

INITIATIONS INTO ADOLESCENCE.

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AFTER finishing a book soon to be published on adolescence, its physiology, diseases, crime, psychology, *etc.*, it seemed to me that it would be a matter of interest to bring together some description of the way this important epoch of life had been treated by savage and civilized man. I have found a vast mass of material, but no one has ever attempted before to collate any part of it. Its importance is however obvious when we reflect that education, wherever it has had a natural and indigenous origin, always begins at the dawn of adolescence in such celebrations as I try to describe, and should extend up toward the university and downward to the kindergarten in almost exact proportion as civilization advances. My intention has been to collect all the available materials and literature, and to correspond as widely as possible with representative men in different countries, and then to embody in a simple description a composite photograph of the procedure. In its entirety and exactly as I give it, the initiation occurs nowhere, but every step and item is of great importance somewhere.

This part of the subject naturally falls under five heads, I. Savage rites; II. Greek and Roman forum and other athletic ceremonies; III. Church initiation; IV. Conversion; V. general philosophic or liberal education from fourteen to twenty years.

I select here a typical group of closely related forms with

many variations, one found among a number of Australian tribes called Burbung or Bora, as follows :

Nearly every savage tribe has some more or less stated and formal initiation to pubescence. In an opening in the woods, a round cleared space of 80 to 90 feet in diameter is marked by a groove in the soil. In the centre is a short pole, to the top of which bushes and emu feathers are tied. From this circle a track about four feet wide runs several yards into brush and scrub. First beside this path is a hole three feet by eighteen inches to represent the place where a girl must sit during her first menstruation. A few yards further is a human figure and an emu life-size cut in the ground. Next come two spiral strips cut in a tree and other zigzags to represent lightning, then a fire which is kept burning during all the days of the ceremony, and a gigantic human figure twenty-one feet long, the dent of whose fist in the ground where he fell is always made beside his figure by puddling clay. This figure represents Baiamai the culture hero, who slew Dhurmoolan, an awful being with a voice like thunder, by whom boys used to be taken to the brush to be instructed in the customs, laws and traditions of the community that they might take part in councils and do all the duties of tribesmen.¹ Each boy, it was said, he cut up, burned, formed the ashes to human shape and restored to life, except one upper front tooth, which he kept, and the loss of which was a sign of initiation. It was found out, however, that he bit out the tooth and often devoured a boy. So, after killing him, Baiamai put his voice into the trees, from which it could be charmed into bull-roarers made from their wood. Further along this walk is a tree with an imitation of an eagle's nest, figures representing the sun and moon, cut large through the bark to the white, an immense fabulous snake-like monster fifty-nine feet long, four little mounds

¹R. H. Mathews, *Journal of the Anthropological Institute of Great Britain and Ireland*, Vol. XXIV., pp. 411-427; XXV., pp. 297-330; XXVI., pp. 272-285, 320-340.

of earth making a square, with native weapons stuck in them for decoration, and between these, four seats made of saplings dug up and their roots formed to a seat stained with human blood and their stems inverted in the ground, while turtles, iguanas and fish, pointed up and down, carved on tree trunks with other mystic lines and patterns, complete the scenes for this long walk, which is terminated by a screen of boughs.

Early in the spring two messengers are sent to invite the neighboring tribes. They carry kilts and bull-roarers, arrive at the camp about sundown, when the men come home. A council is held at which the invitation is presented and discussed and word sent to the next camp. They all muster so as to arrive on the prepared ground together and are ceremonially received in the circle, sometimes two or three weeks are spent before the arrival of the last contingent. There is much marching, stamping on and beating the ground with resonant pandamelon skins and other performances for several days. Finally all assemble, the men painted in full savage regalia, tramping and waving their arms or dancing a corroboree, and the women throwing leaves at them. Sometimes the men represent dogs running after each other, kangaroos, or parody an emu hunt, and the wizards perform their mummeries. Recent initiates are taken over the walk, and all the devices of the sacred ground, where they had been inducted the year before, are fully explained to them. During the night bull-roarers are sounded and the boys are told that the dreadful Dhurmoolan is coming for them the next morning. At dawn all assemble in the circle, each tribe distinct, the boys to be initiated, naked, sitting on bark back of the circle, looking at the earth, each with his sister near by and her husband, who acts as the boy's guardian during the ceremony. The two latter paint each boy all over with red ochre, put pipe marks on his breast, swan feathers in his hair and gird him with a band with four

kilts depending representing a man's dress, and his head is bound with two bands. The headsman then shouts, "He is coming, lie down." All the women and boys are then securely covered with blankets, and men stay to watch that they do not see. A group of men advance from the sacred path beating the ground with sonorous pieces of bark, tramp around, sound the bull-roarer and with a great noise throw brands near the women and children to make them think Dhurmoolan tried to burn them. Each guardian then catches his boy under the arm and leads him along the path, all the men following with terrific din. They are then taken a few miles away, seated and given advice on the conduct of life and on the coming ceremony, when the blankets are removed from their heads. Here they are kept two or three days, watched and taught, and join the men for the first time in hunting. Every night the men steal off and make a great noise, pretending to drive off the giant who seeks to burn the boys. Meanwhile those in camp form a yard shaped like a horseshoe and thickly walled with boughs, and here on a platform opposite the opening they await them. When they arrive each boy gets on the shoulders of his guardian, and the sisters or mothers spirt pipe-clay into their faces. After a night here, four days more are spent in the brush, and they are still further instructed in the tribal ordinances and taught songs and dances which women and the uninitiated never know and which it is unlawful to hear or teach elsewhere. Each boy is given a new name, known only to the initiated, and each animal is given a secret name, and there are many ceremonials and sham fights, pantomimes and trick magic, leaping on the four mounds, running among the inverted roots or saplings above described, shouting the names of other bora grounds, squatting in black paint and with horrid grimaces, long and silent gazing at the feet, tableaux often disgustingly obscene, songs and dancing, during all of which the boys are not allowed to question or speak, and

thus by these and other devices are well seasoned to fear. At the last afternoon the boys' heads are again covered with blankets and a big fire is kindled where they are told they are likely to be burned. Then the blanket is taken off and the boys are shown the men with bull-roarers fumigated, informed that Dhurmoolan is only they, and his story is told, the rites explained and death threatened for any revelation of what they have learned. They are told that when they marry it must be according to the totem laws, which are explained. All the symbols of every object beside the path and the rites are explained. Formerly human ordure was eaten, a tooth extracted, and the hair cut.

The ceremonies differ in detail among different tribes. In one form of the ceremony the novitiates, when taken away from their mothers and relatives, are made to believe that the giant has slain them all, while mothers loudly lament that the young girls may think the boys are all slain. The boys are initiated into many forms of gross obscenity. Instead of a blanket over his head, the novice may have to sit and walk all day with his head and eyes bent down so low that he faints on being allowed to straighten up after dark. In the bush the boy may be required to go off and sustain himself by hunting alone. The mode of death threatened for revealing what is seen or heard, or of speaking of or letting women know of the bull-roarer, differs, as does the mode of impressing the form and meaning of the figures cut in the trees or on the ground. If a tooth is removed the boy's feet are confined in a hole in the ground. Their hair may be singed and their bodies painted white, so that their mothers cannot recognize them. The animal dances vary, and the camp is often daily split into small groups. There is a wide field of exceeding difficulty yet to be explored before it can be known just what the novices are taught and what is the esoteric significance of these mysteries. Great precautions are taken that

none but the initiated shall ever penetrate them. Many ceremonies are according to a minutely prescribed ritual, and on the other hand the programme is often made up anew each night for the next day.

