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Owen Rupert Brandon

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ABSTRACT OF THESIS.

A STUDY OF RELIGIOUS ORIENTATIONS FROM THE PSYCHOLOGICAL
POINT OF VIEW :

An Examination of the Ideational Content and Patterning of the Religious Beliefs of Groups of Theological Students and Non-Theological Students, in relation to their Upbringing, Experience and Education.

Thesis submitted for the Degree of Master of Letters at the University of Durham, by the Reverend Owen Rupert Brandon, M.A., A.L.C.D. Easter Term, 1962.

This work reports an investigation into human factors involved in religious attitudes, beliefs and experiences. The inquiry arises from problems encountered by the investigator in pastoral work, in the study of theology, and in ecumenical discussion. Its basic questions are: (1) To what degree do the subjects conform to a common pattern of religious belief? (2) To what degree are the separate items of their beliefs related to one another? (3) To what degree do subjects differ from one another in the patterning of their religious beliefs? (4) To what degree are the religious beliefs of the subjects related to their upbringing, their experience and personality needs, and their education?

The methods of inquiry followed the familiar lines of empirical research, with Questionnaires and Tests specially devised for the purpose. The Subjects were 230 volunteer helpers, including 100 Anglican Theological Students,

50 Freechurch Theological Students, 40 Laymen, and 40 Women.

The work is in three Parts. Part One outlines the problems which led to the inquiry, and details contributions made by earlier empirical studies. Part Two describes the methods employed and reports the findings in relation to factors in religious development, to the ideational content of the religious beliefs of the subjects, and to the belief-patterns of the various groups and sub-groups within the Sample. Part Three summarises the findings and seeks to relate them to current religious problems.

As an exploratory study it draws attention to the main categories, or sub-items, of belief under each of the more important doctrines of the Christian Faith, and demonstrates the possibility of studying the religious orientations of individuals and of groups, and of ascertaining not only the ideational content but also the patterning of their beliefs.

The evidence appears to suggest that upbringing is the most potent factor in religious development. Education and personality needs play an important but less prominent role. Sixty per cent of the subjects adhere in adult life both to the denomination and to the particular school of thought within the denomination in which they were brought up; 20% report a shift in theological emphasis resulting from their college studies; whilst 16% experienced a reorientation in respect of their theological beliefs, or changed their denominational affiliation, from motives of personal need or emotional attraction.

The study illustrates the inwardness and personal nature of religion for the individual.

It is submitted as a contribution in the field of the psychological study of religion.

A STUDY OF RELIGIOUS ORIENTATIONS FROM THE PSYCHOLOGICAL POINT
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An examination of the Ideational Content and Patterning of the Religious Beliefs of Groups of Theological Students and Non-Theological Students, in relation to their Upbringing, Experience and Education.

THESIS for the Degree of Master of Letters,

submitted by:

The Rev. OWEN RUPERT BRANDON, M.A., A.L.C.D.

University of Durham.

Easter Term, 1962.

A STUDY OF RELIGIOUS ORIENTATIONS FROM

THE PSYCHOLOGICAL POINT OF VIEW.

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Acknowledgments.

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PREFACE.

In accordance with regulations governing the submission of a thesis for the degree of Master of Letters, this work reports on an empirical study of religious beliefs and presents the findings in the setting of the psychological study of religion.

This is essentially a study of religious ideas. It is a study of religion from within. It does not ask of its subjects whether they believe in this or that item of Christian dogma, for all its subjects are persons who profess the Christian Faith. Rather it asks what they believe and what aspects of doctrine are of the greatest importance to them.

The work arose in the first instance from consideration of specific problems. These are: (1) the problem of the nature of religious experience, especially as it relates to the minister's understanding of his people and their needs; (2) the problem of the relation of theology to scientific ideas, especially to those of psychology; and (3) the ecumenical problem, the problem of Christian unity. These problems are not unrelated; the more one reflects upon them, the clearer it becomes that certain common questions lie behind them all. It is these common questions which constitute the frame of reference for this inquiry.

Together with the thesis is submitted a copy of the writer's recent monograph, The Battle for the Soul: Aspects of Religious Conversion, (London: Hodder & Stoughton, Ltd., and Philadelphia, Pa., U.S.A., The Westminster Press). It is submitted, not as part of the thesis, but to indicate something of the background to the present work, and as evidence

of competence in this field of study. In the last two years the writer has also contributed articles on the subject to The Church Quarterly Review, The Churchman, The Baker Dictionary of Theology (U.S.A.), and The Westminster Dictionary of Christian Education, (U.S.A.).

The thesis is in three parts. Part One is theoretical and historical, and discusses the observations which led to the inquiry and the contributions made by earlier empirical studies of the problem. Part Two comprises the report itself, describing both the methods employed and also the findings in relation to factors in religious development, to the ideational content of the religious beliefs of the subjects of the inquiry, and to the belief-patterns of the subjects in their different groups and sub-groups. Part Three summarises the empirical findings, and seeks to relate them to current religious problems.

The thesis is submitted as a contribution to the psychological study of religion, a study which is of value in itself, but which also has relevance to current problems in the realms of pastoral, theological and ecumenical discussions.

PART ONE.

THE PSYCHOLOGICAL APPROACH TO THE STUDY

OF RELIGION.

CHAPTER ONE.

OBSERVATIONS LEADING TO THE PRESENT STUDY.

Pastoral observations.

Theological considerations.

Psychological statement of the problem.

The Nature of this inquiry.

The basic questions.

CHAPTER ONE.OBSERVATIONS LEADING TO THE PRESENT STUDY.

G. A. Lundberg (68) suggests that behind a research project there generally lies a personal problem, some curiosity which craves for satisfaction, some groping for knowledge, which leads to a deliberate intellectual effort towards adjustment between the self and its environment, between the thinker and his problem. This is certainly true in the present case. This investigation arises from certain questions which have engaged the writer with increasing insistence over a period of years, formerly as a parish clergyman, and latterly as a teacher in a Theological College engaged in training men for the ministry of the Church.

Pastoral Observations.

We begin by noting two simple facts of pastoral experience: one is the very different types of person who constitute the Christian community; the other is the diverse nature of their religious opinions, attitudes and standards. Some individuals are more responsive than others in religious matters, and different individuals respond in diverse but characteristic ways. For example:

Mrs. A. is a widow of middle age. She continues to live in the house which her late husband provided for her. She seldom speaks of him, but, from the little she does say about him, it is evident that they were devoted to one another. She is a devout member of a 'High' Church, and a regular communicant. She holds 'high' views of the Church and Ministry, and her worship is centred in the Eucharist. She speaks of

'receiving Christ at the hands of the priest', and finds deep satisfaction at every celebration of the Eucharist. To a large extent her religion is a matter of receiving.

Mrs. B. (a near neighbour of Mrs. A) is a married woman of similar years, with three children of school age. She is of cheerful disposition, a 'motherly soul', full of good works. She is kind and thoughtful, always ready to go to the assistance of a sick neighbour, or to care for other people's children in emergency. She maintains that she has 'a simple religion', and says that she likes "a homely service with good, hearty singing". She is as broad-minded as she is open-hearted. She herself is somewhat loosely attached to the Salvation Army; her children attend the Baptist Sunday School, 'because', as she explains, 'it is nearer for them'. And she will gladly support the Parish Church if ever it is in need. She is different from Mrs. A. in so many ways. Her life is so full and satisfying that her religion seems naturally to take the form of giving rather than of receiving.

Mr. C. is a fairly widely-travelled man, retired, and of past middle life; not a highly educated man, but an avid reader of certain types of book. It seems that whenever the minister meets him, Mr. C. has a book which he has just procured from the Public Library, and which he thrusts towards the minister with the searching question: "Have you read this?" - 'this' being a semi-philosophical or pseudo-scientific tome. He advises the minister to read it for the improvement of his mind. Mr. C. renders little or no practical assistance to the Church, but attends its services quite regularly, and 'likes a good discussion with the Vicar'.

He is ever ready to argue over some minute point arising from the Vicar's last discourse. His interest in religion appears to be somewhat intellectually centred and is coloured by his contacts with men and women of other races and of other faiths.

Mr. D. professes to be an atheist. He says that he was nurtured in a religious home and that as a boy he sang in the choir of his Parish Church. But he says that his father was strict and stern to the point of cruelty, and that as a child he used to think: "If the Heavenly Father is like my father, he is cruel". He declares that when he left home, he threw off the restraints that had held him, and at the same time, 'gave up religion and became an atheist'. He says with feeling: "I have seen through it all; there is nothing in it. I knew what it was to be bound, and now I am free. And I am happy as I am".

The beliefs of individual Christians differ widely, even in matters of fundamental importance, e.g. in their doctrine of God and of Christ, in their attitude to the Bible, in their doctrine of the Church, in their modes of worship, and in their interpretation of the Sacraments.

Two Theological Students worship in the same College Chapel. One has an Anglo-Catholic background, the other is a strong Evangelical. They attend the same Communion Service, but they hold diverse theological interpretations of the Eucharist. They view the Celebrant in different lights. To the Anglo-Catholic he is a priest uniting with Christ in heaven to present to God the one true sacrifice for sin. To the Evangelical the Celebrant is a minister consecrating Bread and Wine as memorials of the death of Christ; he is united in thought with Christ in

the Upper Room and at the hill of Calvary. The two worshippers hold different views as to what the celebrant is doing. But, further, they hold different views as to what God is doing in the Sacrament. The Anglo-Catholic comes to receive the Life of Christ in the Sacred Elements; the Protestant Evangelical believes that he feeds on Christ only "in his heart by faith", and to him the Bread and Wine are just symbols; the grace he receives is independent of them. Yet to each of these men, the service they attend, becomes a means of grace and the experience is valid for each of them in the light of his own approach.

Theological Considerations.

From earliest times the Church's theology has been influenced by non-religious factors, in the form either of external cultural pressures or of internal psychological needs. It is a maxim of theology that religious experience came first, and dogmatic formulation followed as an attempt to rationalise the experience. The influence of personal and cultural factors is discernable at a number of points.

As an historian of the Apostolic Age, Bishop Wand (111) writes: "We may sum up the position of affairs at the opening of the Christian era by saying that Judaism contributed to the best culture of the time monotheism and morality, Rome organisation, Greece philosophy, the East mysticism and a gift for worship. Of all these, Christianity was to take advantage the Church did not step on to an empty stage, but into an arena full of warring sects and rival faiths religion and culture were in the melting-pot waiting to be fresh moulded".

Writing from the viewpoint of the systematic theologian, L. S. Thornton (105) maintains that religion is continuously assimilating material from its cultural environment, and that therefore a supposedly 'essential core' of religion cannot be isolated from the cultural forms with which it is interwoven. The religious development of Israel, for instance, may be understood only in terms of "a dialectical conflict between diverse factors answering to the complexity of the material facts implicit in Israel's contact with her neighbours".

With characteristic insight, N.P. Williams (122) suggests that the early formulations of the Fall-doctrine, in their two classical types, Eastern and Western, correspond to the respective 'once-born' and 'twice-born' temperaments of East and West, the Eastern view being congenial to the once-born type of religious experience and the sunny genius of Christian Hellenism, the Western view being more in keeping with the gloomy and fanatical temperament of Northern Africa which searched for a severer theory appropriate to the twice-born mode of feeling..

The history of the Doctrine of the Atonement is another example of cultural influences on theological formulations. The various types of atonement theory have reflected the deepest felt needs of the men of the time. The Patristic emphasis on victory and on the work of the Logos, the Medieval doctrine of satisfaction and the conception of the work of the God-Man, the Reformation emphasis on Divine Law and its concomitant doctrine of substitution, all reflected current ideas, and appealed to the needs of the times; just as the modern conception of Christ as man's Representative and the emphasis on the subjective and moral aspects of Atonement are

consonant with a growing interest in the study of psychology. Both Storr (101) and Raven (90) have worked this out in detail, and Raven predicts that the next 'theory' of atonement is likely to be in terms of unity as most fitting to meet the needs and mental climate of the coming new age.

An outstanding example of the influence of personal factors on religious beliefs and dogmatic formulations is the Pelagian Controversy of the fourth and fifth centuries. The personal life of each of the protagonists - Pelagius and Augustine - sheds light on his religious beliefs; and, conversely, the theological position adopted by each, illumines his own character. Pelagius' personal experience led him to an optimistic view of human nature; the struggles and moral failures which Augustine experienced in his own life, led him to adopt a more pessimistic view. So Hardman (52) expounds the matter. Armstrong (6) uses Pelagius and Augustine to represent two contrary religious types, and avers that the controversy is still a live issue "because it is a conflict between two enduring religious attitudes".

The varieties of religious outlook and their antecedents are being considered today in an enlightened way at the highest levels of Ecumenical discussion. Non-theological factors, sometimes rooted in prejudice, are now frankly recognised as causes of much of the division between Christians. Historical, social and cultural loyalties are seen, realistically, to be factors in division and barriers to reunion. In a Faith and Order Paper 1952 (126), C. H. Dodd writes on the subject of Unavowed Motives in Ecumenical Discussions: "In the course of nearly forty years'/

years' participation in conferences and discussions having reunion as their ultimate aim, I have often been puzzled by a recurrent phenomenon. When certain issues have been patiently thrashed out, and we have come ... within sight of some measure of agreement ... suddenly the ground of debate shifts. Some fresh point of division emerges Interest in the matters hitherto under discussion evaporates, and the measure of agreement attained appears quite insignificant. We are thrown back to the beginning. Sometimes such a throw-back has proved salutary, because we have been neglecting some genuinely important source of misunderstanding ... But ... I don't believe this covers the whole situation ... I am strongly disposed to suspect that there is an element of unconscious and unavowed motive which prevents us from 'following the argument whithersoever it leads' ... In England, I believe the real division between Anglican and Nonconformist lies not so much in the field of doctrines about Episcopacy, or in matters of dogmatic theology ... it perpetuates the diversity of tradition in English life going back at least to ... the seventeenth century... On each side there are standards, ideals, habits, convictions, prejudices, which taken together make up a distinctive mentality, largely determining our first response at least to any question that comes up".

In the same Paper, writing on Disunities Created by Differing Patterns of Church Life (126), G. R. Cragg, of Canada, writes "Ecclesiastical divisions can appeal to theological differences, but it does not follow that they are caused by them Churches are often kept apart by the fact that their members belong to different economic levels in the life of the community In many North American towns the life of fellowship in the congregation is at least as important as the formal pattern of worship, and a

person finds little satisfaction in the company of people who make him feel self-conscious or uncomfortable".

The Report on Non-Theological Factors that may Hinder or Accelerate the Church's Unity (126) has this paragraph: "Christians, like all others, often act both individually and collectively from unconscious motives. The tendency of human nature is to rationalise decisions which are taken from quite different grounds. Within the Church that means offering theological justification for divisions which in fact have been caused, at least in part, by quite other factors. The same is even more true of their maintenance. This is one aspect of man's fallibility".

The effect of sympathetic reflection on such observations in pastoral experience, in theological study, and in ecumenical discussion is two-fold. On the one hand, it leads to a deepening of respect for personality and a better understanding of other people's points of view; on the other hand, it tends to stimulate curiosity. One finds oneself asking: Why do individuals believe and behave (religiously) as they do? What are the contributing factors, influences or causes behind the religious experiences, attitudes and attachments of any given individual? Behind the questions: What does this or that individual believe concerning life and its meaning? and: What are the forms and patterns of his religious beliefs? lie the further questions: How have these ideas been presented to him, and by what processes has he come to accept them? Why has he accepted this and rejected that religious idea? Why, in fact, does he believe as he does?

Psychological Statement of the Problem.

The answer to such questions appears to lie in the direction of three fundamental psychological assumptions: (1) That the cultural pressures of the environment in which individuals are nurtured give rise to typical needs and repressions which are, in turn, reflected in their general attitudes, beliefs and behaviour; (2) that factors of personal psychology and factors of experience account for differences in outlook and behaviour between members of the same society; and (3) the concept of the unity of personality.

Allport (2) defines personality as "the dynamic organisation within the individual of those psychophysical systems that determine his unique adjustment to his environment". McDowell (71) gives a somewhat fuller definition, and one which has a special bearing upon the topic in hand. He writes: "Personality is one of those things which it is easier to appreciate than to define. It is the whole human being considered in relation to the society in which he lives. It is somewhat different from the individuality which exists independently of the social situation....Personality appears

to/

to depend on a number of qualities, physical, intellectual, emotional, social, moral and spiritual. It is the sum of the reactions to the master motives of the average person with whom there is inevitable comparison".

Such a comprehensive view of personality is essential to the study of religious belief and experience from the psychological point of view. And it makes certain demands.

In the first place, it calls for a particular attitude of mind. There are two possible lines of approach to the study of religion - from without and from within. The approach from without is the method of the theologian and of the priest, with their emphasis on dogma and revelation, and with their concern to show the relevance of theology to everyday life. The method of the psychologist is the approach from within. His main interest is more subjective. He is concerned with the aetiology of men's responses to religious stimuli. He wants to know how and why individuals react in the ways they do, and by what processes the religious sentiment grows. To this end he must allow every aspect of religious belief and behaviour to come within the purview of his study. Nothing must be counted too sacred for investigation. "Psychology," says Eric S. Waterhouse (112), "attempts to investigate religion by means of scientific methods. It regards religious phenomena in the same manner as the rest of its material, seeing no reason to discriminate between religious and general consciousness ... Psychology approaches religion to investigate it, to relate it to the rest of man's experience, and to trace its growth and influence within the development of consciousness ... Its ground is the manifestations of religion, chiefly in individuals, but also in the race, and these manifestations, as human facts,

it seeks scientifically to elucidate. Its aim is neither critical nor apologetic; its work is carried on with that splendid neutrality which is the characteristic temper of all true science".

Secondly, religious experience must be regarded not as something separate and different from the rest of the individual's experience, but as part of an integrated system of outlook, attitudes and behaviour characteristic of the individual.

More than fifty years ago William James (57) recognised this, when he wrote: "There is religious fear, religious love, religious awe, religious joy and so forth. But religious love is only man's natural emotion of love directed to a religious object; religious fear is only the ordinary fear of commerce, so to speak, the common quaking of the human breast, in so far as the notion of divine retribution may arouse it; religious awe is the same organic thrill which we feel in a forest at twilight, or in a mountain gorge; only this time it comes over us at the thought of our supernatural relations; and similarly of all the various sentiments which may be called into play in the lives of religious persons. As concrete states of mind, made up of a feeling plus a specific sort of object, religious emotions of course are psychic entities distinguishable from other concrete emotions; but there is no ground for assuming a simple abstract 'religious emotion' to exist as a distinct elementary mental affection by itself, present in every religious experience without exception".

More recently Allport (3) has expressed the matter thus: "There is no single and unique religious emotion, but rather a widely divergent set of experiences that may be focussed upon a religious object. It is the

habitual/

habitual and intentional focussing of experience rather than the character of the experience itself that marks the existence of a religious sentiment".

Thirdly, it is only when the unity of personality is recognised, and when religious beliefs, attitudes and habits are examined in the context of the total life-pattern of the individual, that a study of religious orientations can claim to be scientific. If it is the religious orientations of individuals that are under review, as in the present work, then attention must be given to factors of upbringing, personality needs, specific religious experiences, and education. It has been one of the aims of the present investigation to keep these ideals in view; the field of research has therefore been as wide as possible within the limits of experimentation prescribed by the circumstances in which the work has had to be done.

The Nature of this Inquiry.

This is of the nature of an exploratory study. Its purpose is three-fold: (1) to discover the overall general pattern of the religious beliefs of a cross-section of protestant Christians in this country today; (2) to discover the nature and extent of the differences, both in ideational content and in patterning, between various denominations and schools of thought within the Christian community; and (3) to assess the extent of the influence of upbringing, experience and education on the development of the religious ideas of individuals within the groups and sub-groups being studied. It is not concerned with the truth or otherwise of the ideas and experiences about which it inquires. It is altogether an impartial and objective inquiry.

The inquiry has been in five stages. (1) A natural first stage was to turn to the literature of Psychology with a view to a theoretical understanding of the basic problems of personality, and to the literature of the Psychology of Religion for light on their bearing upon the religious life. (2) A period of pre-testing, when a preliminary survey of the field of research was made and data collected in relation to the items and sub-items of the beliefs to be studied. (3) Formal investigation by means of Questionnaires and Tests specially devised for the purpose. (4) Statistical analysis of the data. (5) An interpretation of the findings in relation to the original problems which gave rise to the inquiry.

The Basic Questions.

For the purposes of this inquiry it was thought better to ask specific questions than to propose a series of hypotheses. The basic questions, therefore, are:

1. To what degree do the subjects conform to a common pattern of religious belief?
2. To what degree are the separate items of their beliefs related to one another?
3. To what degree do subjects differ from one another in the patterning of their religious beliefs?
4. To what degree are the religious beliefs of the subjects related to their upbringing, their experience and personality needs, and their education?

The next chapter seeks to give perspective to this study.

CHAPTER TWO.

EARLIER EMPIRICAL STUDIES OF THE
PROBLEM.

Literature of the subject.

1. E. D. Starbuck, 1899.
2. William James, 1902.
3. G. A. Coe, 1904, 1916.
4. J. B. Pratt, 1907, 1920.
5. Thomas H. Howells, 1928.
6. L. E. Woodward, 1932.
7. Helen K. Mull, 1947.
8. G. W. Allport, J.M.Gillespie, and J. Young, 1948.
9. H. Iisager, 1949.
10. D. G. Browne and W. L. Lowe, 1951.
11. R. M. Dreger, 1952.
12. S. B. Axtell, 1953.
13. J. Kenwick, 1955.
14. William Sargant, 1957.
15. Michael Argyle, 1958.
16. Harold Loukes, 1961.

Current trends in the psychological study of Religion.

Summary of relevant findings.

CHAPTER TWO.EARLIER EMPIRICAL STUDIES OF THE PROBLEM.Literature of the Subject.

The modern psychological study of religion can be said to have begun at the turn of the present century. It would be impossible to trace an unbroken, progressive development in the history of the study, but at least four types of literature are discernable. In the early days there was what might be termed a functional interest, with attention turned upon the HOW of religious experience. How do men experience religion? Then followed a period of speculative interest, with attention turned upon such questions as: WHAT is the religious consciousness? WHAT is religious experience? Side by side with these there has been a constantly growing practical interest in pastoral psychology, until today Pastoral Psychology - or Clinical Theology, to give it its newest name - is being taught as a separate subject, over and above the older Pastoralia, to an ever-increasing number of ordinands and younger clergy in this country - following the example set in the United States of America where pastoral-psychiatric teamwork (as Allport calls it) is a widely accepted concept.

In recent times there has grown up a more definitely scientific phase of experimental interest around the question: WHY do individuals believe and behave as they do in the context of the religious life? This is evidenced by the growing number of empirical studies in this field, and is reflected in America by the foundation of the Society for the Scientific

Study of Religion in 1949, by its rapid expansion, and by the variety and high quality of the contributions that its members are making in this study.

The purpose of this chapter is to draw attention to certain relevant empirical works, to review them in chronological order, and to discuss the relevance of their findings to the present inquiry. The earlier works here reviewed lacked, of course, the refined statistical methods open to investigators today, but their findings are of interest, nevertheless.

1. E. D. STARBUCK. 1899. (100).

One of the early pioneers in this field of research was Edwin Diller Starbuck whose work appeared in 1899. William James wrote a Preface to the work, in which he said: "Many years ago Dr. Starbuck, then a student in Harvard University, tried to enlist my sympathies in his statistical inquiry into the religious ideas and experiences of the circumambient population. I fear that to his mind I rather damned the whole project with my words of faint praise I think I said to Dr. Starbuck that I expected the chief result of his circulars would be a certain number of individual answers relating peculiar experiences and ideas in a way that might be held as typical. The sorting and extracting of percentages and reducing to averages, I thought, would give results of comparatively little significance. But Dr. Starbuck kept all the more resolutely at his task, which has involved an almost incredible amount of drudging labour. I have handled and read a large proportion of his raw material, and I have just finished reading the revised proofs of the book. I must say that the results amply justify his own confidence in his methods, and that I feel somewhat ashamed at present of the littleness of my own faith. ... Rightly

interpreted/

interpreted, the whole tendency of Dr. Starbuck's patient labour is to bring compromise and conciliation into the long standing feud of Science and Religion. Your 'evangelical' extremest will have it that conversion is an absolutely supernatural event, with nothing cognate to it in ordinary psychology. Your 'scientist' sectary, on the other hand, sees nothing in it but hysterics and emotionalism, an absolutely pernicious pathological disturbance. For Dr. Starbuck, it is not necessarily either of these things. It may in countless cases be a perfectly normal psychologic crisis, marking the transition from the child's world to the wider world of youth, or from that of youth to that of maturity - a crisis which the evangelical machinery only methodically emphasises, abridges and regulates".

Starbuck described his work as "a purely empirical study into the Line of Growth in Religion in individuals, and an inquiry into the causes and conditions which determine it". Both he and James expressed the hope that it would mark the beginning of a new epoch in the scientific study of religion, that others would engage in similar investigations, and that the inquiry would be extended to other lands and to populations of other faiths. Starbuck's work is thus a land-mark in the history of the study of religion. Some of his findings are relevant to the present inquiry; they merit some detailed discussion.

The work is in three parts. Part One deals with religious conversion, Part Two deals with lines of religious growth not involving conversion, whilst Part Three consists of a comparison of lines of growth with and without conversion. It is not necessary here to summarise all his findings, but those having special bearing upon the present investigation may be listed as follows:

(1) There is a normal period, somewhere between the innocence of childhood and the fixed habits of maturity, when conversions most frequently occur. Starbuck found that among females there were two peak points in the frequency distribution - he called them "two tidal waves of religious awakening" - at about 13 and 16 years respectively, followed by a less prominent period at 18; whilst among the males the peak period was about 16, preceded by a "wavelet" at 12 and followed by a surging up at 18 or 19. He concluded that conversion is a distinctively adolescent phenomenon.

(2). In studying motives and forces leading to conversion, Starbuck considered: (a) Fears and other self-regarding motives; (b) Altruistic motives, such as love of God and of Christ, and following out a moral ideal; (c) Remorse, conviction for sin, etc.; and (d) Response to teaching, example, imitation, and social pressure. His figures show that response to teaching, example, imitation, and social pressure, taken together are the most potent forces leading to conversion.

(3). Starbuck shows the importance of sub-conscious or unconscious elements in conversion. He says: "Without exception, the cases studied, no matter how suddenly the new life bursts forth, have antecedents in thought or action that appear to lead up directly to the phenomenon of conversion. The picture seems to be that of a flow of unconscious life rising now and then into conscious will, which, in turn, sets going new forces that readjust the sum of the old thoughts and feelings and actions". "Although we have seen the spontaneous-awakening type of conversion to be

the most frequent, there is not a single instance of this type in which there have not been some antecedents in thought or action which may be regarded as 'causes' leading toward the awakening". "It means that spontaneous awakenings are, in short, the fructification of that which has been ripening within the sub-liminal consciousness".

(4). Concerning cases of religious growth not involving conversion, Starbuck says: "There is great uniformity in regard to the character of the earlier training in some of its outward aspects; nearly all report careful teaching and the usual habits of attending church and Sunday school, or family prayer, the evening prayer, and such other observances as are of distinctly Christian custom".

(5). In giving attention to the processes by which the ideas of God and duty and religious observance take root in his life and come to have a vital significance, Starbuck noted a striking similarity between the phenomena of conversion and those of the less dramatic and more gradual growth in religion. He therefore concluded that conversion is not a unique experience but that it has its roots in the common events of religious growth.

(6). Starbuck sums up his study by saying: "Seen in its most general aspect, the end of religious growth seems to be to make the credulous and receptive child over into a full-grown spiritual man or woman ... With the child, religion consists largely in precepts, in dogmas, in the authority of parents, church and religious code. Religion is all external to him; God is a being above and beyond him. This must all be worked over as part of his own consciousness. At first there is no insight, no immediacy to any

of his religious experiences ... All this must be changed. The person must come to apperceive religious truth, feel for himself its inherent worth, make it his own by living it from within. In mature life he comes more and more to feel himself a medium through which universal life expresses itself.... As life advances, the regulative impulses which keep the instincts in check and hold them within their proper limits are constantly active. In youth these have grown into the organic feeling of the sense of sin; and in adult life they still persist in the abstract ideal of self-abnegation. Under the influence of these forces we find the impulse toward self-expression and self-enlargement becoming refined in maturity into a craving for righteousness, a desire to be all and do all for the glory of God and the service of man".

It would be invidious to compare Starbuck's pioneer effort with the more sophisticated statistical studies of recent times, but his work stands as a monument of early scientific inquiry and is deserving of the highest consideration in a study such as this.

2. WILLIAM JAMES, 1902. (57).

Although not having the same direct bearing upon the present study as the work just mentioned, reference must be made to James's great descriptive work, The Varieties of Religious Experience. James was indebted to Starbuck, who, as James says, "made over to me his large collection of manuscript material". A few general points from James's work are worthy of note:

- (1) The wideness of the field of religion. What James says about/

about the religious sentiment is consonant with the conception of the unity of personality. "Consider also the 'religious sentiment' which we see referred to in so many books, as if it were a single sort of mental entity. In the psychologies and in the philosophies of religion, we find the authors attempting to specify just what entity it is. One man allies it to the feeling of dependence; one makes it a derivative of fear; others connect it with the sexual life; others still identify it with the feeling of the infinite; and so on. Such different ways of conceiving it ought of themselves to arouse doubt as to whether it possibly can be one specific thing; and the moment we are willing to treat the term 'religious sentiment' as a collective name for the many sentiments which religious objects may arouse in alternation, we see that it probably contains nothing whatever of a psychologically specific nature As there thus seems to be no one elementary religious emotion, but only a common storehouse of emotions upon which religious objects may draw, so there might conceivably also prove to be no one specific and essential kind of religious object, and no one specific and essential kind of religious act".

(2). Next must be mentioned James's exposition of what F. W. Newman called "the once-born" and "the twice-born" types of religious experience, and his assertion that the optimistic once-born type of experience is characteristic of 'Catholic' and 'Liberal' Christianity, whilst the more pessimistic twice-born type is characteristic of orthodox Protestantism. These matters come under review in the present study. The point of interest here is that James sees an underlying relationship between personality traits (i.e. pessimism and optimism) on the one hand, and religious orientations

and experiences on the other hand.

(3). In his chapter on The Religion of Healthy-Mindedness James notes that psychologically speaking, the experience of healing through 'mind-cure' methods is "indistinguishable from the Lutheran justification by faith and the Wesleyan acceptance of free grace". The theories differ; the processes are identical. He says: "The results, slow or sudden, or great or small, of the combined optimism and expectancy, the regenerative phenomena which ensue on the abandonment of effort, remain firm facts of human nature, no matter whether we adopt a theistic, a pantheistic-idealistic, or a medical-materialistic view of their ultimate causal explanation".

(4). One other conclusion is relevant. James emphasises the individual nature of religious experience. Religious experience differs according to the psychological make-up of the individual. He writes: "No two of us have identical difficulties, nor should we be expected to work out identical solutions. Each, from his peculiar angle of observation, takes in a certain sphere of fact and trouble, which each must deal with in a unique manner. One of us must soften himself, another must harden himself; one must yield a point, another must stand firm - in order the better to defend the position assigned to him ... The divine can mean no single quality, it must mean a group of qualities, by being champions of which in alternation, different men may all find worthy missions. Each attitude being a syllable in human nature's total message, it takes the whole of us to spell the meaning out completely. So a 'god of battles' must be allowed to be the god for one kind of person, a god of peace and heaven and home, the god for another.

We must frankly recognise the fact that we live in partial systems, and that parts are not interchangeable in the spiritual life. If we are peevish and jealous, destruction of the self must be an element of our religion; why need it be one if we are good and sympathetic from the outset? If we are sick souls, we require a religion of deliverance; but why think so much of deliverance, if we are healthy-minded? Unquestionably, some men have the completer experience and the higher vocation, here just as in the social world; but for each man to stay in his own experience, whate'er it be, and for others to tolerate him there, is surely best".

3. G. A. COE. 1904. 1916. (23 and 24).

Coe's main interest lay in the field of Religious Education. As early as 1904 he produced an insightful and forward-looking treatise on Education in Religion and Morals (23), and his later work, The Psychology of Religion (24), published in 1916, is based partly on the results of his own empirical studies, partly on the work of others (such as Starbuck) and partly on general observation and psychological study. Much of his work is outside the scope of the present subject, but the theoretical structure which he proposed in relation to religious conversion is relevant, for it is applicable over the whole field of religious experience and is here accepted as part of the psychological theory.

Dr. Coe mentions four 'elements or structural aspects' of the conversion experience: (1) traces of mental reproduction of the individual's own earlier experiences; (2) fresh sensory elements; (3) certain instinctive impulses; and (4) a law under which these elements are characteristically combined. He says that the ideational factors are predominantly reproductions/

reproductions from antecedent experiences of the convert himself. His notion of the 'higher' life has been formed under the influence of standards present in his environment. He is converted to something, the idea of which he has already met, as at home, or in Sunday School, or in preaching, or in his reading and reflection. If the conversion experience includes consciousness of the presence of the Christian God, it is because Christian rather than, say, Brahmin ideas of God have already been acquired. On the other hand, fresh sensory elements play their part - the 'atmosphere' of a religious service; the sight of others performing the religious act; organic sensations; very possibly now and then sexual sensations not recognised as such. Instinct also, he says, plays its part, e.g. gregariousness in the coming together for worship and witness, or the instinctive sinking of the will in one that is regarded as superior. All these elements, says Coe, combine into a single and satisfying whole.

4. J. B. PRATT. 1907. 1920. (88 and 89).

Pratt's work, The Psychology of Religious Belief (88), published in 1907, was the result partly of his own research - though at that time his own empirical study was so limited that he felt unable to generalise upon its findings; partly of his acquaintance with the work of others, such as Starbuck, James and Coe; but mostly it stemmed from his own study of anthropology and the history of religion. He deals with religious belief among primitive people; and with religious ideas in India, in Israel, and in Christianity. Most of the detailed discussion has no direct bearing upon the present study, but several points are relevant, although they appear to be based more on general observation and inference than on direct personal investigation.

