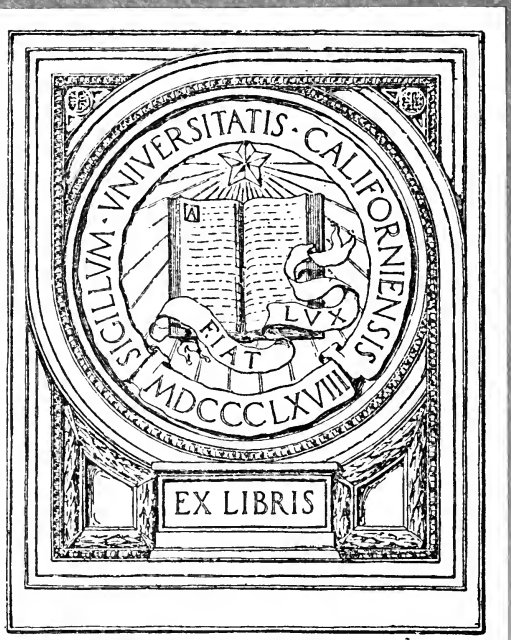
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The Essential Place of Religion in Education

Monograph Published by
National Education Association

Ann Arbor, Michigan
January, 1916

INTRODUCTION

When the Executive Committee of the National Education Association met for its October meeting in 1914, a communication was received from a resident of California offering a prize of one thousand dollars for the best essay on "The Essential Place of Religion in Education with an Outline of a Plan for Introducing Religious Teaching into the Public Schools," provided the Association was willing to carry on a prize-essay contest on that subject. The interest that the donor had in the general subject coupled with the fact that the 1915 meeting of the Association was to be held in connection with the Panama-Pacific International Exposition and was to be in the nature of an International Congress on Education were the reasons stated for the offer.

Religion was to be defined in a way not to run counter to the creeds of Protestant, Roman Catholic, or Jew. The essential points to be observed were: A Heavenly Father who holds nature and man alike in the hollow of his hand; the commandment of Hillel and Jesus of Nazareth, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and thy neighbor as thyself"; the high ethical teachings and spirit of service and sacrifice indicated in the Sermon on the Mount.

The Executive Committee authorized the contest and announcements concerning the same were printed in the N. E. A. Bulletin for December and sent to the various educational and religious papers.

A nation-wide interest was awakened, as shown by the fact that 1,381 persons, representing every state in the Union save one, entered the contest. The essays were limited to ten thousand words. June 1 was set as the date when essays were to be presented, and 432 essays were filed by that time. The essays were read and sorted by five preliminary sets of judges. The final Board of Judges, which had been selected with a view of representing every section of the country, every phase of education, and the various religious beliefs, was as follows:

Adelaide Steele Baylor, State Department of Education, Indianapolis, Ind.

William T. Foster, President, Reed College, Portland, Ore.

Louis Grossmann, Principal, Teachers Institute, Hebrew Union College, Cincinnati, Ohio.

John H. Phillips, Superintendent of Schools, Birmingham, Ala.

Thomas E. Shields, Editor, Catholic Educational Review, Professor of Education, Catholic University of America, Washington, D. C.

The decision of the judges was announced in connection with the Friday afternoon meeting of the Association, August 27. The prize was awarded to Charles E. Rugh, Professor of Education, University of California, Berkeley, Cal., and special mention was made of the essays presented by

Laura H. Wild, Professor of Biblical History and Literature, Lake Erie College, Painesville, Ohio.

Frances Virginia Frisbie, Teacher, Wilkes-Barre High School, Wilkes-Barre, Pa.

Clarence Reed, Minister, Unitarian Church, Palo Alto, Cal.

Anna B. West, Lecturer and Writer, Newburyport, Mass.

It will be noted that the writers selected by the judges represent different relationships to the educational system.

The Association decided to print a monograph which should contain not only these five essays, but also a synopsis of the points brought out by the other writers. We asked Mr. Rugh to amplify his paper somewhat in order that some of the points might be enlarged upon to a greater extent than was possible under the original limitation. Sara Whedon, formerly head of the English Department, Ann Arbor High School, Ann Arbor, Mich., was asked to prepare the synopsis of the other essays.