The Old Testament tells us little concerning the special training of adolescents. When the open vision had been sealed up because of the wickedness of Israel, the office of prophet was first established in the youth Samuel, who was thrice called in the night, foretold the swift destruction of Eli and his house, and became the pioneer and in a sense the founder of the school of the prophets in which the ancient Hebrew spirit reached its highest expression. The picture of Jesus in adolescent years, discussing the highest themes in the temple with the doctors, suggests at once the care of Jewish training and the characteristic gravity of the soul at this age to fundamental and religious and philosophical questions and insights.

While the Jews have always attached the greatest importance to the early training of youth in their sacred writings,¹ the oldest form of confirmation, the Bar, Mitzvah, or son of the commandment, did not become current before the fourteenth century, but is still observed by the majority of Jews the world over.² Up to the age of thirteen, the father is responsible for his son's acts, but now by this ceremony, he attains his religious majority. In a special form of benediction the father renounces or transfers responsibility from himself to the child. The ceremony is simple. The Sabbath after his thirteenth birthday, the youth appears at the reader's desk, wrapped in his talith,

¹ See titles on the History of Education among the Ancient Hebrews in my *Bibliography of Education*, pp. 6 and 7.

² I am chiefly indebted for this account to Rabbi G. Gottheil, of Temple Emanuel, New York, and also to Rabbis J. M. Wise and D. Philipson, of Cincinnati, and Rabbis I. S. Moses and J. Stolz, of Chicago, C. Fleischer, of Boston, and others, and to a somewhat copious literature chiefly of brief articles most of which they have named, and also to many manuals in current use.

and pronounces the ritual benediction of the prayer book. If he is a student of the torah or law and is advanced enough, he reads a few chapters in Hebrew and the prophetic portion of the day, and if a student of the Talmud, he discourses on some knotty point of his own selection, either at the close of the service in the synagogue or at home afterwards in the presence of the Rabbi. In any case he then becomes a member of the congregation, wears his own phylacteries at morning service, and may be called to the desk to read the law or say the benediction. Girls attain their legal majority a year earlier; but although carefully trained, the event is marked by no ritual. The age and the rites are based on oriental ideas and conditions.

This, however, all the reformed and many conservative Jews now regard as a soulless, worn-out tradition of rabbinism, and hold that the age should not be fixed, but depend on the capacity of the child and should be generally later, setting thirteen as a suitable minimum age. The new forms of confirmation were first practiced at Cassel in 1810 and have since spread, for several decades not without much opposition as a servile imitation of Christianity and foreign to the spirit of Judaism. At first the new ceremonial was performed not in the synagogue, but in the school-house; not by the rabbi but by the teacher; and on boys only, and was first performed in America by Dr. Max Linienthal in New York, in 1846.¹ It is now not a ceremony but a kind of official conclusion of the training of the Sabbath-school, the first public religious act of the child, inducting him to full and complete membership of the synagogue and to a religion that is not mere legalism, a ceremony of acts, but "a religion of the spirit whose mission is to realize the prophetic ideals of one God and one mankind." It is thus an impressive ceremonial,

¹ See Dr. David Philipson, "Confirmation in the Synagogue," Cincinnati, 1890; also, Rabbi J. M. Wise, "Essence of Judaism."

whereby the confirmants make a self-actuated profession of belief and declare their purpose to uphold the principles of Judaism.

The earlier stages of preparation for confirmation are represented by graded classes, held on Sabbath mornings and sometimes during week days, generally limited to children of members of the congregation, who enter at from eight to ten years of age. Each of the four or five grades in the best Jewish schools has its own room, the children are marked and promoted from one section to another, pass oral and sometimes written examinations, and in all other respects the methods and principles are those of the public schools. Part of this time is devoted to the Hebrew language as a bond uniting a dispersed people with one another and with its antiquities. The rabbi himself commonly devotes much attention to the school. Sometimes substantial prizes are offered to stimulate competition. The first year's work in the best schools is largely the biographies of the heroes of the Old Testament, the history of which is followed. The last year or two is devoted to past Biblical history, mainly of the Jews, but including Christianity and Mohammedism and incidentally considerable general European history through the Christian centuries, with some attention to secular Jewish literature. The Old Testament is taught intensively and well, but mainly as literature, and the chief services of the church are also taught in the Hebrew language. The relative absence of dogma is a chief feature of the work. The chief doctrines taught are God, his unity, wisdom, goodness, justice and fatherhood; man's duty to confess, obey and love him; the immortality of the soul, and duties to our fellow-men, to self and country.

Confirmation classes are formed, a few months before the ceremony, of children whose mental and moral maturity is deemed sufficient. Here, besides a general review, the higher meaning of the chief movements of Scripture

is impressed, and also the nature of Abraham's call; the significance of Moses's life and legation; the message of the prophets; the idea of revelation; the meaning of the Jewish idea, its relation to the future; the festivities and the Ten Commandments and passages of Scripture and ritual are memorized; and then, sometimes after a special examination, the postulants are ready for the ceremonial. These months are a season of probation and any serious misconduct is followed by relegation to the next lower class.

The day set apart for the ceremony of confirmation is the Feast of Pentecost, on which the synagogues commemorate the revelation of the law on Sinai, and also the establishment of the covenant of Israel with God to be his chosen people. Confirmation is treated as a renewal of that covenant. The children come and sit with their parents during a special service considerably varied in different synagogues. Later they pass to the vestry, and file in with the Rabbi and school officers with music. The sacred scroll of the law is taken from the tabernacle and read. Impressive responsions, prayers, exhortations and sermon, and sometimes flower offerings symbolic of those of slain victims upon the altars of old, and then with benediction and chant, the purpose of which is to confirm the ancient vow of Horeb to serve God alone, the children are returned past the open ark one by one to their parents, who are told to lay on their heads the hands that toiled for and nursed and guarded them through infancy and illness, in sacred blessing. This, in the services where it occurs, is perhaps the most touching and impressive of the year. The afternoon is sometimes spent with orphans in the asylum, for one or more of whom perhaps each class had assumed the responsibility where they were encouraged to express the first fruits of the new life and feelings of the day in some act of charity, perhaps making presents of dresses like their own so that the difference between poor and rich is no longer seen, *etc.*

These ceremonials have occasionally of late suggested to some the dangers of pomp and display, and have evoked protests that this is not an entertainment or exhibition, with brilliant receptions, vulgar display of presents, and extravagant dress. Such perversions seem, however, to be exceptional, and the predominant purpose is to work on the inner and not the outer sense, to appeal to the heart, and to start religious currents in the life and mind. Vows at this tender age are generally disapproved. No creed is formulated, for Judaism is the "least dogmatic of all religions"; but the higher vocation of man is to be felt and striven toward, as toward a dim and distant goal. While this ceremony is not passed even by all the children of the congregation, it is earnestly advocated for every Jew by birth, who has not apostatized by deliberate choice.