(1) First, there is his emphasis on the part played by training in religion. He says "Why does the child, in the first place, start believing in God? To ask this question is, of course, to answer it. The child believes because he is taught to believe. There are, indeed, rare exceptions to this, and it may well be that, if we had been left entirely to ourselves as children, we should have come of our own motion to some kind of religious belief. Yet as none of us with our full quota of senses can be so left to ourselves, the statement just made comes nearer to absolute universality than perhaps any other that could be made on a question of religious psychology The young child cannot help believing whatever he is told. For him, to hear is to believe. The world of assertions and the world of truth have not yet parted company, and everything which he sees or hears bears with it necessarily the tingle of reality. Hence we find that the child accepts, as literally as it is possible for him to do, whatever he is told". He quotes Dr. Millicent W. Shinn, whom he describes as "one whose extended acquaintance with young children gives her words the weight of authority", as saying: "In every instance that I have seen, the baby's theology is a more or less perverted rendering of older teaching. Sometimes it is not even perverted and sounds startling and quaint only because it translates into blunt words the ineffable crudeness that in the parents' own theology is veiled by accepted religious phrases". Pratt adds: "This, of course, is an obvious fact and one that must be noticed by all observers of children. As a rule, they simply translate into their own language whatever has been taught them".

(2) His three-fold classification of types of religious belief is interesting. He names them as: (a) the Religion of Primitive Credulity. This class is made up of those who believe in God from authority. They believe because when they were children they were taught so to do, and having formed the mental habit, they would find it difficult and unpleasant to make a change. (b) The Religion of Thought or of Understanding. This type of religious belief rests more or less explicitly on some sort of argument. Here one does not believe merely from habit, but because it seems the wise thing to do. In this class Pratt includes the more liberal and rationalistic type of believer. He quotes one man as saying: "I believe in God as an intellectual and moral necessity. Any feelings which I may have in the matter grow out of the perception of the realities which create these necessities God is a reality to me as a rational being. Any experiences which I may have had which were accompanied by 'feeling' I have explained as above, and this, it seems to me, forms a rational basis for the explanation of all such phenomena in others". (c) The Religion of Feeling. This type of religious belief includes all those persons whose faith springs from a demand or desire or a felt need. He says: "This third class is so large that we can best deal with it by distinguishing those cases which rest upon an explicit demand or wish from those which depend upon what seems to be a touch of mysticism".

(3) In his later work, The Religious Consciousness: A Psychological Study (89), published in 1920, Pratt proposes a four-fold classification of religious types and characteristic forms of belief - based on later reflection and a particular investigational inquiry among 296 additional subjects.

He/

He classifies beliefs as: (a) Traditional, authoritative or habitual. This is belief of simple credulity. It is the belief of the child who without question takes over the beliefs of his parents; the belief of the adult who looks to some external authority, e.g. the Church, the priest, or the Bible, as his spiritual guide; and the belief of the adult who is content with a habitual faith which saves him the trouble of serious thought on matters of religion.

(b) Intellectual or reasoned belief. This is belief based on some form of argument, either implicit or explicit. Pratt notes several kinds of argument for belief in God amongst his subjects. Some use the cosmological and teleological arguments for the existence of God; some argue from the lives of those who have been known to believe in God; others argue from the life, character and teaching of Jesus. He says: "In many cases, however, reasoning and authority blend in such fashion as hardly to be distinguishable - belief beginning with primitive credulity, later basing itself on arguments, and finally continuing through the force of habit after the arguments have been forgotten".

(c) Emotional or affective belief. This is belief based on some form of emotional experience or affective consciousness. Pratt asserts that it is not, of course, without intellectual or ideational content, and is not altogether free from the influence of tradition or authority, but that it is based mainly on personal experience.

(d) Volitional or pragmatic belief. This is belief based on the will to believe. Pratt says: "The fact that belief can be brought about by wish and nourished by systematic acts of will is the foundation of all the methods of faith-culture within one's self. One sometimes may produce faith in others by means of authority and argument, but all attempts at inducing faith in one's own mind rest ultimately upon the will-to-believe".

Pratt analysed his data and obtained rough results as follows:

Authoritative or Habitual belief	.....	about 25%
Intellectual or Reasoned belief	.....	about 30%
(though Pratt thinks some of these ought to be included in the Authoritative class. The subjects may have rationalised in answering the questionnaire).		
Emotional belief.	.....	about 37%
Volitional belief.	.....	about 8%

The above works may be said to be of general interest to, and to have a general bearing upon, the present study. The works now to be reviewed have a more direct bearing on this inquiry. One general weakness of some such empirical studies is their method of sampling, the investigator or investigators being dependent upon ad hoc grouping, as of students in a psychology class, thus limiting the scope of study. Also there is the difficulty of collating their findings, since each has its own purpose and methods, and the criteria of judgment differ from work to work. It is with these limitations in mind that the following works are reviewed, and the purpose of this review is to bring into focus those matters which have a special relevance to the present study.

5. THOMAS H. HOWELLS, 1928. (55)

A valuable work was produced by Thomas H. Howells in the University of Iowa under the title A Comparative Study of those who Accept as against those who Reject Religious Authority. It was a comparative study of religious 'conservatives' and 'radicals'. In a Foreword, Starbuck commended it as "a clean-cut study", and one of "the first attempts to apply rigorously empirical methods with a high order of objective control including experiment-

ation to the study of a religious problem".

A self-rating test of 160 dichotomous or bipolar items was administered to 542 students. From these, fifty-one of the most extreme radicals and fifty of the most extreme conservatives were chosen for intensive study. More than forty tests were made in the psychological laboratory, and the findings are presented in the Report under the headings: Sensori-motor characteristics (sense discrimination; motor ability; motor tendency); Volitional characteristics (suggestibility; perseverance); Intellectual characteristics (imagination; association and general intelligence); and: What Subjects say about themselves (i.e. in regard to personal data; social attitudes; the home; religious background).

The findings may be summarised thus:

(1) As regards the lower or more elementary processes of stimulus and response, no large differences were observed between religious conservatives and radicals. The two types appear to be much alike at the sensori-motor level.

(2) Five tests of suggestibility all seem to point to the typical conservative as being more susceptible to influence and guidance from others.

(3) As regards the cognitive processes, the evidence all shows that the typical conservative is at a disadvantage. The typical radical is higher in intelligence than the typical conservative.

(4) Howells concluded that religious training in childhood was conducive to later religious conservatism, though not in any large degree. The considerable importance of the mother's influence in determining religious attitude seemed to be indicated.

Howells is careful to state that he does not claim universal validity for his findings. He says that it is entirely possible that, with groups of people of different age and upbringing, and with different social and cultural background, the differences observed in his study might disappear or even be reversed. The data were known to be representative only of students at the University of Iowa at the time of the research, though Howells believed that the findings may in general be assumed to be typical of a much wider sample of the student population of that day.

6. L. E. WOODWARD. 1932. (123).

An investigation which more closely resembles the present work was carried out in 1932 by L. E. Woodward of the Teachers' College, Columbia University. His work was entitled: Relations of Religious Training and Life Patterns to the Adult Religious Life. It was a very thorough work carried out with the aid of 384 subjects of varying religious outlooks, of different educational levels, and whose ages ranged from 18 to 65. The investigation was undertaken in the interests of Religious Education. Woodward sought to discover what relationships exist between adult religious life on the one hand, and (a) parent attitudes and child-parent relations; (b) specific religious instruction; and (c) certain emotional and behavioural patterns, especially the patterns of inferiority-adequacy, guilt-innocence, dependence-independence, and co-operation-rebellion, on the other hand.

His general hypothesis was that the view that a man becomes religiously what he has been taught to be does not fully explain many of the current religious phenomena, but that other factors have to be considered. The Report of his work is brief - covering only 73 pages - and his findings

are/

are stated in rather general terms. The following are culled from the text of the Report:

(1) A large number of factors have significant correlations not only with the religious life but with all major life patterns of the adult subject.

(2) Broad factors of religious influence - such as home, church, school - present significant correlations with the several factors of the adult religious life.

(3) Woodward says: "Comparing the relative significance of the several factors of religious influence, it is interesting to observe that, notwithstanding the emphasis which religious educators have usually placed upon the church-school, parents' church attendance and their positive religious influence in the home have practically as high degrees of relationship to the adult religious life of these subjects as their own church-school experience. "This study", he says, "cannot determine to what degree parents translate their religion into worthy social and moral living, but the correlation of parents' church attendance with subjects' religious life suggests that their religion does influence their everyday living and that the children are probably affected about as much by the example and unconscious influence of the parents as by more direct influences".

(4) Of the several life patterns studied, Woodward found that adequacy and co-operation have the closest association. Self-consciousness, general sense of insecurity, specific worries, guilt, and dependence hang together with a little less consistency.

(5) Subjects mention desirable characteristics of their parents

more/

more often than negative traits. Woodward noted that friction between the parents had a good deal of association with the children's rebellion against parental discipline and with friction between siblings. He says:

"Rebellion against parental discipline has a negative correlation with all factors of the adult religious life, that is, persons who in early years were 'openly defiant' or otherwise rebelled against parental control tend to have less pronounced religious beliefs and to participate less in religious practices, or else openly and militantly oppose religion as such". And again, "With regard to child-parent relations, some of them seem nearly as significant for the adult religious life as patterns or religious influences. Subjects who were intimate and confidential with their parents and whose parents worked, played, and talked with them on the basis of relative equality tend to have stronger religious sentiments and to engage in religious practices to a greater extent than do subjects who had little companionship with their parents. Subjects whose parents quarrelled much or had 'terrible scenes' with each other, tend to be more or less irreligious, if not anti-religious".

(6) In regard to guilt feelings, Woodward says "It is interesting to note that of the several emotional and behavior patterns guilt has somewhat the highest degree of relationship to the adult religious life. In view of religion's traditional concern about sin and guilt, with reference either to ceremonial cleanness or to personal and social morality, this correlation is not surprising. In view of the fact that religion is also concerned with ultimate values, some association of dependence with the religious life is naturally expected. The findings indicate, moreover, that those who depend on others a good deal in everyday affairs tend to be more conservative in their beliefs and in general seek religious values more than those who are

very self-reliant. The sense of personal adequacy and habits of friendliness and co-operation likewise have a considerable degree of association with religious functioning".

(7) The fathers' positive religious influence in the home is the most significant influence associated with guilt in childhood and adolescence. Woodward says: "It is interesting that intimacy and co-operation with the parents have some relationship with this early guilt, whereas opposition on the part of the parents does not. This suggests the likelihood that violation of the parent's wish or judgment of right results in a sense of guilt only when the child's relation to the parent has been sufficiently satisfying for him to value highly the parent's approval. Correlations of guilt with both early and adult dependence likewise suggest that guilt is partly a sense of violation of a personal attachment, a sort of biting-the-hand-that-is-feeding-you reaction, or a sin against love. Considering the greater significance of relations to the father and of religious influences, it would appear that guilt may be partly a reaction to authority, aside from the authority of personal attachment".

(8) Woodward notes a strong relationship between a sense of guilt and sex shock or shame. He says: "Further light on the sources of guilt is revealed in subjects' responses to the question: 'Did you ever have a strong or over-powering sense of sin? If so, what seemed to be central?' These 'central' factors cannot, of course, be regarded as etiological facts. They are probably more in the nature of pegs on which is hung the total sense of guilt, to which many subconscious elements have doubtless contributed. On the basis of these answers, by far the most significant factor in this strong

sense of sin is sex shock or shame. In one form or another this was mentioned four times as often as any other single experience. Moreover, aside from what subjects thought about it, the findings indicate that those who have never had a strong sense of sin have had on the average only about one-half as much sex shame as those who formerly had or now have a strong sense of sin, and that 90 per cent of subjects who had no sex shame did not have a strong sense of sin".

(9) Comparing religious conservatives and religious liberals, Woodward says: "Apropos to the correlation with doctrinal conservatism, it can hardly be gainsaid that fundamentalism, for instance, has a larger measure of emotional dependence than liberalism. The fundamentalists feel that all has been determined and decided. God must give and forgive, protect and provide, heal and keep; man can only accept, submit, trust - all passive qualities, not entirely unlike a child's way of feeling toward the parent in the earlier dependent years. The liberals cannot accept so unquestioningly; they have to see for themselves; they demand a more active part; they tend to emphasise man's aggressive efforts and trust less to the grace and providence of God. They wonder at the fundamentalists' trust and complacency. The fundamentalists wonder at the liberals' much ado, their independence, their 'cockiness', their emphasis on the social gospel. The only point here is to indicate that both simply feel and act according to their own major pattern, first formed in early childhood, carried along (with some moderation, of course), and active in adult life, both in everyday relations with other persons and in relation to religious faith and practice".

(10) While the data yielded a few significant differences on the bases of sex, marital status, denominational affiliation, and ordinal position in the family, Woodward concluded that these differences are too small to alter materially the conclusions drawn from the correlations of the other factors with each other.

In his summing up he says: "The total findings and implications of this study lend force to the oft-repeated statement that 'Religion is Life'. Parent-attitudes, religious influences, and childhood experiences have been shown to be very closely interrelated. The adult experience, both social and religious, appears to take on various aspects depending on the combinations of factors which enter into it".

7. HELEN K. MULL. 1947. (79)

Mull reports the results of a comparative study of the religious thinking of freshmen and seniors in a Liberal Arts College. The question was raised: What is happening at present to the religious thinking of students in a typical small residential non-denominational liberal arts college where actual instruction in religion is offered but not required?; 46 seniors and 96 freshmen acted as volunteer assistants. They answered questions on Ideas of God; Ideas of Jesus; Ideas of Prayer; Ideas of the Kingdom; Ideas of the Church; Ideas of Sunday Observance and Religious Education; Ideas of Immorality; Ideas of Other Religions; and Ideas concerning Life's Purpose. Scores for each part, and for all parts of the questionnaire together, were secured. Results showed:

(1) That the religious thinking of seniors is of a higher order than that of the freshmen.

(2) That courses in religion, though a factor in the improvement of religious thinking, are not the only influence.

(3) That it was impossible from this study to tell what the other factors are - whether home background, the general maturing of thought and feeling, the curriculum as a whole, or the social atmosphere of the college; but that 'environment' cannot be left out of account, and that it would appear likely that all these other factors are involved.

Dr. Mull stated: "The present investigators realize that the evidence for their conclusions is not statistically all that might be wished, but they think it indicates that in a typical small residential liberal arts college the religious thinking of the students tends to improve in quality during their college course."

8. G.W. ALLPORT. J.M. GILLESPIE. AND J. YOUNG. 1948. (4)

Gordon W. Allport and his collaborators, James M. Gillespie and Jacqueline Young, set out to discover something of the religious outlook of the post-war college student. Their material was gathered from 414 undergraduates of Harvard College and 86 undergraduates of Radcliffe College. It was claimed that in all essential respects the sample was a fair cross-section of the two undergraduate institutions to which the subjects belonged. The questionnaire method was employed. Factors and influences governing religious attitudes, and their intensity, were studied. The following findings are of interest to the present study:

(1) The investigators asked: "Do you feel that you require some form of religious orientation or belief in order to achieve a fully mature

philosophy of life"? It was made clear that "religious orientation or belief" was intended to cover all forms of religion, Catholic, Protestant, Jewish, or any other. They found that roughly seven out of every ten of their subjects (82 per cent of the women, 68 per cent of the men) answered that they do feel that they need religion in their own lives. Their comment is: "This statement does not imply that this proportion of students is theistic, orthodox, or in any sense conventional in their views; but only, given a chance to define religion in any way they choose, approximately seven in ten regard themselves as actually or potentially religious. Thus it is clear that the majority of young intellectuals - ordinarily regarded as the most 'emancipated' and 'religiously radical' element in the population - definitely consider the religious sentiment as appropriate to their own developing personalities.

(2) On this finding the investigators conclude that women are more religious than men. This conclusion is strengthened by the fact that four-fifths of the women and three-fifths of the men report at least occasional experience of reverence, devotion, or dependence on a Supreme Being. The investigators also say: "Students seldom regard themselves as more religious than they believe their parents to be. Furthermore, they more often consider their mothers' faith to be stronger than their fathers' (another indication of a sex-difference in religiosity). The table shows too that sons and daughters are more ignorant of their fathers' views on religion than of their mothers'. This finding reflects the practice in our culture for mothers to be the mentors of idealism within the family structure".

(3) It was found that subjects trained in religion find a need for religion more often than do others. The numbers reporting the need are

in direct proportion to the degree of the influence. This finding, along with others of a comparable order, is thought by the investigators to establish the fact that early training is likely to be the principal psychological influence upon an individual's later religious life. Yet, they say, the relationship is by no means perfect. Approximately a third of their cases who reported that religion played no part whatsoever in their upbringing yet reported that they now felt the need for religion in their lives. Thus, training is concluded to be important but not always decisive.

(4) Turning to the kind of religious upbringing that surrounded the subjects, additional facts of interest were discovered. Among those whose early religious influences were described by them as 'very marked' or 'moderate' (as, for example, those brought up in the Roman Catholic faith) nearly all report a need for some religious orientation in their lives. Most of those whose early influences were of 'slight' intensity do not report such a felt need.

(5) When contributing factors were studied, the pre-eminence of parental influence became apparent. The relative importance of fear and insecurity were also noted, as well as of conformity with tradition. The principal sex differences were seen to lie in the greater susceptibility of women towards the influences of gratitude, mystical experience, and aesthetic appeal. Just why women reported less parental influence was not clear. The investigators stated that "the infrequency with which 'sex turmoil' is acknowledged by either sex to be a factor in the religious life is worthy of note; it gives scant support to the theory that religion is displaced sexuality".

This last point is of interest in the light of the finding of L.E. Woodward (123) reported on page 35, from which he concluded that sex shock or shame played an important part in religious orientation. There may be reasons for the apparent contradiction. For example: (a) The negative finding of Allport and his collaborators may in part be due to shyness in reporting on the part of their respondents. Or (b) the form of the question may have been partly responsible. The question read: "If at any time you have felt yourself to be religious, which factors in the following list do you consciously recognise to have been contributing reasons? Check as many as apply: Parental influence; Conformity with tradition; Personal influence of people other than parents; Fear or insecurity; Sorrow or bereavement; Gratitude; Sex turmoil; A mystical experience (perhaps not fully understood); Studies in school or college; Reading outside of school and college; Church teachings; Aesthetic appeal." To the subjects filling in the questionnaire the item 'sex turmoil' might have appeared so different in kind from the other variables as to be somewhat incongruous; they may not have found it easy to compare or to relate such diverse elements in reply to a single question. But (c) there may be a somewhat simpler solution to the problem. It may be that the two different findings reflect something of the general background of thought of the periods in which the subjects of the respective researches were reared. Woodward's research was carried out in 1932 and the ages of his subjects range between 18 and 65 years. Allport, Gillespie and Young made their investigation in 1946 amongst undergraduates, 65% of whom were reported to be twenty years of age or younger. Hence, from this it might be argued that the two researches represent investigations into the religious propensities of samples of two different generations. A greater emphasis on

sex shame might be expected from subjects representing a generation reared in the atmosphere of the early twentieth century or earlier; whilst the relative freedom from sex turmoil in the subjects representing the next generation might reflect the more objective attitude to sex characteristic of that generation.

(6) In answer to the question, "Do students stay in the church of their upbringing?" certain important facts emerged: (a) The more orthodox Catholic faiths lose relatively fewer adherents than does Protestant Christianity or Judaism. Only about 40% of all students who feel the need for a religious orientation find the system in which they were reared satisfactory to their needs, though among Roman Catholics the corresponding figure is 85%; (b) The only religious system to register an appreciable gain is 'ethical but not theological Christianity'; (c) A study of individual cases shows that while the more orthodox positions hold their members relatively well, they attract virtually no converts; (d) Likewise a study of cases shows that the shift is invariably toward a more 'liberal' position, or out of the field of religion altogether. It was noted that of the Harvard students, 30 per cent who had had religious upbringing were now doubtful or negative about their need for any faith. Another 11% (of both men and women) felt that "a new type of religion altogether" is needed.

(7) Reporting that reaction against parental authority, even in matters of religious faith, is encouraged in the current American culture, the investigators noted that the majority of their subjects reported a definite rebellion against parental teaching - though less frequently in the case of Roman Catholics than in the case of Protestants and Jews. Their comment is: "Reaction against parental authority is not only countenanced but actively encouraged in our culture (though not always in the home itself). A child is/
is/

is supposed to "do better" than his parents, and we are at least consistent enough to perceive that he cannot be expected to "do better" unless he strikes out intellectually for himself. Relatively few parents, to be sure, urge their offspring to "think out" religion for themselves; but the entire individualistic, Protestant ethos encourages him to do so, especially in these days of widespread higher education".

9. H. IISAGER, 1949. (56).

An interesting investigation was carried out in Denmark. Dr. Holger Iisager of the International People's College, Helsingør, studied factors influencing the formation and change of political and religious attitudes. The subjects of the study were Danish skilled and unskilled workers, farmers, shop assistants, clerks, domestic servants, nurses, etc., coming from all over the country to take part in three or five months' courses with the International People's College. 35 men and 41 women participated as subjects, and the research was carried out in 1946-1948. Subjects ranged between 17 and 35 years.

Subjects were asked to rate the strength of their political and religious attitudes on the following scale: Very strong (5); Rather Strong (4); Medium (3); Weak (2); None or negligible (1). They were asked to name the factors contributing to the first formation of their political and religious attitudes and to underline the most important factor among those they mentioned. They were also questioned as to changes in their attitudes and as to the factors contributing to the change. Results indicated:

(1) The women as a group rated both their political and religious attitudes as 'medium strength', whereas the men rated their political attitude as a little above and their religious attitude a little below 'medium strength'.

(2) The most important factors contributing to the first formation of political attitude were reasoning, discussions, dramatic incidents, reading, friends, and parents; of the religious attitude, parents, reasoning, school, and the whole upbringing.

(3) The most important factors leading to conversions were, for the political attitude: dramatic incidents (by far the most frequently mentioned) and reasoning. For the religious attitude the order was reversed, reasoning being the most important cause, followed by dramatic incidents.

(4) In the total process of forming and changing attitudes men were more apt to reason about their political attitudes and women about their religious attitudes. There was a tendency for women to be more influenced than men by their parents in both attitudes. Only the former difference was statistically significant.

(5) In most cases political attitudes were first formed during adolescence, whereas religious attitudes most often were established in childhood.

(6) An attempt to distinguish between three different ways of acquiring an attitude (through reasoning, by imitation, or by a trauma) showed that a mixture of these methods was the most common in both the political and the religious attitudes, accounting for 31 and 37 cases respectively in the total development. Next in importance came imitation, followed closely by reasoning, whereas the traumatic was the most infrequent way.

(7) Home and School play a more important role in the formation of the religious attitude than they do in the political one, whereas a greater variety of factors proved to have been of importance in forming the political attitude.

10. D. G. BROWNE and W. L. LOWE, 1951. (16).

In 1951 the findings of an investigation by David G. Browne and Warner L. Lowe, of the Department of Psychology, University of Denver, into religious beliefs and personality characteristics of college students was published. The purpose of the research was stated thus: "It is commonly observed that the religious beliefs of individuals influence and give direction to their behaviour and personality. The relationship between belief and behaviour implied in such observations offers an important field of investigation. ... The present study was undertaken to investigate the religious beliefs and practices of college students as well as to determine what relationship exists between belief and personality."

The study is concerned with religious beliefs of Protestant students in relation to the following variables: (a) Degree of acceptance or rejection of Christian dogma; (b) Church membership; (c) Sex; (d) Educational level; (e) Various Protestant denominations. Protestant and Catholic groups are compared relative to differences in religious belief, and the work includes a personality study of groups of Protestant students who represent 'extremes' in religious belief. Findings were based on the responses of 622 students - a cross-section of the students of the University of Denver in the year 1948 - to a questionnaire.

Three groups were chosen from the sample - Believers; Non-Believers; and Bible College Students - for comparison with reference to belief, practices and personality patterns. 'Believers' included members of the broader religious denominations, such as Methodists, Presbyterians, Episcopalians; 'Non-Believers' were those who professed attachment to no traditional Christian

body; 'Bible College Students' were those of a more definitely evangelical or fundamental outlook. Significant correlations were established and differences between the groups noted. The findings are summarised thus:

(1) University Non-Believers are significantly superior in intelligence to both University Believers and Bible Students. The mean percentile rank of Non-Believers is 80 while that of the two other groups is about 50. No difference is found between Believers and Bible Students.

(2) Male Bible Students tend more in the direction of hysteric symptoms than male Non-Believers; both male and female Bible Students show a greater tendency to choose responses which place them in the most favourable light socially. That is, they are less insightful and less objective than other subjects in self-understanding.

(3) The tendency toward pessimism, worry, and introversion is greater among male Non-Believers than among male Believers and Bible Students.

(4) Male Non-Believers have an interest-pattern more like that of the opposite sex than males of the other two groups. Bible Students have a more optimistic attitude toward the future, more harmonious family relations and greater self-confidence than do either the Believer or Non-Believer group. Believers, in general, are more optimistic and have better family relations than Non-Believers.

(5) Bible Students and Believers as compared to Non-Believers are found to be considerably more conservative in their economic attitudes. This finding suggests a marked, positive relationship between conservatism in religion and conservatism in economic issues.

11. E. M. DREGER. 1952. (28).

Less certain results followed an investigation completed by Dr. Ralph M. Dreger at the University of Southern California in 1950. He published his findings in Monograph form in 1952 under the title: Some Personality Correlates of Religious Attitudes as determined by Projection Techniques. The original purpose of the work, he says, "was to determine the 'emotional maturity' of religious Conservatives and Liberals by means of projection techniques. ... The aim was adopted of comparing religious liberals and conservatives on specific personality variables which authorities consider to be measures of adjustment or maturity, emotional, intellectual, or social". His hypotheses, set up for the guidance of the study, were:

a. Religious liberals are more 'emotionally mature' than religious conservatives. Emotionally mature was taken as 'maturity in general'.

b. Rigidity of general personality structure and conservative religious attitudes are positively correlated;

c. Different types of emotional control are found in both groups, so that the same type of external behaviour, classed as mature or immature by both subject and observer, will be found to issue from different forms of emotional organisation;

d. Conservative individuals are more guilt-ridden than liberals;

e. Liberals tend to gloss over aggression-provoking situations more than conservatives;

f. A greater need for dependence is found in the conservatives.

One after another the hypotheses were negatived and rejected.

Only the last was adopted, and that with reservations. Briefly, Dreger's conclusions were:

(1) Hypothesis a. This has to be rejected, or accepted only as applicable to limited areas. It might be said that in the areas of perceptual keenness and insight Liberals appear to be more fully developed (mature) than Conservatives, and also tend to be less ego-defensive; but on most scores there are no significant differences.

(2) Hypothesis b. This could be accepted only in part.

(3) Hypothesis c. As tested by this study, no significant differences appear between the groups. Therefore the hypothesis is rejected.

(4) Hypothesis d. This is not accepted.

(5) Hypothesis e. No real difference obtains between the two groups, so this hypothesis is rejected.

(6) Hypothesis f. A greater need for dependence is found in the Conservative. This is the one proposition which is accepted, though Dr. Dreger says it is accepted "with reservations".

Dreger says: "At the conclusion of testing all subjects, the writer had only one clearly defined opinion, that wide differences existed among individuals in the groups, but he had no idea whether these differences represented groups as such". He concludes that "the two religious-attitude groups could be considered samples from the same population as regards personality factors, with the likely exception of dependency feelings in which a greater need is shown by the religious conservatives".

Dreger does not deny that there is a possibility of correlations. He sums up the position in regard to his own research by saying: "The writer must admit that the hypotheses he set up originally are not all clear-cut and admissible of unequivocal answers, as good hypotheses should be. They seemed to be satisfactory when first proposed but the research showed how 'fuzzy' several of

them are. Future research along this line will have to propound more single-minded hypotheses. If further treatment of the writer's data or other future research with more refined methods should yield different conclusions, the writer would not deny that more adequate methods can produce different results".

12. S. B. AXTELL. 1953. (7).

This is an unpublished thesis for which the degree of Doctor of Philosophy was awarded in the University of California in 1953. The present writer procured it in Microfilm from the University of California through the good offices of the Goldsmiths' Librarian's Department of the University of London. It deals in general with the proposition "that the content and degree of meaningfulness of an individual's religious beliefs will be related to certain of his basic central personality characteristics". It is a study in a psychoanalytic framework, with 249 Protestant college students as the subjects of the research. Axtell based his study on the eight stages of development described by E. H. Ericson in Childhood and Society, and set himself to study three specific problems:

(a) Religious beliefs related to problems of Dependency and Mistrust;
 (b) Beliefs related to problems of Guilt and Initiative; (c) Beliefs related to the achievement of Maturity. Comparison was made between beliefs related to these variables and four diagnostic groupings, namely (i) Normal (ii) Psychoneurotic; (iii) Psychopathic; and (iv) Psychotic. Axtell claims that his findings "disclosed a significant relationship between the degree of personal meaningfulness attached to the religious beliefs as a whole and the individual's conviction of the truth of these beliefs". And adds: "The most extensive and/

and meaningful findings of this study, however, accrued where personality differences were related to pattern variation in the contents of beliefs. We found that subjects relatively free from psychopathology showed greater attraction to beliefs reflecting self-acceptance and the assumption of social responsibility. The presence of psychopathic traits was associated with relatively less importance attached to guilt-reducing beliefs than to other beliefs. However, the content of beliefs important to neurotic and psychotic subjects showed little demonstrable relationship to personality theory characterising the dynamics of either of these two diagnostic groupings".

He sums up: "Our findings have revealed that an individual's attitude toward religion and its unique psychological importance to him are most meaningfully studied when attention is directed to his views on component doctrinal elements rather than to his attitude to 'religion' as a unity. Evidence has accrued that some individuals will be highly selective in the importance attached to specific beliefs or groups of beliefs, and that the subjective content of these beliefs may reflect his personal problems, the nature of his early family and parent relationships, and his degree of maturity and achievement of emotional health. Further, the individual content of beliefs held most important by him may reflect his specific type of ego defense structure and the degree to which this is successful in maintaining his emotional stability".

13. J. KENWRICK. 1955. (64).

A study, carried out in the interests of Religious Education, was completed by Joyce Kenwrick and published in 1955 under the title The Religious Quest. It was the substance of a Ph.D. thesis at the University of London.

Miss Kenwick set out to collect 350 spiritual autobiographies, in groups of fifty, from representatives of Judaism, Islam, and various branches of the Christian Church both East and West. Illustrating from her research material she discusses the emotional roots of the religious sentiment, the influence of social and religious training, the relationship of aesthetic appreciation to religious worship, and the problems of religious dogma and critical thought.

Her aim was to discover:

i. The roots of attraction (or antipathy) to religion as far as is possible from the conscious memories of an individual's education.

ii. The adequacy of the teaching received to form a clear and consistent idea of the essential doctrines and practices of his religion.

iii. The adequacy of the teaching to resolve the conflicts set up by the advance of modern scientific knowledge with a theistic conception of the universe.

iv. The effect of religious education in raising or surmounting the barriers of race and nationality and (within the religious tradition itself) the barriers of sect.

Miss Kenwick's work lacks statistical treatment. Her conclusions are impressions rather than findings, drawn from her mass of manuscript material; but those that are relevant to the present study may be summarised as follows:

(1) The emotional roots of the religious sentiment are many and various, notably fear, love, sorrow, and disappointment. The distinctive religious feeling, however, is awe. "It is this sense of the numinous, of an overwhelming sense of awe, the feeling of one's own nothingness in contrast to that which is supreme above all creatures, that is the distinctive emotional basis of the religious experience.

(2) In regard to social attitudes and religious training, "the underlying attitude of the parent or teacher is a more important factor in evoking the religious spirit in a child than instruction, in fact the instruction is often forgotten, but a lasting impression has been made". An attitude may be adopted 'ready-made' from a parent, but excessive rigidity in parent or teacher may result in an opposite attitude being adopted by the subject in adult life. Friendliness and sincerity in teachers are potent factors in the development of the religious attitudes of their pupils. "Above all," says Miss Kenwick, "it is the atmosphere of genuine religion in the home that is the most important factor in the development of the religious sentiment in a child".

(3) Dr. Kenwick shows that temperament plays a part in religious worship. Different attitudes to such things as ritual observance and liturgical form are accounted for by differences in personality structure.

(4) In regard to religious belief against the changing conceptions of knowledge, several typical attitudes are illustrated. One man studying for the Ministry explains the fact that he had never known intellectual conflict because "I was accustomed to believing what I was told and later because I thought I could recognise the truth for myself". A young Maltese Roman Catholic training for teaching in England said: "The essential teaching and practice of my religion is the same now as it was ever before. The word of God and the teaching of the Church of God are never modified for they cannot be wrong". Others are helped in their religious growth by the historical and critical approach to the study of religion.

For many the new knowledge has meant an undermining of faith. Miss Kenwrick says : "The problem of the religious educator is not simple. It cannot be solved by the rationalising of this or that miracle, or by the exertion of corporate prestige suggestion. It demands a comprehensive grasp of the central relevant facts revealed in the new in relation to those of the old conceptions of knowledge. A capacity for mental adaptability and balance is needed in presenting them clearly and definitely to the young in a form in which they can be assimilated, so that together we may pass through things temporal and lose not the things eternal".

14. WILLIAM SARGANT. 1957. (93).

Although not properly an experimental work, but rather descriptive, William Sargant's book, Battle for the Mind, must be mentioned.

Three factors led Dr. Sargant into this field of inquiry:

(1) The reading of Pavlov's Conditioned Reflexes and Psychiatry, in 1944; (2) the experience of dealing with war-neuroses resulting from the Dunkirk evacuation, the Battle of Britain, and the London 'blitz'; and (3) the chance reading of John Wesley's Journal of 1739-40 in which Wesley describes his experiences as an evangelist. Sargant noted the similarity of brain-function in such mental reorientations as are involved in psychoanalysis, shock and drug 'abreaction' treatments, political brain-washing, and religious conversion. The physiological and psychological processes are similar in each case, namely, (1) a process of conditioning; (2) a crisis of anxiety; (3) a point of strain at which the subject breaks or collapses; and (4) a surrender to a new idea as the only way out, or as the way of salvation. It is at the point of anxiety, and out of a sense of deep

spiritual need, that the religious convert turns to seek the consolations of the Gospel. The evangelist, and teachers and preachers before him, prepare the ground for the offer of salvation, by showing that it is salvation from a state of need.

