

RELIGION AND PERSONALITY ORGANIZATION

A very able young minister has recently made a study of his parish with special reference to the personality adjustments of his people. His findings may help to answer the questions; how religion enters into the common life of the American people and how it affects their beliefs, their conduct, the organization of their personalities.

The parish in question is centered in a village of five hundred inhabitants in an excellent Middle Western farming section. Since there is but one church, the parish and the community are largely identical. As compared with other villages in this region, "Springville" is considerably above the average in economic prosperity, educational level, community spirit and homogeneity. Seventy six per cent of its people were born and brought up in the village or on one of its outlying farms. It is a small face-to-face community of old American stock in which everybody knows everybody else. It is thus one of those "primary groups" in which according to Cooley (Social Organization p. 30), human nature comes into being and in which the processes of social interaction can be studied to best advantage.

This minister had had two years of clinical experience in a good mental hospital and was unusually well-equipped to pass judgment upon personality adjustments. More than that his fine relations with his people enabled him to draw upon that common fund of information about the individual members of the community on the basis of which business is done and social intercourse conducted. Sometimes, as in much of the village gossip, this information takes on a malicious tinge; but it approximates the truth. Certainly the success or failure of the merchant or the banker will depend very largely upon the accuracy of the judgments as to whom he can and to whom he cannot give credit. And the executive, the leader, the teacher, will stand or fall in accordance with his ability to judge character. In any case the community judgments are something to be reckoned with. This young minister therefore took account of them but sought to go beyond them in accuracy and kindliness.

Types of Adjustment

Going systematically thru the village, he listed 322 persons over twelve years of age (1). Of this number he placed 52, or 16 per cent, in the group which he called

1) He did not, unfortunately, extend the study to include the farm homes, nor even complete the village. Samplings of the uncompleted section of the village, which contained about a fifth of the total population, indicated that its inclusion would not have changed the picture.

The Faithful

Those were persons who in his judgment had taken seriously the loyalty represented by their parents, by the church, by organized society, and were growing in the direction of socialization and unification on a basis conceived of as universal and abiding. They were persons whom he and other community leaders could count upon to support worthy causes by their presence, their interest, their financial support; those whose lives were devoted to the service of something beyond themselves. It is not to be inferred that these persons were free from faults. Of those they had plenty, but they were ready to face them and try to correct them, and they were able to maintain a reasonable degree of discipline. Here are thumb-nail sketches of some of those in this group:

Girl of 13, belongs to junior choir, regular in church school, doing well in school, liked by schoolmates. She is quiet, considerate, shows satisfactory development.

Girl of 15, in second year high school, attends church school 100 per cent. She is highly intelligent and industrious, accepts responsibility and sees it thru. She is developing steadily into a fine type of womanhood.

Boy of 14, in first year high school, attends church school 100 per cent. He is Scout Patrol leader, good athlete, highly intelligent. Some traces of the smart aleck but he is honest, active and growing.

Girl of 21, graduate of teachers' college, plays the organ in church, teaches in church school, deeply interested in church and community affairs. She has shown steady and satisfactory development.

Man of 28, superintendent of high school, is active in community affairs and attends church 40 per cent. His ideal of service is well-developed. He is honest, capable, meets problems intelligently and does something about them. He is doing an important job well.

Woman of 27, wife of high school superintendent, is well-adjusted, earnest, cheerful, very intelligent, a real educator's wife who understands what her husband is doing and helps him do it.

Man of 55, a farmer and truck-driver, is generous, honest, hard-working, ready to help any one in need, innocent of all theology but truly religious. Attends church 10 per cent, contributes liberally.

Woman of 27, wife of mechanic, operates a beauty parlor. She is an extroverted self-confident person with a good sense of humor. She is active in the community interested in the church and ready to take responsibility. Attendance 90 per cent.