In recent years post-confirmation classes for further work are often formed for still older children. It is felt that while childhood is receptive and credulous, and puberty is a period of doubt and reaction, that there is a higher and later standpoint of ripe, reasoned and settled conviction beyond cult and form, and that it is a mistake to leave children in the "*Flegeljahre*," when not only doubt, but temptation is strongest. Such classes already exist in some places as an integral but kind of post graduate department of the Sabbath School. Here the history of other ancient oriental nations is studied, with something about antiquities and excavation, some philosophy of religion and comparative religion, Milton and modern Jewish literature, with a view to counteract the crude infidelity which in our age is so often rankly rife in callow adolescents.

The Lutheran, the mother of Protestant Churches, and also the largest of them all, claiming seven million adherents in America and fifty million in the world, confirms over 300,000 children a year in Prussia alone, and expects all Lutheran parents to coöperate in the preparation

for this rite. Save in a few essentials, the polity of the church varies widely; the Scandinavian organization being episcopal, the German consistorial, and the American synodical; and the age, preparation and details of confirmation also vary much. The Lutheran ideal is the Bible in the vernacular actively taught and hymns fervently sung in every household, especially with children. Piety is first of all a family matter. This church for the first time in history sought to bring each individual into immediate personal relations with the divine. In its service, preaching became again very prominent, the congregation took active part in worship, especially in song. Its liturgy is regarded as a form, unchanged for a millenium, by which communion with God is sought as a bond between the Christian past, present and future; between the church militant and triumphant, visible and invisible.

The Lutheran children do not look forward to conversion. If they have been baptized in infancy and daily nurtured, they must not be assumed to be unregenerate but as already in a state of grace. The germs of a spiritual life were early planted and have grown with their growth, and they need no violent change or drastic religious experience. Religion is a growth, not a conquest; but adolescence is the critical season of development, during which special care is needful. Even confirmation is not indispensable, and although it has spiritual sanction and is almost a matter of course is not authoritatively enforced.

In Europe confirmation at fourteen or fifteen is the rule, as it is wherever there are good parochial schools to look after both preparatory and subsequent training. Where these are lacking, as they still generally in this country are, where there are yet but about 3,000, the age is commonly from sixteen to twenty. It is preceded by one or two winter courses of instruction by the pastors, who sometimes hear the catechumens in a Sunday-school class by themselves, with extra work outside for from four to six months

for one or two years, with from one to three sessions weekly, some rules prescribing one hundred hours in all. The essential subject matter is Luther's small catechism, which is chiefly an exposition of the Lord's Prayer, the Ten Commandments, the sacraments, and the Augsburg confession, which is the oldest Protestant creed. Lutheran and general church history are often added, doctrinal, devotional, and ecclesiastical matter are frequently dwelt upon in the manuals most in use. The form of instruction is catechetical by questions and answers, and considerable verbal memorizing is required, but the pastor seeks chiefly to reach the heart.

The Lutheran Church re-discovered the Bible, causing a renaissance of its study, and reversed former methods by making the sacred book, and not the church and its institutions, basal; and in its teaching no religious body insists more strongly that Scripture contains the very words of God, or is more impatient of the higher criticism. Luther at Worms, with his hand on the open Bible and saying, "Here I stand, I cannot do otherwise, God help me, Amen," which Froude calls the finest scene in modern history, fitly became the Spiritual Father of a church which has sought to mould its creeds, theology, liturgy, hymns, and life more closely after the Bible than any other; can accept no theories of a fallible authenticity of its divine oracles, nor a human and merely exemplary saviour; is proud that it has no heresy trials, although originating in the same fatherland where most heresies have sprung. With this cardinal principle, we should expect great stress to be laid upon direct Bible teaching. While this is done more than in the Catholic or perhaps even Anglican preparations for first communion, it is mostly by way of memorizing proof texts for sacraments and creed.

Toward revelation the chief Lutheran doctrine is faith that makes for justification and not reason that makes sceptics. Faith, the mightiest of all words in the soul's

lexicon, is the key to man's lost paradise ; it conditions and is larger than conduct ; is the source of all the authority of conscience ; the chief of all the duties and has done all the real miracles in history ; is the best criterion of the vigor, health and maturity of the soul, and man's only possible ground of salvation. Faith enlarges the soul of the individual to the dimensions of the race, enabling it to be a citizen of all times and a spectator of all spiritual events, and is the organ by which we see and apprehend, not facts of sense or proof of intellect, but the true mysteries or sacraments of instinct and feeling. By it Christ's propitiatory and vicarious sacrifice is imputed to us.

The focus of the Lutheran theology is the doctrine of communion that Christ's body and blood are, as the Augsburg confession says, "truly present under the form of bread and wine." Some manuals for first communion teach that the divine elements are invisible, or inseparable yet unmixed with the actual food elements, or that the latter participates in the former as Plato made real things participate in ideas or inhere, as the school-men made attributes inhere in substance ; the union is called not carnal but sacramental, or say that there is not a real change but a means of change, while the doctrine of both trans- and con-substantiation are rejected. Faith is said to appropriate the passion and merits of the divine sacrifice in an inexplicable way.

Instruction especially preparatory to first communion is also given concerning the church festivals as Luther especially advised, viz., Christmas, Circumcision, Epiphany, Easter, Ascension and Pentecost, St. Stephen's Day, and October 31st, which is the day when Luther nailed up his ninety-five theses. There are also lectionaries for minor festivals, and of saints in the Lutheran Christian year to bring the biographical element to pedagogical efficiency, and confirmation day, which is on Palm Sunday. All Lutheran churches hold confession to be a fit preparatory

discipline for first communion. This is not imposed as a necessity, but taught as a privilege, is general rather than explicit and detailed, and all sins need not be enumerated. All Lutheran pastors can give absolution for confessed sins, but this is not absolute, only exhibitory. The disciplinary value of this is high; it relieves the conscience and evokes advice and comfort where most needed. Luther places these rites next to the sacraments themselves.

Confirmation being preparatory to first communion, there is usually a public examination of the children held in the church immediately preceding the ceremony, or the Sunday before, in order to see if even the least gifted have been trained to enough knowledge of the fundamental doctrine of the church to partake of the sacraments properly. They stand before the altar, girls in white and boys in black, and are addressed by the pastor; then after the Lord's Prayer the confirmants are asked to renounce the devil and fleshly lusts and accept the Apostles' Creed. They assent to this and vow to remain true to God, the church and its doctrine, and the congregation unite in solemn prayer for them. They then kneel at the altar and the pastor places his right hand on the head of each, invoking the fear of God and hope of eternal life; they are then exhorted to partake of all the blessings of church membership and renew and assume for themselves the obligations of their baptism. Scripture by the congregation and a benediction conclude the service, after which each child is given a certificate or diploma of confirmation as a memento.

The Lutheran Church has only lately begun the special work for young people after confirmation. In New York City the "Young People's Union" was founded about ten years ago for this purpose and in the western part of the State associations for young men have been extending for some years. These are now united in the Luther League

of that State with its own journal of that name. In Pennsylvania the Luther Alliance, and among the Germans, the Young Men's Associations and the Young Ladies' Societies, are inter-church organizations for the same end. Elsewhere central associations are formed. A National Union, of which all these are members, is now formed. The problems of this church for older adolescents are somewhat unique, and few religious bodies have so suffered from proselyting, which has been a spur to this new effort.