Of course it has been impossible to present in detail all the various points brought out by the over four hundred writers, but the six papers which follow do present all the general suggestions made in any of the arguments or the outlines.

We trust that the monograph will play a part in the final settlement of a question which has been much discussed and for which a solution must ultimately be found.

COMPILER'S NOTE

The work of the compiler in preparing the synopsis has been that of the gleaner who follows upon the reaping of a rich harvest and gathers a still abundant store. Altho the five papers which are given in full discuss the subject of religion in the public schools with a wide variety of range, there still remained in the other four hundred and twenty-seven essays offered for the contest a wealth of suggestive and informative material. To put this into condensed and systematized form was the wish of the Association. This synopsis is in no sense exhaustive, either of the subject as a whole, since the ground already covered in the preceding essays has been omitted except in so far as proved necessary for the sake of connection; or even of the remaining papers, as limits of space compelled keeping closely to what seemed likely to prove most directly suggestive, without lengthy discussion or description.

Two bibliographies have been appended of works quoted or cited, when the author's name was stated: the first, of books and periodicals mentioned in the general discussion of the subject; the second, of those referred to as likely to be helpful to the teacher either for private study or in the class-room. Well-known fiction and poetry have not been included, as much of both is contained in the books of selections to which reference is made, and teachers usually have abundance of such material at hand.

It has been impossible to verify all the large number of references from so many sources, but it is hoped that there will prove to be no serious errors.

THE ESSENTIAL PLACE OF RELIGION IN EDUCATION

AND

AN OUTLINE OF A PLAN TO INTRODUCE RELIGIOUS TEACHING INTO THE PUBLIC SCHOOLS

Charles E. Rugh, Professor of Education, University of California
Berkeley, Cal.

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INTRODUCTION

"Only the best is good enough for a child," said Goethe. Only the best is good enough for a developing democracy. The public schools have been established and are maintained in the interests of the individual child and of the nation. No good citizen would deny to any child the best and all of the best that the state can provide for the general welfare. If the fundamental needs of child life and development demand any good thing not now provided, those needs become educational problems. Any general change in the aims, means, or methods in the public schools can only be brought about by convincing the general public that such change favors child development and the national life.

Many of the best and most intellectual persons interested and active in promoting child welfare are continually insisting upon the need and importance of religious development in youth. If religion is an essential in the development of a child's life, then it is an essential in education. If it is an essential in education, it becomes a public school problem because as society is now organized neither the home nor the church does or can provide a general education of any kind.

Mazzini defined democracy as "the progress of all thru all, under the leadership of the wisest and the best." Burke had the same conception in mind when he described the ideal state as a "partnership of the dead, the living, and the yet

to be born in all virtue, all science, and all art." The people of a democracy must be united in the solution of their fundamental national problems, and this unity can be secured only thru schools supported and controlled by the state.

The home is not the social center at present in America. In the olden time the family physician came to the home. The preacher or pastor did the same. The assessor and tax collector visited the home. Births, marriages, and deaths occurred in the home. Now most of these important functions are less social and more individual and private. Institutions and offices are provided for such needs. When children labored with their parents at home and jointly enjoyed the fruits of their labor, or suffered together in want and sorrow then the roots and trunks of a child's education grew up in the home. The public school needed only to provide some branches,—reading, writing, and arithmetic, as the instruments of an enlarging social intercourse. The industrial revolution has removed the productive industries from the home, so that those who labor, or even those who seek the social service of the physician, or pastor, or official must leave home. So, even if parents were qualified by training and disposition to give the instruction and training necessary for economic and social efficiency, and for good citizenship, they would be unable to do so because of this separation and lack of time.

The Church, as institutionalized into sectarian denominations, cannot be an instrument of general education in a democracy. From the standpoint of the individual, the church represents and expresses a personal preference. It must needs be so in the nature of the case in order to offer the stimulation and scope for an inspiring and vital fellowship, and in order to induce whole-hearted devotion and consecration. "With tastes there can be no argument." If a person likes the Episcopal Church, or the Methodist Episcopal Church, or the Roman Catholic Church, or the Jewish Church, that person likes that Church. This choice is based upon a private, personal right.