Woman of 55, wife of farmer and truck-driver, works in a store. Church attendance 100 per cent. Always on hand at church affairs; little other social participation. She is a pleasant, cheerful, motherly woman with good mind and good judgment.

Woman of 28, works as stenographer in bank. She teaches class in church school and is always on hand at church and community affairs. She is steady and reliable has severe moral code for herself and frowns on those who depart from it. Ready to assume responsibility and see it thru. She is unmarried but "dates".

Man of 22, a truck-driver and farmer, is a hard-working, honest fellow who gives everything he has to whatever he does. He came from a broken home and was handicapped at the start but is growing in the right direction. He serves faithfully as cub-scout leader and attends church 10 per cent.

Woman of 28, graduate of a good college, has taught six years. She is a highly intelligent, out-going person who works herself into exhaustion for a good cause.

Man of 50, a physician, does not attend church but practices what the church teaches. Devoted to his work and thoroughly honest with himself and with patients.

Man of 75, a retired farmer, quite well-to-do, has a high index of civic interest. A considerable patrimony to begin with and has given good account of his stewardship. Has been hard-worker and good manager, friendly, cheerful, well-liked.

Woman of 70, wife of the retired farmer, is a very well-balanced, out-going, highly intelligent person with liberal views who has given freely of time and money in all good causes. Church attendance 100 per cent.

Man of 42, the largest farm operator in the county, has had one year in college. He is direct, honest, well-balanced, healthy in body and mind, public-spirited and efficient.

Woman of 39, wife of the farm operator, is a college graduate. She is intelligent, dependable, forward-looking; the finest type of young matron - doing a corking job with her two sons.

Man of 68, runs a small store and is cheerful, honest, public-spirited; a devout church member, conservative in his views but broad in his spirit. He is meeting courageously and with quiet faith and problem of failing health.

Woman of 65, wife of store-keeper, is well-adjusted, friendly, interested in community affairs and well-liked. She is meeting the problem of failing health, serene and unafraid.

The Complacent

More than half the persons included in this study seemed to belong in the group which he called "the complacent." They were persons who were fairly comfortable in their vocational, sexual and social adjustments but who apparently gave little thought to things that were beyond their immediate needs and duties and pleasures. Most of them would profess allegiance to the church and all of them would accept its standards. Their conduct would show no glaring inconsistencies, but they were not taking their religion very much in earnest. They were outwardly respectable persons whose best potentialities - in terms of their own ideals - were not in process of being realized. They were not of those who watch with their lights burning. Here are some of his characterizations:

Man of 44, a barber with high school education, thrifty, cautious, conservative in his views, honest in his business dealings. He gives passive support to worthy causes; a substantial citizen with many good qualities. Church attendance 5 per cent.

Woman of 44, wife of the barber, shares her husband's conservative views and is an affectionate, cheerful wife and mother of narrow outlook and limited interests.

Boy of 17, a high school student who is making a good record in athletics and is intelligent, well-liked, has no obvious maladjustments. No interest in church, seems quite self-satisfied.

Man of 32, a mechanic with high school education, is easy-going, genial, self-centered, capable of much better things. Some social participation but no great interest. Church attendance 15 per cent - no financial support.

Man of 55, elevator operator and mayor of village, is pleasant, steady, honest, a fair mayor, but no civic leader. He is conventional in his outlook but has made the most of an average endowment.

Woman of 45, wife of a carpenter, is complacent, fat, friendly, devoted to her children. She has no interest in church but is deeply interested in Legion Auxiliary.

Man of 55, is a quiet, good-natured, easy-going person, but steady and dependable. He attends church regularly and is a conventional Christian but has made no significant effort for God or country.

Woman of 55, wife of the above man, is a home-loving person, shy, companionable, likes to be sheltered - a clinging vine type.

Man of 70, a day-laborer whose life has been one of uninterrupted, unimaginative hard-work. No social interests but steady and well-disciplined.