Sargant's work is a valuable contribution to the scientific understanding of the conversion process. The present writer has discussed this elsewhere (Brandon, 1960 (11)). The point of particular relevance for the present study is Sargant's description of the conversion process as one of conditioning - crisis - breakdown - reorientation, - in sequence.

15. MICHAEL ARGYLE. 1958. (5).

Argyle's work on Religious Behaviour is, in the main, an analysis and compilation of data from a number of other studies, some of which have been mentioned above. The value of his work lies in the fact that it does draw together the findings of so many researches; but this creates its own difficulty, as he himself is aware, for it is not easy to compile statistical results from a number of studies variously conceived and varying in their criteria of judgment. Perhaps the best use that can be made of Argyle's work for the immediate inquiry is to sum up those aspects of his study which are germane to the present one:

(1) The attitudes of parents are among the most important factors in the formation of religious attitudes. In several surveys of students in which subjects were asked what had been the most important influence on their religious beliefs, 'parents', 'home', or 'mother', were the most frequent answers given.

(2) Religious attitudes and beliefs are influenced by group pressures as in the case of other attitudes. This happens particularly when a person is keen to be accepted by the group, for publicly observable behaviour, and in the case of authoritarians.

(3) Children are considerably religious. Intellectual doubts start at a mental age of 12, followed by emotional stress; these conflicts are often resolved at about the age of 16 either by conversion to religion or by a decision to abandon the religion of childhood. About 20 per cent of those converted towards religion experience a sudden crisis, the rest are 'graduals'.

(4) What Argyle says concerning the beliefs of religious conservatives and religious liberals (pp. 174-177) has a particular bearing upon the present study. He says: "Conservatives accept the whole range of traditional Christian beliefs, including belief in the Devil, Hell, and the Virgin Birth. God is conceived of as a powerful, forbidding figure who must be feared." "Liberalism as the name implies, is characterised by a disbelief in much of traditional theology - in the Devil, the Virgin Birth, miracles, even in the divinity of Christ. Religious liberals are not concerned with sin and the need for redemption, nor is their God a watching, forbidding, figure. Instead, there is an optimistic view of life, a belief in the perfectibility of man and in his power to shape his own destiny. Liberals do however believe in God and the after-life and regard Christ as a great moral teacher. They are more concerned with the ethical than the spiritual side of religion, and take an interest in the 'social gospel'. Liberals correspond to William James' 'once-born' or 'healthy-minded' type and to Fromm's 'humanistic religion'.

16. HAROLD LOUKES. 1961. (67).

Mention must be made of Teenage Religion, the result of an inquiry into religious attitudes and possibilities among British boys and girls in Secondary Modern Schools carried out by a group of investigators on behalf of the Institute of Christian Education, published under Loukes' name. It is altogether of a different nature from most of the other empirical studies here reviewed. It is descriptive and discursive, and it would be difficult to incorporate any of its findings in the present work. Its value lies in the ground that it covers and in the manner of its presentation of ideational material, but it adds nothing of immediate importance to the present study.

CURRENT TRENDS IN THE PSYCHOLOGICAL STUDY OF RELIGION.

Current trends and changes in psychiatric theory and practice and their challenge to present-day conceptions of pastoral psychology form the theme of a penetrating book by O. Hobart Mowrer, Research Professor of Psychology at the University of Illinois (78). His contention is that in modern times, religion (he is writing especially of religion in America), in its attempt to come to terms with and to benefit from psychology, has tended to become too involved in its theories. He says: "We have analysed, psychologised, pathologised religion, ignoring the possibility that it is, in and of itself, a psychology, soulology of the profoundest sort". He argues that current developments in the field of psychology challenge both psychoanalysis and pastoral-counselling to a reappraisal of their vision and aims. We need new and revitalised conceptions of sin, of moral responsibility, of conscience, and of human redemption. But this does not mean

simply the reiteration of the old shibboleths; it means, rather, addressing ourselves to a new problem and a new opportunity. Mowrer looks for a re-examination of the whole field of psychiatric-pastoral relations, with a view to establishing a view of man and his needs that will be both theologically and psychologically adequate, and that will lead to a new rapprochement in psychiatric-pastoral teamwork.

Erastus Evans (30) has recently expounded the thesis that the pastor has a unique place in the modern world. He confronts men from a unique standpoint. He deals with human problems not only from within, though he is always deeply involved in his people's needs, but, as it were, from above, in terms of a light that is not merely a product of human wisdom. He has a ministry to perform to suffering and dying persons when psychology and medicine can do no more for them.

Wayne E. Oates (84) discusses the attitude of psychology to religion in the past, and attempts to show how it views religion today. To quote his main propositions is, perhaps, the best way to indicate his theme. "Religion can be a form of idolatrous bondage for the human spirit, but it may be a way of freedom for the human spirit". "Religion can be childish, but religion may be a way to maturity". "Religion may be a part of a mental disease in and of itself, but it can be a way to health". "Religion may be an illusion, but it can be a way to reality".

Oates describes four phases, or stages, in the conversation between psychology and religion. First, the stage of silence when psychologists were busy experimenting in the fields of physiology and of motor responses, when the study of religion was not within their purview; Second, a phase of platent rejection, characterised by some of the more

extreme statements of J. B. Watson and Sigmund Freud; Third, a phase in which psychologists show a critical but cautiously affectionate attitude toward religion, e. g. Adolph Meyer, Gordon Allport, Erich Fromm, and Karl Menninger, men who "give us the benefit both of their basic criticisms and their profound, positive conviction"; Fourth, a phase which Oates traces from about 1950, since when "several psychologists have begun to speak with an unhampered voice of conviction on the subject of religion." Oates himself, of course, is one of these. Writing on what he calls the psychology "beyond psychology", he makes a valuable contribution to the discussion of the meaningfulness of religious experience for personal (i.e. psychological) maturity, and emphasises his belief that "the final questions of psychology are the beginning concerns of religion".

SUMMARY OF RELEVANT FINDINGS.

Several of the above studies have appeared since the inception of the present work in 1951. This is evidence of the growing interest in this type of study, and it may be hoped that others will enter the field to investigate other factors and with other types of subject. Each of the empirical studies discussed here has been carried out independently; each has had its own aims, and each its own instruments and methods of research; but it is possible to draw from them certain common conclusions that are of vital interest in the present research. These are as follows:

(1) The difficulty of such a project is emphasised. The uncertainty of some of the results has to be recognised. Often only small differences have been demonstrated between sample groups, and in the main correlations are low.

(2) Nevertheless, significant differences and correlations have been established. All these investigators believe that there is here a fruitful field of inquiry.

(3) Positive correlations exist between parent-attitudes, early religious influences and childhood experiences on the one hand, and adult social and religious experiences and attitudes on the other hand.

(4) The most potent factors in the formation of religious attitudes are the influences of the home. Religious attitudes are formed most frequently in childhood. Often a child takes over religious attitudes and beliefs 'ready made' from parents and teachers, especially when those attitudes and beliefs are reinforced by the friendliness and sincerity of the parent or teacher. Intensity of religious upbringing has an effect upon later religious attitudes. The importance of the mother's influence is established.

(5) The process of conditioning is emphasised. Those trained in religion in childhood are shown to feel the need for religion in adult life more often than do others.

(6) Awe is the most potent emotional spring of the religious sentiment, though love, sorrow and disappointment are significant factors. Temperament, too, plays a part in religious attitudes and experience.

(7) Religious orientation is allied to the central, dominating life pattern of the individual. For example, personality differences are noted in respect of intelligence levels, dependence, optimism, etc., as between religious conservatives and religious liberals.

(8) Women tend to make a more open confession of religious faith. Their greater susceptibility towards the influences of gratitude, mystical experience, and aesthetic appeal has been recorded, but that they reported less parental

influence is also noted.

(9) The effect of scientific knowledge is to raise difficulties for religious faith. The general trend of intellectual development appears to be in the direction of greater liberalism and to a more comprehensive understanding of religious ideas and developments.

Such a survey of empirical findings and of opinions of workers in this field indicates both the possibilities and the difficulties involved in the scientific study of religious experience. But it makes a positive contribution to the present investigation. The evidence of these findings appears to justify the presuppositions with which this work began, and to show that upbringing, personality, and education combine in various ways and in varying degrees to produce in individuals their characteristic religious orientations. Perhaps the deepest impression left on the mind of a reader of this literature is that religion is a highly personal matter, and that whilst statistical analysis and type-classifications are useful devices in the study of religion, conclusions based upon them need to be viewed and handled with caution. Upbringing, personality, and education are shown to produce the characteristic orientations of individuals, but these combine in different ways in different individuals. As Allport (3) so aptly remarks, "there are as many varieties of religious experience as there are religiously inclined mortals upon the earth". Ultimately, religion is a personal matter, and it is the individual who needs to be studied.

PART TWO.

AN EMPIRICAL STUDY OF RELIGIOUS BELIEFS.

CHAPTER THREE.DESCRIPTION OF METHODS EMPLOYED.

Methods of Investigation.

Distribution of Questionnaires and Tests.

Terminology.

Abbreviations.

Methodological Procedure.

Difficulties inherent in such a Project.

Empirical validity of the Data.

CHAPTER THREE.DESCRIPTION OF METHODS EMPLOYED.Methods of Investigation.

The methods used in this inquiry have followed the familiar lines of scientific field-research, with the aid of 230 volunteer helpers as Subjects for study. The subjects are all students. Those who were not known personally to the investigator were approached through the good offices of their Principals or Teachers. Anonymity was promised both to the participating Colleges and to the Subjects themselves.

Certain representative groups from Protestant Christian Churches were chosen for study and comparison.

They do not represent all branches of the Christian Church; it would be impossible to cover all such groups within the compass of a single study; but the subjects belong to sufficiently representative groups to make the study meaningful in relation to the problems involved.

For general purposes the 230 subjects may be treated as a single sample, but for purposes of comparison it is convenient to divide them into groups and sub-groups as follows:

1. Anglican Theological Students. This group comprises 100 subjects, all ordinands in training for the Ministry of the Church of England, drawn from colleges of varying ecclesiastical traditions, and includes: 27 EVANGELICAL Churchmen, i.e. men of the 'Protestant' and 'Conservative Evangelical' outlook; 45 CENTRAL Churchmen, i.e. 'Broad' Churchmen, and men

of the 'Liberal Evangelical' school of thought; and 28 HIGH Churchmen, i.e. men of the higher 'Catholic' tradition. These are the three main schools of thought within the Anglican communion, and any comparisons herein made between them are made for scientific and not for party reasons. The appellations 'Evangelical', 'Central', and 'High', in relation to churchmanship do not enjoy universal favour, but it is considered that they are the best that can be used in the present circumstances.

In some ways this is the most satisfactory of the groups. Not only is it the largest numerically, but it represents a relatively larger percentage of the population. The investigator is given to understand that at any one time there are about 1,350 Theological Students in training for the Ministry of the Church of England. The 100 subjects of this group, being students in Theological Colleges of varying ecclesiastical traditions, represent all shades of Anglican opinion.

2. Freechurch Theological Students. These are all accepted candidates for the Ministry of the Free Churches; ordinands in the process of taking their theological training. The group comprises 50 subjects in three sub-groups; 33 Baptists; 10 Congregationalists; and 7 Methodists.

3. Non-Theological Students. These are University students in faculties other than theology. There are 80 subjects in this group, divided into two equal sub-groups; 40 men and 40 women. The men are designated 'Laymen' to distinguish them from students of divinity who, although still technically laymen, are committed to the vocation of the ministry, and are here designated 'Theological Students'.

There was no special criterion of selection, except that care

was/

was taken to enlist the aid of volunteers from different types of college. All who were willing to act as subjects were accepted. This may have involved an element of selection beyond the control of the investigator. But the goodwill and confidence of the subjects were so essential, that the element of selection is preferable to the possibility of uncertain responses from a more random sample. And there is no reason to suspect that as a cross-section of protestant Christian students the sample is in any way atypical or misrepresentative of the population from which it is drawn. Over one-quarter of the subjects are known personally to the investigator who is confident of the veracity of their responses in so far as veracity of response is possible under test conditions.

The method of research consisted in the use of questionnaires and tests specially devised for the purpose. These are set out in full in the Appendix A. pp. 200 - 214. but may be described briefly here, and their purposes outlined as follows:

1. Theological Concepts Questionnaire.

This was in the form of a ranking test, the aim being to discover the ideational content of each subject's thoughts on the more important tenets of the Christian Faith. In devising the test it was thought advisable to adhere to the general pattern of theological categorisation. The questionnaire, therefore, dealt in succession with the main subjects, or items, of theological study - namely, the Doctrines of God; of Christ; of Sin; of Atonement; of the Church; of Sacraments; of the Bible; of Worship; and of Eschatology. The categories, or sub-items, under each main item were so worded as to reveal the general trends of the theological outlook of the subjects.

2. Personal and Religious History Questionnaire.

This, as its name implies, consisted of a series of questions designed to discover the subjects' general background in home, school and college, and to elicit vital information on relevant religious experiences.

3. Further Questions at Interview.

Fifty-eight subjects were interviewed personally by the investigator on the basis of a further formal questionnaire. The aim was to elicit more intimate information and to discuss with the subject any question arising from his filling-in of the earlier questionnaires. The subjects' remarks were taken down in shorthand and transcribed as soon after the interview as possible. Subjects who could not be interviewed used this form as a further questionnaire, and gave written answers to the questions asked.

4. Picture Test.

This was a test of the projection type adapted for the purpose. The subject was asked to arrange five pictures of Jesus Christ in order of preference and to comment upon his choice. The pictures used were:

"Come Unto Me", by Harold Copping.

"Ecce Homo". by Guido Reni.

"The Good Shepherd". by Holman Hunt.

"The Light of the World", by Holman Hunt.

"The Lord turned and looked upon Peter", by Herbert Beecroft.

Those who were interviewed were given this test as part of the interview. Each subject's remarks were taken down in shorthand and transcribed with the other interview material. Those who could not be interviewed indicated their order of preference, and commented upon their choice, in writing.

5. Mental Picture Test.

This test was devised to supplement the answers from the Theological Concepts Questionnaire. The subject was asked to describe in words any mental picture or image suggested to him by familiar words or phrases related to the Christian religion. The items were chosen to correspond with those of the first questionnaire, i.e. the Theological Concepts Questionnaire; but the test was administered long enough after the first, and was so worded, as to elicit a spontaneous and independent response. In answering the questions in the Theological Concepts Questionnaire they were restricted by the theological pattern of the categories under each item; in the Mental Picture Test they were free and uninhibited. It was hoped that by giving subjects the opportunity to express themselves freely, further light might be shed on their responses to the more formal ranking of sub-items in the Theological Concepts Questionnaire. As in the other tests, interviewees gave verbal answers, others gave written replies.

In the questionnaires vital and not-so-vital questions were carefully interspersed, and in addition to the tests just described, four others were administered. These included an Intelligence Test and a Perseveration Test administered to just 52 of the subjects, and two Opinions and Attitudes Tests administered to them all. These tests produced some interesting data, but as they are not directly relevant to the problem here in hand, the findings are not reported in this thesis.

Distribution of Questionnaires and Tests.

The following Table shows the number of subjects in their groups and sub-groups, who filled in the questionnaires and took part in the tests:

TABLE 1. SHOWING SUBJECTS IN THEIR GROUPS AND SUB-GROUPS.

Groups.	Sub-Groups.	Nos. in Sub-Groups.	Nos. in Groups.
Anglican. Theological Students:	Evangelical Churchmen.	27	100.
	Central Churchmen.	45	
	High Churchmen.	28	
Freechurch Theological Students.	Baptist	33	50
	Congregationalist	10	
	Methodist.	7	
Non- Theological Students.	Laymen	40	80
	Women	40	
TOTAL.			230.

Terminology.

In reporting the findings of this investigation certain words are used with special meanings, thus:

SAMPLE. The term 'sample' means all the subjects of the inquiry taken together and regarded as one whole experimental unit.

GROUP. The term 'group' is applied to a certain number of subjects within the sample, having some major characteristic in common which

distinguishes/

distinguishes them from other subjects within the sample. The three 'groups' are (1) Anglican Theological Students; (2) Freechurch Theological Students; (3) Non-Theological Students.

SUB-GROUP. A 'sub-group' is a smaller number of subjects within a group, having some special characteristic in common which to some extent marks them off from other members of the same group. The sub-groups are: (1) Within the group, Anglican Theological Students - (i) Evangelicals, (ii) Central Churchmen, (iii) High Churchmen; (2) Within the group, Freechurch Theological Students - (i) Baptists, (ii) Congregationalists, (iii) Methodists; and (3) Within the group, Non-Theological Students - (i) Laymen, (ii) Women.

THEOLOGICAL STUDENTS. The term 'Theological Students' covers all the Ordinands within the sample, both Anglicans and Freechurchmen, treated together as one unit.

NON-THEOLOGICAL STUDENTS. This term covers all other subjects within the sample, i.e. the Laymen and the Women, when treated together as a unit.

ITEM. An 'item' of belief is a particular article of faith or point of doctrine, as: God; Christ; Sin; Atonement; the Church; the Church's Function; Baptism; Confirmation; Holy Communion; the Bible; Worship; Eschatology.

SUB-ITEM. The term 'sub-item' means a particular aspect of an item or article of faith, as for example: The Fatherhood of God; the Saviourhood of Christ; the Moral Appeal of the Atonement; the Sacramental aspect of Worship; Universalistic Eschatology.

CHOICE. Choice refers to the position of any sub-item in a ranking scale. When reference is made to a subject's first choice, for instance, it means the sub-item which he prefers above all other sub-items in an item of belief and which he places in the first position in the ranking scale under that item. And so on throughout the scale. Thus his 'nth' choice indicates the position in which he places the particular sub-item in the ranking scale.

Abbreviations.

For convenience in reporting, the following abbreviations are used:

- TS = Theological Students.
- NTS = Non-Theological Students.
- ATS = Anglican Theological Students.
- Evan. = Evangelical Anglican Theological Students.
- Cent. = Central Anglican Theological Students.
- High = High Church Anglican Theological Students.
- FTS = Freechurch Theological Students.
- Bapt = Baptist Freechurch Theological Students.
- Cong = Congregationalist Freechurch Theological Students.
- Meth = Methodist Freechurch Theological Students.
- LMN = Laymen.
- WMN = Women.

Methodological Procedure.

The statistical techniques employed are described in the appropriate places in the text; but briefly the methodology may be described thus:

1. In regard to the subjects' religious beliefs. The measures of greatest interest are: (a) Measures of Agreement. Here the question is: To what degree do subjects (either in the whole sample, or in a group, or in a sub-group) conform to a common pattern of belief? (b) Measures of Relationship. To what degree do separate items of religious belief correlate? (c) Measures of Difference. To what degree do subjects (either over the whole sample, or in a group, or in a sub-group, or as individuals) differ from others in the patterning of their religious beliefs?

2. In regard to factors in personal and religious development. Attention is paid to the subjects' upbringing, personality needs and experience, and to their education, and the data are tabulated and discussed under the headings: Early life in the family; Later religious experiences; and Formal education. Particular attention is given to theological education and to developmental changes and shifts in doctrinal emphasis due to theological study.

Difficulties inherent in such a Project.

Every research work has its own peculiar difficulties. Those in the present case may be outlined as follows:

1. Firstly, one has to overcome a certain innate reluctance to pry into a realm which in the view of some people is too sacred for scientific investigation.

It has been the good fortune of this investigator to meet with an encouraging response of interest and good-will in this connection. He has been impressed by the good-natured participation of the volunteers who became subjects for the research. The Principals of several Theological Colleges have shown a personal interest in the project, and other responsible Church leaders with whom the writer has discussed it, have expressed the view that here is a field which ought to be thoroughly investigated. And several scholars, both in this country and in America, have shown a genuine interest in the project and have expressed themselves as looking forward to learning the results of it. So much active interest in such an inquiry indicates a mental climate amongst leaders of religious thought that is amenable to the scientific study of the Faith.

2. A second difficulty arises from the vastness of the task. In this instance it is manifestly impossible to study the universe of one's subject; one has to be content with a sample. And a sample is not easy to choose - it has to be, to some extent, selective; and the investigator has to depend upon the voluntary co-operation of the subjects who are to supply the data.

On the surface, 230 subjects may seem a small number for so broad an investigation; and the investigator himself would have liked to increase the number had that been possible. But this is, after all, a very personal and intimate inquiry, and it was necessary to limit the scope. The

sustained/

sustained confidence of all the subjects is essential to the success of such a study. The questionnaires and tests could have been broadcast over a larger population, but there is always the possibility of irresponsible answering of the questions in such a method. The bona fides of the subjects had to be safeguarded. Furthermore, it was necessary that they should be subjects who would understand the questions being asked and who would be interested enough in the project to answer them responsibly. The investigator is confident that the data accumulated have the stamp of veracity upon them, and that the subjects acted responsibly in the matter of filling in the questionnaires and taking the tests. A point to be noted is that over one-quarter of the subjects are known personally to the investigator. This is a great advantage in such an inquiry.

3. Thirdly, there is the difficulty of control. The questionnaires and tests have had to be administered in different places and circumstances for the different participating groups, and the investigator was unable himself personally to supervise the gathering of every item of the data. Nevertheless: (i) Where the investigator himself was unable to supervise the collecting of the material, this work was carried out by competent supervisors working to a prepared plan; (ii) The same data were recorded of all subjects; and (iii) The questionnaires and tests were administered in the same order for all those taking part in them. Thus, at least an ordered form of procedure has been maintained.

4. Fourthly, there is the difficulty of terminology - a common problem in projects where the verbal response of a number of persons is required. Even the common terms of the Christian religion - such as God, Son of God, Church, Sin, Salvation, Holiness - convey different ideas to different individuals. To be sure, some of the most familiar terms in the Christian vocabulary mean different things to the same people in different contexts. The investigator has, therefore, to be careful in the use of technical language and, as far as possible, to ascertain what precise meanings are attached to common terms by different individuals. The questionnaires and tests used in this research were compiled with these difficulties in mind. Perhaps one criticism of the questionnaire herein named the Theological Concepts Questionnaire is that it does use technical theological terms. But in justification, it may be stated: (i) That when the questionnaire was drawn up, it was intended only for Theological Students; it was at a later stage of the investigation that it was thought desirable to gather data from non-theological students; and (ii) That the terms were carefully chosen and, on the whole, are terms that are not unfamiliar to the educated layman interested in religion.

5. Not the least difficulty is that which such a study of religion shares with other social studies, namely, the lack of objective standards of judgment. We are dealing here with subjective data, to a large extent, and in the tests and questionnaires such relative terms as 'favourite', 'happy', 'unhappy', have to be used; and such questions as: Which do you prefer?, What appeals to you most? have to be asked. It is impossible to gauge religious intensity accurately; there is no spiritual thermometer to register fine degrees of individual response. These difficulties are acknowledged/

acknowledged in the present investigation, but it is hoped that they have been minimised (i) by the manner in which the questions were presented; and (ii) by the use of Rating and Ranking Scales.

Empirical Validity of the Data.

In spite of all the difficulties, however, there are, on the credit side, certain factors which deserve to be mentioned. For example:

1. The investigator is as certain as it is possible to be of the bona fides of the subjects. They are all volunteers who offered their help because they were personally interested in the particular inquiry as it was presented to them. Those with whom the writer has been in closest contact have evinced a constant and quite remarkable enthusiasm for the whole project, and a keen desire to see it succeed.

2. Such enthusiasm indicates a high degree of ego-involvement on the part of the subjects. They realised that they were being asked to report on matters of a very personal nature; but, because of their avowed interest in the project, they responded magnificently. They are all, as individuals, committed to the Christian Faith, and the majority of them have dedicated themselves to a ministerial vocation; they were, therefore, glad to co-operate in a project which had an obvious bearing upon their own life's work, and the results of which they hoped eventually to hear. There is evidence that they acted, not merely responsibly, but with a frankness and seriousness that might be lacking in some less intimate social researches.

3. Every precaution was taken by the investigator, in his approach to the subjects, to ensure their full co-operation; and a great deal of care was exercised in the choice and use of the research instruments employed.

4. All these factors, therefore, encourage the investigator to confidence in the empirical validity of the findings.

CHAPTER FOUR.FACTORS IN RELIGIOUS DEVELOPMENT.1. EARLY LIFE IN THE FAMILY:

Happiness and Security of Homelife.
 Family Relationships.
 Moral and Religious Training.
 Subjects' own assessment of Factors in their Religious Development.

2. LATER RELIGIOUS EXPERIENCES:

The sense of guilt, or Conviction of Sin.
 Religious Conversion.
 Religious Reorientations.

3. FORMAL EDUCATION:

Subjects' own assessment of Educational Influences in their
 Religious Development.
 Intellectual Difficulties of Subjects.
 Shifts in Doctrinal Emphasis associated with Educational
 Development.
 Contributions of a Group of Ordinands on the subject of Theological
 Training and Religious Development.

SUMMARY OF FINDINGS ON UPBRINGING, EXPERIENCE AND EDUCATION IN RELATION TO
 THE ABOVE FACTORS IN RELIGIOUS DEVELOPMENT.

CHAPTER FOUR.FACTORS IN RELIGIOUS DEVELOPMENT.

In reporting the findings of this investigation it seems convenient to deal first with the factors in the religious development of the subjects, and then with their religious beliefs.

One of the basic questions was: To what degree are the religious beliefs of the subjects related to their upbringing, their experience and personality needs, and their education?

Subjects were asked intimate questions concerning their early home-life, their religious development and their education, and the data elicited are here discussed under the general headings:

- 1). Early Life in the Family.
- 2). Later Religious Experiences.
- 3). Formal Education.

1. EARLY LIFE IN THE FAMILY.Happiness and Security of Homelife.

All the evidence appears to suggest that upbringing is the most potent factor in religious development, and that adult religious orientations are to a major degree conditioned by childhood experiences and cathexes.

In order to discover the general pattern of homelife and upbringing of the subjects the following questions were asked:

"Were both your parents alive and living with you during your childhood days? If not, would you mind stating details of your home life?".

"In regard to your early home life, were your parents happy together?"

"Going back in thought to your early home life, would you describe your childhood as (A) Very Happy; (B) Happy; (C) Predominantly neither happy nor unhappy; (D) Unhappy; (E) Very unhappy?".

Subjects' responses to the particular questions are heavily weighted on the affirmative, positive side to give the impression of happiness and security. Over 81% describe their childhood as "happy" or "very happy". Only one subject describes his childhood as "very unhappy" and his was an exceptionally unhappy one. Subjects express themselves in different ways, of course, but two responses are worth quoting. One says: "My background was a secure one. I had a happy home life. Nothing to fear. I was psychologically secure." Another says: "One of the things that struck me when I went away from home was that other people spoke of their parents quarelling. But I did not understand it; I had never seen it."

Family Relationships.

The following questions were asked in order to assess the influence of family relationships on the personal and religious development of the subjects:

"What kind of person was your father?"

"What did you admire most in him?"

"What, would you say, were his shortcomings?"

"Were you able to confide in him?"

"What kind of person was your mother?"

"What did you admire most in her?"

"What, would you say, were her shortcomings?"

"Were you able to confide in her?"

"On the whole, which parent do you consider was the more interested in you, understood you the more, and was the 'nearer' to you?"

"How many brothers and/or sisters had you? Were they older or younger than you? By how many years?"

"Were you or any other members of the family specially favoured? By father, by mother, or by whom?"

The replies to the questions concerning the subject's assessment of father and mother were carefully weighed and analysed under 3 headings:

- (1) High assessment, in which admirable traits clearly outweigh shortcomings;
- (2) Indefinite, or No reply, where the admirable traits are more or less balanced by shortcomings, or the subject declines to answer the question, and
- (3) Low assessment, where the shortcomings clearly outweigh admirable traits.

Responses exhibit the ambivalent attitudes which might be expected, but high parent-assessments predominate.

The influence of the Mother is particularly noticeable. More subjects were able to confide in Mother than in Father, and fewer asserted their inability to confide in Mother than in Father. The implication seems to be that the Mother had the greater influence in the lives of the subjects in general. This finding is in keeping with that of Howells (55) who concluded from his own researches that the considerable importance of the mother's influence in determining religious attitudes seemed to be indicated, and with that of Allport, Gillespie and Young (4) which, they say, "reflects the practice in our culture for mothers to be the mentors of idealism within the family structure."

In this connection, however, an interesting difference is to be noted between the sub-group WOMEN on the one hand and the MEN (taking the Theological Students and Laymen together) on the other hand. On the hypothesis of an expected equal distribution, the preference of the MEN for the Mother is highly significant, beyond the .001 level; whereas the preference of the WOMEN for the Mother is not significant. The influence of the Mother is greater than that of the Father in all groups and sub-groups, though the influence of the Father appears to be more prominent in the case of the WOMEN than in the other groups and sub-groups.

Over 82% of the subjects were reared in families of two or more children. In only 21 cases (9% of the whole sample) did the subject feel that others were more favoured. Subjects were not asked to express their feelings in the matter, but in none of the replies does a subject reveal any resentment at

the favouring of another member of the family by one or other parent. On the data available, the favouring of another does not appear to have had any very adverse effect upon the subject.

Moral and Religious Training.

The following questions were asked in an attempt to discover the trends and intensity of the moral and religious training of subjects:

"Were both your parents church-goers? If only one was a church-goer, was it father or mother?"

"Were you brought up to go to Church?"

"Were you sent to Sunday School or to something equivalent, e.g. to Crusaders? State denomination and type of class attended".

"Were you subjected to corporal punishment"?

"Who administered the punishment"?

"To what other kinds of punishment were you subjected"?

"What kinds of acts were you punished for"?

"In general, what kinds of thing were stressed as important in your upbringing?"

There is a fairly consistent pattern in the subjects' responses. Nearly 61% were reared in homes where both parents were church-goers, and another 18% in homes where one parent was a church-goer. Thus, 79% were reared under the influence of church-going parents. Where only one parent attended church, it was usually the Mother. Only seven of the 230 subjects were not brought up to go to Church or Sunday School. The majority attended both.

Only 219 of the 230 subjects answered the question concerning corporal punishment, and, of these, 157 were subjected to such punishment in

childhood/

childhood. Other punishments described include: Restrictions (87 subjects), such as being confined to a room, or to the house, or being sent to bed; deprivations (66 subjects), such as the foregoing of sweets, treats and other enjoyments; and "psychological punishments" (a term borrowed from a subject) (53 subjects), such as "being sent to Coventry," or being made to feel that the parent is "hurt." Some subjects name more than one type of punishment to which they were subjected.

It is noteworthy that 200 subjects report that acts involving defiance of parental authority are specially remembered by them as punishable offences, whilst only 121 of them recall other misdemeanours which brought them punishment in childhood. These other misdemeanours include all manner of childish pranks and mischief.

Without overstraining the data, it is evident that, although the majority of subjects were reared in an atmosphere of security, confidence and happiness, it was not an atmosphere devoid of discipline. Parental authority is an acknowledged factor in the subjects' upbringing.

Subjects' replies to the last question ("In general, what kinds of thing were stressed as important in your upbringing?") were analysed under the three headings: (1) Specifically religious ideals; (2) Semi-religious ideals; (3) Non-religious ideals. Specifically religious ideals include such responses as: "Love of God and my neighbour", "Pleasing God and doing His will", "Living the Christian life". Semi-religious ideals include responses which might be termed "general ethical ideals". For example: "Truthfulness; honesty," "Care of other people; doing to others as you would wish them to do to you," "Do everything at work or play with all your might", "Helping others".

Non-religious ideals are, in the main, self-regarding and self-forwarding attitudes, such as: "Getting on in the world". In some cases there is an overlapping of specifically religious and semi-religious ideals, subjects stressing both; but the following table shows, by means of the best possible analysis, the general balance of ideological stress as recalled by the subjects:

Table 2. Ethical Training.

Ideals stressed.					No. Subjects answering the question.
Specifically religious ideals.	...	...	...	...	92
Semi-religious ideals.	...	...	...	...	193
Non-religious ideals.	...	...	...	...	22

It is evident that the overall weighting is towards religious ideals as norms of conduct.

Subjects' own assessment of Factors in their Religious Development.

The question was asked:

"Many people are able to assess the relative influence of various factors in their lives. Some factors help and some hinder the development of Christian life. Would you kindly assess the intensity of the helpfulness or otherwise of the following factors, using the rating-scale suggested below? Please mark your assessment against each item as follows:

- 1 : slight hindrance.
- 2 : moderate hindrance.
- 3 : great hindrance.
- 0 : neutral (i.e. neither a hindrance nor helpful)
- + 1 : slightly helpful.
- + 2 : moderately helpful.
- + 3 : very helpful.

_____ Home.

_____ Church.

_____ Sunday School".

The responses to this item in the questionnaire, as set out below, reflect the influence of Home, Church and Sunday School respectively in the religious development of the subjects.

Table 3. Influences in Religious Development.

	+3	+2	+1	0	-1	-2	-3	Total.
Home.	76	59	34	29	13	17	2	230
Church.	107	78	32	7	4	1	1	230
Sunday School.	31	39	54	99	4	2	1	230

Thus, in regard to home influence, 169 responses (or 73% of the whole sample) fall on the "helpful" side of the scale; 29 (or 13%) are neutral; 32 (or 14%) are on the "hindrance" side.

It is striking that 217 (or 94%) fall on the "helpful" side of the scale in regard to the Church. Only 13 subjects (including 7 neutral) do not rate the Church as a positive factor in their religious development.

In regard to Sunday School influence, as the table stands, 124 (or nearly 54% of the whole sample) lie on the "helpful" side. But this needs to be corrected since 34 of the subjects did not attend Sunday School, so that in the present table they appear among the "neutrals". Eliminating these, there is a total of 124 out of 196 (or just over 63% of those who attended Sunday School) on the "helpful" side.