Confirmation by first communion is required of all children of the Episcopal Church in England and America. Girls are rarely confirmed under twelve or boys under fourteen, and the average age is probably a year or more older. It is one of the most solemn duties of parents to bring their children to what is one of the central rites of the church. Both the official requirements and the ceremonials, as found in the prayer and service book, are simple and brief, so that what may be called the minimum of both preparation and the initiation ceremony itself are somewhat slight and formal. This not only leaves room for a wide range of individual practice, but all the degrees of difference between the extremes of high and low church views are expressed in the many manuals and guides for confirmation.

The order of the church demands only the memorizing of the creed, Lord's Prayer, Ten Commandments, and the shorter catechism. The latter sets forth that the sponsors at the baptism in infancy also gave the child its name, promised that it should renounce the devil, worldly pomp, and sinful lust, believe the articles of faith, keep God's will and law. These vows the child now assumes for himself with solemn affirmation. In twelve questions and answers, the nature of the two sacraments necessary to salvation by baptism and the Lord's Supper are set forth. The minister of every parish is required to instruct and

examine on these essentials, which are often greatly amplified by those who devote themselves to this work with zeal.

The order of confirmation requires the presence of the bishop, before whom, as he sits near the Holy Table, the candidates stand. The preface stating the purpose of the rite is first read while the congregation stand. The minister then presents the children and the lesson is read from Acts on the gift of the Holy Ghost by the laying on of hands. The solemn question is then put by the bishop: "Do ye here, in the presence of God, and of this congregation, renew the solemn promise and vow that ye made, or that was made in your name, at your Baptism; ratifying and confirming the same; and acknowledging yourselves bound to believe and to do all those things which ye then undertook, or your Sponsors then undertook for you?" and the momentous words, "I do," are pronounced audibly by every candidate. The bishop's prayer that follows is for the daily increase of each of the gifts of the Holy Ghost, after which he lays his hands upon the head of each, saying: "Defend O Lord, this thy Child with thy heavenly grace; that *he* may continue thine for ever; and daily increase in thy Holy Spirit more and more, until *he* come unto thy everlasting kingdom. Amen." After this follow the collects and benediction. It is earnestly expected that every newly confirmed person shall attend the Lord's Supper, without delay.

At the high church extreme, the instruction for first communion is elaborate and chiefly ecclesiastical, the manuals prescribing a knowledge of the seven daily offices of the psalter from matin to compline and some historical matters; but especially and in great detail the liturgy as celebrating the Eucharist, which is the chief act of worship because it commemorates the sacrifice of Christ, which is the central fact in Christendom. Unlike the Roman Church the modern English tractarian invites a high degree of metaphysical activity, to which the mind of bright adoles-

cents is often so prone, on the part of the new communicant. "It is well," says Ewer,¹ "for the first class to understand distinctly what the doctrine of transubstantiation is as distinguished from trans-accidentation, and to know why as Anglican Catholics we decline to admit its truth." Hence it is explained at length that Christ is not impanated in the sacred species. His body, soul and divinity are not to be divided, as by the Roman theory of communion, in one kind; but are wholly present in the bread and wine, although their *res ipsissima* is not present under the outward form, the accidents of which remain unchanged. The presence is real and objective, not local, but supra-local. While the phenomenal color, form, taste and smell, and weight of the bread and wine remain unchanged, the nominal thing in itself of the holy emblems is not absent, but actually although mystically present. Water must be always mingled with the wine to symbolize the union of divine and human. While the body assimilates natural food, the process here is reversed, and the recipient is himself assimilated and transformed into the higher divine life, and the self of Christ is identified with our own.

The liturgy, which, like the Roman, constitutes the august rite of mass, is traced back to the apostles and represents the perpetual obligation, and is at the same time historically commemorative both of the Last Supper of our Lord, and of the later stages of his life, his death and his ascension. When the celebrant enters, he may meditate of Jesus' entrance into the garden; when he bows over his secret, he may think of Jesus falling on his face in prayer; when he salutes the altar, of the treacherous kiss; when the sacred vessels are unveiled, of Jesus spoiled of his garments; at the prayer, of Jesus scourged; at the larabo, of Pilate washing his hands; when he kneels, of Jesus falling

¹ Manual of instruction for classes preparing for Communion, page 24.

under the cross; at the hymn, of his death; at the Our Father, of his resurrection; at the *gloria*, of his ascension; and at the benediction, of the descent of the Holy Ghost. In the service something goes up to God, though our thanks be no more than the burnt offering of a grain of chaff, and something descends from God to man; for the Eucharist is a fountain of grace. To eat and drink unworthily and without discernment is damnation. We must therefore lift up our hearts and hunger for the meat that perisheth not. We were grafted into the true vine in baptism, but now the intusseption is complete, and every scion shoots as with spring-tide.

While the Greek Church permits only leavened, and the Roman only unleavened bread, the Anglican Church allows either. The communicant may stand or kneel, but never sit; must, as in most of the churches since the apostles, partake it only fasting, that it may sensibly affect body as well as soul; must receive the bread in the hollow palm, supporting it with the other and forming a cross; consume the smallest particle to avoid desecration, and offer some form of solemn and adoring salutation. The priest only can place the elements on the altar, because it is a sacrificial act and cannot be properly undertaken by either the sexton or a woman. An odd number of collects should be read, because the Lord's Prayer has an uneven number of petitions, the pro-anaphora must be said on the epistle side of the altar, and the protasis must commemorate some special attributes of God, and the apodosis must ask a special blessing for the exercise of the same attributes.

Careful self-examination, repentance, new resolutions, and the cultivation of faith and charity, and sometimes even penance should precede. Afterward communion ought to be partaken at least thrice yearly, and some partake weekly with advantage. Spiritual, as distinct from actual or sacramental communion, can be more frequent.

The former is like opening a door from a dark into a light room, the latter is like bringing in the light. The former is the slow rise of a tide keeping pace with a river and damming it so that it rises higher and sets back; the latter flows up and flushes the river as with a tidal wave and with complete intermingling of waters.

Confirmation is one of the seven sacraments of the Catholic Church by which the Holy Ghost is received and which it is a sin for any parent to neglect, and in which centres the very heart and soul of the best that is in Catholicism. It is also often called a mission, and its inspiration in most Catholic treatises on the subject is directly traced to the sayings of Jesus: "Suffer little children to come to me and forbid them not for of such is the Kingdom of Heaven"; "Out of the mouths of babes and sucklings God hath ordained praise"; "Except ye be converted and become as little children ye shall not enter into the Kingdom of Heaven"; "I thank thee, O Father, that thou hast hid these things from the wise and prudent and hast revealed them unto babes"; "Whoso shall receive a little child in my name receiveth me"; "Woe to him who causeth one of these little ones to offend, it were better for him that a millstone were hanged about his neck and he were drowned in the depth of the sea"; "Take heed that ye despise not one of these little ones, for X"; "Their angels do always behold the face of my Father who is in heaven." The divinity of childhood as suggested in such passages is interpreted by the church to imply a somewhat mystic power of deep internal appropriation of symbols, rites, and even dogma, more akin to Wordsworth than to the modern methods of secular pedagogy.