Man of 55, a carpenter, - shrewd, quiet, friendly, but inclined to be smug and self-satisfied.

Woman of 25, graduate of teachers' college, - married but no children. A Main Street type, interests secular, attitude complacent; church attendance 10 per cent.

Man of 55, active in community affairs. Morals above reproach except in politics, devoted to his children, contributes generously to church; attends 50%.

Man of 55, a retired farmer - hard-working, shrewd, thrifty, utterly self-centered; no interest in church or community; the lord of his household.

Girl of 21, daughter of a domineering father, a graduate of teachers' college. She is ambitious, loud, unreflective but is aware that she has some problems. She is conventionally religious and attends church 75 per cent.

Young man of 22, a student in a state university, very intelligent, has literary ambitions. He likes to make people squirm and is anything but well-liked. He is thinking and growing but is adjusting on a self-centered level.

Man of 38, a barber with high-school education - no social participation; no interest in church. He is fairly pleasant to meet and is trustworthy and industrious.

Woman of 38, wife of the barber, belongs to the church and attends occasionally. She is a plump, easy-going person with no interests beyond her family.

The Pagan

Twenty nine persons, or about 9 per cent of the total number, were placed in a group which, for want of a better name, were called "the pagans." This term was chosen to designate those who had either rebelled, or else had never learned to take seriously the authority of their parents and the standards of the community in which they were reared and had sought refuge in groups of easy standards to find social support for their anti-social and rebellious attitudes. It was however difficult to find any who exactly fitted that definition. Delinquent gangs did not exist in Springville. There were indeed several young people who were inwardly rebellious against a tyrannical father or a domineering mother, several also who were not taking any too seriously the accepted standards of the community, but none that had found much in the way of social support. Springville's "pagans" were for the most part older persons of the "play-boy" type, who had gone their own way regardless of community opinion and seemed to be suffering no particular pangs of conscience. Altho more or less ostracized by the respectable people of the community, they had found solace in the fellowship of the pool-room and of the barber-shop. Closer examination raised the question whether even they fitted the definition. It was observed that most of them did not want their children to follow in their foot-steps, but encouraged them to go to the church school. It seemed more in accordance with the facts to look upon them as persons who had failed to make good in terms of the community standards and who had finally acquiesced in the community judgments, accepting their assigned roles and deriving such comfort and social support as might be available. The somewhat caustic community judgments are epitomized as follows:

Boy of 17, dull, backward, always in trouble in school; hangs around the pool room and has a reputation for petty thieving.

Girl of 25, easy-going, happy-go-lucky, no interest in higher values.

Girl of 23, daughter of a dissolute father; a friendly, not unattractive young woman who runs with men of questionable character and is suspected of sexual irregularities. She doesn't seem to mind.

Man of 30, with high school education, a good mechanic who works when he feels like it. He is addicted to hunting trips and "wet parties." No sense of responsibility toward family or community.

Man of 45, an unintelligent person whose fellowships and interests are on a socially negative plane. He gambles, drinks, patronizes slot-machines and doesn't give a hoot whether school keeps or not. He is easy-going, cheerful, and unambitious.

Man of 48, an aggressive, loud-mouthed salesman and small-town politician, successful in business but unconcerned about the rights of others.

Man of 48, has squandered a fortune of \$75,000 on gambling, drinking and women. He is a man of real native ability who might have been a leader but has affronted all decent community standards and is now a social outcast. As a boy he could always make his mother laugh when she started to punish him. He has been trying to get by in life on that basis.

Man of 44, an easy-going, middle-aged play-boy who violates community dicta without any sense of discomfort. He has rebelled against responsibility and routine.

Man of 45, a parasitic play-boy who likes to get things with the least possible effort. He has spent much time chasing the girls. He has kicked over the traces and seems comfortable about it.