In matters of race, politics, and religion, the individual is prone to treat differences as fundamentals. The likenesses between a good specimen of the white race and a good specimen of the negro race are many more and much more fundamental than the differences; the same is true of the likenesses and differences between a good democrat and a good republican; between a good Roman Catholic and a good Protestant: but in fellowship and in behavior, most persons feel and emphasize the differences rather than the likenesses. In matters national, these differences are more or less incidental and negligible. From the standpoint of the general public, church preferences are principles of differentiation and not of unity. The separation, or rather differentiation, of the church and state is therefore an absolute necessity in a democracy, but this differentiation does not relieve either the church or the state of its functions and responsibilities.

The public schools must be public. They dare not admit those personal preferences that are made the differentiating principles of parties and sects. So that if there are no religious impulses, principles, and practices other than those expressed thru denominational preferences and practices, then there is no place for religious teaching in the schools of this democracy.

On the other hand, if every normal child is essentially, or as Sabatier said "incurably" religious, if a child is human by virtue of certain impulses toward a better life, toward the more abundant life, then these essential, fundamental life impulses must be recognized, employed, and developed in the child's education. A person who makes the sectarian or denominational differences fundamental in religion might admit the necessity of religious education but still logically contend that it is no function of the public school. There are still two solutions,—public school teachers or special teachers of religion. The thesis set forth in the follow-

ing argument is that, at its best, public school teaching must be and is inspired and guided by the religious motive, because of the nature of education, and that the general recognition of the religious implications of all good school work is the first step toward a more adequate religious development of all of the boys and girls of the nation.

Method of Approach.—No citing of authorities or traditions can offer any solution of the problem. History can furnish no examples of how to introduce "religious teaching" into the schools of a modern democracy. Morals and religion cannot be introduced into education by legislation.

The relation of religion and education is a problem of genetic psychology, to be solved by a careful study of human consciousness and the nature of human development. The problem of improving the religious development of boys and girls by means of the public schools is a problem of practical pedagogy to be solved by a careful analysis of the motives, means, and methods of teaching, instructing, and training.

NATURE OF EDUCATION

Education is a life and a life-long process. "Life is the response to the order of nature." Life processes involve an agent and a situation, an organ and an environment. The development of the organ and the environment go hand in hand and are due to the responses or interactions of the two sets of forces.

In the case of human beings the agent takes an interesting part in these responses. The unique thing about a person is that he does not accept passively the situation, but actively and deliberately sets about to perfect an idealized environment. This power to choose and execute a choice is the distinctive characteristic of intelligence. The power to make and execute a supreme choice by which to evaluate the world and thereby to direct behavior is the distinctively religious aspect of human consciousness.

Human environment is also unique. It also takes an interest in the development of the undeveloped. The older, wiser, better members of the species take pains to have the younger, developing members appropriate the achievements of the whole race.

Genetically, education is the development of native, inherent germ principles or impulses. Socially, education is the process of grafting or budding social achievements and social forms upon these native impulses.

Phases of Human Life and Education.—Human life is so complex that it must be analyzed into different aspects or phases in order to make the social process of teaching economic and effective. These phases are, (a) Physical, (b) Mental, (c) Moral, (d) Spiritual, (e) Religious. There are germinant principles of life impulses for all these phases. They are organically related, but no one can be substituted for any other. Physical development is of great importance to a normal human development; but no amount of mere physical development develops a child's language, or his manners, or his morals. No amount of mere mental development will make a child religious. The normal development of a child requires the unfolding of each set of germ principles. This is accomplished by social stimulus, guidance, and control of each set of specific impulses. For example, the development of the child's language power depends not alone upon the development of his eyes, ears, voice, and hands. These are mere tools, mere conveniences, not necessities. The child's language development requires the unfolding of the native language impulses. Naturally, the child expresses inner states of consciousness by hands and voice. Upon these native impulses may be grafted any language form: English, French, vulgar, or pure.

Not all forces in the environment are equally powerful or equally valuable in stimulating the native impulses. Teaching consists essentially in selecting and employing the appropriate and effective ones. This must be done according to the law of life responses.