The age of confirmation differs. In Italy, where the mind develops very early, the lowest age at which it may be received is fixed at seven. In France and Belgium, children cannot be confirmed before ten. In this country,

eleven or twelve may be called the minimum age. There must be no time lost with the children. Early impressions sink deepest. As soon as they are able to receive the Eucharist with a fair degree of appreciation, the sacrament should be administered. Indeed, the priest, who alone has the power to admit, while having some discretion, is generally thought negligent if children of sixteen or seventeen in his parish are not confirmed, except for special cause. Stated preparation is prescribed for deaf mutes and even for the feeble-minded, for whom a so-called "fool's catechism" of the simplest and most essential truths is provided. While those who do not honor their parents, refuse to attend mass, eat flesh meat on Friday, steal or are unchaste, should be kept waiting lest they profane the holy table. Childish lies, obstinancy, or lack of devotion should not bar them from a chief source of help against their faults, which might be augmented by delay.

The essential preparation for first communion and confirmation is a knowledge of the catechism. In insisting upon this as basal, the voice of the church has been practically unanimous from the time of Origen and the famous catechetical school of Alexandria, and from Augustine, who consecrated the first years of his episcopate to composing his treatises on catechizing, down to Fénelon and Bossuet, and even to the present time. While there have been periods of decline, and eminent prelates have sometimes failed to see its dignity and importance, men like Gerson, Chancellor of the University of Paris, found in catechizing children the chief source of comfort in their declining years, and by a decree of the Council of Trent every pastor was ordered to administer the catechism for children with care, at least on Sundays and other holy days. This was speedily ratified and detailed by provincial councils and synods throughout the world. Cardinal Bellarmine devoted himself with ardor to this work in person. St. Ignatius bound himself with a vow to this

office, and each Jesuit priest still acts for forty days as catechist, when he begins his charge. Xavier, too, thus began his great mission; and Romilion, founder of the Ursulines, devoted himself to it. The work was reformed in the seventeenth and in part recreated in the nineteenth century, but the catechetical traditions have been strong and constant, and there has always been a body, never so large as now, of devoted nuns and priests who, as Plato's Republic first suggested, renouncing family ties, have turned that same rich and deep tide of affection, mostly spent on spouse and offspring, to this holy apostolate of childhood and youth, as their sweetest and dearest life-work in a way that has not only supplemented, but quickened, instructed, and elevated parental love, and helped to build up the holy city of man-soul in the heart. It is to this long-circuiting and sublimation of the sexual and parental instinct that I ascribe the entirely unique character that pervades the labor and writings of the great child lovers in Catholic Christendom, and which merits the reverent and prolonged attention of all who study other systems than their own to learn their strength and their virtue rather than to confirm old prejudices by listing the more superficial defects, perversions and failure to realize ideals.

The most indispensable requirement for confirmation in the Catholic Church is the catechism; and this must be learned with great verbal accuracy, because it is the standard of religious knowledge. It contains sublime answers, that children can be made to feel the sense of, "to every question of interest to man." It is a high philosophy of life, so fit and admirable that not one syllable of it must be changed, although it is seasoned with much of explanation and illustration. It is often begun festively, and the work is interposed with song and story. By the "billet" system children sometimes appear dressed as angels, and recite the answers as if they were just

revealed from heaven. The best catechetical tradition of the church has been carefully preserved, and is even now being developed more vigorously than for some centuries. There are several Catholic catechisms, but they differ only in the amount of matter included, ranging from elementary work containing a few topics, to those of Deharbe, Jouin, Gaume, and Schouppe, which are for the last year of study or for the post-confirmation classes, now strongly advocated, and often formed. The catechism of the third plenary council of Baltimore is the American standard, and is a pocket volume of seventy-two pages. First are ten chief prayers, to which some would devote the entire primary year. The chief topics in order, taught by questions and answers, are: the end of man, God, unity and trinity, creation, first parents, the fall, sin, incarnation, redemption, the passion, death and ascension, the Holy Ghost, the church and its marks, each of the sacraments in detail, *viz.*, baptism, confirmation, eucharist, penance, unction, holy order and matrimony. Then follow mass, prayers, each of the Ten Commandments in detail, the last judgment, hell, purgatory and heaven. Sometimes the catechumens are stimulated by marks, rank, prizes, examinations and charts, the bell and blackboard, and the vast repertory of the many thousand lives of the saints, those arsenals of virtue, which the Bolandists have for centuries devoted themselves to writing, the best of which are often calendared, one or more for each day in the year, are sometimes utilized. The central theme of catechetical inculcation and also of early influence of the church is sin and the divine and human instrumentalities by which its results are removed. Confirmation is a renewal by children of the vows made for them by others in infancy at baptism, which meant purification from ancestral sin.¹

¹ See "A Catechism of Christian Doctrine," prepared and enjoined by order of the third plenary council of Baltimore: Boston, Mass., p. 73; "An Explanation of the Baltimore Catechism," by Rev. T. L. Kinkead: New York, p. 393; "Nouvelle Ex-

This work is done less comprehensively than in countries where there are no parochial schools, and it must be limited to Sunday. Often the work is more or less graded.¹ When the work of the regular teachers approach completion, special confirmation classes are formed of those thought fit, and the priest takes the children for a few months of review, and more intensive and extensive instruction, often twice a week. Just preceding the rite itself, as a special preparation for first communion, comes the retreat by which children are withdrawn into the sanctuary of the soul, and which seeks for a season of from two to four or five days to snatch them from the outward life and from association with other children, and bring them face to face with God and self, and to impress them with the sense that something serious and momentous is transpiring within. The catechism has been learned, and the soul is tender and ripe for the deepest impressions as never before or after. It has many varieties, but in a true retreat, by a good leader, the children devote the best part of the morning, afternoon and evening to receiving the strongest impressions of sin, death, salvation and judgment, but without undue fatigue or fear. Prayers, admonition, meditation, and sometimes the noting of their impressions and experiences on individual books (a method said to be full of suggestion for the instructors and of great present and even greater subsequent value to the child, in keeping alive the freshness and purity of first religious emotion),

planation du Catechism de Rodez," par M. Noel: Paris, p. 556; "The Ministry of Catechizing," by Mons. Dupanloup: New York, p. 540; "Instruction for First Communicants," by Rev. D. J. Schott: New York, p. 288; "Premières communicants en Retraite," par M. Himonet: Meuse, 1880, p. 280; "Catholic Faith and Practice," by Rev. A. G. Mortimer; "Le pasteur des petits Agneaux ou cours d'instruction relative à la première communion," par L'Abbé Laden: Paris, 1881, p. 448; "The Child of Mary," a manual of prayers and instruction for first communicants: New York, p. 543; "Neo-Confessarius," J. Reuber, S. J. Retistinae: 1870, p. 359; "First Communion," by Father Thurston: 1896, p. 495.