The Mentally Ill

Eighty one persons, or 25 per cent, were regarded as more or less ill mentally. By that it means that they had rather serious maladjustments, and instead of defying the community judgments or socializing their inferiorities among the pool-room and barber-shop habitues, they subjected themselves to self-blame and self-punishment, or else they resorted to various concealment devices or took refuge in drink or day-dreaming. Among them we may distinguish three types:

The Difficult There were 45 persons who were problems to themselves without admitting it, and problems to others without losing caste. They were those who under the stress of inner disharmony and a sense of failure refused to acknowledge defeat or error and resorted to the various devices of concealment in order to maintain self-respect and escape self-condemnation. Among them were six who took refuge in imaginary illness, three who indulged excessively in malicious gossip, eight who were over-particular about legalistic trivialities, eight who tyrannized over all who had the misfortune to be in their power, seven who were chronically irritable, seven who were bitter and suspicious. Here are some of the community judgments:

Man of 45, aggressive, domineering, self-centered. He has an ungovernable temper and tries to control every action of his children.

Woman of 52, an eccentric Christian. She was ultr-conservative but has now taken up vegetarianism. She is chronically uncomfortable to others and to self.

Woman, of 65, wife of well-to-do farmer and mother of a large family. She rules the roost, nagging, crying, pleading, doing anything to have her way.

Man of 45, head-strong, stubborn, aggressively ignorant, chronically uncomfortable, holds grudges and shoots off his face at the slightest provocation

Woman of 70 with low intelligence and bad temper. She sits in her rocking chair most of the day nursing grudges.

Man of 45, startlingly lazy, a blow-hard and braggart and alibi-artist who is keenly interested in the ladies.

Woman of 28, the daughter of a neurotic mother; a divorcee who lives the life of a recluse and often goes to bed for weeks at a time.

Woman of 27, daughter of a badly maladjusted mother; a clinging vine, ready to talk of her troubles by the hour to any one who will listen. She is irresponsible, lives in a world of phantasy and has frequent one-sided love affairs.

Woman of 30, a widow, lives a hermetically sealed life. She talks constantly of heart ailment; much self-pity.

Woman of 44, a domineering person with low out-put of energy, who spends much of her time reading the movie magazines and maintains her self-respect by slandering her neighbors.

A woman of 48, is constantly complaining of her husband's infidelities, irritable and quarrelsome at home and abroad; enjoys and purveys malicious gossip.

Woman of 50, had an explosion three years ago. She left home, slept in the railway station, ate at the restaurant, and was wild enough to have been sent to the state hospital. She is down on every one - a smouldering volcano.

Woman of 60, with good education, lives alone since death of mother ten years ago. She believes that every one is against her and that mysterious things are going on.

Woman of 35, definitely paranoid since birth of second child. She never leaves home, is unsocial, hypochondriacal, apathetic toward her children.

The Defeated There were sixteen persons who in the face of accumulating difficulties and frustrations had made little or no attempt to keep up the struggle, but had resorted to such escape devices as drink or day-dreaming and who, in whatever way, seemed to have thrown up the sponge. Here are some of the community judgments:

Boy of 16, dreamy and irresponsible, plays a fair game of base-ball but otherwise participates little in social life.

Girl of 16, with borderline intelligence, little drive and much day-dreaming.

Girl of 21, obese, immature, unattractive, border-line intelligence, much day-dreaming.

Man of 36, son of a tyrannical, irascible father. He is soft-spoken, subservient, without social interest. There seems to be much phantasy.

Man of 35, shiftless, irresponsible, sexually lax, a chronic alcoholic.

Man of 36, an ambitionless sneak thief who is drunk much of the time.

Man of 38, a periodic drunkard and wife-beater, spends most of his time and money in saloons. He is looked down upon by entire community and accepts it.

Man of 40, a periodic drinker, now in state hospital. He is not without social feeling, was at one time a leader in the community.

Man of 45, a W.P.A. worker, shiftless, irresponsible, dishonest, quarrelsome, alcoholic.