Law of Life Responses.—A living organism is sensitive and responsive to the the kind or order of nature that gave it its birth and being; the fish is adapted to water, the bird to air, the eye to light, the lungs to air. A child is born by and into a social order. If a human child has a divine heredity, then it can be sensitive and responsive to this divine order. If there is no response of religious impulses to a religious order there can be no religious development.

Life Formulas—

1. Physical life—response of the body to physical things. Examples—Lungs to air; alimentary canal to food; ear to sound; eye to light.
2. Mental life—response of mind to mental things. Examples—Language impulses to language; art impulses to music, painting, and literature.
3. Moral life—response of person to social order. Examples—Personal response to manners, customs, fashions, standards of conduct and behavior.
4. Spiritual life—response of the will to an ideal order. Example—A person trying to realize ideals. Planning to be, rather than to have.
5. Religious life—response of the soul to God. Example—The response of the whole being to the universal order. The attempt to find and found the life on eternal and universal personal principles.

These phases are not isolated or separate. They may be arranged in an hierarchy as Browning so arranges them in the "Death in the Desert."

"How divers persons witness in each man
Three souls, which make up one soul; first to wit,
A soul of each and all the bodily parts,
Seated therein, which works, and is what Does,
And has the use of earth, and ends the man
Downward; but tending upward for advice,
Grows into and again is grown into
By the next soul, which, seated in the brain,
Useth the first with its collected use,
And feeleth, thinketh, is what Knows;
Which, duly tending upward in its turn,
Grows into and again is grown into
By the last soul, that useth both the first,
Subsisting whether they assist or no,
And, constituting man's self, is what Is.
And leans upon the former, makes it play,
As that played off the first; and tending up,
Holds, is upheld by, God, and ends the man
Upward in the dread point of intercourse
Nor needs a place, for it returns to Him,
What Does, what Knows, what Is; three souls, one man."

What then, is the problem of education with respect to each of these aspects of life? From the standpoint of the individual, education means the development of each set of impulses in their right relation to each other. From the standpoint of society, education means the selection and employment of the appropriate means of stimulation and nourishment for each phase of life in each stage of development from infancy to maturity. The teacher is the person who professes the set purpose to represent society in the selection and employment of the appropriate means and method of education. The public school is society's attempt to make this educative process economic and efficient for all.

The immediate agent of this individual and social process through the fellowship of the teacher and the pupil is human consciousness. Education may then be described as the development and organization of personal consciousness, or self-

consciousness thru fellowship. Human consciousness is not organized finally until it grows into the sense of being a cause, of being creative. Human consciousness cannot be effectively productive or creative until it deliberately wills to be in active harmony with the whole universe. A human consciousness is never finally organized until dominated by eternal principles. Such a life is religious. Nature will bring hunger and the impulse to action above the threshold of consciousness. The child naturally seeks food and exercise. The parent, or some one in the parent's place, must select food and direct exercise if a normal physical development is secured. This is the problem of physical education.

Similarly, curiosity, wonder, and the sense of logical agreement, will send the child for knowledge, but his search must be guided if the mind is to be normally developed.

The social impulses will drive the child to select companions and comrades, but here also he must be guided.

The normal child will have ideals and want to be. What and how to be is a problem of education.

The Problem of Religious Education.—Are there in a normal child native impulses that are essentially religious, or that may be associated or identified with religious principles? Has society produced religious achievements and forms that ought to be grafted upon the religious impulses in order to favor the individual development and social progress? How is this teaching process to be accomplished? Should it be done in the public schools?

Phrased in terms of the "essential points to be observed" in introducing religious teaching into the public schools, the pedagogical problems are these:

1. (a) What are the native impulses in a normal child that impel him to recognize his kinship with all nature, and with all other human beings?
   (b) Has the race thru social processes, thru science and art, achieved anything that demonstrates this kinship and common fatherhood?
   (c) Has society thru churches and other institutions developed any social forms or rituals that stimulate and nourish these impulses?
2. (a) Are there native, normal impulses in a child that induce whole-hearted affection and love?
   (b) Are these love impulses most stimulated by impersonal or personal objects?
   (c) Has society achieved ways of developing these impulses toward supreme choices and loyalties?
   (d) Have the institutions developed forms and rituals favoring such development?
3. (a) Are there normal child impulses toward service and sacrifice?
   (b) Has society achievements and forms helpful in developing these impulses?