The importance of institutional religion for Christian education is thus indicated. The Church and the Sunday School (or whatever other form of juvenile religious instruction is subsumed under the term), are shown to be assessed by the subjects themselves as highly important factors in their religious development. As factors they would no doubt reinforce the less formal but no less potent religious and moral training received in the home, and also give to that training a 'theological' framework and the weight of ecclesiastical authority. It is difficult to assess whether the influence of home or the influence of more formal religious instruction is the greater. It is too nice a point to be argued. Religious instruction in the home and out of it is really all-of-a-piece in an individual subject's experience, and perhaps it is safer, simply to say that the data seem to support the contention that religion is both 'caught' and 'taught'.

On the surface it might seem strange that anyone should say that home, church or Sunday School was a hindrance to his or her religious development, but a study of the protocols reveals the reasons in most cases. For example, of those who ranked one or more of the factors "Home", "Church", "Sunday School" on the negative side of the scale:

8 had parents who were not church-goers.

One subject says that his own church-going was merely "tolerated" by his parents; another states that his father was definitely "hostile" to his son's church associations. In these cases the subjects' religious interests developed in spite of home influence;

3 were amongst those who were not brought up to go to church or Sunday School. 20 changed their denominational affiliation. The denominational attachments of their parents proved unsatisfactory to them, so they sought more congenial affiliations.

5 changed their general theological orientation without changing their denominational attachment.

These changes or shifts in theological emphasis will be discussed later in this chapter. Reference to them here, however, helps to explain the phenomenon of home, church and Sunday School appearing on the negative side of the scale at all.

2. LATER RELIGIOUS EXPERIENCES.

From early home life, attention is now turned to later religious experiences. The process of human development is never so smooth as to exclude the elements of difficulty and change. In order to discover something of the vicissitudes of the subjects' religious development, three particular phases were chosen for study: (1) their experience of guilt feeling or "conviction of sin"; (2) their conversion, if any; and (3) Religious reorientations, including changes in denominational affiliation and shifts in doctrinal emphasis. The specific questions and the forthcoming data are outlined below:

The Sense of Guilt, or Conviction of Sin. The question was asked "Have you ever experienced any deep 'sense of Guilt' or 'conviction of sin'? If so, at what age?" Responses are as follows:

Table 4. The Sense of Guilt.

Experience of Conviction?		Yes.	No.	No Answer.	Total.
A.T.S.	Evan.	18	5	4	27
	Cent.	28	17	0	45
	High.	21	7	0	28
F.T.S.	Bapt.	28	5	0	33
	Cong.	1	9	0	10
	Meth.	4	3	0	7
N.T.S.	Imm.	20	19	1	40
	Wmn.	24	15	1	40
		144	80	6	230

Careful study of the protocols leads to the conclusion that among the subjects there are two distinct types of 'conviction' experience:

(1) There is a once-for-all experience which occurs mostly around puberty, and which is often resolved by the experience of religious conversion; and

(2) A more frequent, or continuous, or recurring sense of guilt which is not fully resolved even in adult life, but which is to a greater or lesser extent mitigated by specific acts of religious observance, such as Confession, and the receiving of Holy Communion. The two types of conviction, their respective frequencies, and the ages at which they occur are shown in the next table.

Table 5. Age and Types of Conviction Experience.

Age and Type.	A.T.S.			F.T.S.			N.T.S.		Total.
	Evan.	Cent.	High.	Bapt.	Cong.	Meth.	Imm.	Wmn.	
<u>Once-for-all:</u>									
5 - 9 years.	0	0	1	1	0	0	1	2	5
10 - 14 "	1	3	2	7	0	1	4	1	19
15 - 19 "	9	10	5	15	1	2	9	9	60
20 - 24 "	8	9	3	4	0	1	4	7	36
25- 29 "	0	1	0	0	0	0	1	2	4
<u>Recurring:</u>	0	5	10	1	0	0	1	3	20
<u>No experience:</u>	5	17	7	5	9	3	19	15	80
<u>No answer:</u>	4	0	0	0	0	0	1	1	6
	27	45	28	33	10	7	40	40	230

Certain important facts should be noted from these two tables:

(1) 144 subjects (or nearly 63% of the whole sample) have experienced at some time in their religious life a definite conviction of sin, or guilt-feeling.

(2) The modal period of the once-for-all type of conviction experience is 15 - 19 years of age. This is important, as it will be shown later that this is likewise the modal period of the conversion experience (see Table 8).

There appears to be a positive association between this experience of conviction of sin and the general religious orientations of the individuals concerned. The experience of conviction, or the absence of the experience,

and/

and the type of conviction experienced, reflect to a striking degree the beliefs and dogmatic emphases of the religious sub-groups to which the subjects belong. For example:

The once-for-all type of conviction experience is more typical of the EVANGELICAL Anglican Theological Students and of the BAPTIST Theological Students than of the other sub-groups: i.e. it is typical of those religious sub-groups where there is a strong evangelical emphasis. It is noteworthy that of the 23 EVANGELICAL Anglican Theological Students answering the question, only 5 say that they have had no experience of conviction; not one admits to a recurring experience; 18, or 78%, experienced the once-for-all type of conviction. Of 33 BAPTIST Theological Students, only 5 had no experience of conviction; 1 a recurring experience; 27, or nearly 82%, had the once-for-all type of experience.

The balance of scores is somewhat different among the CENTRAL Anglican Theological Students (i.e. among the theological liberals). 38% had no experience of conviction at all; 11% have been subject to the recurring type of conviction; only 51% experienced the once-for-all type. This is what might be expected when the broader general emphasis of their theology is considered.

Amongst the HIGH Anglican Theological students the figures are interesting. 25% had no experience of conviction; 39% experienced the once-for-all type; nearly 36% experienced recurring conviction. This, again, is not unexpected in the light of the emphases of their "higher", more "Catholic", theology. These are the subjects who experience most deeply the benefits deriving from Confession and Sacramental worship.

Nearly 49% of the Laymen answering the questions had no experience of conviction; the same percentage experienced conviction once-for-all. About 38% of the Women answering the questions did not experience conviction; nearly 54% experienced conviction once-for-all; nearly 8% experienced recurring conviction.

A reasonable conclusion is that the experience of conviction of sin appears to be associated positively with a subject's general religious orientation and with the theological emphases characteristic of his religious in-group.

Religious Conversion.

Questions. "Did you have any experience of 'conversion'? If so, was it 'sudden' or 'gradual'? At what age, or over what years, did it occur?"

Table 6. Experience of Conversion.

		Gradual.	Sudden.	No Experience.	Total.
A.T.S.	Evan.	14	12	1	27
	Cent.	25	10	10	45
	High	14	0	14	28
F.T.S.	Bapt.	14	18	1	33
	Cong.	6	2	2	10
	Meth.	5	2	0	7
N.T.S.	Imm.	14	5	21	40
	Wmn.	25	5	10	40
		117	54	59	230

The following facts are to be noted:

(1) The majority of subjects did experience conversion (in all 171, i.e. 117 'gradual' and 54 'sudden'). (This investigator has elsewhere shown that the rough division of conversions into 'gradual' and 'sudden' is not really adequate for a full psychological understanding of the experience (Brandon (11)); but the distinction is accurate enough for the present purpose)

(2) A high proportion of conversions is to be noted amongst the EVANGELICAL Anglican Theological Students and the BAPTIST Freechurch Theological Students, i.e. among those sub-groups of the Evangelical school of thought.

(3) Only half the HIGH Anglican Theological Students experienced conversion, and all were 'gradual' conversions. This is interesting in view of the previous finding (at (2) above), for it illustrates how the theological emphases of the sub-groups in question are reflected in the experience of their members.

(4) More than half the LAYMEN did not experience conversion.

(5) Three-quarters of the WOMEN experienced conversion, the majority experiencing 'gradual' conversion.

The next table shows the ages at which the experience occurred for the subjects of the various sub-groups:

Table 2. Age of Conversion Experience.

Age.	A.T.S.			F.T.S.			N.T.S.		Total.
	Evan.	Cent.	High.	Bapt.	Cong.	Meth.	LMN.	Wmn.	
5 - 9 yrs.	0	0	0	1	0	0	0	0	1
10 - 14 "	3	1	2	12	1	0	2	4	25
15 - 19 "	13	17	5	19	4	5	10	18	91
20 - 24 "	8	15	7	0	2	2	3	6	43
25 - 29 "	2	2	0	0	1	0	4	2	11
No exper- ience.	1	10	14	1	2	0	21	10	59
	27	45	28	33	10	7	40	40	230

In this Table both 'gradual' and 'sudden' conversions are included.

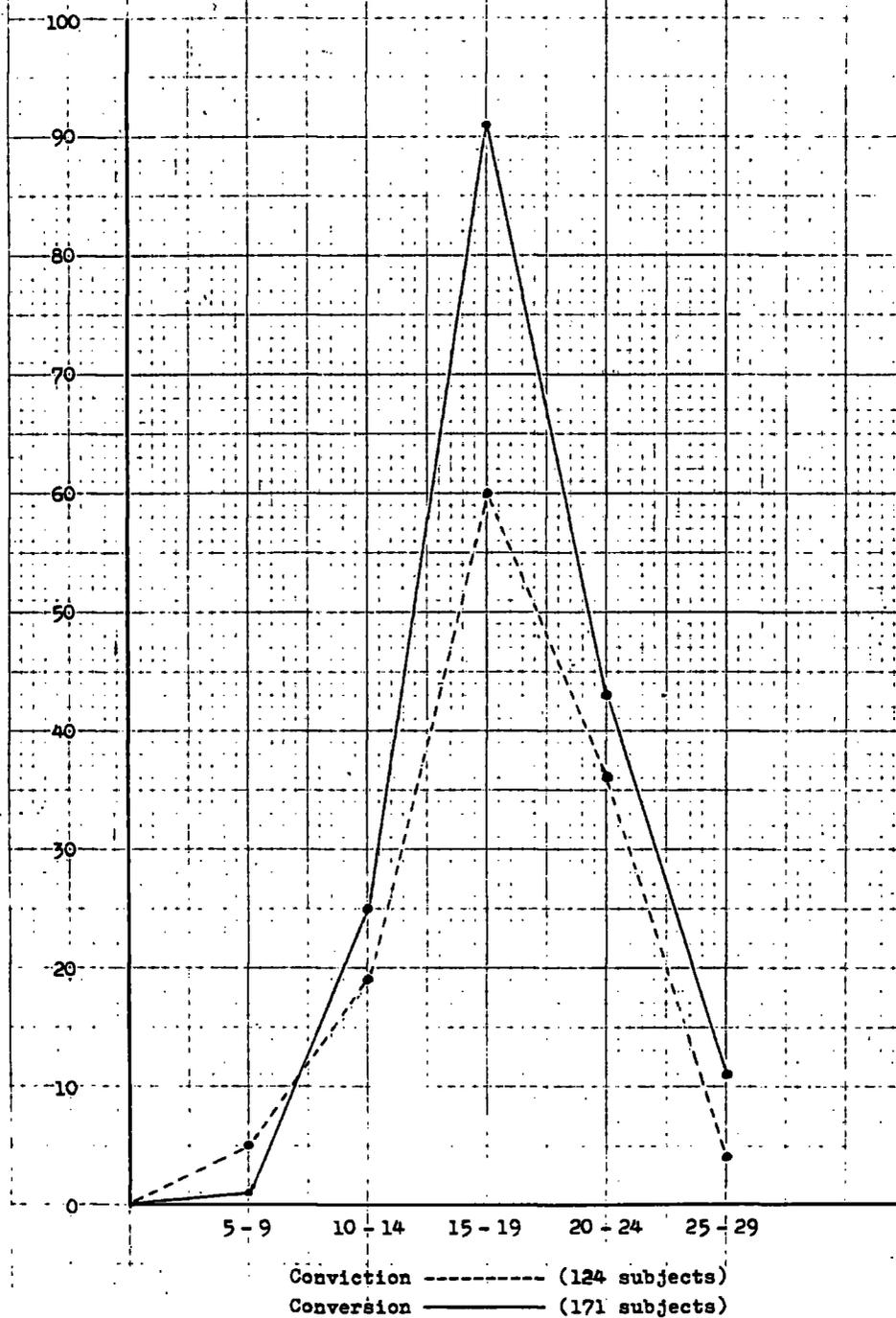
In the case of gradual conversion the year at which the conversion was completed is taken as the 'year' of conversion.

There is an interesting parallel between the ages at which the experiences of "conviction" and "conversion" occur. The modal period for each is 15 - 19 years (compare Tables 15 and 17). This is shown in graph form over page, at Table 18.

It is generally acknowledged that conversion is a typically adolescent experience, and the modal period of 15 - 19 years accords with the findings of Starbuck (100) and other investigators. Outstanding conversions do, of course, occur in middle and later life, but the subjects of the present research are men and women of college age, so the possible age-range is limited accordingly.

From the data set out in Tables 16 and 17 it may well be concluded that the pattern of the conversion experience, like that of the experience of conviction, is to a striking degree related to the general religious orientation of the subject and to the theological emphases of the in-group to which he or she belongs.

Table 8. Ages of the Conviction and Conversion Experiences.



Religious Reorientations.

To what degree are the religious beliefs of subjects modified by their experience? In order to ascertain this, the following questions were asked:

"In what type of 'churchmanship' were you reared"?

"To what religious denomination do you now belong? Is this the denomination in which you were brought up? If not, will you kindly say, if possible, why you changed your denomination?"

"One thing I am looking for is a possible shift of theological emphasis, especially in those who have completed, or are in the process of taking, their Divinity Course. If there has been a significant shift, please state below and indicate what doctrines have been involved".

Two major changes were noted: (1) Changes in denominational affiliation, and (2) Changes in doctrinal emphasis. These are reported here separately. Then (3) reasons for the changes are discussed.

(1) Changes in Denominational Affiliation.

Changes in denominational affiliation involved 42 (or about 18%) of the 230 subjects. The following table indicates the position in general terms:

Table 9. Reporting findings on Denomination Affiliation.

	No. of subjects involved.	Percentage of whole sample.
Denominational affiliation maintained.	188	82%
Denominational affiliation changed.	42	18%
Totals.	230	100%

Particular changes are shown in the next table. They are, however, reported purely in the interests of completeness; no importance is attached to the gains and losses recorded for the various denominations.

Table 10. Showing Particular Changes in Denominational Affiliation.

From Anglican to Freechurch	12
From Freechurch to Anglican	17
From one Freechurch to another	13
	<hr/>
Total. ...	42.
	<hr/>

Denominational affiliation appears to be due to one or other of two types of factor, or to a combination of both. These are: (a) Accidental factors, such as those of birth and upbringing, or of external influence; and (b) Personal choice, as when a subject becomes dis-satisfied with what he derives from his own in-group and so gravitates to another where he finds more personal satisfaction; or, conversely, when he derives full satisfaction from the in-group in which he has been reared and decides to make that his spiritual home.

(2) Changes in Doctrinal Emphasis.

Change in denominational affiliation, however, is not the only type of religious reorientation revealed in the protocols. Some interesting answers were given to the item in the questionnaire which read, "One thing I am looking for is a possible shift of theological emphasis, especially in those who have completed, or are in the process of taking, their Divinity Course. If there has been a significant shift, please state below and indicate what doctrines have been involved".

In addition to the 42 subjects who changed their denomination, 50 others experienced a theological reorientation involving a change in doctrinal emphasis whilst still maintaining their original denominational affiliation. Some of these changes took place in the context of college studies and will be discussed more fully later in this chapter. The trends of the changes, too, will be discussed there. At this stage of the inquiry, the fact of the changes and the reasons for them are the points of interest.

Bringing the data together they may be tabulated thus:

Table 11. Religious Reorientations.

Type of change.	No. of subjects involved.	Percentage of whole Sample.
Change of denominational affiliation involving also change in doctrinal emphasis.	42	18%
Change in doctrinal emphasis whilst denominational affiliation maintained.	50	22%
TOTALS.	92	40%

(3) Reasons for Changes in Denominational Affiliation and Doctrinal Emphasis.

Such changes as are here noted appear to be due to three factors or to a combination of factors. These are: (a) Emotional attraction, (b) Intellectual conviction, (c) Chance factors, such as the removal of home from one district to another, or the widening of the circle of personal friendships. It is not always easy to distinguish between emotional attraction and intellectual conviction as the more potent factor; in some cases there is an obvious mingling of intellectual and emotional response, and in classifying them they have to be judged by their weight of emphasis. In general it is possible to classify the reasons for changes in religious orientation in the following manner:

Table 12. Factors in Changes in Denominational Affiliation
and/or Doctrinal Emphasis.

Factors.	No. of Subjects involved.	Percentage of whole Sample.
Emotional Attraction.	38	16%
Intellectual Conviction.	45	20%
Chance factors.	9	4%
Totals.	92	40%

A few typical statements from the subjects may serve as illustrations.

Emotional attraction as the main factor:

"I was taken by a Christian to hear the Gospel, as the Methodist Church was dead, and this particular Church of England very much alive in Christ".

"I prefer liturgical form of service. In the Church of England there is greater emphasis on the Sacrament of Holy Communion and more authority in Church Government".

"I left Protestantism for Anglo-Catholicism because of the depth of the sense of Christ in the Church, His Mystical Body, and because of the depth of human plight which is redeemable only there".

"It was largely through the work and love of the local Congregational Minister and the fellowship of the Church to which I was introduced that I was converted - after a clear break of five years from attendance at church".

Intellectual conviction as the main factor:

"I went to the local Church of England, and found myself agreeing with its doctrine as set out in the Prayer Book, and never wished to change again despite 'trying out' other denominations".

"I became convinced Church of England at the age of twenty-four".

"From Baptist I gradually changed over to Church of England, because I felt that the Baptist Church goes only half-way in its beliefs, and refuses, in the main, to face up to the problems set by its disbelief in some things".

"From Presbyterian to Baptist because of conviction as to the truth of Baptist principles".

"When I began to think seriously, I came to the conclusion that the Church of England was the right denomination - with the beliefs and attitudes I agreed with".

Chance factors:

"I moved home and lost touch with the Church of England and was drawn by friends into the Baptist Church".

"I joined the Parish Church via the Scout Troop, being introduced by a school friend".

"My sister joined the Baptist Church and I was dragged along with her".

3. FORMAL EDUCATION.

Subjects' own assessment of Educational Influences in their Religious Development.

Subjects were asked to assess the degree of helpfulness or otherwise for their religious development of the three factors: Day School; the Bible; Other religious literature. Using the rating scale from +3 to -3, the results are as follows:

Table 13. Educational Influences in Religious Development.

	+3	+2	+1	0	-1	-2	-3	Total.
Day School.	19	26	47	104	16	10	8	230
The Bible.	112	64	33	21	0	0	0	230
Other religious literature.	64	69	48	42	2	5	0	230

It is evident that in the opinion of the subjects in reminiscence School influence was very much less than that of home, Sunday School and Church, in their religious development. Only 92 subjects (or 40% of the whole sample) score on the "helpful" side of the scale; 104 (or 45%) are neutral; whilst 34 (or nearly 15%) are on the "unhelpful" or "hindrance" side.

The reasons for the neutral-negative results of school influence on religious development are varied, but from a study of the protocols it is evident that some found that the teaching received at school - especially scientific teaching - appeared to conflict with the religious instruction that

they/

they were receiving at home and at Sunday School. This fact is revealed in the data they supply on the subject of intellectual problems and difficulties to be discussed later in the present chapter.

In regard to the Bible, this table amounts to a scale of degrees of helpfulness. This is to be expected in such a study as this, and the same trend is observable later, when theological concepts in relation to the Bible are discussed.

It is evident that non-biblical Christian literature is felt by the subjects to have had a positive influence on their religious development; 181 responses (or nearly 79% of the sample) fall on the "helpful" side of the scale.

It would have been interesting to inquire what kinds of religious literature had helped in the moulding of the theological ideas of the subjects, but the question was not worded to elicit such information.

The only conclusion that can be reached is that in 79% of the cases, non-biblical religious literature is recognised by the subjects themselves as a formative influence in the development of their religious ideas. It is possible that the percentage would be lower amongst a less educated sample of the religious population.

Intellectual Difficulties of Subjects.Questions:

"Have you ever experienced intellectual difficulties or other religious uncertainties? At what age? Of what sort were they"?

Table 14. Intellectual Difficulties.

		Religious Doubts.	Scientific Problems.	Emotional Tensions.	Neglig- ible.	Total.
A.T.S.	Evan.	15	0	9	3	27
	Cent.	23	2	11	9	45
	High.	10	1	5	12	28
F.T.S.	Bapt.	15	5	7	6	33
	Cong.	4	0	6	0	10
	Meth.	5	1	1	0	7
N.T.S.	Imm.	13	7	10	10	40
	Wmn.	17	4	13	6	40
		102	20	62	46	230

Here, religious doubts include doctrinal problems, such as doubts about God's existence; doubts and problems concerning the Virgin Birth and the Deity of Christ; difficulties concerning the doctrine of the Atonement.

Scientific problems cover those intellectual difficulties which arise from the conflict between scientific and religious ideas.

Emotional tensions include personal doubts and problems, such as doubts concerning the subject's own standing before God; doubts and problems arising from a sense of the subject's own unworthiness; lack of assurance of forgiveness.

Under the heading "Negligible" are placed the tallies of those who left the questions unanswered or who enumerate doubts or difficulties too trivial to be called intellectual problems.

It is not easy sometimes to differentiate between religious doubts and scientific problems; often they are closely related. Perhaps a better classification would be: (A) Intellectual Problems (i.e. Religious Doubts and Scientific Problems, as above) and (B) Personal Problems (i.e. Emotional Tensions, as above). In Table form these data would then appear as follows:

Table 15. Doubts and Problems.

		Intellectual Problems.	Personal Problems.	Total No. subjects involved.
A.T.S.	Evan.	15	9	24
	Cent.	25	11	36
	High.	11	5	16
F.T.S.	Bapt.	20	7	27
	Cong.	4	6	10
	Meth.	6	1	7
N.T.S.	Imm.	20	10	30
	Wmn.	21	13	34
		122	62	184

It is noteworthy that of the 230 subjects, 184 (or 80%) state that they experienced doubts or problems of one sort or another. Mostly these occurred in adolescence, and in many cases the doubts can be seen by the subjects' responses to be associated with their progress in education. Some of the subjects found a resolution of their doubts only in a shift of doctrinal emphasis, or in a fresh denominational affiliation.

In the light of these data it is now appropriate to turn to a more detailed consideration of observable shifts in theological orientation and to a study of their trends or directions.

Shifts in Doctrinal Emphasis associated with Educational Development.

The question: To what degree are the religious beliefs of individuals modified by education? is so basic to the present inquiry that it is proposed to report the findings under this heading as fully as possible. The most convenient way of handling the data will be to report them under the two headings: Theological Students. Non-Theological Students.

Theological Students.

Question. "One thing I am looking for is a possible shift of theological emphasis, especially in those who have completed or are in the process of taking their Divinity Course. If there has been a significant shift, please state below and indicate what doctrines have been involved".

Of the 150 Theological Students (100 Anglicans and 50 Freechurchmen):

41 did not answer the question.

44 gave negative replies, i.e. stated that there had been no important shift in their theological emphasis.

30 indicated a process of enlightenment and mental enlargement which could hardly be classified as a shift in theological orientation:

35 gave positive replies and indicated the directions in which their theological opinions had developed.

It may be asked why the 41 left the question unanswered.

This could be explained on the grounds (a) of lack of frankness on the part of these particular subjects; or (b) of their having no important theological shift to record.

Lack of frankness can hardly be the explanation, for all these subjects give full, and often intimate, details of their home-life and background and of their religious outlook; and the general tenor of their responses gives no impression of their wishing to hide anything. The fact of their having no important shift to record is ample explanation of their having left the question unanswered. Perhaps the question could have been better worded. It might have been so framed as to elicit a direct "Yes" or "No" which would have made the issue clearer. Nevertheless, on examination of all the data, it would seem safe to include these non-responding subjects with those who definitely state that there is no important shift to record.

In the case of the 30 subjects who indicate a process of enlightenment and mental enlargement, the experience was not so much a change in theological orientation, as a process of spiritual illumination, of mental growth, and of a greater understanding of the nature of the concepts involved in their existing religious beliefs. In their case the fundamental theological position was not changed, but rather, beliefs already held were confirmed or clarified. The following quotations are typical of the responses of these subjects:

"My theological emphasis has not moved during my college course but has been enlightened."

"It might be true to say that my college experience to date has served to reap the fruit, the seed of which had been sown in earlier years. I would say that I have become a definite rather than an indefinite liberal evangelical."

"My basic convictions have been confirmed. I now have a better understanding of them, with only minor amendations."

"My thought has deepened rather than changed."

There are three main trends observable amongst the 35 subjects who gave positive replies to the question and indicated the directions in which their theological opinions had developed. These three main trends may be summarised as: (a) Shifts from Conservative to broader theological positions; (b) Shifts from 'Low' to 'Higher' theological positions; (c) Shifts from 'High' to 'Lower' theological positions. The distributions of trends or shifts are as follows:

Table 16. Shifts in Doctrinal Emphasis: Theological Students.

Type of Shift indicated.	No. of Students involved.
From Conservative to broader positions.	17
From Low to Higher positions	14
From High to Lower positions	4
TOTAL	35

A few typical statements from the subjects themselves may serve to illustrate the mental processes involved in their theological reorientations.

Shifts from Conservative to Broader Theological Positions.

"I was more or less a fundamentalist, but now I am not so. Now I am rather sceptical about certain doctrines which I do not feel to be fundamental - such as the Virgin Birth".

"There has been a definite shift in theological emphasis. I have become much more tolerant in my attitude to other people whose point of view is different from my own - a realisation that no-one has all the truth".

"I have moved from fundamentalism to a more independent line of intellectual satisfaction. I have moved from the orthodox view of the Trinity, the Person of Christ, and the Work of Christ".

Shifts from 'Low' to 'Higher' Theological Positions.

"Since coming to college I have had a much larger Church consciousness. I have become more aware of the Church itself - the long history behind it and the Book of Common Prayer mean more to me than they ever did before. Coming from an evangelical church where these were not emphasised, I have learnt something new. I find my views tending to 'rise' slightly, though I do not like extremes on either side. My interest in art and beauty has taken a profound change. In particular now my favourite composer is Bach, and Church Music has the largest place. College life and worship have developed an appreciation of chant and hymn. On the cultural and art side there seems to have been a complete new birth, an appreciation having developed of beauty in poetry, in form, and in sound".

"I have changed from a Protestant to a Catholic. The main change was the Eucharist. The Protestant view is non-Biblical and this involves the whole of its theological position. To be true, Evangelical must be Catholic. The contrast between the two was to me non-Biblical".

Shifts from 'High' to 'Lower' Theological Positions.

"A definite shift from High to more Central Churchmanship".

"Shift from more extreme 'high church' view to more central view, centering round the doctrines of the Church, the Eucharist and Episcopacy".

"I do not hold such a narrowly 'High Church' view as formerly; due to wider contacts and discussion. I am interested in the Pauline doctrine of the Church as the body of Christ. I should now be wary of saying that such and such a body was outside the Church.

Non-Theological Students.

Sixteen Laymen and 8 Women made a response to the question, from which it is assumed that the other 56 Non-Theological Students had no change to report. Of the 24 answering the question:

10 stated definitely that their religious opinions had not changed.

4 indicated a process of enlargement of mental outlook and a deeper understanding of their beliefs.

10 indicated a definite shift of emphasis. The general trends are:

(a) From conservative to broader positions; and (b) from 'Low' to 'Higher' theological conceptions. The distribution of trends and

shifts is as follows:-

Table 17. Shifts in Doctrinal Emphasis: Non-Theological Students.

Type of shift indicated.	No. of subjects involved.
From Conservative to broader positions.	8
From 'Low' to 'Higher' conceptions.	2
TOTAL.	10.

To sum up the findings in relation to shifts in doctrinal emphasis due to college studies:

- 151 of the subjects of this research have no conscious change to report:
 34 report a process of intellectual enlightenment and mental enlargement which did not involve a conscious shift:
 45 report a definite shift in their theological position.

The full data in table form would appear as:

Table 18. Shifts in Doctrinal Emphasis over the whole Sample.

	No. Subjects involved.	Percentage of whole Sample.
No change. 	151	66%
Development, but no change. 	34	14%
Definite change. 	45	20%
	230	100%

Something of the meaning of these shifts in doctrinal emphasis for the present study may be seen from the following considerations, all of which stem from close study of the protocol material:

- (1) The shifts here noted are changes due to educational development; changes in religious orientation on grounds of personal and emotional attraction are not under review.

(2) Table 18 shows that 66% of the sample report no important shift in theological emphasis as a result of educational development; 14% report a process of enlargement of spiritual perception but no definite shift of emphasis; 20% report a definite change of views.

(3) A point of particular interest to this study is that important shifts do not appear amongst First Year theological students; but they do begin to appear in the Second Year of study and continue right through the period of college life.

(4) The main trends of the reported shifts are: (a) From conservative to broader views; (b) from 'Low' to 'Higher' positions; and (c) from 'High' to 'Lower' positions. In table form the data are:

Table 19. Trends in Doctrinal Shifts over the whole Sample.

	No. Subjects involved.	Percentage of whole Sample.
From conservative to broader views.	25	11%
From Low to Higher positions. ...	16	7%
From High to Lower positions. ...	4	2%
	45	20%

The main trends, therefore, tend to be: (a) in an outward direction (i.e. towards liberalism), and (b) in an upward direction (i.e. towards higher or more Catholic views). In the present sample, the outward trend is typical of the Freechurch Theological Students (indeed, of the Baptists - 9 out of 33 Baptist Students as against 8 out of 100 Anglicans); the upward trend is

typical of the Anglican Theological Students.

(5) Closer study of individual cases shows that often the shift is the result of resolving intellectual difficulties and doubts which the subject had experienced before embarking on his college course. If for purposes of analysis, those are included who report a process of mental enlargement or greater understanding (i.e. 30 Theological Students and 4 Non-Theological Students) with the subjects who indicate a definite theological shift (i.e. 35 Theological Students and 10 Non-Theological Students), there is a total of 79 subjects who are able to relate their religious development to their progress in education. A careful study of these cases leads to the conclusion that for 56 of these 79 subjects the deeper understanding or the shift in emphasis resulting from their studies effectively resolved a problem or problems which had existed before, mostly in adolescence. It would seem that the existence of the problem or problems conditioned the subjects' minds for the larger view, or for the acceptance of the new idea when it was presented to them. The shifts, therefore, in these 56 cases, although directly associated with higher education, nevertheless have associations with antecedent conflicts or tensions at deeper personal levels.

(6) Theological shifts, although interpreted by the subjects themselves as due primarily to theological study, appear in some cases to be associated also with personality needs. Where it has been possible to examine cases adequately from personal knowledge of the subjects, it has been found that theological shifts are sometimes indexes to the emotional stability or instability of the subjects concerned. Examination of the questionnaire data in the light of intimate knowledge of the subject has in several cases led to

the conclusion that there were clear psychological reasons for the shift of emphasis. In such cases the shifts are psychological as well as theological reorientations.

(7) Some shifts in the "upward" direction appear to be associated with a fundamental authoritarian trait in the subjects themselves. A subject who moves away from fundamentalism, or from Conservative Evangelicalism, to a broader and more liberal theological outlook, sometimes finds his new position to be emotionally less satisfying than his former position. So he moves on toward a higher position. In effect, he moves from one authoritarian position (e.g. fundamentalism or conservative evangelicalism, with their emphasis on the authority of the Bible) to another equally authoritarian position (e.g. Anglo-Catholicism, with its emphasis on the authority of the Church). Intellectually, in the course of his theological study the subject embraces a new set of doctrinal propositions; emotionally, he substitutes one type of authority for another.

(8) It is sometimes asked whether modern theological study raises for the ordinand, problems with which he would not otherwise be confronted; whether the theological student is presented with questions and difficulties which do not trouble the average layman. The answer seems to be three-fold: (a) Any scientific study of religion is likely to raise questions for faith; and in the modern study of divinity it is customary to view the phenomena of the religious life as objectively as possible. But only thus can they be assessed. The modern situation demands an attitude of scientific detachment in the study of religion; and a 'faith' which is too weak to be scientifically examined may be

considered/

considered to be an inadequate foundation for the life and work of the modern Minister; (b) It would seem that theological study, of itself, does not raise undue problems for the majority of the ordinands. As has been pointed out earlier, 66% of the subjects of this research are unaware of any shift in theological emphasis as a result of their studies, and for the majority of others the fundamental problems were present before they embarked upon their period of theological study. Their studies tended to answer rather than to raise their problems: (c) Whilst it may be true that the theological student grapples with problems which do not assail the average uneducated layman, the problems with which he deals in his theological study are the very problems which, in one form or another, he will meet in his contacts with educated lay people. The scientific study of religion by the would-be ordinand is in every way justified and essential.

Contributions of a Group of Ordinands on the subject of Theological Training
and Religious Development.

A group of twelve Anglican Theological Students who had acted as subjects for this research early in their training volunteered at the end of their course to be tested again in respect of their basic theological conceptions. They filled out the Theological Concepts Questionnaire a second time, and responded to an invitation by the investigator to set down in writing a record of their impressions on their college course in relation to their theological development. Their contributions are given in full in Appendix B . pages 216-235.

Certain points of very great interest to this inquiry are to be noted from the contributions of these Ordinands:

(1) The intensely personal nature of the reactions and responses of these subjects to their theological training may be noted. This is all the more striking when it is considered that they were all student members of the same Theological College and that for the most part their courses were running concurrently - that is, they all had the same teachers and most of them were attending the same lectures, and at the same time, as each other. Thus, it can safely be said that their reactions here described are reactions to similar intellectual stimuli.

(2) The personal nature of their responses is illustrated by the different attitudes adopted and the different opinions expressed. Thus, in CASE NO. 1 (Evan) the subject was driven "further over to the conservative position" on account of the "liberal approach to life and theology" he met in his lectures. He would like to see a much more definite line of teaching on the fundamentals of the Faith and would welcome a more conservative approach, or, at least an approach less liberal. In CASE NO. 3. (Evan) the subject was at first "bewildered by the teaching methods" but later became "extremely grateful" for "the lack of dogmatic teaching" and for the fact that he was left to make up his own mind on fundamental issues. In CASE No. 6 (Evan) the subject found the critical approach to Biblical studies inconclusive; on the other hand, in CASE NO. 2 (Evan) the subject discovered that "one could remain a saint and still hold certain of the modern critical views", and "that these studies can and do deepen one's devotional life". And in CASE No. 4 (Evan) the subject found that "such an academic training has broadened all horizons and given a fuller view of life".