¹ See interesting discussion in the *American Ecclesiastical Review*. "The Scope and Organization of the Sunday School and the Relation of the Parish to the Sunday School," by M. J. Lavelle: Oct., 1896, and Aug., 1897; "How should we conduct Sunday Schools?" by A. A. Bamburg: Oct., 1897.

special hymns, the sentiments of which are impressed and explained beforehand, carefully selected, and told stories of saintly heroes of virtue, and allegories are all directed to produce a silent revolution of the soul or a veritable conversion. They are told that Jesus is now passing, knocking at their hearts, nearer than ever before or after; that they must choose between good and evil, and declare eternal war with sin in their hearts. The exercises begin Sunday and last till confirmation day, which is Thursday. The battle with sin in the soul becomes most intense on Tuesday, and especially in the afternoon, when sometimes the crucifix is draped in black and death is impressed as the doom of all, and there are tears and warnings lest each child may not make a true communion, and the sermonettes to them are the most austere and penitential. The suffering and death of Christ are made objective, vivid and impressive; and the sentiment of pity, which, deepened to pathos, is one of the most powerful sentiments of the soul, which after the Emperor Otto's death prompted many to slay themselves for sheer compassion, the church knows best how to utilize for good. The director is sad and overwhelmed, lest their hearts be not really humbled, broken, contrite. Eternal salvation is at stake and the horror of a sacrilegious communion must be deeply felt. Each child files up and kisses the crucifix; but at the evening service after all have received absolution, all is joy and the service is beautiful and grand. Past sins are pardoned and they, then and there, begin a new life. Something divine has passed over the soul and they are restored to goodness.

Just before the ceremony of confirmation every child must make a general confession, covering all it can recall of its past life. Confession is usually the Catholic child's first personal contact with the church, and is commonly advised as early as seven or eight, because he can then sin and repent. While he must rather die than betray the

secrets of adults, a good confessor must keep the confidences of this tender age also strictly inviolate, and may be a beneficent spiritual father of childhood if he has the rare gift of keeping in sympathetic *rappor*t with it. Always, and of course especially now at this chief confession of a lifetime, he will strive, first of all, while exerting the utmost care to ask no questions that may suggest error or sin not previously known, to encourage each child to unburden his conscience as honestly and unreservedly as possible. To acknowledge a fault is to get it outside the better, inmost self, and begin to loosen a burden, to moult the old *ego*. If frank, the besetting sins are seen and the process of alienation begins. Real regret is almost sure to follow, and care is taken that it be poignant, but not excessive or morbid, for remorse, always a feeling of doubtful utility, is not for this age. Wrong is deplored, because not only odious to a sinless Heavenly Father, but as in the face of infinite goodness and love towards each person. After dealing discreetly and tenderly with the nascent conscience, and judging considerately causes and occasions of error, and generating not only repentance but good resolution, penances are imposed. These are sometimes a given number of repetitions of prayers, learning hymns, refraining from dessert for a time, a brief daily season of self-communion, acts of self-sacrifice or service, that the fresh impulses to right may find some expression before they fade. Penance, too, must be administered with great wisdom and adaptation to the nature, needs and surroundings of the individual child. Lastly comes the priestly absolution from past sins, and the candidate, pure and white of soul indeed, is ready for the ceremonial sacrament.

The day of first communion and confirmation, on which children are to receive God in the Eucharist, to first taste the bread of angels at the divine banquet of paschal communion, makes the epoch when God takes possession of

their chastened souls. The ceremonial is a very special one for church and family. It must be brilliant, and with much outer pomp. Synods have declared that it must be "celebrated with all possible solemnity," for children's senses are at their keenest, and they need external show. After final instruction concerning their part and bearing during the ceremonial, they enter the church in solemn procession and kneel in a line, the girls in white as a symbol of their new sinlessness, on the left of the sanctuary, and the boys, in their best and darkest clothes, on the right. There are sometimes certificates of confession. There are veils suggesting betrothal to Christ and the church, candles reminiscent of the catacombs, where the church was cradled, and symbols of the true light of truth, their very wax, according to some liturgists, being an allegory of the virginity of bees and of flowers, and the flame of both the glory and suffering of Christ, and the altar, which has always been a table on a tomb.

Only a bishop can administer confirmation, and he makes episcopal visitations to each parish, at intervals varying somewhat with its size for this purpose. The pontifical vestments are the mitre or duplex crown; the mozetta, symbolizing the light on Moses' brow when he came from Sinai; the amice, or allegorical shield; the tunic, which recalls the seamless robe woven for Jesus by his mother Mary, and which was not rent by the earthquake of the crucifixion, and for which the soldiers cast lots; the cincture of continence and self-control; the stole, since the eighth century representing immortality and always to be put on with a stated prayer; the cope, the significance of which has been lost; and he carries the crosier or pastoral staff, the symbol of his authority.

He lays aside his mitre and turning from the altar raises his hands in benediction. He then explains the nature of the sacrament and invokes all to make good use of its graces, and prays from the ritual that the Holy Ghost, the

descent of which is the chief and central end of the ceremony, may rest upon the *confirmandi* as at Pentecost, with all its fulness of gifts. Then approaching the first boy in the line, he dips his right thumb in a golden vessel held by a ministrant containing chrism of oils and balm, the consecration of which by the bishop forms one of the ceremonies of Holy Thursday, and anoints each on the forehead to indicate that he must openly profess and practise the faith, never be ashamed of it, and die rather than deny it, in the form of a cross, saying, "*signo te signo crucis et confirmo te chrismate salutis in nomine Patris, et filii et spiritus sancti.*" Then, making the sign of the cross over the person, he gives him a slight blow on the cheek to suggest that he must be ever ready to suffer all things for the sake of Christ, saying at the same time, "*pax tecum.*" The assistant wipes the oil while the bishop passes to the next. Like baptism, confirmations call for sponsors, but of late in America it is customary to have but two, a male adult for all the boys, and a female for the girls. The sponsor stands behind and lays his hand on the right shoulder of each during this rite.

While this ceremony is often performed with low mass and hymns, it is better with the choir and organs of high mass, and comes after the three *kyries*, the *gloria in excelsis deo*, and *credo* with the offertory and preface, sometimes the *veni creator spiritus* is here sung, and then after the *sanctus*, and the elevation of the sacred Host and the consummation of the eternal miracle of transubstantiation, the acts of confirmation are recited by the children, who at the supreme moment go forward and partake of the blessed Eucharist, receiving God into their hearts entire, although under but the one form of bread, when the *agnus dei* is sung. Sometimes another mass of thanksgiving is celebrated by another priest immediately afterward. The catechists then lead the children out of the church, where their parents await and embrace them with tears, while

priests and teachers return sadly to pray alone before the deserted and silent altar. Often they are sent out later in the day to do works of charity, while the dew of consecration is fresh on their souls.

Many accessories are modified, and in large places supplementary services are held in the evening. Vespers are intoned with responsions, and after the *magnificat*, a sermon is addressed to the children admonishing them to renew their baptismal vows, and perhaps the formula of consecration is recited by boys selected beforehand, and all are formally recommitted to their parents, who are charged to keep them as pure and religious as at that moment. Souvenirs and often symbolic presents are given and there may be supplementary services next day. A tastefully illustrated diploma or certificate, picturing the ceremonies of baptism, first communion, and confirmation is given.