NATURE OF RELIGION

What is religion? This question brings us to the heart of the whole problem. The place religion ought to have in the public schools must ultimately be determined by the place it ought to have in education. Its place in the education of children ought to be determined by what it is at its best, for "only the best is good enough for the child." The place religion in education does have and always will have, is determined by what the teacher thinks and believes religion really is.

Much of the confusion and most of the difficulty associated with this problem arises from what James calls a "kind of mental blindness." James ascribes this blindness to our "feelings toward creatures and people different from ourelves." It comes also from the focal nature of consciousness. We can see only one side of a person or thing at a time. If a thing is developmental and complex like education, religion, and human life, it is very difficult, even impossible, to see it as it really is. Again, for each of us, the value of things and persons is determined

by personal purposes. Personal consciousness is personal or self-consciousness chiefly because of the choices one makes. These choices are vital and important to the person who makes them, and because of this "mental blindness" many persons think of these choices as fundamental and universally valid. All processes involving human consciousness have two sets of factors,—the subjective and the objective. The objective factors are matters of observation, experimentation. legislation. The subjective factors are personal. In the problem of choosing a particular vocation, a particular church, or a mate, both sets of factors are involved. With the objective factors, science, the state, and the public school may deal. Not so with the subjective factors. For example, in the matter of choosing a husband or a wife, the objective characteristics, such as heredity, bodily and mental health, are matters for observation and legislation. The state may take account of these objective limitations and prohibit a personal choice. With the subjective factors, personal choice must deal, based upon personal preferences. These are essentially matters of faith and the choice is a venture,—a willing to make the possibilities realities. With these subjective matters only the persons immediately involved can deal. The same principles are involved in the personal selection of a particular vocation, or the particular form of religious ritual or fellowship.

Another difficulty comes from the nature of religion itself, and more especially in trying to express this nature by means of language. Words mean,—just what they mean to each person. This meaning is due to personal experience. "Words are pegs on which hang experience," said Beecher. Where this experience is limited and one-sided, and where different persons have seen different sides, there can be no essential agreement thru language. Both education and religion are peculiarly subject to this difficulty. Neither can be defined in strict conformity to the old formal, or static logic. Both are life and creative processes, in which, as Schleiermacher has shown, "the categories, true and false, are out of place," and are as "irrelevant as blue and yellow."

This focal nature of consciousness, this mental blindness, this limited personal experience leads in many cases to racial and religious prejudices which greatly interfere with the development of an intelligent and united public opinion.

Religion is not a thing that can be made an object of sense observation. Persons and groups of persons denominated religious employ objects and perform acts in the pursuit of religious ends which can be observed and can be treated historically and scientifically. But intelligent people do not think of religion as consisting essentially of these objects and practices.

Religion is not something that can be made an object of study, as is spelling, or algebra, or history. There could be a subject of instruction and a worthy one, too, worked up concerning religion, just as there has been such a subject worked up concerning the civil war; but the school subject about the war is not the war, has very little relation to it, and indeed may be of questionable value. Religion is not something mysteriously hidden away in language to be gotten into the child's memory or mind thru the eye or the ear by verbal instruction. Religious education is not instruction in the Bible. The Bible is the greatest set of books in the world concerning the fundamental problems of life and religion. No complete system of education can ignore it; but religious education is something other and something more than instruction in the Bible. There can be and there has been much instruction in the Bible and about the Bible that has little relation to life.

Religion is not a body of doctrine. It is not a philosophy, not even a theology. What is religion? If religion is not a body of objects and practices, if it is not a body of doctrines and dogmas, what is it? Here again it must be pointed out

that religion cannot be defined. The best that can be done by means of language is to set forth some descriptive characteristics, and these descriptive words and phrases are subject to all the limitations and criticisms urged against all proposed definitions.