Man of 33, a vicious, shiftless, hostile alcoholic, who blames the world for his misfortunes and takes it out on his wife.

Woman of 27, a white rabbit with borderline intelligence, a poorly organized person with two children of pre-school age.

The Distressed There were twenty who were problems to themselves and know it. They were characterized by severe intrapsychic conflict. Such conflict is not always an evil. It may be a pre-condition of re-organization, the outcome being dependent upon the nature and relative strength of the contending forces and upon the favorable factors in the life situation. In cases where the conflict is between the desire for self-expression on the one hand and the authority of the parents on the other, there will be repressed hostility which is likely to explode into irregular or delinquent behavior. Where, however, the subject has accepted for himself some socially valued role and is struggling against unruly tendencies within himself or against environmental frustrations, the outcome is more likely to be constructive. Eight persons seemed to belong within the first group, twelve in the second. Here are some instances.

Boy of 21, son of an aggressive, domineering father. He is outwardly submissive and easy-going, but there is much repressed hostility. He is likely to break loose at any time.

Girl of 24, daughter of a tyrannical father, outwardly phlegmatic but boiling within. Her rebellion is expressing itself in the form of sex escapades.

Girl of 17, dreamy, irresponsible, violent temper, rebellious at school and at home.

Girl of 17, intelligent, but loud-mouthed, smart-alecky and independent. She is aware of her problems but is handling them the wrong way.

Boy of 17, a small-town smart-aleck. He swaggers but is moody - is having growing pains.

Woman of 26, daughter of a dissolute father. She has been sexually indiscreet but is not self-satisfied.

Woman of 34, with good education, married to son of an over-dominant and tyrannical father. She is chafing under domination of father-in-law and is bird-like, nervous and self-assertive. She recognizes her problems and is trying to master them.

Boy of 15, worships his father, is acutely conscious of his own small stature and is uncertain of himself.

Girl of 20, a recluse at home and in college, a book-worm with no dates and no friends. She feels the situation keenly.

Boy of 18, a serious-minded, hard-working chap. He doesn't know where he is going but he is trying hard. He has few friends and is aware of his handicaps. He is thinking much about the future and has called on his pastor three times to talk over his problems.

Man of 23 with some college training, engaged to be married but having difficulty in getting work. He is doing a lot of worrying.

Boy of 20, a student in college but still a "sissy." He is shallow, self-centered and is going thru a personality change in effort to grow up.

Boy of 19, badly deformed and has a squeaky, high-pitched voice. He is ambitious has gone to college but is in an extremely difficult situation.

The Re-organized

There are four persons who in the face of mounting difficulties or threatening

defeat have achieved some sort of re-organization.

One is badly disfigured woman. His solution has been found in religion of the Four Square Gospel variety. Thru it she has found comfort and peace of mind. She likes to talk about religion and spends a good bit of time writing poetry.

Another case is that of an alcoholic who was converted twenty years ago. Now at the age of sixty seven he is still going straight. The community however looks upon him as a religious crank. He is said to be bigotted, belligerent, and hard to live with. This man attends church faithfully in another village.

A third case is that of another reformed alcoholic, now a man of fifty. He once held a responsible position, but lost it because of his excessive use of liquor. He is now on the water wagon and is saving his money. He has had to take a good deal of chaffing from the old crowd. He is said to be set in his opinions and harsh toward inebriates. To what extent religion was a factor in his reformation is not clear. His present job keeps him from attending church.

Another case is that of a mother whose life centered around an only son. When this son was stricken with a fatal disease she turned to Christian Science, and against the protests of the daughter-in-law she installed a Christian Science nurse. Altho the son died, her faith in Christian Science has remained unshaken. She has stopped attending the community church.