(3) It must be remembered that all these subjects were trained at the same Theological College. Their reference to lecturers' attitudes and emphases - or lack of emphases - cannot be taken as an index to the mental climate of all Anglican Theological Colleges. Furthermore, these are the personal reactions of just a dozen men who were asked to analyse their own feelings and reactions for the purpose of this research. Their criticisms and their praises of the system in which they have been trained must be regarded as the criticisms or approval of a small group of individuals. In no sense do they constitute an objective appraisal of the College they attended, nor do they indicate the value or otherwise of the teaching they received.

(4) Several points are worthy of special mention in summing up the contributions of these Ordinands:

(a) Several mention specifically the value of having to mix with men of different types and of other religious traditions. This does not obtain, however, in all Anglican Theological Colleges, some Colleges are less heterogeneous than the one attended by these subjects. The general effect of such mixing is a greater understanding and a wider tolerance.

(b) Several mention, or hint at, the occasional clash engendered by feeling on the part of men of different religious outlooks; but this is always regretted, and there can be sensed in most of their contributions an underlying desire for unity.

(c) On the whole, these subjects appear to appreciate in one degree or another, and to approve, a broad undogmatic approach to the teaching of theology; though some would like more definite teaching on certain theological issues.

(d) All mention the impact of new ideas and the facing of intellectual problems, though in some cases the problems were not altogether new; they were merely raised in a new way and in a fresh context, and the new ideas came as a solution to earlier problems.

(e) Two mention the value of spiritual discipline, especially that which is self-imposed, for the religious life, and see it as an important part of the training of the Ordinand.

SUMMARY OF FINDINGS ON UPBRINGING, EXPERIENCE AND EDUCATION.Upbringing.

(1) The main findings of this chapter may be summarised and ranked as follows:

Table 20. Summary of Main Findings in Relation to Upbringing.

	<u>Nearest %</u>
<u>A. Subjects' relation to parents.</u>	
High Mother-assessment.	80
Mother nearer	69
High Father-assessment.	66
Able to confide in Mother	62
Able to confide in Father	37
Father nearer	11
<u>B. Influence of Parents and Home.</u>	
Both parents alive.	90
Atmosphere of parental authority... ..	87
Parents happy together	82
Home-life assessed as 'happy' or 'very happy' .	81
Home-life assessed as positive factor in religious development. ...	73
<u>C. Religious Instruction in Church, Sunday School and Home.</u>	
Systematic training in Church and/or Sunday School.	97
Church attendance assessed as positive factor in religious development. ..	94
Semi-religious ideals (at least) stressed in home.	84
Church-going parents	79
Sunday School attendance assessed as positive factor in religious development..	54

As they stand, these data may appear somewhat prosaic, but they are capable of interpretation. In the context of the present inquiry they become meaningful in that they illustrate the enormous part played by general

background/

background and upbringing in the religious development of the individual. At a glance it can be seen that the background of the majority of the subjects is a homelife that was happy and secure; where parental authority was not lacking, but where subjects experienced love and care, and were reared and trained in religious ideals and habits.

(2) Such happiness and security are bound to be factors in the religious growth of the subjects themselves; the child naturally tends to accept the ideas and ideals of his early surroundings, especially when these are associated with feelings of happiness and security. There is a positive correlation significant at the .01 level between subjects' assessment of happiness at home and of their assessment of degree of influence of home for religious development. And this finding would appear to accord with that of Kenwick (64) who concluded that "it is the atmosphere of genuine religion in the home that is the most important factor in the development of the religious sentiment in a child."

EXPERIENCE.

The findings of this chapter seem to indicate a two-way movement in the developmental experiences of the subjects. On the one hand, it appears that particular religious experiences tend to follow the pattern of the beliefs of the in-group in which the subject has been reared; on the other hand, subjects tend to gravitate to those in-groups whose beliefs and practices most nearly fit their own personal needs. For example:

(1) The pattern of the experience of "conviction of sin" or religious guilt-feeling appears to be positively associated with the theological emphases of the particular religious in-group to which the individual belongs. The specific doctrinal teaching of the particular in-group appears to prepare the way for the particular type of "conviction" experienced.

(2) The same is true in regard to the experience of conversion. For example, Evangelical Christianity tends to produce a crisis - a once-for-all conviction of sin followed by conversion; Liberal theology lays less stress on conversion; Catholic religion lays emphasis on the importance of the Church and its ministrations - its Sacraments and its Worship - and thus provides the antidote to the recurring sense of guilt. All these different emphases are reflected in the experiences of members of each of these sub-groups; so that the experiences of individuals are seen to accord (a) with their own general religious orientations, and (b) with the basic theology of their own in-groups.

(3) When all the cases of change are brought together, it is found that:

9 subjects (or nearly 4% of the sample) changed their denominational affiliation for fortuitous reasons:

38 (or about 16%) changed their denomination and/or shifted in doctrinal emphasis on grounds of personal or emotional attraction:

45 (or about 20%) report a shift in denominational affiliation and/or doctrinal emphasis on grounds of intellectual conviction.

This leaves a hard core of 138 subjects (or 60% of the sample) who adhere in adult life both to the denomination and to the particular school of thought or doctrinal emphasis within the denomination in which they were reared or (in the case of the 7 subjects who say that they were not brought up to attend Church or Sunday School) to which they were first introduced.

For the sake of clarity these data may be tabulated thus:

Table 21. Factors in Adult Religious Orientations.

Factors.	No. of Subjects.	Nearest Percentage.
Upbringing or initial introduction.	138	60%
Intellectual conviction. . . .	45	20%
Emotional attraction. . . .	38	16%
Chance contacts. . . .	9	4%
TOTALS.	230	100%

(4) Thus, from all the available data it is evident that religious development follows the pattern of general human development. There appear to be three phases of development, not really separable but vitally related, in the normal growth of the individual from childhood to maturity in relation to ideas in general; and these phases are observable also in the development of religious ideas:

(a) First, in early childhood, there is a period of simple credulity, when the child believes all that is told him by his parents and teachers. Ideas present themselves from without; he thinks in percepts.

(b) Then comes the period of intellection, when the child begins to reflect on the meaning of what he has come to believe. It is at this stage that intellectual problems and doubts arise. The youth begins to think in concepts and to enter upon the period of ideation.

(c) There then follows a process either of (1) acceptance and personal committal, when the subject internalises the ideas which hitherto have come to him from without, and identifies himself with them; or (2) rejection, when the subject breaks away from, or rejects, the ideas he has been taught; or (3) modification, in which the subject selects from what he has learned in the past, adapts his early ideas to his own growing personal needs and experiences, and creates the pattern of a new orientation.

EDUCATION.

The following appear to be the most important points arising from this Chapter in regard to education and religious developments:

(1) Although the majority of subjects appear to have enjoyed their school-life, it is evident that school influence was very much less than that of home, Sunday School and church, in their religious development.

(2) The Bible holds the supreme place over all other forms of literature, as a formative influence, and it is evident from the contributions of the twelve Ordinands and from other protocol material, that this is so because of the idea of Divine authority attaching to the Bible.

(3) This is an interesting point for it illustrates the close association between emotional attitudes and intellectual conviction.

(4) Eighty per cent of the subjects experienced doubts and problems of one sort or another, including intellectual problems and personal tensions. It is not always clear when the line of demarcation falls between the different types of problem, but it is clear that 53% of all the subjects experienced doubts and problems of an intellectual kind, mostly in adolescence.

(5) Thirty-four subjects (or nearly 15% of the sample) report a process of enlightenment and mental enlargement, and a deeper understanding of the implications of their religious beliefs, which they relate to their progress in education.

(6) Nearly 20% of the subjects report a shift in theological emphasis resulting from their college studies. Some of these shifts are associated with the intellectual problems mentioned at (4) above. Referring back to percentages already given, the findings are as follows: (a) 60% of the subjects adhere in adult life to both the denomination and the particular school of thought or theological position within the denomination in which they were reared; (b) 4% changed their denomination in childhood or adolescence through chance contacts; (c) 16% sought new affiliations and/or fresh religious orientations on the basis of personality need and emotional attraction; (d) 20% experienced a reorientation or shift in doctrinal emphasis on the grounds of intellectual conviction associated with their educational development.

(7) The main trends in those whose religious orientations have been affected by their college studies are: (a) outward, i.e. towards liberalism, and (b) upward, i.e. towards higher ecclesiastical views.

(8) The contributions of the twelve Ordinands underline the findings under (5), (6) and (7). The effects of theological training on these subjects appear to be - a process of personal enlightenment and enlargement of intellectual horizons; in some a definite move towards more liberal theological positions; in some a deepening of appreciation of, and a strengthening of emphasis upon, institutional aspects of the religious life, for example in relation to the Church and Sacraments; and a growth in understanding of, and in tolerance towards, others whose experiences and emphases are different from their own.

(9) One very important point is that all the data discussed in this chapter tend to illustrate the truth of one of the basic assumptions of this work - namely the unity of personality. Upbringing and personality

needs are seen to be positively associated with mental attitudes and reactions to religious stimuli. Emotional attraction and intellectual conviction are seen to be closely related as factors leading individuals to new religious orientations. The last of the basic questions with which this work began (p. 15, question 4) has been answered: (i) In 60% of the cases the adult religious orientation seems to have been conditioned mainly by childhood experiences and cathexes; (ii) in 16% of the cases individual personality needs were operative as factors in determining the adult religious orientation; and (iii) in 20% of the cases the orientation was modified by factors of education.

From factors in religious development, attention will now be turned to the ideational content of religious beliefs in order to answer the first three basic questions, namely: (1) To what degree do the subjects conform to a common pattern of religious belief? (2) To what degree are the separate items of their beliefs related to one another? (3) To what degree do subjects differ from one another in the patterning of their religious beliefs?

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Interpretation of Findings in relation to Patterns of Religious Belief.

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CHAPTER FIVE.IDEATIONAL CONTENT AND PATTERNING OF
RELIGIOUS BELIEFS.

From a study of factors in the subjects' religious development, attention may now be turned to the actual content of the religious beliefs which those factors have produced.

Basic questions are:

To what degree do subjects conform to a common pattern of religious belief?

To what degree are the separate items of their beliefs related to one another?

To what degree do subjects, in their groups and sub-groups, differ from one another in the patterning of their religious beliefs?

Construction of Items in the Theological Concepts Questionnaire.

Religious beliefs are never single, simple ideational constructs, but, rather, complex structures of perceptual and conceptual material associated with the unique personality and experience of the subject. Nevertheless, some amount of analysis is necessary for investigational purposes, and in the present instance, it is convenient to isolate aspects of belief (or sub-items, as they are herein called) for study.

The sub-items listed under each item of belief in the Theological Concepts Questionnaire are not just odd ideas thought up and thrown together for the purpose; they stem from careful inquiry and reflection. In the pre-testing stage of this investigation, the writer, over a long period in the normal course of his pastoral and teaching work, sought the aid of as many

persons/

persons as possible who would be willing to share with him their thoughts on specific items of Christian belief. These persons are here called respondents to distinguish them from the subjects who took part in the research itself. Interrogation of and discussion with respondents led the investigator to classify the various ideas under convenient headings, and these became the sub-items in the Theological Concepts Questionnaire.

In the course of this pre-testing work, and subsequently, the investigator has amassed a vast amount of ideational material. It would be impossible to deal with it all in a single thesis, hence attention is here concentrated upon twelve items of Christian belief which may be taken as main tenets of the Faith, namely: The ideas of God, of Christ, of Sin, of Atonement, of the Church, of the Church's function in the world, of Baptism, of Confirmation, of Holy Communion, of the Bible, of Worship and of Eschatology. There was no preconceived pattern into which the sub-items were made to fit; they were simply tabulated according to the respondents' contributions. Thus, the item GOD has six sub-items expressed in terms of relationship; the items CHRIST, SIN, ATONEMENT, THE CHURCH, THE CHURCH'S FUNCTION, BAPTISM, CONFIRMATION, HOLY COMMUNION, THE BIBLE, and WORSHIP each have five sub-items; whilst the item ESCHATOLOGY has four sub-items. Since this is an empirical study, the intention was to include all possible aspects of belief; it therefore seemed reasonable to use all those sub-items, and only those sub-items, that were suggested by the respondents themselves. It would have been possible to omit some sub-items and to invent others so as to conform to a more rigid research pattern, but such a procedure would seem indefensible in the circumstances. As they stand, the sub-items in the Theological Concepts Questionnaire

constitute the most accurate classification possible.

Statistical Treatment of the Data.

1. In order to ascertain measures of agreement or homogeneity of opinion amongst the subjects on items of belief, Kendall's Coefficient of Concordance (W) was taken as the measure. From full tabulations of all the data, W was calculated for the sample and for each group and sub-group on each item separately.

2. In order to test the relationship between the various items of belief, the Chi-squared test was applied. Contingency tables were drawn up in which each sub-item of belief was compared with every other sub-item of belief. The hypothesis tested was the null hypothesis, namely, that individual items of belief are essentially unrelated or independent. For purposes of the test the items of belief were dichotomised in terms of general theological emphasis or conceptualisation, and the test was carried out on the basis of a series of 2×2 contingency tables. The procedure is illustrated and the dichotomies explained in Appendix C. pp. 236-243.

3. In order to establish the patterns of the subjects' beliefs and to ascertain the degree of importance they attach to each sub-item of belief, the following procedure was adopted: First, all the data were tabulated for each subject, item by item and sub-item by sub-item. From this tabulation Frequency Tables and Ranking Scales were compiled, and from these, the Means of all the sub-items and the exact range limits of all the items were calculated. The method is described in Appendix C. pp. 245-247. This method ensured that all the data were involved in the reckoning, and that each item

and sub-item was given its due place in the general overall belief-patterns of the subjects. The Mean value of a sub-item represents its actual ranking value in the scale, and indicates its degree of prominence in the general patterning of belief. The Mean, therefore, supplies an objective criterion by which to interpret the data and to compare the beliefs of the various groups and sub-groups. It is possible to compare not only the respective ranking positions but also the mean values of a sub-item in different groups and sub-groups and thus to appreciate the degree of importance attaching to the sub-item in the scale of beliefs characteristic of the groups and sub-groups being compared.

4. In this connection, in order to carry the interpretation one stage further, a Chi-squared test was applied to the responses of the subjects in their sub-groups on all sub-items of belief. It was a test of distributions on the basis of a null hypothesis, the hypothesis being that, unless a particular sub-item is significantly important for a sub-group (either positively, as an idea to be strongly believed, or negatively, as an idea of little importance), the distribution in the ranking scale is likely to be equal. Where the result of the test differs significantly from the null hypothesis, there is a religious idea that is significantly high or significantly low in the scale of theological values characteristic of the sub-group.

The points of interest in reporting on items of belief are:

(1) The ideational content of the item and its sub-items; (2) The relatedness of the particular item of belief to other items of belief; and (3) What is held by the various groups and sub-groups on the particular items of belief.

In order to keep the length of the chapter within reasonable limits,

and/

and so as to avoid obscuring the main findings in a mass of illustrative detail, the data on the items GOD and CHRIST are reported fairly fully, whilst the data on the other items are reported more briefly. The report on the item GOD illustrates the method of handling and interpreting the data. Conclusions in regard to the other items are based on a similar process, although all the details are not shown in the text.

THE IDEA OF GOD.

Ideational Content.

Quite early in the pre-testing stage it became apparent that many people tend to express their ideas of God in terms of relationship, and from the material gathered it was possible to isolate six typical ideas as indicative of different people's approach to the subject, and to use them as sub-items in a ranking scale. The six ideas are as follows:

A. Child-Father relationship. In this, God is conceived predominantly as Father, the Heavenly Father who knows and cares for His children. The mental image associated with this aspect of belief in God is frequently anthropomorphic, though all who adopt a child-Father relationship do not think in mental pictures.

B. Sinner-Saviour relationship. Here God is conceived predominantly as Saviour or Redeemer. Frequently it was found to be associated with a respondent's consciousness of his own sinfulness or his own feeling of unworthiness.

C. Seeker-Truth relationship. This is a more philosophical idea. God is conceived somewhat abstractly, or even impersonally, as the Truth,
the/

the Ultimate Reality. It is not a widely-held concept, but those who hold it as their predominating concept do so clearly and firmly.

D. Servant-Lord relationship. Here God is conceived as the Lord of all life, the Governor of the world, and the Determiner of the destinies of men. He demands our obedience, our service.

E. Divine-Human Friendship. Under this heading are subsumed those conceptions of God in which He is thought of as the Divine Friend and Companion. One respondent expressed it rather forcibly when he said: "As Abraham was the friend of God, and as Moses knew God face to face, as a man speaks to his friend, so God is my Friend and Companion, a Friend who sticketh closer than a brother".

F. Creature-Creator relationship. Here is a transcendental view of God; God as holy, almighty, Creator and Sustainer of the universe; the High and Holy One who inhabits eternity.

These are the main ideas in relation to GOD which emerged from the pre-testing interrogation and discussion. Hence the item in the Theological Concepts Questionnaire read:

GOD.

The Divine-human encounter which is at the heart of Christian experience is expressed in various ways in terms of relationship. Which of the following appeals to you most? Put the figure 1 against it. And number the others 2,3,4,5,6, in the order of importance to you in your own experience. Number all categories even if some do not appeal to you.

- A. _____ Child-Father relationship (God conceived predominantly as Father).
- B. _____ Sinner-Saviour relationship (God conceived predominantly as Saviour or Redeemer) .
- C. _____ Seeker-Truth relationship (God conceived abstractly as the Truth etc.)
- D. _____ Servant-Lord relationship (God conceived as Lord of all life).
- E. _____ Divine-Human friendship (God conceived as the Divine Friend and Companion).
- F. _____ Creature-Creator relationship (God conceived as holy, transcendent, the Almighty).

For purposes of comparison with other items of belief, these sub-items were dichotomised thus:

- (1) Father-Saviour Conception (A and B)
- (2) Non-Father-Saviour Conception (C.D.E. and F.)

Relatedness of the Idea of GOD to other Items of Belief.

In the framework of the question, "To what degree do the separate items of the subjects' beliefs relate to one another?" it is interesting to note in studying the item GOD, those other items in which the null hypothesis of independence or no relationship was negated. The following table shows in ranking order the results of the Chi-squared test on the basis of a series of 2 x 2 contingency tables, $df = 1$.

Table 22. Showing results of a Chi-squared Test on the null hypothesis of independence or no relation between the idea of GOD and other Items of Belief.

Items of Belief.	Chi-squared.	Levels of Significance.
GOD - Christ.	27.34	.001
Bible.	8.32	.01
Sin.	7.53	.01
Atonement.	5.29	.05
Eschatology.	5.17.	.05
Holy Communion.	4.81	Not significant.
Confirmation.	.69	Not significant.
Worship.	.05	Not significant.
Church's Function.	.02	Not significant.
Baptism.	.02	Not significant.
Church.	.01	Not significant.

This is an informative table. If it is known in general terms what is believed concerning GOD, then it is possible to indicate the order of probability of views likely to be held in regard to the items Christ, the Bible, Sin, Atonement, and Eschatology. But there is no indication of what is likely to be believed in regard to Holy Communion, Confirmation, Worship, the Church's function, Baptism, or the Church.

Moreover, the interpretation of the table can be carried further.

The items at the top half, in which there is a positive, significant relationship between the items, may be subsumed under the general heading of SOTERIOLOGICAL conceptions (i.e. ideas concerning man's relation to God and to Christ, Sin, the Atonement, and Eschatology), whilst the items at the lower half of the table, in which there is no significant relationship, may be subsumed under the heading of ECCLESIOLOGICAL conceptions (i.e. ideas concerning the Church, its Functions and Worship, and the Sacraments). It is evident that the item GOD relates positively and significantly with soteriological but not with ecclesiological beliefs generally.

The outstanding measure of relationship here is that between the ideas of GOD and CHRIST. A predominantly Father-Saviour conception of God is associated to a very high degree with a predominantly redemptive conception of the Person of Christ. Non-Father-Saviour conceptions of God are associated with non-redemptive conceptions of the Person of Christ. Here, evidently, is a basic unity of thought at the heart of Christian belief and experience.

The Idea of GOD in the Beliefs of the Groups and Sub-groups.

To what degree do subjects, in their groups and sub-groups, differ in regard to their belief in God? The following table shows the distribution of Means of the sub-items for the Sample, for each of the Groups, and for the Sub-groups.

Table 23.

	GOD.													
	1	2	3	4	5	6	7	8	9	10	11	12	13	
Sample	TS	NTS	ATS	Evon	Cent	High	FTS	Boke	Cony	Miech	LMN	WMN		
1	B 2.35 A 2.40 D 2.45 E 2.50 F 2.55 C 2.60	B 2.75 A 2.80 D 2.85 E 2.90 F 2.95 C 3.00	B 2.16 A 2.17 D 2.18 E 2.19 F 2.20 C 2.21	B 1.57 A 1.63 D 1.69 E 1.75 F 1.81 C 1.87	B 2.15 A 2.16 D 2.17 E 2.18 F 2.19 C 2.20	B 1.86 A 1.87 D 1.88 E 1.89 F 1.90 C 1.91	B 1.45 A 1.46 D 1.47 E 1.48 F 1.49 C 1.50	B 1.30 A 1.31 D 1.32 E 1.33 F 1.34 C 1.35	B 1.71 A 1.72 D 1.73 E 1.74 F 1.75 C 1.76	B 1.50 A 1.51 D 1.52 E 1.53 F 1.54 C 1.55	B 1.71 A 1.72 D 1.73 E 1.74 F 1.75 C 1.76	B 1.35 A 1.36 D 1.37 E 1.38 F 1.39 C 1.40	B 2.45 A 2.50 D 2.55 E 2.60 F 2.65 C 2.70	
2	B A D E F C	B A D E F C	B A D E F C	B A E D F C	B A E D F C	B A D E F C								
3	B A D E F C	B A D E F C	B A D E F C	B A E D F C	B A E D F C	B A D E F C								
4	B A D E F C	B A D E F C	B A D E F C	B A E D F C	B A E D F C	B A D E F C								
5	B A D E F C	B A D E F C	B A D E F C	B A E D F C	B A E D F C	B A D E F C								
6	RANGE: 2.61 52.7%	2.91 58%	2.02 40%	2.69 54%	3.78 76%	2.05 41%	2.68 54%	3.40 68%	3.84 77%	3.60 72%	3.58 72%	1.35 27%	2.76 53%	
"W" =	.223	.282	.139	.227	.466	.149	.328	.422	.491	.400	.629	.072	.246	
			A = Child-Father relationship	B = Summer-Summer relationship	C = Siblings-Siblings relationship	D = Siblings-Father relationship	E = Father-Father relationship	F = Siblings-Siblings relationship						

This table (Table 23) shows at a glance the ranking order of the sub-items and the range limits of the distributions for the sample, for the groups, and for the sub-groups. At the head of each column the ranking order of the sub-items and their Means are given. In the centre section these are shown in their actual positions in the ranking scales. At the foot of each column the Range is given, first as a coefficient of distribution and then as a percentage of the possible range. For example, Column 1 shows the data for the whole sample. The possible range is $6 - 1 = 5$; the actual range is $4.96 - 2.35 = 2.61$, or about 52% of the possible range. In this diagram and in those that are to follow, a wide range can be said to indicate a tendency towards homogeneity of opinion, since, if all the subjects agreed on their ranking, the scale would extend from 1 to 6; whereas, if there is considerable heterogeneity of opinion, the sub-items would tend to cluster. This is seen on this chart. The highest percentage of the possible range is scored by the Baptists (Col. 9), with 77%, and the Evangelical Anglicans (Col.5), with 76%. The Congregationalists score highly, with 72%, though the ranking tends to differ from the other sub-groups. The sub-group with the lowest percentage is the Laymen (Col. 12), with only 27%. The Range is, of course, only a rough index of homogeneity, since it is always governed by the extreme scores and indicates nothing of the homogeneity or otherwise of the ranking of the intermediate sub-items. In this study Kendall's Coefficient of Concordance (W) is taken as the measure of homogeneity, and not the crude percentage. The actual coefficient, W, for each group and sub-group is noted outside the table at the foot of its appropriate column. It

may/

may be noticed that W gives a different rank order from that of the percentages. W is the more accurate measure, but both are shown in the following table for purposes of comparison. The significance of the coefficient, W, is indicated in brackets in the following table.

Table 24. Comparing W's with Percentages of Possible Range for the Sub-groups on the item GOD.

Ranking order.	Sub-group.	W	Sub-group.	%
1.	Meth.	.629 (.01)	Bapt.	77%
2.	Bapt.	.491 (.01)	Evan.	76%
3.	Evan.	.466 (.01)	Cong.	72%
4.	Cong.	.400 (.01)	Meth.	72%
5.	High.	.328 (.01)	Wmn.	55%
6.	Wmn.	.246 (.01)	High	54%
7.	Cent.	.149 (.01)	Cent.	41%
8.	Lpn.	.072 (.05)	Lmn.	27%

When the ranking of the sub-items is examined in the different columns at Table 23, some interesting trends in the belief-patterns of the sub-groups are apparent. For example, on the Chi-squared Test comparing observed and expected frequencies, on a null hypothesis that, unless a particular sub-item is significantly important for a sub-group, an equal distribution throughout the ranking is likely, the results are as follows:

GOD.

Evan. B .001
 A .05
 E -
 D -
 F .01
 C .001

Cent. B .01
 A -
 E -
 D -
 F -
 C .001

High. B .05
 F .05
 A -
 D -
 E .05
 C .001

Bapt. B .001
 A .05
 D .05
 E .01
 F .01
 C .001

Cong. A .01
 D -
 B -
 E -
 F -
 C -

Meth. A B .01
 D -
 F -
 E -
 C -

Imm. A -
 B -
 E -
 D -
 F -
 C .001

Wmn. B .001
 A -
 F -
 E -
 D .001
 C .001

Further comparison will illustrate the manner in which the data are to be interpreted.

1. Sub-item B (the Sinner-Saviour relationship) is obviously the most important sub-item, or aspect of belief, in the reckoning of the subjects in general. It stands significantly high in the first place in the sample, in the groups, and in all the sub-groups except the Congregationalists and the Laymen. The Methodists place it first together with sub-item A.

The deviations also are worthy of examination. The Congregationalists put A (the Child-Father relationship) in the first place, and on the Chi-squared test it stands significantly high at the .01 level. The same sub-group put the sub-item B third in their ranking, in the middle of the scale and with an even distribution that is not significant. The Methodists put A and B together at the top of the scale, and both are significantly high at the .01 level.

2. At the other end of the scale, sub-item C (the Seeker-Truth relationship) is significantly low throughout the table, at the .001 level, except at the sub-groups CONG. and METH., in which it is not significant.

3. Taking points 1 and 2 together, it is evident that over the sample the idea of the Sinner-Saviour relationship is the most important, whilst the idea of the Seeker-Truth relationship is the least important. Some subjects, however, tend to reverse this order, and it is interesting to notice who they are. The following table indicates the number of subjects who place C in the first position and/or B in the last position in the ranking scale:

Table 25: Showing the number of Subjects who place C in the first position and B in the last position on the item GOD.

Group.	Sub-Group.	C in First Position.	B in Last Position.
ATS:	Evan.	1	0
	Cent.	3	2
	High	1	1
FIS.	Bapt.	0	0
	Cong.	0	1
	Meth.	0	0
NTS.	Imn.	6	5
	Wmn.	1	1
Totals:		12	10

The first striking fact is that the Laymen account for half the total in each case; and this is all the more striking when it is remembered that it means that 6 out of 40 Laymen (i.e. 15% of the sub-group) put C in the first position as against 5 out of 150 Theological Students (or 3% of the ATS and FIS put together); and that 5 out of 40 Laymen (12%) as against 4 out of 150 Theological Students (or less than 3% of ATS and FIS together) put B in the last position.

If this means anything, it seems to imply that the more philosophical and less emotive approach to belief in God is more characteristic of non-theological students than of theological students.

It is illuminating to study the protocols of the 21 subjects involved in Table 25, that is, the 11 who put C in the first position, the 9 who put B last, and the one who puts C first and B last, with a view to ascertaining their general background in relation to their belief in God. Only one illustration need be given, from the protocol of the one subject of the 228 answering the question who placed the sub-item C (Seeker-Truth relationship) first and sub-item B (Sinner-Saviour relationship) last under the item GOD.

He was brought up nominally as a Roman Catholic, though his parents were not regular church-goers. He has no mental image of God. He had never committed himself to the Roman Catholic Faith, and at the time of filling in his questionnaire he had not formally committed himself to any other Christian denomination; and he confessed to being subject to certain intellectual difficulties in regard to religious practice. He said that in his "personal theology" he was moving "away from the importance of Christ as a son of God" and moving "towards his immense importance as a way of life." He complained that in the Church, as he had known it, "Saints, Baptism, Holy Trinity etc. are too much, and life too little, emphasised". His general theology appears to be a mixture of recognised orthodox ideas and human, universalistic tendencies, in keeping with his placing sub-item C (Seeker-Truth relationship) first and sub-item B (Sinner-Saviour relationship) last under item GOD.

The effect of upbringing, experience and education upon the development of religious ideas has already been discussed; but the above data indicate how closely interwoven are all these factors, and how closely they are related to these particular subjects' belief in God. It will not be possible to discuss all sub-items at such length, but this example is an illustration of the kinds of relationship that are everywhere evident in the protocol material.

4. It will be noticed in Table 23 that sub-item F (the Creature-Creator relationship) lies in the lower half of the scale in the groups and in all the sub-groups with the exception of the High Anglican Theological Students (Col.7) and the Women (Col.13). In the case of the High Anglicans the sub-item stands significantly high in the ranking scale at the .05 level, on the Chi-square test. In the case of the Women the chi-square is small and is not significant.

Another interesting point in regard to this sub-item is its low position in the scale for the sub-groups Evangelical Anglican Theological Students (Col.5) and the Baptist Freechurch Theological Students (Col.9). In both cases, on the Chi-squared test the sub-item stands significantly low in the scale, at the .01 level.

In effect this means that the transcendental view of God, the approach to Him as creature to Creator is significantly more prominent in the orientation of the High Anglican Theological Students (representing, as they do, the 'Catholic' tradition of Christianity) than in any other sub-group; and that

this/

this view and approach are significantly less prominent in the sub-groups Evangelical and Baptist (representing, as they do, the more conservative evangelical viewpoint). Here is a significant difference in the two outlooks, a fundamental difference at the heart of their theology.

5. The differences in the ranking of the other sub-items, as between sub-group and sub-group, appear to be relatively small and unimportant.

THE IDEA OF CHRIST.

Ideational Content.

Respondents in the pre-testing stage seemed to speak of Jesus Christ in terms of His Person and Office, and the various New Testament titles seemed a convenient way in which to classify their various ideas. Hence He is considered as:

A. Teacher and Prophet. This is a somewhat naturalistic conception, with the emphasis on His humanity. He is thought of in terms of His Manhood, as Jesus of Nazareth, whose greatest significance for mankind lies in the message He came to bring, or in the ethic He came to establish.

B. Saviour or Redeemer. Here the emphasis is mainly on His Deity. He is the One who came from above to save His people from their sins. In a large number of cases, the Saviourhood of Christ is closely associated with the Father-Saviour idea in relation to God, and with the respondent's own experience of guilt-feeling.

C. Master and Lord. This appears to be an idea in relation to Jesus Christ, similar to the Servant-Lord idea in relation to God. Christ is the Lord who demands and is worthy of our service.

D. Judge. This is not a prominent idea, but stood out in the minds of a few respondents. Sometimes Jesus Christ is thought of as judging us here and now by the contrast between His pure life and our unholiness; but mostly the idea of Christ as Judge has an eschatological context, as the One before whose Throne all shall appear at the end of time.

E. Example. Or the Great Exemplar. Jesus is the Ideal Man whose life and example are the pattern for all human life and behaviour. We

love Him because He first loved us. His pure life inspires us to holiness.

The item in the Theological Concepts Questionnaire read:

CHRIST.

In the New Testament Jesus is called by various titles. Which of the following describes most accurately your relationship to Him? Put the figure 1 against it; number the others 2,3,4,5 in the order of their importance to you. Number all categories even if some do not appeal to you.

- A. _____ Teacher and Prophet.
- B. _____ Saviour or Redeemer.
- C. _____ Master and Lord.
- D. _____ Judge.
- E. _____ Example.

For purposes of comparison with other items of belief these sub-items were dichotomised thus:

- (1) Redemptive aspect (B) ;
- (2) Non-redemptive aspects (A, C, D and E).

Relatedness of the Idea of CHRIST to other Items of Belief.

Results of the Chi-squared test on the null hypothesis of independence or no relation between the Idea of CHRIST and other items of belief are shown on the table following:

Table 26. Showing results of a Chi-squared Test on the null hypothesis of independence or no relation between the Idea of CHRIST and other Items of Belief.

Items of Belief.	Chi-squared.	Levels of Significance.
CHRIST - God	27.34	.001
Bible.	19.90	.001
Sin	16.81	.001
Atonement.	7.76	.01
Eschatology.	3.93	.05
Holy Communion.	2.88	Not significant.
Church.	1.64	Not significant.
Confirmation.	.42	Not significant.
Church's Function.	.31	Not significant.
Baptism.	.23	Not significant.
Worship.	.10	Not significant.

Here, again, soteriological conceptions stand together in the top part of the table whilst ecclesiological conceptions cluster in the lower part. This means that if it is known in general terms what is believed concerning CHRIST, then it is possible to indicate the order of probability of views likely to be held in regard to the items God, the Bible, Sin, Atonement and Eschatology. But there is no indication of what is likely to be believed in regard to Holy Communion, the Church, Confirmation, the Church's Function, Baptism, or Worship.

The Idea of CHRIST in the Beliefs of the Groups and Sub-groups.

Table 32 (Appendix D. p. 251) shows the distribution of Means for the sub-items and their ranking positions for the Sample, and for each of the Groups and Sub-groups. At the foot of each column the range is shown and the coefficient, *W.* is indicated.