Religion is a life.—"The life of God in the soul of man." This description is somewhat objectionable because the terms "God" and "soul" arouse certain prejudices in some minds. This formula is suggestive and helpful to those who use "soul" to stand for the personal or self-conscious essence in human life, and the term "God" to symbolize or signify the power that makes for order, harmony, and righteousness. The development of all life is based upon the kinship between the organism and its environment.

What is the religious life?—What makes a religious life possible? The religious life is the response the soul or heart of man makes to God as the heart of the universe. This kind of a life is possible because of their kinship, because God is the Father of all. If God is the Father of all, then what is the difference between the life of a person that is religious and the life of a person that is not? This supreme question brings us to the point where the unique and significant place of religion in education emerges. It was pointed out above that the nature of education is determined by the nature of human consciousness. Now the determining factor in human consciousness is this power to be conscious of the self,—conscious of our divinity because of our kinship with the universe thru God as Father. The religious person is one who is conscious of this kinship, and who because of this consciousness seeks fellowship with God and the godly in order to make better adjustments of the self to the universe. The person who is not consciously religious is an orphan, trying to "go it alone." Such a person does not know who his Heavenly Father is, or where his eternal home is.

Since the religious life emerges from self-consciousness, it was to be expected that reflective consciousness would give partial views or accounts of itself at different stages of its development. It was to be expected that religion would be described in terms of the intellectual aspect of human consciousness; that other persons and other times would emphasize the emotional element, and still others find in the will the dominant and distinctive factor. The doctrine of the unity of personal consciousness, wonderfully supported by the doctrine of biological integrity, brings us face to face with the problem of recognizing the functions and values of every aspect of consciousness, and presents to the state the problem, not of a state religion, but of securing to every child the right to an all-round human development by the best and all of the best that society can provide.

These partial views of the religious life appear in the attempts of thinkers to define religion. Jevons emphasized the intellectual aspect when he said that, "Religion as a form of thought is the perception of the invisible things of Him thru the things that are made." It ought to be said in passing that this description can be made the basis of a vitalized religious education by developing in a child this conviction that when he is making any worth while thing he is cooperating with the maker of all things, and that the more nearly he obeys the laws of the universe, the more successful he will be.

The emotional point of view is illustrated in the statement from McTaggart, where he says, "Religion is an emotion resting upon a conviction of a harmony between ourselves and the universe at large." Again, Stratton suggests that religion is best described as, "Man's whole bearing toward what seems to him 'best and greatest.'"

The volitional or active aspect of the religious life is suggested by James when he says that, "The religious life consists in the belief that there is an unseen

order and that our supreme good lies in harmoniously adjusting ourselves thereto."

Each of these supposed definitions is subject to serious criticism. Any person who has tried to be religious feels and knows that these verbal expressions do not represent the life dominated by the religious motive. It is somewhat like an observer giving a description of a loved wife, or husband, or mother. Such a description might serve as a basis of identification, but would not express the vital and real qualities upon which the love was based. Or again, it is somewhat like trying to express the experience of an electric current passing thru the body. Such experiences cannot be gotten second hand thru language.

Not one of these definitions, or all of them combined, adequately expresses the unique power of a godly man or a saintly mother whose presence is a blessing and whose life spreads the contagion of kindness and goodness.

It is not a definition or a description of religion that is needed in order to find and give it its rightful place in education. If religion is a life, rather than a belief or thoughts about life, then it must be propagated according to the laws of life. Nothing short of a life inspired and guided by the best and greatest motives, that is, by religious motives, can introduce religious teaching into the education of children. This does not mean that the religious element in teaching is incidental or unconscious, or even sub-conscious, it means that the religious element must be vital rather than formal. There can be no controversy over the proposal to put teachers whose lives are dominated by the "best and greatest" motives in charge of the children of the nation. The difficulties and dissensions arise when we undertake to evaluate the means and methods by which the best in child life and in society can be developed. This is a problem of psychology, pedagogy, and educational statesmanship. The final tests which must be applied are: (a) Do the means and methods proposed obey the laws of human consciousness? (b) Are they practical in the present social situation? (c) Are they democratic?

