disease** known to medical science (T 166).

Introspection can lead a young man to imagine not only that he has some grave physical **disease**, but that he is **one of the most wretched sinners on the face of the earth.**

Such youth should be put on a proper program of physical hygiene and mental medicine, with suitable guidance along spiritual lines.

RELIGIOUS EDUCATION

IV: WHAT DOES NOT RELIGION SUPPLY THE MISSING FACTOR? (Coe 52)

[contd] According to our angle of approach, **the great fault of modern youth is superficiality**

and **externality**;

or lack of **organization**;

28:10.1 As we analyze our modern youth, **their one great trouble seems to be that they think superficially**;

their life is altogether too much taken up with **externals.**

Civilization is complex; knowledge is profuse; pleasures are omnipresent.

They do not properly evaluate and **organize** these various activities;

or lack of standards and scales of value;

or lack of intelligently discriminated purposes.

We have summarized the whole situation as lack of education in the vocation of living.

Accordingly, our whole discussion has trodden close to the edge of religion, which (whatever else it does) endeavors to solve the problem of the meaning of life, and to furnish inclusive principles for judging life's experiences and values.

Why, then, has not religion supplied the missing factor?

Where has the slip occurred between youth and religion? (C 52)

I. A GREAT AND WHOLESOME TRUTH HAS BEEN WITHHELD FROM THE MASSES, THOUGH IT HAS BEEN KNOWN TO HISTORICAL SCHOLARS—THE TRUTH THAT OUR RELIGION IS STILL IN THE MAKING (Coe 54)

they often fail, also, adequately to measure standards,

and are threatened with a breakdown of moral discrimination.

In the chapters dealing with education

I have summarized this difficulty as a failure to teach youth the vocation of living,

and it is quite possible that one of the weakest points in our generally enfeebled educational régime pertains to religious training.

Religion, if properly taught, certainly would help young people to grasp the meaning and values of life.

What is wrong with present-day religion that it is not more helpful to modern youth?

28:10.2 It seems to me that our greatest religious breakdown, so far as youth is concerned, is due to the fact that

we have withheld from them a great truth,

one which we as adults more or less fully recognize, but which we have not been sincere in discussing with our boys and girls.

I refer to the truth that our religion is evolutionary—that *religion is still in the making*.

Our faith was not made and finished nineteen hundred years ago. Probably Jesus himself never thought of such a possibility. Rather, the writer of the Fourth Gospel expressed his spirit by attributing to him these words: “I have yet many things to say unto you, but ye cannot bear them now” (C 54).

Even Jesus said “I have many things to say unto you, but ye cannot bear them now.”

The Christian religion was not made and crystallized nineteen hundred years ago;

it has been undergoing an evolutionary development ever since.

Youth are in need of a twentieth-century version, but such a possibility is not consistent with the idea that Christianity has a settled and sealed body of doctrine, dogmatically delivered to the race two millenniums ago.

[S]cholars and leaders do not realize that the impact of the age upon our religion occurs chiefly, not through scholarship,

28:10.3 The real assault upon religious opinions is not made by scholars

but through the daily experience of the masses.

but by the daily life and experience of the common people.

Daily experience with new conditions and new modes of living produces, either sensibly or insensibly, new meanings, new interpretations,

Contact with any life situation tends to develop new interpretations of spiritual matters.

new standards—a modified religion (C 55).

New standards of living mean the visualization of new meanings of religion.

II. FEW, IF ANY, DENOMINATIONAL COLLEGES AND ACADEMIES TAKE RELIGIOUS EDUCATION TO BE THEIR PRIMARY FUNCTION (Coe 57)

28:10.4 Another reason why religious education has not made greater progress is that it has no institutional basis.

Very few colleges stress it as a part of their curricula.

Too much of this instruction, even in the universities that are denominationally controlled, is of the destructive sort; too little of it has to do with the reconstruction of the teachings of Jesus and their restatement in twentieth-century form; too little emphasis is put upon spiritual things.

III. THE GROWTH OF STATE EDUCATION HAS STIMULATED DENOMINATIONAL ACADEMIES AND COLLEGES TO IMITATE STATE INSTITUTIONS INSTEAD OF DEVELOPING DISTINCTIVE EXCELLENCES (Coe 60)

Too many so-called religious educational institutions are copying the State universities,

where, of course, this branch of education can never receive the attention it deserves.

IV. RELIGIOUS FOUNDATIONS AT STATE UNIVERSITIES MAY OR MAY NOT MAKE A SIGNIFICANT CONTRIBUTION TO THE DEVELOPMENT OF A HIGHER RELIGIOUS CULTURE (Coe 64)

28:10.5 It is possible that the new movement—the so-called religious foundations of the State universities—may contribute to the hoped-for renaissance of Christian education.

We should make sincere efforts to give our youth the truth about religious evolution, fearlessly teaching comparative religion. The teachings of Jesus have nothing to lose by comparison with those of any and all the world's religious thinkers.

THE NEW AND THE OLD

[Source?]

28:11.1 I agree with the Quaker who said that we do not need a new religion, but that we do need a new translation of the old one.

Take, for example, the Twenty-third Psalm, the well-known shepherd psalm. We would never want to part with its beauty and rhythm. No need that we should; we might enjoy its charming simplicity alongside the modern and effective reading—a translation which would be intriguing and enlightening to the adolescent mind of the twentieth century, and which might read something like the following:

[*Note: In *Piloting Modern Youth*, the Ancient Poetic Version is placed side by side with the Modern Prose Version, the former on the left and the latter on the right.*]

Ancient Poetic Version

28:11.2 The Lord is my shepherd; I shall not want.