Interpreting the data, the following points are noteworthy:

1. It is evident that there is, on the whole, a relatively high degree of homogeneity of opinion on this item, CHRIST.
2. Sub-item B (Christ conceived as Saviour or Redeemer) is obviously the most important sub-item, and is first in ranking order in all columns. Something of its prominence may be gathered from the fact that it stands significantly high in the first place, at the .001 level on the Chi-squared test, in all sub-groups except the Methodists in which the level of significance is .01, and the Congregationalists in which it is not significant. Care has to be exercised in interpreting such figures for the sub-groups Methodist and Congregationalist since they are numerically so small. Nevertheless, there is a consistency in the responses of the subjects comprising each of these two sub-groups which is worthy of note.
3. Sub-item C (Christ conceived as Master and Lord) stands consistently in the second place in all groups and sub-groups, mostly at the .001 level, except in the sub-group, Laymen.

4. There is less consistency in the ranking of sub-items A (Christ as Teacher and Prophet) and E (Christ as Example). And sub-item D (Christ as Judge) is ranked last in all the groups and sub-groups excepting the Methodists, where the ranking is not significant.

5. The data appear to indicate: (a) that there is general agreement throughout the sample on the patterning of ideas concerning Christ, and (b) that the redemptive aspect of His Person and work takes precedence over all other aspects. Throughout the sample, He is most consistently conceived as Saviour and Redeemer.

THE IDEA OF SIN.

Five sub-items were suggested by the various definitions and descriptions of the concept of Sin as given by respondents. These may be expressed as:

A. Rebellion against God. Here sin is given a theological definition. It is not merely wrong-doing against men, though many acts of sin are acts against men; it is rather a denial of God's right over us, disobedience to His revealed will; it is doing despite to Divine Love.

B. Ignorance. This is illustrated by such an argument as: Sin is not something positive, it is rather negative. What the Church calls 'sin' with all its unfortunate consequences is really due to man's ignorance. Many do not know any better; they act in the ways that they do from compulsion. Sin is simply ignorance. Give men more knowledge and more opportunity for a full life, and the concept of sin will become an anachronism.

C. Irresponsible Behaviour. In some respects this idea is similar to that of sin as ignorance; but it goes further. It implies that men have sufficient knowledge to live better but that 'sin' is their general failure to live responsibly. This gives to the idea of 'sin' a moral, but hardly a theological, content.

D. Man's Experiment with Life. Without entirely condoning wrong-doing, this view seeks to offer a rational explanation of moral evil. Life is an experiment, and in all experiments with progress as their aim there is always the possibility of mistakes and failures. But man learns from his experience, and if we must speak of a 'fall' let us see it as a

'fall up'.

E. Man's Protest against a Feeling of Restriction. "The world owes me a living," is the sentiment here. One of the great mistakes of religion is its over-insistence on "Thou shalt not." What the Church calls 'sin' is man's protest against such restrictions.

The distributions are shown in Table 33, Appendix D. p. 252.

The most striking feature of the distributions is that sub-item A (Sin conceived as rebellion against God) stands significantly high in the first place in the rankings of all the sub-groups. There is a variety of emphases on the other sub-items; but it is evident that the transcendental view of sin is by far the most general. Typical statements are: "Sin is going entirely one's own way, away from God." "By sin, I get a picture of the separation from God which occurs in my own spiritual life when I have done an act which is contrary to God's will." "I look upon sin as a barrier between us and God."

THE IDEA OF ATONEMENT.

Christians differ widely in their interpretation of the doctrine of the Atonement, and it seemed from the data gathered from respondents that to name the main theories or aspects of Atonement would be the best way to classify the various ideas. Hence five sub-items were chosen:

A. Sacrifice. In theological language, this is an objective theory of atonement. Old Testament imagery is sometimes present, and with it is associated the idea of cleansing from sin.

B. Ransom. Here, two ideas are interwoven: (1) Redemption, or what Christ has done for men - "There was no other good enough to pay the price of sin"; and (2) Emancipation, or what He does in men - "He breaks the power of cancelled sin, and sets the prisoner free."

C. Representation. As a theological idea this theory of atonement is based on a certain conception of Christ's Divine Manhood and of His relation to the human race. He was MAN - "inclusive" or "representative" Man. He died "for all", that is, as representing all; in Him all died; and He rose again that those who live should no longer live to themselves but to Him. In its fullness this is likely to be understood only by students of theology (which, of course, most of the subjects of this inquiry are); but in a simple way it was found to be understood and held by some who are not theologically trained.

D. Substitution. This is essentially an objective theory. It is associated with a strongly evangelical presentation of the Gospel. "Christ died for us" means "Christ died instead of us", or "in our room and stead".

E. Moral Appeal. This is a more subjective theory. Christ suffered on the Cross as a demonstration in Time of what God eternally suffers through human sin. God suffers as well as, and perhaps more than, the sinner; and the way of reconciliation for men is through the door of the broken heart of God. The Cross is a revelation of Divine love which leads men to repentance.

Distributions are shown at Table 34, p. 253.

Several important inter-group differences are to be noted:

1. The sub-groups EVAN. and BAPT. alone place sub-item D (the substitutionary view of the Atonement) in the first position, and in both cases it is significantly high.
2. All other sub-groups place sub-item A. (Sacrifice) first, significantly high, except the sub-group CONG.
3. The CONGREGATIONALISTS are the only sub-group to place C (Representation) first, and to give E (Moral Appeal) so high a degree of prominence in the ranking scale. This might appear to indicate a stronger leaning towards subjective aspects of the Atonement than appear in the other theological sub-groups.

THE IDEA OF THE CHURCH.

Five definitions or descriptions of the Church appear to sum up the various ideas in people's minds:

A. The Redeemed Society. The emphasis appears generally to be upon the societary aspect. Perhaps in some people's minds there is an underlying association between this idea and the idea of the Kingdom. The Church is the society which Christ died to redeem, the New Israel.

B. The Body of Christ. This, of course, is simply a repetition of the Pauline term. But, in fact, the ideas behind it in common thought range from the metaphysical, ontological idea of the Church as "the extension of the Incarnation", to the somewhat more metaphorical conception reflected in such devotional language as: "Christ has no hands but our hands to do His work today", or: "Take my life and let it be consecrated, Lord, to Thee. Take my hands....my feet...my lips...my will...my heart...myself..." (So Frances Ridley Havergal). Frequent discussions with those who hold this latter view have led to the conclusion that there is always something mystical about the term "The Body of Christ", even for those who reject the doctrine of the extension of the Incarnation and prefer to think of the Church as the Body of Christ in a more metaphorical manner. It is for them partly mystical, partly practical.

C. The People of God. This conception appears to be rather like that of the Church as the Redeemed Society, but with rather less emphasis on the Divine, and rather more emphasis on the human, aspect of the Church's life.

D. The Bride of Christ. This, again, is a Biblical expression, and has a strong mystical connotation.

E. Christian Believers. This conception, on the surface, is hardly distinguishable from that of the Church as the People of God, but discussion with respondents indicated that there is a subtle difference which ought to be noted. There is a certain exclusiveness about the idea of the Church as Christian Believers in the minds of some respondents, the emphasis being on the content of belief. The Church is composed of those who believe this and that doctrine. On the whole, the conception appears to view the Church from without. Christians are distinguishable from others by their beliefs and by their religious attachments.

Distributions are shown at Table 35, Appendix D. p. 254.

1. All sub-groups place B (the Church as the Body of Christ) in the first position.

2. A high degree of homogeneity of opinion is to be noted in the sub-group HIGH Anglicans. Each of the sub-items is highly significant in the position it occupies in the ranking scale. It would appear that of all the sub-groups, the HIGH Anglicans are the most agreed in their doctrine of the Church.

THE IDEA OF THE CHURCH'S FUNCTION.

Respondents in the pre-testing period were asked: What are the various functions of the Church in the world? And the following sub-items were suggested:

A. Its Spiritual Authority. The Church stands as the representative of God on earth. It is invested with Divine authority to call men to the obedience of God, and to offer to men the grace of God through its ministrations. It is the One, Holy, Catholic and Apostolic Church, with the authority of Christ for all its functions.

B. Its Social and Political Influence. The Church's life and teaching must ever be relevant. God is always our Contemporary. Christian principles must permeate society, and this is the work of the Church. It must not only enunciate principles; it must make a direct impact on society.

C. Its Fellowship. Christianity is a social matter. To be "in Christ" means to be united to all others "in Christ". One of the important functions of the Church is to unite Christians and to offer friendship, help and the right hand of fellowship to all comers. It is often held that Christian fellowship transcends all other forms of camaraderie by the quality of its feeling and by the fact that it is based on personal relations with God.

D. Its Worship. The chief end of man is to worship God. The Church, with its services and ministry, is man's opportunity to fulfil his proper end. Emphasis is sometimes placed upon public worship in the

Sanctuary or House of God; and sometimes sacramental worship is emphasised.

E. Its Teaching. That is, its theology and its gospel.

The Church's function is to teach and preach. It has a Faith to teach and Good News to proclaim. By its message it must seek to accomplish the double work of winning men to the allegiance of Christ and of building up believers in their most holy faith.

Distributions are shown at Table 36, p. 255, in which the main features are:

1. The high degree of homogeneity of opinion on this item on the part of the HIGH Anglicans.
2. The fact that the three Anglican sub-groups alone place D (the Church's worship, i.e. its Godward function) in the first position, its highly significant ranking being seen especially in the sub-group HIGH Anglicans.
3. The fact that the sub-group EVAN. give equal prominence to the sub-item E (The Church's teaching, i.e. its theology and gospel), indicating a balance of emphasis between the Godward and the manward functions of the Church.
4. The fact that sub-item B (the Church's social and political influence) is placed consistently lowest in the ranking scales.

THE IDEA OF BAPTISM.

Again, five aspects suggested themselves from discussions with respondents:

A. An Initiatory Rite. At first sight this idea seems simple and unequivocal. But on reflection it appears to be more complex. Its main idea is that Baptism is the time and/or means of introducing the recipient to the Church. But some appear to see this from the human side - parents, for example, bring their child to baptism to be received into the Church; others see it more from the Divine side - God calls the child and receives him; whilst others consider that the notion of initiation is incomplete unless both the human and the Divine aspects are taken into consideration.

B. A Dedicatory Rite. This, again, has something of both the human and the Divine in it, but its emphasis appears to be rather on the human aspect. The infant is dedicated, or the adult dedicates himself, to God and the life of the Church.

C. A Means of Regeneration. This is a mystical view of Baptism, with emphasis on the givenness of sacramental grace. In the words of the Book of Common Prayer, the child is made by Baptism "a member of Christ, the child of God, and an inheritor of the kingdom of heaven." Prayer is made to God that "of His bounteous mercy He will grant to this Child that thing which by nature he cannot have; that he may be baptised with Water and the Holy Ghost, and received into Christ's holy Church, and be made a lively member of the same." And after Baptism he is declared to be

"regenerate/"

"regenerate and grafted into the body of Christ's Church." In this view Baptism is the normal means by which regeneration is granted.

D. A Symbol of Regeneration. This is a less mystical view, though it appears to have some mystical content. In this view, Baptism is a sign or seal of regeneration, a symbolic act of cleansing, of dying and rising again to newness of life. But the view does not necessarily involve the holder in a full doctrine of Baptismal Regeneration.

E. A Sign of Christian Profession. Baptism is the rite in which the individual identifies himself openly with the People of God. In the words of the Prayer Book Article 27, "Baptism is ... a sign of profession, and mark of difference, whereby Christian men are discerned from others that be not christened."

Distributions are shown at Table 37, p. 256.

1. The outstanding feature is the strong emphasis on Sub-item C in the sub-group HIGH Anglicans. This is the only sub-group to rank C (Baptism as a means of regeneration) first, and their ranking is highly significant. All other sub-groups (except the CENTRAL Anglicans) rank this sub-item last.

2. The sub-groups EVAN., BAPT., CONG., and WMN. see Baptism mainly in terms of sub-item D (a symbol of regeneration), whilst the METHODISTS and LAYMEN (especially the Methodists) emphasise sub-item B (the dedicatory aspect of the sacrament of Baptism).

3. A point of interest is the very low degree of homogeneity that exists in the opinions of the subjects comprising the sub-group CENT.

THE IDEA OF CONFIRMATION.

Like ideas on the subject of Baptism, ideas on Confirmation are concentrated on functional aspects; hence the following five sub-items:

A. Ratification of vows made at Baptism. The confirmer takes upon himself the full responsibility of the Christian life, and confirms the vows earlier made in his name.

B. Public Profession of Faith. Identifying himself with the People of God, the confirmer openly professes his faith.

C. Receiving of the Holy Spirit. This is a more mystical view. By the act of Confirmation the gift of the Spirit is imparted to the person being confirmed. Here, again, the emphasis is on the givenness of sacramental grace.

D. Personal Dedication. The idea is similar to that contained in the idea of Baptism as a Dedicatory Rite. There is something of both the Divine and the human in it, but its emphasis appears to be rather on the individual, human aspect. The confirmer dedicates himself to God and the Church.

E. Admission to Church Membership. In this view Confirmation is seen as the step between Baptism and Holy Communion, the means of admission to full fellowship in the Church.

Distributions are shown at Table 38, p. 257, from which the following facts may be noted:

1. Again, the striking feature is the emphasis given in the sub-group HIGH to sub-item C (Confirmation as a receiving of the Holy Spirit). The CENTRAL Anglicans also place it significantly high in the first position. The Freechurch sub-groups consistently rank it last.

2. It is an interesting fact that the Freechurch subjects responded so readily in answering this particular question. Their ranking of the sub-items, although diverse, indicates that they would emphasise what might be termed a non-mystical view of Confirmation, with emphasis on personal dedication, public profession of faith, and ratification of earlier vows. The EVANGELICAL Anglicans would tend to agree with them.

THE IDEA OF HOLY COMMUNION.

At the pre-testing stage it seemed that perhaps the best means of classifying ideas concerning this Sacrament would be to list them under the general names applied to it. The investigator was a little doubtful about it, however, and wondered whether the mere titles or names would convey the notion of ideational differences to the subjects who would be asked to fill out the questionnaire. Events proved that there was no need for doubt on the matter, for those interrogated gave ample evidence of seeing the differences implied by the different names, whilst one of the subjects of the research actually wrote in the margin of his questionnaire: "This is a party question. Does it require a party answer?" The sub-items are five in number:

- A. The Lord's Supper. The memorial aspect seems to be mostly emphasised.
- B. Holy Communion. This title is used so generally that it is impossible to give it any single meaning or even to find in it one single trend.
- C. Mass. This word has overtones of a special sacramental nature. It is priestly in its connotation, and involves in the minds of most of those interrogated some definite idea of sacrifice.
- D. Eucharist. This, again, has mystical overtones, though in many cases the emphasis appears (as the title implies) thanksgiving on the part of the worshipper, rather than offering as in the idea of the Mass.

E. Breaking of Bread. Memorial, again, is in view. "We remember the Lord in the breaking of bread," is the familiar language of particular Christian groups. Sometimes the terms "Breaking of Bread" and "The Lord's Supper" are used interchangeably; but some use one and some the other so consistently that it was thought necessary to use them as separate sub-items in the ranking scale.

Distributions are shown at Table 39, p. 258.

1. The EVANGELICAL Anglicans, the BAPTISTS and the CONGREGATIONALISTS agree in preferring sub-item A. (the Lord's Supper) as a title for this Sacrament.
2. The CENTRAL Anglicans tend to a 'higher' view in ranking D (Eucharist) close to B (Holy Communion) at the head of the scale.
3. The HIGH Anglicans show their characteristic tendency by placing D (Eucharist) first and C (Mass) in second position.

THE IDEA OF THE BIBLE.

Five different estimates of the Bible were given by early respondents, namely:

A. A Historical Document, one of many Sacred Books. Where such a view was the dominating conception in a respondent's outlook it seemed to be related to a universalistic approach to religion. Christianity is one of the Higher Religions of the world, and its Bible makes an important contribution to religious literature. This view tends to be somewhat naturalistic.

B. A Record of Divine Revelation. The Bible is inspired insofar as it is the work of inspired men, men whose faith and devotion enabled them to come to know the mind of God. The statement that "the Bible contains the Word of God" is germane to this idea.

C. The Record of Man's Religious Quest. This idea is a concomitant of an evolutionary view of religion. The Bible is one source which reflects the process of man's search for God or for religious truth.

D. The Word of God. The Bible is, not only contains, the Word of God. In the minds of some respondents this title for the Bible implied a certain view of inspiration, and involved them in a doctrine of inerrancy. Not only the men, but their words, were inspired. The writers were the instruments of the Holy Spirit who spoke His word through them whilst using their gifts and personalities. Sometimes the title, "The Word of God," is given to the Bible without a doctrine of verbal inspiration, but it always seems to imply an attitude to the Bible which acknowledges its Divine authority in matters of faith and conduct.

E. A Book of Moral and Religious Instruction. This view seems to fall somewhere between A and B above - between the conception of the Bible as one of many sacred books and that of the Bible as the record of Divine revelation. Its purpose is to teach moral and religious truths.

Distributions are shown at Table 40, p. 259.

The point of greatest interest here is the prominence given in all the sub-groups to the sub-items B (the Bible as the record of Divine revelation) and D (the Bible as the Word of God).

The responses of the subjects here is in keeping with their other responses when assessing the importance of the Bible in their religious education and growth.

THE IDEA OF WORSHIP.

Respondents seemed most often to discuss the different modes of worship in terms of degrees of helpfulness to their religious life. Hence, when the question was framed as an item in the Theological Concepts Questionnaire, it was worded accordingly. The various modes of worship need only to be mentioned to be described:

A. Private Prayer and Meditation.

B. Public Worship. This would include both liturgical and non-liturgical forms of worship.

C. Fellowship Meetings and Study-groups.

D. Holy Communion.

E. Prayer Meeting.

Distributions are shown at Table 41, p. 260.

The somewhat characteristic trends of some of the sub-groups are once more discernable. For example:

1. The sub-groups HIGH and CENTRAL Anglicans emphasise the importance of sub-item D (Holy Communion).

2. The EVANGELICAL Anglicans, the BAPTISTS and the METHODISTS rank A (Private prayer and meditation) first, as do the LAYMEN and the WOMEN.

3. It is interesting to note that the CONGREGATIONALISTS rank B (Public Worship) first.

4. Sub-items C (Fellowship meetings and study groups) and E (Prayer Meeting) are consistently low in all the ranking scales.

THE IDEA OF ESCHATOLOGY.

Many of the respondents had very vague ideas concerning death and the life to come; but amongst those who had some definite opinions, four ideas seemed to be present:

A. Universalism. This is the view that all mankind will be saved. If God is the loving Heavenly Father, He could not permit even the most sinful of His children to perish. His grace is such as to give hope of a universal restoration of all things in Him.

B. Dual-Verdict, or, as the questionnaire described it, the traditional view of Heaven and Hell. It is the doctrine of eternal bliss for the redeemed, and eternal damnation for the unredeemed.

C. Conditional Immortality. This is the view that only those who believe in Christ have eternal life; others 'perish', that is, cease to exist. It is based on the belief that man is not inherently immortal; life and immortality come to the individual only through his faith in and his union with Christ.

D. The Larger Hope. This is the view that seeks to meet some of the objections to other views. It is the view, based on a devout hope, that an opportunity will be given to all to hear the Gospel and to respond to it, perhaps even in the next life. Men can be condemned only on their rejection of the grace of God in Christ. But few have seen His grace in all its fullness. There is hope that God will reveal Himself fully to all men ultimately.

Distributions are shown at Table 42, p. 261.

Some subjects mentioned how difficult they found this item in the questionnaire. On the whole, sub-items A (Universalism) and D (the Larger Hope) may be said to be universalistic in tendency, whilst sub-items B (the traditional view of Heaven and Hell) and C (Conditional Immortality) may be said to tend to particularism. The following points from Table 42 are noteworthy:

1. The highest degrees of homogeneity of opinion are to be noted within the sub-groups EVANGELICAL Anglicans and BAPTISTS who follow the same pattern of ranking. The two particularistic views are in the upper half of the scale, and the two universalistic views are both in the lower half.

2. The traditional view of Heaven and Hell (sub-item B) is ranked first in the sub-groups EVAN., HIGH., BAPT., whereas the Larger Hope (sub-item D) is ranked first in the sub-groups CENT., CONG., METH., LMN., and WMN.

3. All sub-groups (except HIGH and CONG.) rank sub-item A (Universalism) last. The CONGREGATIONALISTS rank sub-item B (the traditional view of Heaven and Hell) last.

The study of all these charts on the various items of belief reveals characteristic trends and patterns of consistency for most of the groups and sub-groups.

Summary of Findings concerning the Ideational Content of the Subjects'Religious Beliefs.

Two findings call for special comment:

1. The W's for the whole sample, indicating measures of homogeneity of opinion on the various items of belief, if tabulated in ranking order, give the following results:

Table 27. Showing W's for the whole Sample on all Items of Belief.

Ranking Order.	Item of Belief.	W
1.	The Bible.	.581
2.	Christ.	.552
3.	Sin.	.405
4.	Worship.	.402
5.	Holy Communion.	.361
6.	Church's Function.	.325
7.	The Church.	.270
8.	Atonement.	.262
9.	God.	.223
10.	Eschatology.	.083
11.	Confirmation.	.078
12.	Baptism.	.060

(All significant at the .01 level)

The highest measure of agreement is thus on the BIBLE. Since the majority of the subjects are modern theological students, an interesting speculative question arises: Does their general attitude to the Bible reflect the present-day revival of interest in Biblical studies and in Biblical Theology?

The item CHRIST stands high in this table (Table 27). The degree of homogeneity of opinion on this doctrine seems to illustrate the saying that "Christianity is Christ." Subjects tend to have clearer ideas in regard to Christ than they have of God. Perhaps the more concrete idea of Christ coming in the flesh is a help in this direction.

The lowest measures of agreement are to be found on the items ESCHATOLOGY, and CONFIRMATION and BAPTISM. Although significant, the measure of homogeneity on these items is negligible.

2. Reference has been made to the relatedness of items of belief, and attention has been drawn to the two clusters of religious ideas herein called SOTERIOLOGICAL conceptions (i.e. ideas concerning man's relation to God and to Christ, Sin, Atonement, and Eschatology) and ECCLESIOLOGICAL conceptions (i.e. ideas concerning the Church, its Functions and Worship, and the Sacraments). The findings in regard to these two clusters of religious ideas are most striking, for they appear to indicate that there are among Christian people two distinct, separate, and almost independent sets of religious ideas. Soteriological conceptions include the ideas of God, Christ, the Bible, Sin, Atonement, Eschatology; Ecclesiological conceptions include the ideas of the Church, the Church's Function, Baptism, Confirmation, Holy Communion, and Worship.

Table 28 on the following page, shows the data grouped with only the significant Chi-squares recorded.

Table 28

Measures of Relationship between Items of Belief. Data grouped showing only the Significant Values.

Church's Function	Church's Function	Worship	Confirmation	Holy Communion	Baptism	Church	Eschatology	Atonement	Sin	Bible	God	Christ
-	18.10 ^A	20.74 ^A	23.16 ^A	9.40 ^B	5.05 ^C	.	.	.	.	.	.	.
Worship	18.10 ^A	-	28.62 ^A	50.39 ^A	10.58 ^B	11.49 ^A	.	.	.	.	.	.
Confirmation	20.74 ^A	26.62 ^A	-	61.48 ^A	16.89 ^A	13.54 ^A	4.53 ^C	.	.	.	.	.
Holy Communion	23.16 ^A	50.39 ^A	61.48 ^A	-	12.57 ^A	23.20 ^A	9.12 ^B	.	.	.	.	.
Baptism	9.40 ^B	10.58 ^B	16.89 ^A	12.57 ^A	-	22.67 ^A	.	.	6.77 ^B	5.37 ^C	.	.
Church	5.05 ^C	11.49 ^A	13.54 ^A	23.20 ^A	22.67 ^A	-	.	14.44 ^A	7.79 ^B	29.41 ^A	.	.
Eschatology	.	.	4.53 ^C	9.12 ^B	.	.	-	9.13 ^B	8.84 ^B	13.55 ^A	5.17 ^C	3.93 ^C
Atonement	.	.	.	.	.	14.44 ^A	9.13 ^B	-	5.17 ^C	10.94 ^A	5.29 ^C	7.76 ^B
Sin	.	.	.	.	6.77 ^B	7.79 ^B	8.84 ^B	5.17 ^C	-	47.42 ^A	7.53 ^B	16.81 ^A
Bible	.	.	.	.	5.37 ^C	29.41 ^A	13.55 ^A	10.94 ^A	47.42 ^A	-	8.32 ^B	19.90 ^A
God	.	.	.	.	.	.	5.17 ^C	5.29 ^C	7.53 ^B	8.32 ^B	-	27.34 ^A
Christ	.	.	.	.	.	.	3.93 ^C	7.76 ^B	16.81 ^A	19.90 ^A	27.34 ^A	-

A = significant at the .001 level

B = significant at the .01 level

C = significant at the .05 level

Data based on 2 x 2 Contingency Tables, df = 1.

The interpretation of the table is plain.

If the general view of a subject is known in relation to any one of the items under Soteriological conceptions, it is possible to indicate the order of probability of views likely to be held by him on the other items within the cluster; and likewise with the ideas clustered under the term Ecclesiological conceptions. Outside these two main clusters of ideas there are indications of some interesting positive relationships, for example, between the items Church and Bible, between Church and Atonement, with somewhat lower degrees of probability between the items Church and Sin, Baptism and Sin, Baptism and Bible, Holy Communion and Eschatology, and Confirmation and Eschatology. But there are items within each cluster that appear to have no necessary association with ideas within the other cluster. Thus, a 'high' or transcendental tendency within the cluster of ecclesiological ideas does not necessarily mean a high or transcendental tendency within the cluster of soteriological views. Indeed, it is noticeable that the High Church subjects tend to hold 'high' ecclesiological ideas together with 'high' soteriological ideas; the Evangelicals tend to hold 'low' ecclesiological ideas together with 'high' soteriological views; whilst the more Liberal subjects tend to hold 'low' ecclesiological views and 'low' soteriological views, but with some amount of diversity.

Interpretation of Findings in relation to Patterns of Religious Belief.

Interpretation of so large amount of ideational material is not an easy matter; it needs to be approached with caution. But, when all the protocol data are considered, there are certain trends which may well be noted.

1. As a sub-group, the EVANGELICAL Anglican Theological Students' religious orientation is Biblical, Christo-centric, individualistic. The subjects tend to hold a once-for-all theology and to have a once-for-all experience (conviction and conversion) which becomes the focus of their whole spiritual life.

2. It is difficult to sum up the religious orientation of the CENTRAL Anglican Theological Students. The general impression is that of variety. Their responses would seem to indicate that there is no clearly-defined Central Anglican theology.

3. The HIGH Anglican Theological Students appear to be the most closely-knit of all the sub-groups in regard to homogeneity of opinion on matters of doctrinal belief. Their emphasis appears to be on the transcendental and mystical elements of religious belief and experience. In theology and in experience the 'continuing' work of Christ is emphasised.

4. Both the ideational content and the patterning of the religious beliefs of the BAPTIST Freechurch Theological Students are similar to those of the Evangelical Anglicans. As a sub-group, the Baptists tend to hold a view that is Biblical, Christo-centric and individualistic, with a once-for-all emphasis in theology and in experience.

5. Conclusions on data from so small a sub-group as the CONGREGATIONALIST Freechurch Theological Students must be drawn carefully, with due consideration of the difficulties involved. But the data give the impression of a system of thought that is both deep and broad, characterised by both intellectual and spiritual freedom.

6. Care must be exercised, again, in summarising the METHODIST Freechurch Theological Students' responses. The subjects show a fairly high degree of homogeneity of opinion as a sub-group, and their general theological position appears to be broadly orientated to include both mystical and non-mystical elements in a harmonious system of thought.

7. The responses of the LAYMEN can hardly be classed as a system of thought. This sub-group manifests less homogeneity of opinion than that of any other sub-group. In some of the subjects there is a tendency towards a somewhat non-mystical approach to religious ideas, though some of the subjects evince a depth of theological insight and a spirit of religious devotion tending to mysticism. A characteristic of this sub-group is the variety of its emphases.

8. There is nothing which calls for special comment in regard to the patterning of the religious beliefs of the WOMEN subjects. There are no outstanding differences between this sub-group and the others.

Religious Beliefs in relation to Upbringing, Experience and Education.

The influence of these factors in the religious development of the subjects has already been discussed; but it remains to ask: How far is the interplay of forces of upbringing, experience and education traceable in their development? In the course of the investigation certain tests were made

and a few associations established. For example:

1. The question was raised: Is there any association between a transcendental view of sin and the experience of the conviction of sin? The association appears to be positive. Those who experienced, or do experience, conviction of sin do tend to hold the transcendental view of sin, the relationship being significant at the .01 level.
2. The data were tested with a view to discovering whether a relationship could be established between the Redemptive concept as an ideational construct in relation to the person and work of Christ, and the experience of conviction of sin. The relationship appears to be positive. Those who passed through an experience of conviction of sin tend to regard Jesus Christ predominantly as Saviour and Redeemer. The relationship is statistically significant at the .01 level.
3. It appears that the transcendental view of sin, which is held by the great majority of the subjects, derives in the first place from the teaching they have received; for the central problem of Christianity is that of sin and redemption from sin, and in this atmosphere of thinking the majority of the subjects were reared. But the ideational construct of sin as rebellion against God is associated positively with the experience of guilt-feeling or conviction of sin. On the surface it would appear that the teaching is prior to the experience, for the experience of conviction is mainly in adolescence or later, whereas the teaching had been received in the vast majority of cases from childhood.

4. The findings suggest that the greatest factors in religious belief and experience are the general theological orientation and the specific doctrinal emphases of the in-group to which the individual belongs or in which he has been reared. There appear to be associations between certain beliefs and experiences, (as between the transcendental view of sin and the experience of conviction of sin; and between the experience of conviction of sin and doctrinal emphases on the redemptive aspect of the person and work of Christ), but, on the whole, the data seem to suggest that the ideas are prior to the experiences. It appears probable that to a large extent the ideas produce the experiences. Thus the Evangelical emphasis on personal salvation produces the conviction-conversion crisis; the Evangelical needs the Saviour, for he has come to think and to feel in the context of a broken relationship with God. The High Churchman needs the Church because he has come to see it as the Body of Christ, depository of Divine truth, and vehicle of God's life to man. The Liberal lays less stress on these ideas; his religious orientation, as a rule, is coloured by the broader emphasis of his in-group.

5. There is a consistent pattern apparent in each of the protocols. The closer the study given to them, the greater has grown the conviction that the ideational pattern of an individual's religious beliefs (a) reflects the theological orientation and dogmatic emphases of his own religious in-group; and (b) is bound up with his own inner life of experience. He believes and feels at the same time; his beliefs reflect his needs, and his experiences colour his beliefs. The truth of Professor Allport's contention also becomes apparent, namely, that there are as many forms of the religious sentiment as there are religious mortals on earth.

P A R T T H R E E .

POTENTIAL APPLICATIONS OF THE PRESENT STUDY

TO CURRENT RELIGIOUS PROBLEMS .

CHAPTER SIX.

SUMMARY OF EMPIRICAL FINDINGS.

Contribution of the Present Study.

Patterns of Christian Belief.

Relatedness of Items of Belief.

Types of Religious Orientation.

Factors in Religious Development.

Religion as Individual and Personal.

CHAPTER SIX.SUMMARY OF EMPIRICAL FINDINGS.

It is the purpose of this part of the work to bring together the main findings of this investigation and to relate them to the wider field of the Psychology of Religion.

Contribution of the Present Study.

One contribution made by this study is that it has indicated the main categories (herein called sub-items) of belief under each of the main doctrines of the Christian Faith, and has devised a method of testing based upon them. It has demonstrated that it is possible to study the religious orientations of individuals and of groups, and to establish, not only the ideational content, but also the patterning of their beliefs. Some surveys have been concerned to discover WHETHER people believe, and have posed such questions as: DO you believe in God? in the Resurrection of Christ? ... in Life after death? DO you pray? read the Bible? go to Church?. The present study has been concerned to discover not whether, but WHAT people believe. Its subjects are all individuals who do believe and who have a religious experience to share. It is submitted that this study makes this positive contribution and that its value lies partly in the fact that it has devised a pattern for the studying of Christian beliefs which could be used for future surveys. As an exploratory study it has produced findings that have a relevance for the psychological study of religion, and at the same time it suggests lines of research in this wide-open field.

Patterns of Christian Belief.

The first of the basic questions raised at the outset of this inquiry, was: "To what degree do the subjects conform to a common pattern of religious belief?" Their responses have shown quite clearly the trends of belief in a representative cross-section of Christian people.

From the theological point of view, and taking the sample as a whole, the following stand out as the most important findings in this connection:

1. The Sinner-Saviour relationship is the most prominent in the subjects' conception of God, closely followed by the conception of the Child-Father relationship. In some subjects' responses the two conceptions are clearly merged; in others they appear to be rather more distinct.

2. The redemptive aspect of the Person and work of Christ is of greatest importance, with a significant emphasis also on the conception of Christ as Master and Lord.

3. The transcendental view of sin is most generally held - sin as rebellion against God.

4. The sacrificial aspect of Christ's atoning work is most frequently emphasised.

5. So is the idea of the Church as the Body of Christ.

6. The Church's worship and its teaching are both significantly emphasised. The Church is thus seen equally in both its Godward and its manward functions.

7. In regard to Baptism, there are a variety of ideas and less homogeneity of opinion than on any other item of belief.

8. Likewise there is variety in regard to Confirmation.

9. There is a higher degree of homogeneity of opinion on the Holy Communion, mainly due to the fact that the title 'Holy Communion' is most frequently chosen in the first position in the ranking scale. But this does not indicate clearly any degree of homogeneity, for, as explained earlier, this term could carry, and, indeed, does carry, a wide variety of meanings to those who use it.

10. There is a high degree of homogeneity in regard to belief in the Bible. Two sub-items stand significantly high and in close proximity at the head of the ranking scale - the idea of the Bible as the record of Divine revelation, and the idea of the Bible as the Word of God.

11. In regard to worship, the two sub-items which stand significantly high in the ranking scale are - Private prayer and meditation, and Holy Communion.

12. Eschatology is a topic on which there is variety of opinion. It is the item which some subjects found the most difficult to decide upon.