The young communicant has now received the baptism of fire, as formerly of water, and is under renewed and greatly increased obligation to observe fasts and festivals, to frequent confessions, which every good Catholic must attend at least annually, and is in a position to receive by grace the seven gifts of the Holy Ghost, which are, wisdom, understanding, council, fortitude, knowledge, piety, and fear of God, that he may bear in their due season the twelve fruits of the spirit, which are, chastity, joy, peace, patience, longanimity, goodness, benignity, mildness, fidelity, modesty, continency and chastity, the names of which have been memorized in early childhood, are illustrated later in Bible stories and lives of the saints, and if the proper stage of higher scholastic study is reached still later are found to be the basis of instruction in the systematic theological ethics of Aquinas.

Although to receive it with the consciousness of unfor- given sin would be a sacrilege, and because for its worthy and fruitful reception the subject must be in a state of grace, and although confirmation and the work of the

Sunday School, all of which leads up to it, is the palladium of the faith which no child of Catholic parents must omit, there is a growing sentiment, especially in this country, that effective as all this is, the children must not be left at the dawn of adolescence without further guidance, and hence in many places catechisms or societies of perseverance have been instituted where studies of the ecclesiastical year, church history, selected points of canon law, hymnology, written accounts of festivals are pursued, a better understanding of the orders, institutions and rites of the church is given and the novitiates engage in works of beneficence and additional retreats, while some have lately advocated so great an innovation as Sunday School libraries and urged that whereas the church has hitherto been far more prominent than the Scriptures, a graded course be conducted in first hand study of both the Old Testament and the New, which are usually reserved from direct use by children, at least till these post-communion classes which should be attended till marriage. The age of temptation to sin, it is well said, is not ended but just beginning, and the influence of religion so well inaugurated should be sustained till character is settled. Sometimes these are called Christian academies, and there are first aspirants, then candidates, and then full academicians, a title especially prized in France, and there are conferences, debates and honors, and various con-fraternities, sodalities and clubs. Precedents of these abound, for St. Sulpice, St. Thomas, St. Borromeo, St. Vincent de Paul, and many others were devoted to this work in the past and young people attended up to the age of twenty or even twenty-five.

In 1884 the three hundredth anniversary of the foundation of a society of the annunciation, which has multiplied in all Catholic lands under the title of Sodalities of the Blessed Virgin,¹ was celebrated. These are for adolescents

¹ "History of the Sodalities of the Blessed Virgin Mary." Boston, 1885, pp. 243.

and there are branches for either sex.¹ The papal bull creating them refrained from prescribing details of either plan or purpose, so that there are many local differences. Their general purpose is to quicken piety, charity and personal purity of heart and life by increasing devotion to the Holy Mother who aids them to form their hearts day by day to a more perfect likeness of her divine Son. They are especially designed for youth from fourteen to twenty; but there are branches for older youth, as in colleges, and for children who are younger. Constant war against passion, an annual retreat, self-examination, cheerfulness, temperance and religious offices are prescribed, and they have a special devotional manual and litany.

In answer to a request for information concerning the age of conversion kindly inserted for me in the leading weekly papers of the Methodist, Baptist, Congregational and Presbyterian denominations, several score of replies have been received containing individual opinions, statistics of single churches, results of inquiries made at educational institutions and at religious meetings. The following are representative. Revivalist Dwight L. Moody writes that he thinks most conversions occur between the ages of 10 and 20; that he has noticed no difference in age between the sexes, but that nearly all the members of the Northfield School are converted before they enter. Bishop D. A. Goodsell writes that it is his custom, on crowded occasions of admission to full conference membership, to ask all converted at or under 15, ministers and laity, to rise. "The proportion varies but slightly in different parts of the country among whites, about three-fifths of all present rising at this call. I then ask those converted between 15 and 20 to stand with them. There are then few left. Recently in Newark and Philadelphia in audiences of 7,000 to 8,000, this preponderance was

¹"Sodality Directors' Manual," by Rev. Father F. Schouppe. Boston, 1882, pp. 442.

maintained with great unanimity." Rev. E. E. Abercrombie writes that at the Holyoke Conference held in April, 1893, in an audience of five hundred Christian men and women, a similar test showed that about two-thirds were converted before 20. Revivalist Edwin P. Hammond writes, "I frequently ask audiences to testify at what age they were converted, and I find that most of them became Christians before they were 20."

Evangelist George F. Pentecost, now of Yonkers, N. Y., has kept no statistics, but writes, "in an experience of thirty years of pastoral and evangelical work my observation has been that three-fourths of all the conversions occur between the ages of 12 and 20, the proportion of male to female being about two to three. Comparatively few are converted after thirty years and beyond that period the number falls off very rapidly. My further experience is that the best after results in life and service are found in those who have been converted early." H. K. Carroll, of the *Independent*, thinks that "a large majority" of conversions occur "before or soon after fifteen." Dr. J. L. Hurlbut, who has a wide knowledge and experience in the Methodist Episcopal Church, writes, that in his opinion, "far the larger number profess Christ under 20 years of age, a smaller number between 20 and 30, and a very small number between 30 and 40." Editor J. M. Buckley, of the *Christian Advocate*, who has knowledge of the very rich literature of the Methodist Church, which has always paid great attention to the conversion of children, writes, that "all our ministers, except a very few, were converted before they were 20, and the large majority of them before they were 18." Evangelist M. S. Kees often takes tests which show that "the great majority" of converts are between 10 and 20.

President Thwing, of Adelbert College, a few years ago addressed a letter, asking the age of conversion and admission to the church of each composite member of the

American Board of Foreign Missions, an exceptionally representative body of Christian men. From one hundred and forty-nine replies it appeared that twenty-nine were converted "very young"; twenty-one between 8 and 12; twenty-six between 12 and 15; and one hundred and thirty-two before 20. At a large meeting Evangelist B. Fay Mills asked all who had been converted under 20 to rise and over eleven hundred rose. The call for those converted between 20 and 30 brought one hundred and eighty to their feet; between 30 and 40 there were thirty-five; between 40 and 50, fourteen stood; between 50 and 60, there were eight. He writes that not only by far the most, but the most active, Christians are converted in the teens. At a recent Sunday-school convention at Hillsdale, Michigan, ninety-eight workers were found to have been converted at or before 12; forty-one, between 12 and 20; thirteen, between 20 and 40; and two later.

Spencer¹ states that out of every thousand cases, five hundred and forty-eight are converted under 20; thirty-seven, between 20 and 30; eighty-six, between 30 and 40; twenty-five, between 40 and 50; three, between 50 and 60; and one, between 60 and 70. Rev. Thomas Simms, of South Manchester, Connecticut, writes, that at a session of the New England Conference, Rev. C. M. Hall found, as a result of a census of two hundred clerical members of that body, that one hundred and seventy-three of them were converted before 20 years of age; eighty-nine, before 15; and seventeen at or under 10; and the average for all being a trifle over 15 years. Dr. R. E. Cole, of Oakland, California, ascertained the ages of those converted during a three weeks' series of revival meetings in that place as follows: One hundred and nine, from 5 to 10; three hundred and seventy-two, from 10 to 15; two hundred and eighty-three, from 15 to 20; sixty-eight, from 20 to

¹ Sermons by Rev. Ichabod Spencer, D.D., Vol. I., p. 392.

30; twenty-nine, from 30 to 40; sixteen, from 40 to 50; eleven, from 50 to 60; four, over 60.