The Omni-Presence of the Mentally Ill

A review of the findings from another angle reveals even more clearly the seriousness of the mental health situation: two persons were definitely psychotic; two others had been inmates of a mental hospital and were still far from well; four were near psychotic; six were psycho-neurotic; nine were seriously alcoholic, two of them having been in institutions for alcoholism. At least eight were mentally subnormal. There was one drug-addict, one sex-pervert, one cretin, one hydro-cephalic and three seniles. These together with the rest of the difficult, the distressed, the outlaws and the no'er-do-wells constituted more than a third of the population of the village.

In interpreting these findings it is important to bear in mind that the American village has to-day become a refuge for many inadequate persons. With the passing of its importance as a trade center many families have moved away. Rents are therefore cheap and the houses are often filled by families that cannot make the grade elsewhere. For this reason the percentage of mental illness is probably higher than in the country at large. It is however to be noted that only 19 per cent of Springville's inhabitants had not lived here for more than ten years and that only fifteen per cent were poor or on relief and nearly half were economically comfortable. This explanation must not therefore be unduly pressed.

However that may be, several things stand out clearly. In the first place attention is drawn to the number of persons living in this village who would not be permitted to remain at large if they were living in a city. This may to some extent explain the relatively low insanity rate in the country as compared with that in the city. Where urban communities tend to commit a large proportion of their mentally ill to institutional care, the country community carries most of its own burden. We are also struck with the imperceptible shading off from the definitely psychotic to the less severe forms of mental illness. These findings suggest furthermore an explanation of the marked increase in hospital population during the past forty years. If the figures for Springville seem high, it is merely because a competent observer had here an adequate opportunity to observe. So also in the country at large: the increase in the number of patients in mental hospitals is due chiefly to the growing awareness of the problems which they represent.

Permutations and Combinations in Personality Structure

The various reaction patterns and types of adjustment found in this study of Springville are shown schematically in the accompanying chart. It is here assumed that the sense of personal failure, which is taken as the primary difficulty, is not necessarily an evil. When frankly recognized and intelligently dealt with, it becomes a condition of growth. It is only when concealment is resorted to, or when no effort at rectification is made that mental illness is likely to occur. The chart has been prepared to read down and also across. Horizontally we have the different levels of adjustment, while the vertical columns represent the different aspects or determinants of behavior. The clear awareness of the difficulty, its frank acknowledgement, may eventuate in normal growth in the direction of socialization and unification on a religious basis. It may also, depending upon the type of social identification involved, mean merely contemporary in social adjustment or even adjustment to the standards of a delinquent gang. The reaction modes of bluffing and shifting responsibility tend to result in systematized ideas of persecution and self-importance. The reaction mode of withdrawal is likely to result in progressive disorganization of the personality. The two central columns represent the types of development by which the end stages are reached, the one gradual, the other eruptive. A detailed consideration of this chart and of the categories used may be found elsewhere (cf. Boisen: *Exploration of Inner World* pp. 147 - 162).

The Static Character of Springville's Religion

The religion operating in Springville is clearly of the static or "epimethean" type, not religion in its creative phase. This does not mean that progressive spirit is lacking. The fact that some eighty laymen organized a community church in the face of opposition from the denominational boards gives evidence of its presence. It means rather that the vision and enthusiasm of religion's creative stage has been transformed into custom and habit. The mores have become so firmly established that despite the new ideas which come flooding in thru the radios, the movies, the newspapers, despite the increasing spread of education, there is surprisingly little disposition to question or to challenge the basic assumptions in matters of right and wrong and of theological belief. There were indeed not a few persons whose conduct had been irregular and who were in consequence more or less ostracized. Some of those had reacted by charging church people with hypocrisy and even by disparaging the church and railing at things religious, but it was noted that most of them encouraged their children to go to the church school. We therefore, concluded that they were not really "pagans" but rather persons who had failed to make good in terms of the community requirements and who had adjusted themselves as best they could to community judgments whose justice they inwardly accepted.