The evidence is that the subjects, as a whole, agree most in their beliefs about the Bible and Christ, and least in their beliefs about the Sacraments (especially Baptism, and Confirmation, too, if for the present purpose it may be classed as a sacramental rite).

Relatedness of Items of Belief.

The second basic question was: "To what degree are the separate items of the subjects' beliefs related to one another?" Degrees of relatedness are demonstrated by the finding upon the clusters of religious ideas

referred/

referred to before as ECCLESIOLOGICAL conceptions and SOTERIOLOGICAL conceptions.

Two general conclusions appear to be suggested:

1. Within each of these two clusters of related ideas, individuals tend to adopt a consistent pattern of beliefs. On the whole the dichotomies tend to stress, on the one hand the Divine element, and on the other hand the human element, in each item of belief; and individuals tend to follow a consistent pattern within each cluster of ideas, with emphasis either on the transcendental, mystical, and divine, or on the more subjective, human elements in religious belief and experience. Thus, a subject who holds a mystical view of the Church is likely to hold mystical conceptions concerning Baptism, Confirmation, and Holy Communion, and to emphasise the Godward function of the Church, and to stress the importance of formal worship. A subject who holds a non-mystical view of the Church is likely to hold non-mystical conceptions of Baptism, Confirmation, and Holy Communion, and to emphasise the manward function of the Church, and to lay stress on the value of informal modes of worship and devotion. And similarly with the other cluster of related ideas. A subject who holds strongly to the redemptive aspect of Christ's person and work will tend to hold a Father-Saviour view of God, a transcendental view of sin, an objective theory of the Atonement, a mystical conception of the Bible, and a particularistic view of Eschatology. A subject who thinks of Christ mainly in the non-redemptive aspects of His person and work will tend to hold a non-transcendental view of sin, a subjective theory of Atonement, a non-mystical conception of the Bible, and a universalistic view of Eschatology.

2. Although there is this evidence of such consistency in the patterning of the subjects' beliefs within each of these two clusters of related ideas, there appears to be little positive relationship between them. Some subjects tend to hold 'high' or mystical ecclesiological conceptions together with 'high' or transcendental soteriological conceptions; some tend to hold 'low' or non-mystical ecclesiological conceptions together with 'low' or non-transcendental soteriological conceptions; and some tend to hold 'low' ecclesiological conceptions together with 'high' soteriological conceptions. It is interesting to note that the item CHURCH appears to be the strongest link between the two sets of ideas, relating positively, as it does, with the items BIBLE, ATONEMENT, and SIN.

Types of Religious Orientation.

The third basic question was: "To what degree do subjects differ from one another in the patterning of their religious beliefs?"

Similarities and differences between the groups and sub-groups have been noted; but when all the data are reviewed together, it seems apparent that there are in reality but three clearly-defined religious orientations that are not confined within the bounds of specific denominational sub-groups. These may be classified and named as: (1) Evangelical, (2) Liberal, and (3) Catholic.

1. The EVANGELICAL includes all the Evangelical Anglican Theological Students, most of the Freechurch Theological Students, and some of the Laymen and Women. The typical Evangelical tends to stand firm in his beliefs which he finds emotionally satisfying. Both theologically and psychologically

his/

his outlook is decisive and is dominated by a once-for-all conception of events. Evangelicalism is Christo-centric, with a sense of Divine immanence - Christ in the heart. Evangelicals tend to hold 'high' or 'transcendental' SOTERIOLOGICAL ideas (i.e. ideas concerning man, his relation to God and to Christ, sin, atonement and eschatology) together with 'low' or 'non-mystical' ECCLESIOLOGICAL ideas (i.e. ideas concerning the Church, its function, its Sacraments).

2. The LIBERAL orientation includes all the Central Anglican Theological Students, some of the Freechurch Theological Students, and some of the Laymen and Women. Liberal theology appears to be less authoritarian than the Evangelical; but the liberal has to pay the price in some amount of religious uncertainty, tending sometimes to doubt if not even to scepticism. Liberalism tends to hold 'low' SOTERIOLOGICAL conceptions together with 'low' ECCLESIOLOGICAL conceptions, but with a wide margin of divergence in individual cases.

3. The CATHOLIC orientation covers all the High Anglican Theological Students, and some of the Laymen and Women. Catholic theology does not provide the note of finality that is characteristic of Evangelicalism - especially in the matter of guilt-conflict - hence the High Churchman's need of constant sacramental aid. A transcendental view of God is characteristic of Catholic theology; the Sacraments are psychological aids to bring God near to the worshipper. Catholics tend to hold 'high' or 'transcendental' SOTERIOLOGICAL ideas together with 'high' or 'mystical' ECCLESIOLOGICAL views.

Factors in Religious Development.

The last of the basic questions was: "To what degree are the religious beliefs of the subjects related to their upbringing, their experience and personality needs, and their education?"

These matters have been fully discussed in the text. It remains only to add that the data appear to lend support to the theory that a religious orientation is (humanly speaking) mainly a result of social learning. In this connection, perhaps one of the most important findings is that 60% of the subjects adhere in adult life both to the denomination and to the particular school of thought or theological emphasis within the denomination in which they were reared or to which they were first introduced.

When factors in religious development are considered, the main conclusions are as follows:

1. The evidence appears to suggest that UPBRINGING is the most potent factor in religious development, and that adult religious orientations are conditioned to a major degree by childhood experiences and cathexes. The happiness and security of the homelife of the subjects has been noted, together with the religious and moral instruction they received, the influence of the parents' life and example, and especially the influence of the mother.

2. It is evident that EDUCATION, especially theological education, plays an important part in the modification and maturing of religious belief and experience. The points of interest here are that 20% of the subjects report a shift in theological emphasis resulting from their college studies, whilst a further 14% report a process of enlightenment and mental enlargement, involving a deeper understanding of the implications of their religious

beliefs, which they relate to their progress in education.

The contributions of the twelve Ordinands are of particular interest in this connection as indicating the effects of theological training on religious belief and experience. For some, there is the process of personal enlightenment and an enlargement of intellectual horizons; the subjects become confirmed in their beliefs and come to see them in a clearer light. In some, there is a definite move towards new theological positions. In some, there is a deepening of appreciation of, and a strengthening of emphasis upon, institutional aspects of the religious life, especially, for example, in relation to the Church and Sacraments. And in most there is a growth of understanding of, and in tolerance towards, others whose experiences and emphases are different from their own.

3. It is evident that factors of PERSONALITY play a large, though somewhat less clearly defined, part in the formulation of religious ideas and attitudes. They certainly did in the case of the 16% who experienced a reorientation in respect of their religious affiliations and/or theological emphasis because of feelings of personal or emotional attraction. It has been demonstrated that the nature of the Central Ideas dominating any particular theological orientation appears to some extent to condition or even to create religious experience. This is suggested by the data on conviction of sin and conversion. But this is not always the case. Sometimes an individual does not find personal satisfaction in the religious orientation of his mentors, and then he is faced with the problem either of rejecting it and freeing himself from it, or of modifying it to meet his own need. If he modifies it,

he may be led into a change of denominational affiliation, or a shift in theological emphasis, or both.

Religion as Individual and Personal.

Finally, in this connection it is relevant to remark that the evidence stemming from this work appears to support Allport's contention that religion is so personal a matter that there are as many varieties of religious experience as there are religious mortals upon earth. It is possible to outline with some degree of accuracy the religious ideas of the typical High Anglican Theological Student, or the Evangelical Anglican Theological Student, or the Baptist Theological Student, and so on; but it is equally clear that no single individual over the whole sample adheres to the characteristic pattern of the sub-group to which he belongs. When all the work of plotting disistributions and calculating statistics has been done, the data stand as a monument to the truth of the inwardness and personal nature of religion for the individual.

These, then are the main findings. The manner in which they relate to current religious problems is the subject of the next, and final, Chapter.

CHAPTER SEVEN.

FRONTIERS OF RESEARCH.

Pastoral Psychology.

The Study of Theology.

The Problem of Christian Unity.

CHAPTER SEVEN.FRONTIERS OF RESEARCH.

This work is submitted as a contribution in the field of the Psychology of Religion. It is therefore proposed, in conclusion, to draw attention to certain areas of research to which it is specially relevant.

At its inception the investigation arose from the consideration of certain specific problems; namely:

- (1) The problem of the nature of religious experience, especially as it relates to the minister's understanding of his people and their needs;
- (2) the problem of the relation of theology to scientific ideas, especially to those of psychology; and
- (3) the ecumenical problem, the problem of Christian unity. There are many conclusions that could be drawn from the study, but attention will be focussed upon those findings which have a bearing upon these three primary problems.

Pastoral Psychology.

In this first place, such a study contributes to the subject of pastoral psychology. It illustrates how dependent upon such human factors as upbringing, personality needs and education are the ultimate beliefs and intimate experiences of the religious life. A great deal more research is needed in this field of study. The present work suggests two particular needs: One has reference to the work of religious instruction; the other to the training of men for the pastoral ministry.

1. An important conclusion from this study from the point of view of Religious Education, is that for the majority of the subjects religious attitudes appear to have begun to be fixed in childhood or at the latest in adolescence. The conversion experience, in which the subject makes his personal committal, is predominantly an adolescent experience. And this is true also even in those cases which show a move in one direction or another away from the particular theological position of their parents and first teachers: the factors which govern the shift of emphasis or change of religious affiliation begin to appear in adolescence. But the religious sentiment must grow; and unless there is such growth the individual is in danger of carrying over into adult life the emotional and intellectual attitudes of adolescence in his religious outlook. The present work high-lights some of the vicissitudes of religious growth, some of the difficulties in the form of intellectual problems and personal doubts and tensions, and indicates the manner in which subjects overcame them. Since so many adolescents are beset with doubts and problems, here is a matter/

matter for the attention of pastors and of religious educationists in general.

2. This is not the place to discuss at any length the subject of the training of men for the ministry, except to say that the time has come when a course of Psychology could well be recognised as an essential part of the training of every clergyman. There is a resurgence of interest in the Ministry of Healing in the churches of various denominations, and there are those in the churches who advocate a system of co-operation between Doctors and Clergy in the healing of the sick. The British Medical Association set up a Committee to investigate the matter in 1956.

Professor Allport's words are important: "Insofar as the clergyman is the better able to deal with issues of basic belief, values, and orientation toward life, he has an inescapable role to play in the conservation and advancement of mental health Pastoral-psychiatric team-work is a rapidly expanding conception. As with many teams, it is necessary for one member to be more flexible and adaptable than the other, in order that the relationship may run smoothly. It seems likely that the clergy and the theological schools for the present will have to be the suitor, the planner, the adaptor, until the team is strongly established. We note the vigorous disposition on the part of the clergy to include psychology in their programme of training. Not yet do psychiatrists seem to sense their need for the inclusion of philosophy and theology in their preparation for practice."

Professor Allport's reference to the vigorous disposition on the

part/

part of the clergy to include psychology in their programme of training is, of course, to American clergy. This is a matter which must be seriously considered in this country very soon.

The Study of Theology.

This is a study of religion from within, and therefore has something to offer to those who are interested in the psychological study of theology. If the psychological processes involved in the development of the religious beliefs and experiences of individuals can be better known, then it is likely that new light will be shed on the processes involved in the formulation of Christian doctrine; and this cannot but enhance the study of theology.

This work has been concerned with the study of religion from the psychological point of view; and it has been necessary to inquire what religious orientations are suggested by the patterning of the beliefs of the various groups and sub-groups. Sufficient data have been forthcoming to indicate some of the important similarities and differences between the groups and sub-groups studied; and such findings as these have a bearing upon the present-day approach to theological study.

As illustration of this, reference may be made to the differences between the HIGH and the EVANGELICAL Anglican Theological Students:

The HIGH Anglican theological orientation appears as a very closely-knit system of thought. Its subjects agree amongst themselves on matters of doctrine more than do the subjects of any other sub-group, with emphasis on the transcendental and mystical elements of religious belief and experience. There is neither theological nor psychological finality in its conceptions. In theology, although the 'finished' work of Christ is acknowledged and affirmed, there appears to be a larger emphasis on His

'continuing' /

'continuing' work through the Church, its Ministry and its Sacraments than appears in the religious orientations of the other sub-groups. And, together with this, it is noticeable that the typical religious experience of this sub-group is of the 'continuing' kind, with recurring guilt feelings and with the feeling of forgiveness coming constantly through the ministrations of the Priest and through participation in the Eucharist.

Characteristically in this type of religious orientation 'high' or mystical Ecclesiological conceptions are held together with 'high' or transcendental Soteriological conceptions.

A point of very great interest is the twin emphasis within this sub-group on the transcendence of God and the importance of the Sacraments. It seems not too much to assume that those who feel God to be transcendent, althgether holy, almighty, and who tend to a conception of Him as the 'Wholly Other,' need the Church, its Priests, and its Sacraments to make God personally accessible to them. Here is the logic of sacramental religion lying just beneath the surface of the empirical data being handled in this research. A sacramental religion, with a continuing experience of the coming of God to the soul, is a necessary psychological and spiritual concomitant to a transcendental conception of the Divine.

The emphases are different within the sub-group EVANGELICAL Anglican Theological Students. The Evangelical orientation is characterised by 'high' or transcendental Soteriological conceptions together with 'low' or non-mystical Ecclesiological conceptions. It is Christo-centric, and is marked by a dynamic conception of an immediate experience of God through

Christ/

Christ - of Christ 'in the heart.' Whereas a strong sacramentalism blends with a transcendental view of the Divine in the sub-group HIGH Anglicans, in the sub-group EVANGELICAL Anglicans such a strong sacramentalism appears, psychologically and spiritually speaking, not to be necessary. "If Christ be in me," says the subject, "I do not need the Sacraments to bring Him to me. I know Him in the secret of my own heart, and I meet Him in the quiet of my own room." Here is the logic of Evangelicalism. When God (or Christ) is conceived as immanent there is no feeling of great need of Church and Sacrament. They are adjuncts, not essentials, to religious experience.

Other comparisons and contrasts could be drawn, and the religious orientations of other sub-groups similarly assessed; but sufficient has been said to indicate the practical value of this approach to the study of theology.

More than one hundred years ago, in 1857, Archbishop Temple wrote to his old Oxford tutor, Robert Scott: "Our theology has been cast in a scholastic mould, i.e. all based on Logic. We are in need of and we are being gradually forced into a theology based on psychology. The transition, I fear, will not be without pain; but nothing can prevent it."

More recently, but still as long ago as 1923, Dr. F. R. Barry, now Bishop of Southwell, wrote: "It is impossible to read any recent psychological literature without being faced by extremely disturbing questions in ethics, metaphysics and theology. Indeed, it may be that many of these books are more important and repaying for the sake of the questions they are bound to raise in the mind of any student of Theology than for the positive results that/

that they achieve. I am convinced that it is superficial and ultimately bad philosophy, to regard Psychology in its modern form as in any way an effective menace to the Christian interpretation of the Universe. I am not at all sure, on the other hand, that it will be found to be compatible with the form in which that has traditionally been stated. If not, and supposing that the hypotheses on which Psychology is working now are tested and verified and pronounced adequate, then the form will have to be revised and recast in a more psychological mould."

This approach seems long overdue. Every scientifically conducted research in this field is able to contribute something to its acceptance.

The Problem of Christian Unity.

That non-theological factors, sometimes rooted in prejudice, are responsible for much of the division between Christians is now an acknowledged fact in informed circles. Social and cultural loyalties are recognised as factors in division and barriers to reunion. But the time is ripe for a further examination of the problem in the context of psychology. The present work lends support to the theory that many of our theological differences are psychologically based. The frank acknowledgment of the possibility of such a basis for theological differences might open the door to discussions on a new and even higher level. The study of unconscious motivation in relation to the choice of religious affiliation on the part of the individual, and in relation to the exercise of religious functions on the part of religious bodies, might be difficult to undertake, but it could yield valuable data for the discussion of the ecumenical problem. It could be a most revealing study; and from such self-knowledge and mutual understanding as might accrue, a new level of ecumenical insight might be achieved, and a new phase of unity and co-operation might develop. The present work is at least a pointer to some of the more conscious elements of difference between groups and sub-groups and has something to say on the matter of their personal or psychological basis.

APPENDIX A.

Questionnaires and Tests employed as devices for the gathering and assessing of the Data:

1. Theological Concepts Questionnaire.
 2. Personal and Religious History Questionnaire.
 3. Further Questions at Interview.
 4. Picture Test.
 5. Mental Picture Test.
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1. THEOLOGICAL CONCEPTS QUESTIONNAIRE.INSTRUCTIONS:

Answer the questions as quickly and as accurately as possible. The aim is not to test your knowledge of theology, but your own reactions to particular items of religious belief and experience. IT IS IMPORTANT THAT YOU WORK QUICKLY AND ACT ON YOUR FIRST IMPULSE. The test is to show what you think and feel NOW at the present stage of your religious life and experience.

1. GOD.

The Divine-human encounter which is at the heart of Christian experience is expressed in various ways in terms of relationship. Which of the following appeals to you most? Put the figure 1 against it. And number the others, 2,3,4,5,6, in the order of importance to you in your own experience. Number all categories even if some do not appeal to you.

- A. ___ Child-Father relationship (God conceived predominantly as Father).
- B. ___ Sinner-Saviour relationship (God conceived predominantly as Saviour or Redeemer).
- C. ___ Seeker-Truth relationship (God conceived abstractly as the Truth, etc.).
- D. ___ Servant-Lord relationship (God conceived as Lord of all life).
- E. ___ Divine-Human friendship (God conceived as the Divine Friend and Companion).
- F. ___ Creature-Creator relationship (God conceived as holy, transcendent, the Almighty).

2. CHRIST.

In the New Testament Jesus is called by various titles. Which of the following describes most accurately your relationship to Him? Put the figure 1 against it; number the others 2,3,4,5, in the order of their importance to you. Number all categories even if some do not appeal to you.

- A. ___ Teacher and Prophet.
- B. ___ Saviour or Redeemer.
- C. ___ Master and Lord.
- D. ___ Judge.
- E. ___ Example.

3. MAN.

In what order of importance would you rank the following conceptions of man? Number as before.

- A. ___ A rational, social being.
- B. ___ A child of God.
- C. ___ A biological organism.

4. SIN.

In what order of importance would you rank the following definitions of "sin"? Number as before.

- A. ___ Rebellion against God.
- B. ___ Ignorance.
- C. ___ Irresponsible behaviour.
- D. ___ Man's experiment with life.
- E. ___ Man's protest against a feeling of restriction.

5. ATONEMENT.

In what order of importance would you rank the following aspects of the Atonement? Number as before.

- A. ____ Sacrifice.
- B. ____ Ransom.
- C. ____ Representation.
- D. ____ Substitution.
- E. ____ Moral Appeal.

6. THE CHURCH.

In what order of preference would you rank the following expressions as applied to the Church? Number as before.

- A. ____ The Redeemed Society.
- B. ____ The Body of Christ.
- C. ____ The People of God.
- D. ____ The Bride of Christ.
- E. ____ Christian Believers.

7. BAPTISM.

In what order of accuracy and/or importance would you rank the following aspects of Baptism? Number as before.

- A. ____ An initiatory rite.
- B. ____ A dedicatory rite.
- C. ____ A means of regeneration.
- D. ____ A symbol of regeneration.
- E. ____ A sign of Christian profession.

8. CONFIRMATION.

In what order of importance would you rank the following aspects of Confirmation? Number as before.

- A. ___ Ratification of vows made at Baptism.
- B. ___ Public profession of faith.
- C. ___ Receiving of the Holy Spirit.
- D. ___ Personal dedication.
- E. ___ Admission to Church Membership.

9. SACRAMENT.

The other Sacrament of the Gospel is called by various names. In what order of preference would you rank the following? Number as before.

- A. ___ The Lord's Supper.
- B. ___ Holy Communion.
- C. ___ Mass.
- D. ___ Eucharist.
- E. ___ Breaking of Bread.

10. THE BIBLE.

In what order would you rank the following estimates of the Bible? Number as before.

- A. ___ A historical document, one of many sacred books.
- B. ___ A record of Divine revelation.
- C. ___ The record of man's religious quest.
- D. ___ The Word of God.
- E. ___ A book of moral and religious instruction.

11. WORSHIP.

Prayer and worship take various forms. In what order of helpfulness would you rank the following? Number as before.

- A. _____ Private prayer and meditation.
- B. _____ Public worship.
- C. _____ Fellowship meetings and Study-groups.
- D. _____ Holy Communion.
- E. _____ Prayer meeting.

12. THE CHURCH'S FUNCTION.

In what order of importance would you rank the following aspects of the Church's functions in the world? Number as before.

- A. _____ Its spiritual authority.
- B. _____ Its social and political influence.
- C. _____ Its fellowship.
- D. _____ Its worship.
- E. _____ Its teaching (i.e. its theology and gospel).

13. ESCHATOLOGY.

It has been said that no theory of the Future Life is without its difficulties and uncertainties. Rank the following theories as you favour them. Number as before.

- A. _____ Universalism (the view that all mankind will be saved).
- B. _____ Dual-Verdict (i.e. the traditional view of Heaven and Hell).
- C. _____ Conditional Immortality (the view that only those who believe in Christ have eternal life; others "perish", i.e. cease to exist).
- D. _____ The Larger Hope (the view that an opportunity will be given to all to hear the Gospel, perhaps in the next life).

14. Name up to FIVE of your favourite HYMNS.

1.

2.

3.

4.

5.

2. PERSONAL AND RELIGIOUS HISTORY QUESTIONNAIRE.

1. Going back in thought to your early home life, would you describe your childhood as:

- A. _____ Very happy.
- B. _____ Happy.
- C. _____ Predominantly neither happy nor unhappy.
- D. _____ Unhappy.
- E. _____ Very unhappy.

Put a cross against the description applicable.

2. Were both your parents alive and living with you during your childhood days?

If not, would you mind stating details of your home life?

3. How many brothers and/or sisters had you? Were they older or younger than you? By how many years?

4. On the whole, which parent do you consider was the more interested in you, understood you the more, and was the "nearer" to you?

5. Were your parents both Church-goers? If only one was a Church-goer, was it Father or Mother?

6. Were you brought up to go to Church?

7. Were you sent to Sunday School or to something equivalent, e.g. to Crusaders? State denomination or type of class attended.

8. To what religious denomination do you now belong?
9. Is this the denomination in which you were brought up?
10. If not, will you kindly say, if possible, why you changed your denomination?
11. A. Did you have any experience of "Conversion"?
- B. If so, was it "sudden" or "gradual"?
- C. At what age, or over what years, did it occur?
12. Have you ever experienced any deep "sense of guilt", or "conviction of sin"?
- If so, at what age?
13. Would you describe your School-life as:
- A. _____ Very happy.
- B. _____ Happy.
- C. _____ Predominantly neither happy nor unhappy.
- D. _____ Unhappy.
- E. _____ Very unhappy.
- Put a cross against the description applicable.
14. A. Did you ever have a favourite teacher?
- B. Was it at School or Sunday School?
- C. Was that teacher a lady or gentleman?
- D. What age were you?

15. A. What were your favourite subjects at school?
 B. What subjects did you dislike?
16. What are your favourite recreations, sports or hobbies?
17. Who are your religious heroes, Biblical or otherwise?
18. Many people are able to assess the relative influence of various factors in their lives. Some factors help and some hinder the development of Christian life. Would you kindly assess the intensity of the helpfulness or otherwise of the following factors, using the rating-scale suggested below? Please mark your assessment against each item as follows:-

- 1 : slight hindrance.
 -2 : moderate hindrance.
 -3 : great hindrance.
 0 : neutral (neither a hindrance nor helpful)
 +1 : slightly helpful.
 +2 : moderately helpful.
 +3 : very helpful.

_____	Home.	_____	Day School.
_____	Church.	_____	The Bible.
_____	Sunday School.	_____	Other religious literature.

19. A. Do you take an active interest in the social and political questions of our day?
- B. Which political party do you favour?
- C. Do you favour it Mildly }
Moderately } Underline appropriately.
Strongly }
20. A. Have you ever experienced intellectual difficulties or other religious uncertainties?
- B. At what age?
- C. Of what sort were they?

3. FURTHER QUESTIONS AT INTERVIEW.

1. One thing I am looking for is a possible shift of theological emphasis, especially in those who have completed, or are in the process of taking, their Divinity Course. If there has been a significant shift, please state below, and indicate what doctrines have been involved.
2. In regard to your early home life, were your parents happy together?
3. Were you, or any other members of the family, specially favoured?
4. By father, by mother, or by whom?
5. Were you subjected to corporal punishment?
6. Who administered the punishment?
7. To what other kinds of punishment were you subjected?
8. What kinds of acts were you punished for?
9. What kind of person was your father?
10. What did you admire most in him?
11. What, would you say, were his shortcomings?
12. Were you able to confide in him?
13. What kind of person was your mother?
14. What did you admire most in her?

3. (CONTD.)

15. What, would you say, were her shortcomings?
16. Were you able to confide in her?
17. In general, what kinds of things were stressed as important in your upbringing?
18. In what type of "churchmanship" were you reared?

4. PICTURE TEST.

1. Here are five well-known pictures of Jesus. Will you please look at them, then arrange them on the table in the order in which they appeal to you.

2. What do you see in them? What aspects of Christ's person and work do they convey to you? What do you SEE in them?

N.B. The pictures used in the Test were:

"Come Unto Me" by Harold Copping.

"Ecco Homo", by Guido Reni.

"The Good Shepherd" by Holman Hunt.

"The Light of the World", by Holman Hunt.

"The Lord Turned and Looked Upon Peter". by Herbert Beecroft.

5. MENTAL PICTURE TEST.

Some people find it easy to think in pictures, or mental images. I shall mention here certain words that are familiar to you; would you kindly say (or write) what pictures they conjure up in your mind? If no mental image is suggested by any of the items I mention, please answer: "No image". Now, what do you "see with your mind's eye" when I say:-

1. GOD.
2. JESUS CHRIST.
3. THE HOLY SPIRIT.
4. THE CHURCH.
5. THE VIRGIN MARY.
6. THE WORD OF GOD.
7. HUMAN NATURE.
8. SIN.
9. THE DEVIL.
10. JUDGMENT.
11. ATONEMENT.
12. THE LIFE EVERLASTING.

APPENDIX B.

Contributions of a Group of Ordinands on the Subject of
Theological Training and Religious Development.

Contributions of a Group of Ordinands on the subject of Theological
Training and Religious Development.

A group of twelve Anglican Theological Students who had acted as subjects for this research in the early days of their training, and who had shown a keen interest in the progress of this investigation, volunteered at the end of their training to be tested again in respect of their basic theological conceptions. Four of these subjects were in the first term of their Second Year when they were first tested, and now, having completed the four years necessary for their Divinity degree, offered themselves for testing again. The other subjects were in the first term of their First Year when they were first tested, and have now completed a full three-year Divinity course. All are now ordinands about to enter the Anglican Ministry.

At the second test they were asked to fill out the Theological Concepts Questionnaire exactly as they had done at the first test, except that, in the second test, they were encouraged to think out their answers before attempting the ranking; in the first test they were asked to act on their first impulse. They were also invited the second time to write down their impressions on their college course in relation to their own religious orientations and to indicate what they feel the study of theology has done for them. Their contributions are here quoted in extenso and for purposes of reporting all these subjects are given case numbers. The abbreviations in brackets (Evan) and (Cent) indicate the sub-groups to which the subjects belonged at the time of the first test. They are all Anglican Theological Students, and all from the same college.

CASE NO. 1. (Evan.)

"I must say what a joy life has been at college over the last three years amongst men of different schools of thought. I for one have found it interesting to live, watch and discuss with students of various thoughts and ideas.

"I should like to take the opportunity to say something about the lectures. I myself came from a conservative evangelical parish, and was surprised, in a sense, that the conservative position was not given in such detail as the other schools of thought. Most of the students, unless grounded before coming to college, finish their course with no definite outlook but with a liberal approach to everything. It was this liberal approach to life and theology that helped to drive me further over to the conservative position, especially in regard to the Communion Service. I for one would like to see in a theological college both sides put over so that men can choose for themselves. I should like to see definite lines of thought given upon such subjects as the Holy Communion, Baptism, Biblical inspiration, etc., our attitude to the world - "in it but not of it" - by the staff as well as by the students.

"I feel that during my stay at college there should have been a deeper fellowship. The lack of it, I feel, is caused by dissatisfaction and because there is not a more definite approach to controversial and other subjects".

This subject makes few changes in his second filling-out of the Theological Concepts Questionnaire, but where he does make changes they tend to underline his own statement that the effect of his college course has been to confirm him in his position as a conservative evangelical.

CASE No. 2. (Evan.)

"In my early boyhood I accepted fundamentalism and the infallibility of the Bible without question. Since those days my position has moved from conservatism towards liberalism.

"The first introduction to modern criticism came from taking a lay-preachers' course and later a Divinity correspondence course. Much of the teaching filled me with horror and I regarded it all as modernism. Unconsciously, however, it must have had some effect, because when I was faced with many of the same problems at college my attitude was much calmer and objective. I realised that one could remain a saint and still hold certain of the modern critical views. Whilst at college an appreciation of the importance of psychological influences has helped to make me more tolerant and influenced the trend towards liberalism. I have realised that an extreme position is not necessarily due to intellectual conviction but unconsciously may be affected by past upbringing, background, conversion experience, and temperament. It has led me to examine myself and forced me to be more intellectually honest and objective. Contrary to what I had been told, I have found that the study of modern criticism, philosophy, etc. does not necessarily shake one's faith and weaken one's effectiveness for God. Indeed, I have discovered that these studies can and do deepen one's devotional life.

"While remaining an Evangelical I have developed a greater respect for those who favour the Anglo-Catholic approach to worship. An appreciation of psychological factors has made me more tolerant of those who worship differently from myself. I am more and more convinced that the one thing needful is a godly life, and providing one's faith is living and vital, many of

the different views and ideas can and should be tolerated with sympathy and understanding. As an Evangelical I strongly support the necessity for conversion; at the same time I realise that one must also not neglect the importance of the doctrine of the Church and Sacraments.

"It would seem to me, looking back, that the fault with many of those who call themselves Conservative Evangelicals is the tendency to be too dogmatic, a certain bitterness towards those who hold opposing views which is tinged very often with sarcasm, and a desire to have a simple solution and explanation of what to many people are regarded as problems and difficulties. All too often the problems one has to face in college are kept in a different compartment from the rest of one's spiritual life and no attempt is made either to reconcile the problem or to hold it in tension. So often such an attitude of dogmatism is tinged with emotion, e.g. with fear of losing authority.

"Perhaps the greatest characteristic I have developed during the past three years is the desire to be tolerant, to avoid extremes and to see both sides of a problem - a via media".

This subject's filling out of the second Theological Concepts Questionnaire is interesting in view of his self-analysis. There is slightly stronger emphasis on the institutional side of the religious life and an indication of a broader theological position. Thus, in order of importance, Baptism becomes a "means" of regeneration rather than a "symbol" as in the first test; Confirmation becomes a "ratification of vows made at Baptism", instead of "personal dedication"; under Worship, Holy Communion, Public Worship and Fellowship Meetings and Study-groups take preference over Private Prayer and Meditation, which had first place in the first test; the Church's teaching,

spiritual authority and social and political influence now supercede its "fellowship" which had first place in the original test. Under the heading The Bible, "the record of Divine revelation" is first and "the Word of God" is placed second in the second test; this is a reversal of the position in the first test. Under the heading Eschatology, "the Larger Hope" takes precedence over the traditional view of Heaven and Hell which held first place in the original test.

This subject has clearly moved from a conservative to a broader, more liberal view, whilst still maintaining his strong evangelical emphasis.

CASE No. 3. (Evan.)

This subject heads his contribution: "An estimate of the importance and effects of college life and training". He treats the matter analytically and sets down his points almost in the form of propositions. The best way to reproduce his statement is to quote him in full under his own headings and sub-headings.

"A. On entering College:

"I entered college:-

1. Knowing nothing of theology but only the elementary principles of the Christian life and worship from previous experience. Very little knowledge of the Bible and no idea of different views regarding it.
2. Having no reason for coming save the conviction of having to come, i.e. a compulsion to full-time service, though I had not fully accepted this.
3. Feeling (i) a deep desire to learn the truths of Christianity in order to relate them to past experience and to the whole of life: (ii) the need

to achieve a balanced life; (iii) the necessity of learning and taking to myself the deep lessons of the Christian life before I could be an example and teacher of others.

4. Realising (from experience in my own parish and deanery) the great need for unity. This was encouraged by events at Harringay and Wembley during the Billy Graham Crusade, the importance of which, to me, was not so much that persons could be brought to a knowledge and experience of Christ, but that in the cause of the Gospel different denominations could act and witness together.

5. Expecting to become fully equipped for the work of the ministry.

"B. Early impressions of college life and teaching.

1. Appalled by party divisions and surprised that different religious attitudes and theological beliefs could give effect to good and bad relationships between Christians.

2. Bewildered by teaching methods and especially at the different views about the Bible.

3. Could not see how the training was related to present day needs and circumstances.

4. Felt continually oppressed by the burden of exams., and restricted by college discipline, especially in regard to spiritual matters.

5. Overwhelmed by what seemed to be an impossible amount of work, and disappointed in the lack of opportunity for specialisation.

6. Felt cramped by the lack of opportunity to express myself, not because I knew any better than others, but because there was no time for the free exchange of thought - undeveloped and uninformed though it may have been.

"Of these negative observations some still remain as now confirmed criticisms, others have been changed completely or amended during the three years.

"C". Positive observations at close of the three years.

1. Because of the situation described in B. 1 (party divisions) I have been forced to seek an answer to the problem. This has led to the beginnings of a greater understanding of individuals as persons, their relationships with God and with one another, and their functions in defined groups and in the world in general. I am now extremely grateful for a situation which once appalled me, strange as that may seem; for it has helped to shape my attitude towards and acceptance of others.
2. Through missionary contacts my interests in the work of the Church have been deepened and widened.
3. Through college life and through introduction to active participation in the ecumenical movement, the vision of 'unity' has been expanded, experience in working towards this gained, and the desire to continue to work for this increased.
4. Have learned much of the deeper meaning of 'fellowship' and what the cost to the individual of fostering this can be.
5. Am now extremely grateful for the discipline of worship and especially for the Quiet Time, though I feel that any attempt to enforce it is unrealistic and to some individuals could cause more harm than good.
6. I am now extremely grateful for being left to find my own way in manner of study, attitude to examinations, etc. The lack of dogmatic teaching along party lines in relevant subjects, thus leaving the individual free to accept the views with which he can most happily concur, is more than appreciated.