28:11.3 He maketh me to lie down in green pastures; he leadeth me beside the still waters.

28:11.4 He restoreth my soul; he leadeth me in the paths of righteousness for his name's sake.

28:11.5 Yea, tho I walk through the valley of the shadow of death, I will fear no evil, for thou art with me; thy rod and thy staff they comfort me.

28:11.6 Thou preparest a table before me in the presence of mine enemies; thou annointest my head with oil; my cup runneth over.

28:11.7 Surely goodness and mercy shall follow me all the days of my life; and I will dwell in the house of the Lord forever.

Modern Prose Version

28:11.8 The Lord is my Divine Protector; I shall never know spiritual poverty.

28:11.9 The Lord helps me spiritually, as the low gear of my automobile helps me to climb hard hills.

28:11.10 The Lord renews my soul, as the calories and vitamins restore my strength and prevent disease.

28:11.11 The Lord preserves my spirit from harm, as vaccines prevent disease and antiseptics ward off contagion in times of dangerous epidemics. Thus I am enabled to enjoy peace of mind and health of body.

28:11.12 The Lord is my soul comforter and also my dynamo, charging my run-down batteries of mind and body, the better to resist my enemies, the microbes.

28:11.13 The Lord is the spiritual sunshine of my soul; the Lord is indeed the sunlight in my room bringing me the life and health of the ultra-violet rays.

28:11.14 What do modern city youth know about sheep and shepherds—except the poetic legends of literature and the flavor of lamb chops? Let us have the old versions in their poetic beauty as the traditional background for religion; but youth needs a new and practical paraphrase of the guide-book of morality—a twentieth-century translation of the incomparable teachings of the Hebrew prophets and of the Son of Man.

28:11.15 Let us have the beauty of the old and the practical help of the new. If our elders thrive on the old version, let them have it. If our youth can be helped by a new translation—an up-to-date restatement of old truths—then let us grant their right to satisfy such a soul longing.

1. Another similar UB passage is:

Moral conduct is always an antecedent of evolved religion and a part of even revealed religion ... (5:5.4).

Both passages (196:3.25 and 5:5.4) are derived from statements made in Rees Griffiths' 1931 book, *God in Idea and Experience*. Considering that *Piloting Modern Youth* was published the same year, it is highly unlikely that Sadler had read it before writing Chap. 28. However, Griffiths was indebted to John Baillie, who advanced the view, in his 1928 book, *The Interpretation of Religion*, that the moral nature precedes and gives rise to the religious consciousness. This latter book is an important source for some of the UB's religion papers, and Sadler may have read it before, or while, writing *Piloting Modern Youth*. See footnote 5.

2. The word *mores* is prominent in Sumner & Keller's 1927 work *The Science of Society*, a source for several papers in Part III of the UB. Sadler had evidently started reading it, as further indicated by footnotes 3 and 4.

3. *Compare*: Men have also made a fetish of democracy, the exaltation and adoration of the common man's ideas when collectively called "public opinion." One man's opinion, when taken by itself, is not regarded as worth much, but when many men are collectively functioning as a democracy, this same mediocre judgment is held to be the arbiter of justice and the standard of righteousness (88:3.4). This UB passage is derived from *The Science of Society*.

4. The blued statements in this paragraph are derived from *The Science of Society*.

5. Science is man's attempted study of his physical environment, the world of energy-matter; religion is man's experience with the cosmos of spirit values; philosophy has been developed by man's mind effort to organize and correlate the findings of these widely separated concepts... (103:6.9).

Science deals with physical-energy activities; religion deals with eternal values. True philosophy grows out of the wisdom which does its best to correlate these quantitative and qualitative observations (133:5.4).

Note: I have been unable to find a definite source for Sadler's view that philosophy's task is to correlate the varying findings of science and religion. However, my parallel chart for Paper 103 shows, in 103:6.9, Sadler's possible indebtedness to a passage in *The Interpretation of Religion*, in which Baillie cites C.D. Broad regarding the purpose of speculative philosophy.

6. Sadler deviates here from Schwab & Veeder, who wrote:

Practically all religions insist that tenets of belief should be translated into performance.... Yet in the case of the religiously impressed adolescent it is only rarely that his behavior is altered or that his social reactions are in any way changed (B 163).

7. Compare with this unparalleled passage in the UB:

Religious meanings progress in self-consciousness when the child transfers his ideas of omnipotence from his parents to God (92:7.11).

8. 28:6.1-2 seem to be loosely based on p. 205 of Tracy:

“ ... the religious life, in its inmost heart and core, consists in personal devotion to a supreme personality.... [A]t this time in the life of a boy or girl, the character and work of Christ ... make their most irresistible appeal ... The passion for personality ... is seen in its highest form in the response to the call of the Christ (T 205).

9. Compare with:

The fact of religious experience implies God, and such a God of personal experience must be a personal Deity. You cannot pray to a chemical formula, supplicate a mathematical equation, worship a hypothesis, confide in a postulate, commune with a process, serve an abstraction, or hold loving fellowship with a law (102:7.3).

This passage is derived from Edwin Lewis' 1931 book, *Our Experience of God*, which Sadler had not likely read while writing *Piloting Modern Youth*.

10. It is interesting to compare Sadler's script for Jesus here with Jesus' words in Paper 125, section 6 of the UB.

11. See 100:5.4 of the UB.

12. Compare with 100:5.4 of the UB.