More specific are the data presented in the following table:—

Age.	Drew—M.	Gulick—M.	Ayres—M.	Starbuck—M.	Totals.	Pope—M. and F.	Starbuck—F.	Hammond—M.	Hammond—F.
6	4	0	2	0	6	1	0	9	26
7	6	0	9	2	17	1	0	24	41
8	6	9	15	2	32	1	1	40	67
9	14	4	30	2	50	3	1	51	97
10	19	9	60	2	90	5	4	70	112
11	34	12	51	4	101	9	13	56	81
12	53	37	96	7	193	4	18	60	85
13	43	32	108	7	190	11	18	47	64
14	62	52	161	9	284	17	10	11	34
15	56	46	214	20	336	30	4	12	25
16	93	59	289	7	448	25	16	11	16
17	89	47	298	5	439	29	6	6	5
18	71	60	300	11	442	17	3	7	9
19	57	48	265	11	381	17	1	9	8
20	49	47	222	2	320	10	0	2	1
21	39	34	172	0	245	8	1	5	3
22	23	15	99	2	139	9	2	3	5
23	16	11	103	6	136	11	2	4	3
24	8	4	55	1	68	10	0	1	3
25	6	0	53	0	59	1	0	6	3
26	6	0	27	0	33	3	0	4	3
27	1	0	26	0	27	3	0	3	1
28	1	0	17	0	18	3	0	4	5
	756	526	2672	100	4054	228		445	697

The first four columns, added in totals, represent males. The first column is compiled for me by Librarian Louis N. Wilson from the last Alumni Record (1869–1895) of Drew Theological Seminary, which states the age of conversion of nearly all those who were students there during the quarter century comprised in the report. As only those would be likely to enter upon a course of theological study who were converted early in life, the ages here probably average younger than those of male converts generally. The same is doubtless true of the results of

the *questionnaire* circulated by Dr. Luther Gulick, of Springfield, Massachusetts, among members of the Y. M. C. A.¹ Mr. Ayres's column was computed for me from the Methodist Episcopal Church Minutes of the fall of 1896, and represents clergymen and shows the age of maximal conversion, which is doubtless too young. Dr. Starbuck's² column is based on only fifty-one cases and I have followed his curves in presenting percentages, so that the numbers in his column are about twice too large. His cases were carefully selected from a larger number representing all ages with much regard to the fulness of record. The column of Rev. L. A. Pope, of the Baptist Church of Newburyport, Massachusetts, includes both sexes and all ages in his church, but here again, as women generally preponderate in the membership lists of all churches, and as they are usually converted earlier than men, his data represent no doubt the age as too young for the average male. Dr. Starbuck's column for females is based on eighty-six selected cases, here presented as percentages. The last two columns are compiled from the covenant book of Rev. E. P. Hammond, whose specialty is revival work with children, which he has kindly loaned me for the purpose. They represent his converts in two series of meetings in two small cities. From our columns of males it appears that sixteen is the age of most frequency, while for Hammond this age is reduced to ten for both sexes.

¹ *The Association Outlook*, December, 1897.

² "A Study of Conversion," E. D. Starbuck. *Am. Jour. of Psychology*, Jan., 1896. Vol. VII., pp. 269-308.

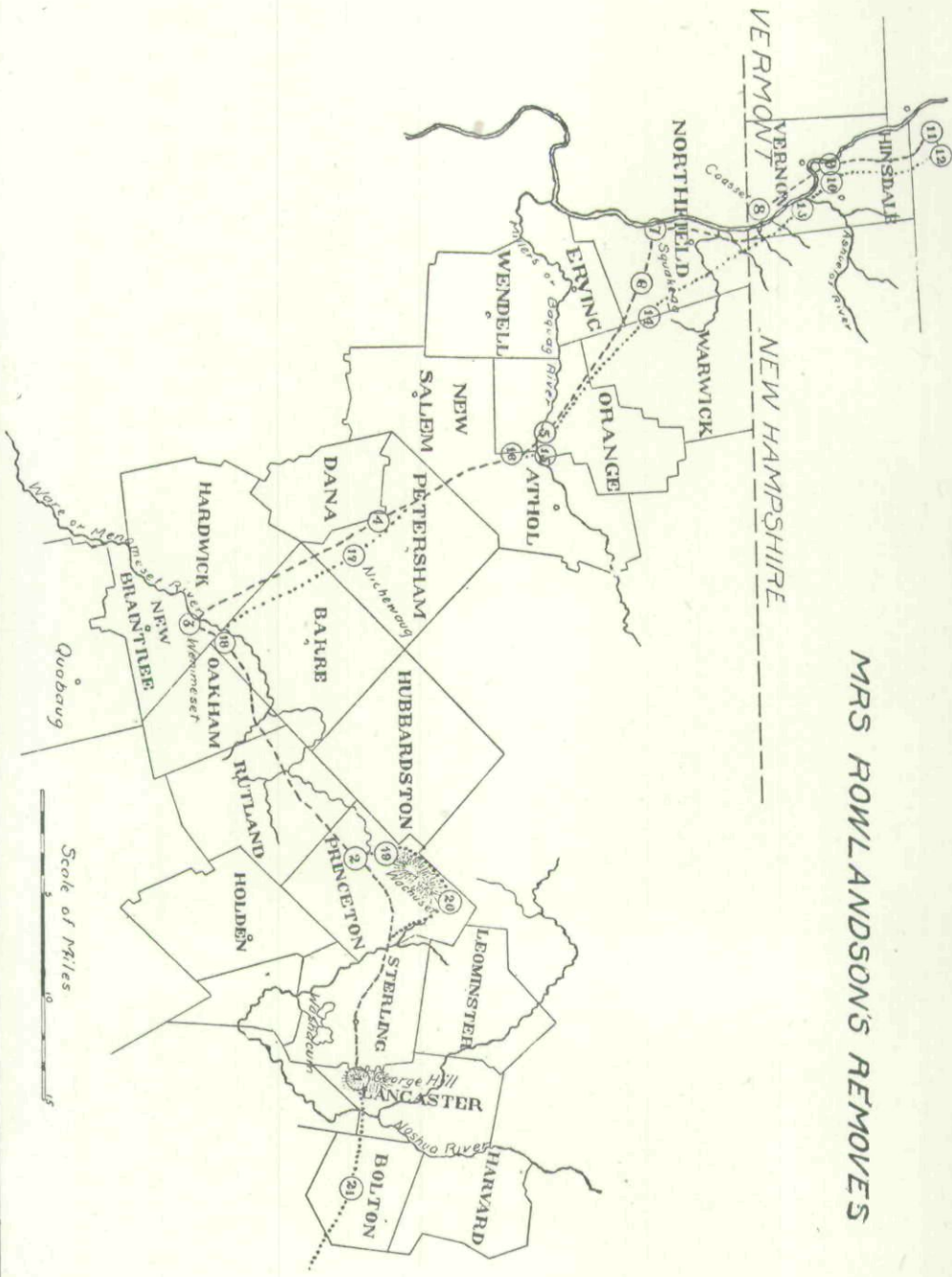
CHESTERFIELD

WINSDALE

VERMONT

NEW HAMPSHIRE

MRS ROWLANDSON'S REMOVES



Scale of Miles



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