The static character of Springville's religion is further indicated by the fact that only four persons were found whose lives had been re-organized and not one of those owed that re-organization to the local church. One was an alcoholic who had turned over a new leaf, apparently without much help from religion. The fact that he was said to be intolerant of inebriates suggests that he has relied upon his own "will-power" to mend his ways. The other three had recourse to religion, but it was religion of another kind, in one case Christian Science, in the other two something of the Holiness variety. It is not necessary to place too high a value upon sudden conversions to regard their absence within the membership of the church as evidence that reliance has been placed upon the processes of education. The evangelistic zeal which has characterized most religious movements in their formative stages is not greatly in evidence.

How the Community Standards Are Implanted

This resistance to the impact of new ideas may be explained by the consideration that moral and religious education is dependant not so much upon formal instruc-

tion as upon praise and blame for actual conduct on the part of those whom one admires and whose authority one accepts. The fact that Springville is a small homogeneous community with abundant opportunities for working and playing together will undoubtedly go far toward explaining the acceptance of a common set of standards and the tenacity with which these standards are held.

Among the agencies and institutions which have had a part in the internalizing of these group standards the church may be regarded as the most important. This is due to the fact that it stands as the symbol of a supreme loyalty of which the standards are but a function, that it demands a complete commitment to that loyalty, that it calls for an expression of that commitment thru regular assemblage and sacrificial service, and that it provides for constant re-consideration of the implications of this commitment in the light of changing conditions. Most important is the fact that the church is built upon the family unit. Where the other institutions of Springville serve special groups, such as farmers, business men, women of certain interests, adolescent boys, adolescent girls, the church ministers to all ages and all classes. In earlier years the families used to come together in a body and sit in the family pew. While this practice is no longer common, it still remains true that the church is founded upon the family and that it is chiefly thru the family that its ideals are made effective in human life.

The importance of the family in the determination of the personality adjustments is indicated by another re-examination of our data. Of the 322 persons included in this study there were 82 whose parents were included and 87 parents who had children who were also included. It was found that for those parents who were classified as "faithful" the ratio of well-adjusted ("faithful" and "complacent") to maladjusted ("Pagan" "difficult," "defeated," and "distressed") Children was 15 to 2; for those parents who were classified as "complacent" the ratio was 9 to 5; and for those who were classified as maladjusted the ratio was 3 to 5. The contrast was far more striking where only those parents were considered who were given the same rating. For the seven couples who were classified as "faithful" there were twelve children. Of these, ten were classed as "faithful" and two as "complacent." For the nine couples who were classed as "complacent" there were 16 children. Of these three were classed as "faithful," eight as "complacent," and three as "distressed." For the four couples classed as maladjusted there were five children. Of these two were "complacent" and three badly maladjusted. Looking at it from another angle, we find that of the 82 persons whose parents were also included in the study there were 20 classified as "faithful". Of these 14 had at least one parent who was also classed as "faithful." There were 31 who were classed as maladjusted. Of these 26 had at least one parent who was also maladjusted. While the number of persons included in this study is insufficient to satisfy statistical requirements, these findings are supported by those of other studies (Boisen; Exploration of Inner World, pp. 229 ff.). We seem therefore justified in concluding that the adjustments of children tend strongly to follow those of their parents. Such a conclusion is of course in line with what is being discovered to-day regarding the tremendous influence of the parents stand for that in the universe upon which he is dependant for protection and for love to a degree which is never repeated in the course of his existence. Out of this early relationship, more than from any other source, comes therefore his idea of God and his moral standards. This modern view is in accordance with the teaching of the church's Founder. It is of the very essence of the Christian religion that it looks upon God as a Father and upon men as brothers. The church is itself a family.

Springville's school, in accordance with the traditional American plan for the separation of church and state, gives no religious instruction. Neither does it take any provision for the formal teaching of ethics. However, the community appoints its own teachers, and the character and religious attitudes of those teachers do not escape inspection. It is to be noted that the principle of the high school and his wife were active participants in the church and that most of the

teachers, altho they were not residents of the community, identified themselves with the local church. This may have been with them a matter of diplomacy. More probably their interest in church was a factor in their selection. This means that the standards of praise and censure in the school-room and in the supervised playground and recreational activities of the school would conform to the community standards.