7. Re: A. 5. (expecting to become fully equipped for the work of the ministry) - a little disappointed, but I realise that 'equipping' is a life process".

This subject's handling of the Theological Concepts Questionnaire shows very little change from the time of the first test, though in the views expressed concerning the Bible and Eschatology he shows a tendency towards broader, less conventional, attitudes.

CASE NO. 4. (Evan.)

"One of the chief effects of theological training is brought out when one attempts to answer a questionnaire like the enclosed (i.e. The Theological Concepts Questionnaire). Looking at the alternatives one can see truth in almost all of them. As far as I can recollect there are fewer cases now in which the first choice is obvious than there were three years ago. The most certain answers are under 'Christ' and 'Eschatology'; The most difficult to answer are those on Atonement, the Bible and the Church.

*Having put all in the melting pot and then endeavoured to build a new theological structure on the One Foundation, there has arisen a need to introduce every aspect of the truth in order to try and get a comprehensive outlook and approach to Christianity. This has resulted in a broader approach to evangelism: the need for varying methods and terminology. Likewise, a greater concern with the problem of communication and relating old principles to the new age. Although never holding a fundamentalist view of the Bible, its authority is now accepted only within the context of the Church.

"Perhaps the greatest change in outlook comes in one's attitude to the Church. Although still holding that Christianity is a personal religion based on/

on a personal relationship between God and man, nevertheless this can now be seen to be only fully realised within the context of the Church. The authority, function and place of the Church is seen more fully. The importance and value of public worship and Holy Communion (thought of as one) are more fully appreciated.

"Although, as previously hinted, I have never accepted an infallible authority, there has been a complete rebellion against such an idea either as vested in the Bible, or the Church, or any philosophy of life. In practice the authority of the Bible, of the Church, and of human reason are taken in conjunction with each other.

"Externals of churchmanship remain the same though more clearly defined and firmly held.

"Naturally such an academic training has broadened all horizons and given a fuller view of life. Alongside this there is in others, and I think in myself, a fuller realisation of one's talents and limitations with the accompanying development of personality".

Like the others, this subject reveals his broader outlook by his second handling of the Theological Concepts Questionnaire, especially under the headings Man, The Church, The Bible, and Eschatology.

CASE NO. 5. (Evan).

"Prior to coming to college I had very little reason for the hope that was in me. My theological position was more or less that of the conservative evangelical. I had read only one simple book on Christian doctrine, consequently I was open to new ideas. The emphasis of the Anglo-Catholic on the Church as the Body of Christ was warmly embraced, even as the

evangelical emphasis on the Bible was equally warmly embraced. But what does this make me? I see clearly the tensions of which the Christian Faith is full. If anything, I verge towards what is termed the Conservative Evangelical position (its weakness seems to be in its doctrine of the Church and of the Sacraments in relation with the Word of God), but one thing I can say is that I find no conflict between the study and the place of prayer. This does not mean that there are no problems and no mysteries; but at least nowadays I have a reason for the hope that is in me".

From his handling of the Theological Concepts Questionnaire it is evident that there has been no real shift in emphasis for this subject.

CASE NO. 6. (Evan.)

"I am grateful for this opportunity to set down briefly the ideas which have surrounded my three years in a theological college and if possible to assess their impact upon my initial outlook.

"Nurtured in a strong evangelical upbringing, my experiences revolved very largely round the church of my childhood days. The evangelical emphasis on personal religion (i.e. that the individual counts and that his relationship to God is of paramount importance and is prior to his relationship to other people) remains with me to this day. Hence my attitude to worship was, and still is, primarily individual rather than corporate. This is not to say that fellowship is belittled but is valued in a personal way with individual friends or groups of people.

"I am not attracted by the thought of the 'Daily Offices'. There is the fear of something purely formal and artificial; this thought has been

strengthened/

strengthened while at college. Fixed liturgical worship is not so attractive as a liturgy which allows for extempore prayers.

"On the subject of Authority. In my own mind I had never the idea of divisions or of Churchmanship. At school I had attended services which differed greatly from my home church but this I thought was a difference of approach rather than in essentials. My authority came from my home church which offered something positive. As a young boy I felt that the Vicar "could do no wrong". I was content to accept the Bible as infallible; that there were difficulties I did not deny, but to throw doubt on any part of it was to trespass on the prerogative of God and to bring oneself into condemnation.

"During my time at college I have found that this critical approach achieves little satisfaction for it appears inconclusive. For example, the dating of Ezra-Nehemiah or the single authorship of Isaiah - the traditional viewpoint has strong arguments in its favour but they are not direct answers to the liberals' arguments. In other words, scholarship would appear to be inconclusive, and much depends on your attitude and approach to the Scriptures.

"The value in the college course is in its openness to acknowledge difficulties, but here, in its strength, lies its weakness. There is not the time to weigh the problem up and to arrive at anything like a decision. Many will find that they have to rethink their whole position over again whilst in the parish. Many problems could be usefully dealt with in seminar groups with students coming to the seminar previously prepared.

"Most ordinands, not the least myself, feel quite ill-equipped for the work of the ministry; but I rejoice that when lectures have been attended, books read, pastoralia learnt, and all said and done, my sufficiency is of God.

"Faithful/

"Faithful is He that calleth you, who also will do it". (1 Thess. 5:24).

"I am grateful to God for this time of training. The years at college will have put me into the right frame of mind to seek and to enquire; it has kindled a fire which I pray may never go out. It has taught me the need for personal discipline for an ordered life; and the fellowship of differing temperaments as well as Churchmanship is invaluable training for the ministry".

This subject shows no evidence of change of emphasis by his second handling of the Theological Concepts Questionnaire.

CASE NO. 7. (Cont).

"Coming to college with a Liberal Evangelical standpoint, I have found that the following points of "challenge" and change have come to me:-

"(1) My conception of God has been enormously deepened, and I have realised how limited it was before.

"(2) As a result of Biblical studies, I have come to believe that the Bible is not the sole source of revelation and authority, even though it does, of course, contain "all things necessary for salvation".

"(3) The Holy Communion as a means of real and effective grace has become more precious to me, and has helped my spiritual growth.

"(4) The needs and truth of Christian unity and of the ecumenical movement have come home to me in a fresh and vital way".

This subject makes very little change in the Theological Concepts Questionnaire, but shows a rather deepened appreciation of the institutional side of the religious life by the changes he makes under the headings: The Church, and Worship.

CASE NO. 8 (Cent.)

"I am told by my fellow-students, and in retrospect I believe this to be true, that I have changed somewhat over the last three years. This has been towards a more definite evangelicalism. This is not due to a reaction against my High Church background and all that it stands for - I am not repelled by Anglo-Catholicism proper, but rather by the pseudo-Anglo-Catholicism of one-time Evangelicals who are usually ill-informed and too individualistic.

"As far as I can assess, I am what I am now because the college in which I was trained forces everybody, regardless of churchmanship, to think for himself; to take cognizance of other people's views and to learn from all.

"My greatest debt to Anglo-Catholicism is the appreciation of the value of discipline - not merely an externally imposed discipline, but that personal kind governing one's own devotional life; so that, for example, prayers are not said simply because 'I feel like it', but because prayer is part of a Christian's duty to God".

This subject makes few changes in the Theological Concepts Questionnaire; those he does make show a somewhat increased emphasis on the mystical aspects of the Church and of Baptism, and a broader view on Eschatology.

CASE NO. 9 (Cent.)

"There is not a lot that I can say about the way in which four years' theological training has affected my theological position, because what theological attitude I held when I began my course tended to have habit, instead of certainty of head and heart, as its basis. Nevertheless I came with certain views. I have to admit that as views they have not changed a great deal. I came from a church which laid a right emphasis on (i) a sacramental theology,

and/

and (ii) beauty and order in the externals of its worship. By a process of reaction both these came to mean more to me in my first year.

"Further, the church I came from laid no positive and reiterated emphasis on conversion as a necessary foundation and basis of all Christian living. This emphasis I found amongst some at college, but because in so many cases such an emphasis appeared to be opposed to, and even antagonistic towards, my inbred love of the sacraments and of beauty and order in ritual, my natural reaction for one or two years now, was, not to despise the preaching of the gospel but nevertheless to believe that this was foreign to my thinking and natural inclination, and that it was something that I could never do.

"But when I began to preach I found that despite myself I almost naturally preached for conversion. If my words were to have any lasting and personal message they must embody one essential of the gospel or another. Thus the gospel gradually began to find its place in the centre of my spiritual thinking. This process was long because I seemed to mature but slowly in all my thinking and emotions, and mental suffering was the natural result of such immaturity. The extraordinary thing, in a sense, was that while the gospel was coming to its central place I lost none of my love of the sacraments as a means of grace and none of my love for beauty and ritual in worship. The two - preaching the gospel and the worship of the Church centred in its great Sacrament - just came together.

"Thus these four years have seen, in me, the acceptance into my personal theology of the preaching of the Gospel for conversion, and the centrality of a personal relationship with Christ for the life of each Christian. This has rid my love of worship in its more beautiful forms of mere 'ecclesiology' and/

and formality.

"In so far as this is an outline of my own conversion experience, I can only say that I do not believe that I was 'converted' at college - the long process of my conversion began before I went to college, and I pray that God will forever continually reveal Himself to me and help me to weld into a positive theology the glories of the Evangelical and Catholic emphases. Only with such a theology can I be honest to my psychological make-up and to the almost 'mystic' strain of which I am just - only just - beginning to see glimpses, and to the fact of Christ within me".

Only minor changes are made by this subject in the Theological Concepts Questionnaire. There is nothing to indicate a major shift of emphasis. It is evident that the process has been one of internalisation, the subject 'making his own' what had already been held in theory by him.

CASE NO. 10. (Cont.)

"In some respects I feel that I have been more fortunate than most people regarding the impact of theological learning upon my belief and faith. This impact has been lessened by the religious background which I had before I entered college.

"The church I came from was a 'live' Liberal Evangelical church where intellectual difficulties were not dismissed by an appeal to dogmatism or dogmatic truth. There was thus in my thinking no really hard core of dogma to be attacked by modern critical methods of Biblical research. I found that the study of psychology in my first year was extremely interesting, and I was prepared to accept its findings regarding religious beliefs to a fairly large extent.

"Having taken this position, there did not seem to be much more that could shake my faith, as it were, even though my particular brand of faith had a broad basis in comparison with other more dogmatic types of faith. The study of philosophy in my third year and fourth year has confirmed my original impressions regarding the nature of religious belief which I gained from psychology.

"There has therefore been no significant theological shift in any direction. It would seem to be more accurate to say that the period of study at college has illuminated my original position and has helped me to find a more rational basis for my beliefs.

"There are a few very tentative ideas which I have had which might be of interest:-

"(1) I think Professor Heiler's idea of the "underlying unity of religious experience" is extremely probable.

"(2) If this is so, then one can only account for different people's religious experience by postulating that an objective Reality, i.e. God, manifests himself in subjective experience in different ways and using different means.

"In my own case I am convinced by the reality of experience (i.e. inward and subjective experience) that God has manifested Himself to me in the idea of the Cross and the historic actuality of the Crucifixion. This objective fact has elicited an inward response.

"(3) I am prepared to believe that this is not a necessary pre-requisite of religion, that a person should have this particular form of religious experience. In fact, it seems probable that many Christians have a religious experience based on the Incarnation.

"(4) This view becomes difficult when other religious faiths are considered. I do not want to make this essay too long as it may not be strictly relevant, but I was rather impressed by hearing a Christian lecturer in comparative religions compare the following aspects of Buddhism and Christianity. He said that the two figures, Buddha and Christ, fall into the following psychological categories: (a) The Christ of devotion; the Buddha of devotion; (b) the Christ of popular imagination; the Buddha of popular imagination; (c) the Christ of history; the Buddha of history. It is in the final category that psychological analysis is so difficult, and it is here that I believe the figure of Christ is so immensely superior. This form of analysis could probably be followed through with other forms of religion".

This subject shows little change in his handling of the Theological Concepts Questionnaire, except that the emphasis falls on the Church's teaching rather than on its worship, and a broader view of Eschatology is now held.

CASE NO. 11 (Cent.)

"There has been a significant theological 'shift' during the past four years, which may be assessed first chronologically and then doctrinally, thus:

"(I) Chronologically:

"(a) First Year. The most important factors were the increasing necessity of having to accept the validity of religious experience in people of totally different religious views, expressions and background to my own - and also the fact of serious doubt about the basic foundations of religious experience, caused by the study of the Psychology of Religion.

"(b) Second Year. Rapid shift. General feeling of loss of authority (especially in the Bible), and the immediate reaction - a swing to near Anglo-Catholicism. But I was disillusioned. Then a steady grasp of belief in Anglicanism as a via media - including both a sacramental and an evangelical emphasis.

"(c) Third Year. Patchy. Periods of extreme doubt, even doubt of 'call'; other periods of considerable optimism. Generally unstable in views, but latterly showing signs of settling down.

"(d) Fourth Year. Consolidation - and contentment. Generally a more positive approach. Renewed interest in evangelism and missionary work.

"(II) Doctrinally:

The main spheres affected are:-

"(a) The Bible. A swing to more 'liberal' approach - followed by a more recent move to a 'mediating' position.

"(b) Sacraments. Baptism - greater emphasis. Holy Communion - was the 'anchor' during the unsettled second year and thus became specially emphasised".

This subject was amongst those who indicated a shift in theological emphasis due to theological study at the time of his filling-out the first questionnaire. He was then in his second year of theological study. The changes he makes in the Theological Concepts Questionnaire are in keeping with his broader, more settled outlook. The "Creature-Creator" concept in relation to God now stands first, and the "Sinner-Saviour" concept, which originally stood first, now stands fifth in his ranking. Baptism becomes a "means" rather than a "symbol" of regeneration. Under the heading Atonement, "Representation" and "Moral Appeal" take first and second places respectively,

instead of third and fifth places as originally. And from the traditional view of Eschatology he shifts to a broader view.

CASE NO. 12. (Cont).

"My theological ideas at the beginning of the course four years ago were mainly the result of definite teaching which had been accepted more or less uncritically. Views were held largely upon the authority of a Bible Class leader and little was done on my part to think them out for myself.

"Very early in the college course, I was presented with beliefs and opinions which conflicted with those which I had previously held. These arose both in lecture room and in general discussion. It was a very considerable challenge and my first response was to discount different outlooks and rather to cling more rigidly to the truth as I saw it. I quickly realised, however, that this was not satisfactory and that clearly I should have to think the problem through.

"There followed a period of about two years in which I attempted to make the Conservative Evangelical position my own and to justify it for myself intellectually. Yet during this period a change was taking place in my life with reference to my appraisal of other Christians who held different views from those of the Conservative Evangelical position. Before entering college I tended to believe that my own beliefs were not only valid for me personally but in fact the only valid beliefs which were possible. I came to appreciate, however, the validity of other people's Christian experience which was different from my own.

"This in turn led to my acceptance of some beliefs which were not embraced by the Conservative Evangelical school and which necessitated my withdrawal from that position. I now felt able to hold views which before would not have been possible. Chiefly these concerned the doctrine of the inspiration of the Bible and the sacrament of Holy Communion. The Bible is inspired but it is not an infallible book. It is rather a book written by fallible men who loved God and were used by Him to make Himself known to the world. The Holy Communion is not merely a memorial service; it is a means of grace, whereby God gives His life to men.

"Finally, I have come to the position where only the Person of Christ is our supreme authority, and Bible and Church are secondary".

The slight changes which this subject makes in the Theological Concepts Questionnaire illustrate his deeper appreciation of worship, and his broader outlook is shown by his larger view of eschatology.

APPENDIX C.DESCRIPTION AND EXAMPLES OF THE STATISTICAL TREATMENT
OF THE DATA.

1. Measures of Agreement. Kendall's Coefficient of Concordance (W).
2. Measures of Relationship between Items of Belief. Chi-squared Test on 2 x 2 Contingency Tables.
3. Ranking Scales and Means of Sub-items.
4. Distributions of the Sub-items. Chi-squared Test.

1. MEASURES OF AGREEMENT.

A point of fundamental interest to this inquiry is the amount of agreement or homogeneity of opinion within the various groups and sub-groups on items of their religious belief. Kendall's Coefficient of Concordance (W) was thought to be the best measure to employ. Hence, full tabulations of all the data were made, and W 's were calculated for the sample, and for each group and sub-group, on all items of belief. It is therefore possible from the data to assess (a) degrees of homogeneity over the whole sample on any one item of belief, or on all items of belief together; and (b) degrees of homogeneity, either on one item of belief or on all taken together, within the different sub-groups. W measures degrees of communality of judgments for any number of observers. If all agree $W = 1$. If they differ widely among themselves, W will be small. As W increases from 0 to 1 a greater measure of agreement in the rankings is indicated. (Reference: M.G. Kendall, Rank Correlation Methods, Charles Griffin & Co., Ltd., 2nd Edition, 1955, Chapter 6, pp. 94ff.).

2. MEASURES OF RELATIONSHIP BETWEEN ITEMS OF BELIEF.

In order to discover degrees of relationship between separate items of belief, a number of Correlational Tables were compiled in which every sub-item of every item of belief was compared with every sub-item of every other item of belief. For the purpose of this comparison the first choices of the subjects were taken as the guiding factors, it being assumed that the sub-item placed in the first position in the Ranking Scale, would, according to instructions, be the one that appealed most to the subject. Sixty-six such correlational tables were compiled. The following shows, by way of illustration, the data for the items GOD-CHRIST.

Table 29. Correlational Table for Items GOD-CHRIST.

X = The Idea of Christ.

Y = The Idea of God.

	B	C	E	A	D	
B	88	7				95
A	23	22	5	1		51
F	12	10	2	2		26
D	9	12		1	1	23
E	7	7	4	1		19
C	4	2	5	1		12
	143	60	16	6	1	226

This indicates that 226 responses were able to be compared on the items GOD and CHRIST. Both from the point of view of theological theory and from that of practical statistics it was found convenient to convert these correlational tables into 2 x 2 Contingency Tables. Theologically speaking, it is necessary only to know the general trends of belief - such as 'high' and 'low' views.

From the statistical point of view, the frequencies in many of the cells are so small as to necessitate contraction of the table; hence it was decided to dichotomise all the items.

The principles governing the dichotomies may be illustrated by reference to three items of belief. For example, the item GOD had six sub-items, as follows: (A) Child-Father relationship; (B) Sinner-Saviour relationship; (C) Seeker-Truth relationship; (D) Servant-Lord relationship; (E) Divine-Human Friendship; and (F) Creature-Creator relationship. It was found that these tended to fall into two main categories, namely, (1) a Father-Saviour conception, and (2) a Non-Father-Saviour conception. The Father-Saviour conception includes sub-items A and B; the Non-Father-Saviour conception is less closely knit and includes all the ideas under the sub-items C, D, E, F.

The item CHRIST had five sub-items; (A) Christ as Teacher and Prophet; (B) Christ as Saviour or Redeemer; (C) Christ as Master and Lord; (D) Christ as Judge; and (E) Christ as our Example. The conception of Christ as Saviour and Redeemer stood out very prominently from the others; it was therefore simple to dichotomise this item as: (1) the Redemptive aspect of

Christ (A) and (2) the Non-redemptive, or Inspirational, aspects of Christ (B,C,D,E.)

The item ESCHATOLOGY had four sub-items: (A) Universalism; (B) the traditional view of Heaven and Hell; (C) Conditional Immortality; (D) the Larger Hope. These fell naturally into the dichotomy; (1) Conceptions with a particularistic tendency (B and C); (2) Conceptions with a universalistic tendency (A and D).

The complete list of dichotomies with their ideational content is as follows:-

- GOD: (1) Father-Saviour conception (Child-Father relationship), and Sinner-Saviour relationship);
- (2) Non-Father-Saviour conception (Seeker-Truth relationship, Servant-Lord relationship, Divine-Human Friendship, and Creature-Creator relationship).
- CHRIST:(1) Redemptive aspect (Christ as Saviour and Redeemer);
- (2) Non-redemptive aspects (Christ as Teacher and Prophet, Master and Lord, Judge, Example).
- SIN: (1) Transcendental view (Sin as rebellion against God);
- (2) Non-transcendental views (Sin regarded as ignorance, irresponsible behaviour, man's experiment with life, man's protest against restriction).

- ATONEMENT:** (1) Objective aspects (Sacrifice, Ransom, and substitution);
 (2) Subjective aspects (Representation, Moral Appeal).
- CHURCH:** (1) Mystical conceptions (The Church as the Body of Christ, the Bride of Christ);
 (2) Non-mystical conceptions (The Church as the redeemed society, the people of God, Christian believers).
- THE CHURCH'S FUNCTION.** (1) Godward function (Worship);
 (2) Manward function (Its spiritual authority, its social and political influence, its fellowship, its teaching).
- BAPTISM:** (1) Mystical conceptions (Baptism as a means of regeneration and/or a symbol of regeneration);
 (2) Non-mystical conceptions (Baptism as a dedicatory rite, or as a sign of Christian profession).
- CONFIRMATION:** (1) Mystical conception (Emphasis on the receiving of the Holy Spirit);
 (2) Non-mystical conceptions (Emphasis rather on the ratification of vows, public profession of faith, personal dedication, and admission to Church membership).

HOLY

- COMMUNION: (1) Mystical conceptions (Holy Communion as Mass, as Eucharist);
 (2) Non-mystical conceptions (Holy Communion as the Lord's Supper, the Breaking of Bread).

- BIBLE: (1) Mystical conceptions (The Bible as the record of Divine revelation; as the Word of God; emphasis on the Divine side);
 (2) Non-mystical conceptions (The Bible rather as one of many sacred books of mankind, the record of man's religious quest, a book of moral and religious instruction).

- WORSHIP: (1) Formal Worship (Public Worship, Holy Communion);
 (2) Informal Worship (Private prayer and meditation, Fellowship meetings and Study Groups, Prayer Meetings.)

- ESCHATOLOGY: (1) Particularistic tendency (Traditional view of Heaven and Hell, Conditional Immortality);
 (2) Universalistic tendency (Universalism, the Larger Hope).

The test applied was the Chi-squared Test. The hypothesis being tested was the null hypothesis, namely, that different religious beliefs held by an individual (e.g. the ideational content of his belief about GOD and of his belief about CHRIST) are essentially unrelated and independent. Table 30 (p. 244) sets out the results of the test in terms of Chi-squared. It is from this table that references to the relatedness of religious ideas are made in the thesis.

The formula used in these calculations was:

$$\chi^2 = \frac{N \left(|AD - BC| - \frac{N}{2} \right)^2}{(A+B)(C+D)(A+C)(B+D)}$$

Reference: S. Siegel, Nonparametric Statistics for the Behavioural Sciences, 1956, pp. 104ff.).

Table 30. Showing results of a Chi-squared Test on the null hypothesis of independence or no relation between Items of Religious Belief.

	Holy Communion	Confirm-ation	Bible	Church	Worship	Sin	Baptism	Church's Function	Christ	God	Eschat-ology	Atonement	
Holy Communion	-	61.48	.11	23.20	50.39	.52	12.57	23.16	2.88	4.81	9.12	.02	Holy Communion
Confirm-ation	61.48	-	.22	13.54	28.62	.36	16.89	20.74	.42	.69	4.53	.00	Confirm-ation
Bible	.11	.22	-	29.41	1.84	47.42	5.37	2.11	19.90	8.32	13.55	10.94	Bible
Church	23.20	13.54	29.41	-	11.49	7.79	22.67	5.05	1.64	.01	.52	14.44	Church
Worship	50.39	28.62	1.84	11.49	-	.47	10.58	18.10	.10	.05	2.77	.36	Worship
Sin	.52	.36	47.42	7.79	.47	-	6.77	1.56	16.81	7.53	8.84	5.17	Sin
Baptism	12.57	16.89	5.37	22.67	10.58	6.77	-	9.40	.23	.02	.04	.38	Baptism
Church's Function	23.16	20.74	2.11	5.05	18.10	1.56	9.40	-	.31	.02	.42	2.61	Church's Function
Christ	2.88	.42	19.90	1.64	.10	16.81	.23	.31	-	27.34	3.93	7.76	Christ
God	4.81	.69	8.32	.01	.05	.7.53	.02	.02	27.34	-	5.17	5.29	God
Eschat-ology	9.12	4.53	13.55	.52	2.77	8.84	.04	.42	3.93	5.17	-	9.13	Eschat-ology
Atonement	.02	.00	10.94	14.44	.36	5.17	.38	2.61	7.76	5.29	9.13	-	Atonement
Totals	188.26	147.49	139.19	129.76	124.77	106.24	84.92	83.48	81.32	59.25	58.02	56.10	

Data based on 2 x 2 Contingency Tables, df = 1.

3. RANKING SCALES AND MEANS OF SUB-ITEMS.

In order to obtain measures by which to delineate the patterning of the subjects' religious beliefs, and to discern the degree of importance attaching to any religious idea, the following procedure was adopted:

(1) First, all the data were tabulated for each subject, item by item and sub-item by sub-item.

(2) From this tabulation a Ranking Scale was prepared, showing the frequency-scores for each sub-item under each item of belief.

(3) Each of these frequency-scores was multiplied by the numeral indicating its ordinal position in the ranking scale, and the resulting products were summed under each sub-item.

(4) Each of these sums was then divided by the number of subjects answering the question, thus yielding the Mean for each sub-item, indicating its true average rank in the item-scale.

(5) Next, the lowest of these Mean Rank Coefficients was subtracted from the highest mean rank coefficient under the item, to yield an index of distribution, i.e. its Range.

(6) The Range coefficient is the true scatter value of the item, and is a rough index of homogeneity of opinion on the item of belief.

(7) Finally, the exact range, stated in terms of the lowest mean value subtracted from the highest mean value, was calculated and expressed in terms of percentage of the possible range.

(8) This procedure was followed first for the whole sample, then for the Theological Students within the sample, then for the Anglican Theological Students, then for each of the three sub-groups of Anglican Theological Students, then for the Freechurch Theological Students, first in their group, then in the sub-groups, and finally for the Non-Theological Students as a group and in sub-groups.

The following table shows full working details for the item GOD, and is appended by way of illustration.

Table 34. The Idea of GOD. Tabulation of Data from the Theological Concepts Questionnaire.

Ranking Order.	Sub-items.						Sub-items.						Totals.
	A	B	C	D	E	F	A	B	C	D	E	F	
1	51	96	12	24	19	26	x 1 = 51	96	12	24	19	26	228
2	56	44	13	38	46	31	x 2 = 112	88	26	76	92	62	456
3	41	35	20	52	47	33	x 3 = 123	105	60	156	141	99	684
4	40	28	16	58	38	48	x 4 = 160	112	64	232	152	192	912
5	24	15	32	43	56	58	x 5 = 120	75	160	215	280	290	1140
6	16	10	135	13	22	32	x 6 = 96	60	810	78	132	192	1368

228 (No. subjects answering question)

Divide by 228 =

Ranking Scale: 1. B = 2.35
 2. A = 2.90
 3. D = 3.43
 4. E = 3.58
 5. F = 3.78
 6. C = 4.96

Distribution = 4.96 - 2.35 = 2.61

i.e. 52% of possible range of 5.

4. DISTRIBUTIONS OF THE SUB-ITEMS.

The Mean of any sub-item, as in the previous table, is a fair indication of the degree of importance attaching to the sub-item as a matter of belief; but it was thought desirable to carry the analysis further by testing the significance of the distribution. Hence a Chi-squared test was applied comparing observed with expected frequencies. The hypothesis being tested was the null hypothesis that, unless a particular sub-item is significantly important for a sub-group, an equal distribution throughout the ranking scale is likely. Where the sub-group is large enough the whole range of distribution was tested on the formula $\chi^2 = \frac{(O-E)^2}{E}$.

Where the sub-groups were small so that the expected frequencies were less than 5, the cells in the first half of the scale were combined, and the cells in the second half were also combined, and the same formula was used on a 2 x 2 table. An example will clarify the matter.

The distribution on sub-item A under the item God for the sub-group Congregationalist Freechurch Theological Students (a sub-group with only 10 subjects) is as follows:

Ranking order:	<u>1</u>	<u>2</u>	<u>3</u>	<u>4</u>	<u>5</u>	<u>6</u>	
Distribution:	7	1	2	0	0	0	= 10

The scale was divided into two equal halves, and the 2 x 2 table appeared as:

	Top half of table.	Lower half of table.	
Observed	10	0	10
Expected.	5	5	10
 O - E	 5	 5	
Correction (- .5)	4.5	4.5	
(O-E) ²	20.25	20.25	= 40.5
$\frac{(O-E)^2}{E}$	= $\frac{40.5}{5}$	= 8.1	

$\chi^2 = 8.1$, i.e. significant at the .01 level.

(Reference: Henry E. Garrett, Statistics in Psychology and Education.
Longmans, Green & Co., Fourth Edition, 1954, Chapter 10, pp. 247 ff.).

APPENDIX D.

Diagrammatical Charts showing Statistical Data in
relation to items of Belief.

The Idea of CHRIST.

The Idea of SIN.

The Idea of ATONEMENT.

The Idea of THE CHURCH.

The Idea of THE CHURCH'S FUNCTION.

The Idea of BAPTISM.

The Idea of CONFIRMATION.

The Idea of HOLY COMMUNION.

The Idea of THE BIBLE.

The Idea of WORSHIP.

The Idea of ESCHATOLOGY.

Table 34

Sample	ATONEMENT					Even	Cont	High	FIS	Bapt	Cong	Muld	LMN	WMM
	1	2	3	4	5									
A	1.95	1.92	2.01	1.73	1.93	1.89	1.25	2.33	1.98	2.30	1.46	2.13	1.40	
B	2.80	2.64	2.71	2.75	2.11	2.67	2.86	2.36	2.39	2.40	2.40	2.89	2.36	
C	3.06	2.86	3.16	2.99	2.78	2.75	2.96	3.00	2.70	2.70	3.00	3.08	2.92	
D	3.23	3.00	3.16	3.10	3.40	3.47	3.44	3.04	3.27	3.20	3.20	3.40	3.46	
E	4.73	4.38	3.79	4.45	4.78	4.31	4.24	4.37	4.46	4.20	4.80	3.50	4.36	
TS	NTS	ATS	ETS	HTS	FTS	CGT	CHT	CHT	CHT	CHT	CHT	CHT	CHT	
1	2	3	4	5	6	7	8	9	10	11	12	13		
A	B	C	D	E	A	B	C	D	E	A	B	C	D	
2.28	2.46	1.93	2.70	2.85	2.51	3.04	1.94	2.68	1.90	3.40	1.37	2.46		
57%	61%	48%	67%	71%	63%	74%	48%	67%	47%	85%	34%	61%		
1.264	1.310	1.199	1.373	1.532	1.355	1.515	1.248	1.437	1.222	1.600	1.118	1.369		
	The Work of CHRIST AS:													
	A. Significe													
	B. Random													
	C. Representation													
	D. Substitution													
	E. Moral Appeal													

"W"

Table 36

		THE CHURCH'S FUNCTION											
		2	3	4	5	6	7	8	9	10	11	12	13
		D 205 E 231 C 274 A 318 B 402	E 217 D 240 C 297 A 322 B 404	D 145 E 242 C 294 A 319 B 440	DE 215 C 259 A 333 B 478	D 202 E 242 C 302 A 314 B 440	D 129 E 248 AC 314 B 475	E 210 C 234 D 244 A 344 B 446	E 212 C 234 D 242 A 343 B 479	E 180 C 210 D 270 A 410 B 430	D 214 E 243 A 272 C 314 B 457	E 238 D 257 A 310 C 323 B 382	E 205 D 263 C 271 A 335 B 426
Sample		TS	NTS	ATS	Evton	Cent.	High	FTS	Bapt	Conv	M-ed	LMN	WMN
1													
2													
3													
4													
5													
	Range:	2.19 95%	1.87 47%	2.75 69%	2.63 66%	2.38 59%	3.46 86%	2.56 64%	2.67 67%	2.50 63%	2.43 61%	1.94 38%	2.21 55%
	"N" =	325	198	426	489	327	615	453	505	524	363	144	283
		Church's Function: A His spiritual authority B His social and political influence C His fellowship D His worship E His teaching (i.e. its theology and goals)											

Table 37

Sample		BAPTISM												
		1	2	3	4	5	6	7	8	9	10	11	12	13
		TS	NTS	ATS	Evem	Cont	High	FTS	Bapt	Comp	Matr	LMN	W/rit	
D	2.44	D 2.43	G 2.50	D 2.49	D 2.00	D 2.70	C 1.28	D 1.92	D 1.70	D 2.10	G 1.33	B 2.54	D 2.16	
E	1.93	E 2.42	D 2.60	C 2.70	E 2.63	C 2.77	A 2.86	E 2.18	E 1.91	B 2.40	D 2.83	E 2.79	B 2.44	
G	3.02	A 3.10	E 2.84	A 2.97	A 2.96	A 3.05	D 3.33	A 2.88	G 3.30	E 2.50	A 3.00	A 3.03	E 2.97	
A	3.12	G 3.30	A 3.14	E 3.14	G 3.16	E 3.16	D 3.41	A 3.37	A 3.36	A 3.60	E 3.17	AD 3.03	A 3.26	
C	3.54	C 3.35	C 3.92	G 3.50	C 4.04	B 3.32	B 3.93	C 4.65	C 4.73	C 4.40	C 4.47	C 3.61	C 4.23	
		TS	NTS	ATS	Evem	Cont	High	FTS	Bapt	Comp	Matr	LMN	W/rit	
Range:		.92	1.42	.81	2.04	.62	2.65	2.63	3.03	2.30	3.34	1.07	2.05	
1.05		23%	35%	20%	51%	15%	66%	66%	76%	57%	83%	27%	57%	
.060		.057	.131	.047	.235	.027	.429	.472	.610	.374	.561	.064	.256	
		Baptism is: A An initiatory rite B A delimiting rite C A means of regeneration D A symbol of regeneration E A sign of Christian profession												

"W" =

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