Other opportunities for social intercourse and for the administering of praise and blame are provided not merely thru formal organizations, but also thru many informal gatherings. Among the former are a business men's club with 50 members, a Masonic Lodge - 20 members, Odd Fellows - 10, Easter Star, - 20, American Legion - 17, Legion Auxiliary - 12, Bridge Club - 16, Boy Scouts - 16, Cub Scouts - 8, 4 H Club (for girls) - 12, Junior Choir - 46, Ladies Aid 60, Missionary Society - 30. In addition the high school has its athletic, musical and dramatic organizations.

Springville thus gives evidence of the effectiveness of praise and blame in the determination of the standards and attitudes of its people. Mrs. Grundy is an excellent policeman, but like most policemen she has some faults. She is much quicker with censure than with praise. This is due to the fact that fault-finding is a common protective device. The loafer in the pool-room who criticizes the President feels himself for the time being superior to the President. He is thereby bucking up his self-esteem. So also the malicious gossip is motivated by the desire to prove that other persons are inferior to herself. But control by censure is control by fear. It means emphasis upon the "Thou shalt nots." And that means a static morality and a static religion.

The control by fear may also help to explain the amount of maladjustment which was found in Springville. The person whose standards are determined by fear has not really accepted those standards. He is therefore not free. His conduct is controlled by something which is still external to himself, something which he often resents. That resentment, if it does not eventuate in an open break, is likely to give shelter to interests and conduct of which the better self does not approve. There is likely to be a mixture of love and hate in the attitude toward the representatives of authority which will mean a divided self and therefore a sick soul. Mrs. Grundy's guardianship, because it has not been inwardly accepted, is likely to be ineffective when the young man from the village visits the big city and forbidden indulgence which he is later afraid to acknowledge becomes a source of trouble.

The Altar Fire

In the ancient story of the destruction of Sodom it is recorded that Abraham interceded in behalf of the doomed city. He told the Lord that it would not be just to destroy the righteous along with the wicked. The Lord agreed. The question then arose as to how many righteous persons it would take to save the city. Starting with fifty, Abraham gradually reduced the number until the Lord agreed to spare the city if even ten could be found.

Judged by this standard Springville is not in danger of destruction. It is smaller than ancient Sodom and we found within it more than fifty persons whom we thought were righteous.

The question now is how this nucleus of the faithful contributes to the well-being of the community. Three considerations suggest themselves:

1. The task of organized religion is to transform into custom the habit the new vision and quickened purpose of religion's creative stages and thus transmit them from one generation to another. In such a community as Springville it is the group of the faithful which is entrusted with that task. Even tho that group may be dwindling in numbers, and even tho its beliefs and practices become formalized, it is a matter of no small importance that the altar fire is kept burning.

2. Within this group of the faithful are those who best exemplify the virtues of honesty, of industry, of efficiency, of kindliness, virtues upon which the health of any community is based. Within this group are some of the community's most devoted servants and steadying influences, those who are most likely to give employment or financial assistance to the able-bodied and the helping hand to those who are in trouble. It thus meant not a little to Springville that during the tragic years of the Depression when the banks in the neighboring towns were failing, the local bank, honestly and efficiently administered by one of this group, did not go under.

3. It is part of the genius of the Christian Church that it provides for the renewal of the vision and the replenishment of the fire. In contrast with the other great religions, which make no provision for religious assemblage, in contrast with the modern lodge which has its assemblages and its religious rituals, the Church has not only its regular assemblage and its rituals but also its pulpit and its church school. The sermons may frequently be dry and the teaching sterile, but the way is kept open for the prophet when he comes.