Religion is a phase of human life at its best.—Every normal person is potentially religious. At its best, consciousnes seeks the best. At its best human life is the achievement of a perpetual triumph. This is just the human phase of the struggle for existence. The individual religious struggle is a striving after personal and perpetual peace. The psychology of the religious life discovers three phases of this struggle in the individual.

First, this struggle manifests itself as a development of the ability and disposition to seek and employ a permanent system of values. This gives rise to the problem of religious nurture. An attempt has been made to divide truth into two classes, sacred and secular; if this foolish and erroneous attempt had not been made, the religious implication and significance of much of the school work would be perfectly evident. The laws of nature are permanent. The multiplication table is as sacred as the ten commandments. No man can break either of these laws. He may break himself against them, but they remain permanent. Teaching that inculcates only the knowledge of these eternal laws of God and does not develop the disposition to employ and obey them, can hardly be called education. If a teacher by examples and precept presents permanent values and induces joyous obedience and loyalty, the teaching is religious both potentially and actually. Potentially because it is developing that psychic machinery by which the learner may employ permanent standards for evaluating things, persons and the self. The teaching is actually religious because the learner is successfully adjusting himself to the universe.

The religious development of human consciousness manifests itself in its second phase in the disposition and ability to recover from failure. In a world

like this where both the child and its environment are developing, there are many failures of adjustment, many failures in measuring things, persons, and self by eternal standards. When behavior reveals the fact that one's standards were inadequate or wrong, then the religious person repents, confesses, and consecrates the will to what is believed to be higher and better standards of life. In religious circles this is called conversion. Psychologically, the process is not confined to seeking spiritually perfect standards of life, but may be employed in any fundamental interest, for example, in diet or medicine, in politics, or family life.

As the ability to seek and employ a permanent system of values is the supreme principle in instruction, so the development of the ability and disposition to be converted from wrong ways of behaving is the supreme principle, especially in cases of punishment.

But even if religious nurture has done all it can do and if we have been converted from our wrong ways, and if we have experienced forgiveness, still there will be sorrowful experiences of life, still there will be mysteries. The religious life must develop the ability and disposition to suffer the sorrows of accidents and storms and earthquake and death without bitterness, without the feeling of rebellion and anarchy, without the feeling of utter defeat. The promise of all ethnic religions is the triumph over the sorrows of life, even unto the last enemy, death. This aspect of life gives rise to the doctrine of religion as a warfare, a struggle against the forces of evil.

This brings us to the statement of religion from a social point of view.

Social Interpretation of Religious Life.—Of course, in all evolution, the individual organism is the immediate means of variation and selection. Self-preservation is pronounced the first law of life. This formula may be used as the supreme and sufficient principle of progress, if we interpret the self psychologically. The people who believe they have souls seek individual salvation; the people who believe they are souls, like Wilberforce for example, are so busy helping other persons that they are forgetful of themselves. Some have suggested that religious organizations are exemplifications of the fact that misery likes company. If we interpret religious life as Dr. Stratton does,—"an aspect of the struggle for existence,"—this gives a partial explanation of religious fellowship, but there is a deeper and more general aspect of the problem. Human beings love company and the principle of association is selective. A group of religious persons are drawn together by the law of human fellowship technically known in religious circles as the "communion of saints."

This fellowship is not only a means of individual satisfaction, but it is a recognized means of multiplying one's power, defensive and offensive; a means of promoting one's kind. The most obvious and probably the most objectionable form of this social phase of the religious life is denominational or sectarian zeal.

The highest form and use of the religious life as a manifestation of social consciousness and social conscience, is the identification of interests in promoting human welfare by trying to make it possible for every child to come into his inheritance.

RELIGIOUS TEACHING

Teaching, simply defined, is causing to learn. If children are to learn to live the religious life thru the contagion and fellowship of the teacher, then every act of the teacher must show forth a life dominated by an intelligent religious motive, a consciousness of the divine possibilities of human life because of kinship with the world of things and persons thru the Fatherhood of God. This consciousness of the ultimate ground of experience and unity vitalizes the means the teacher uses and reveals the religious nature and implications of the essential

subjects of instruction. This vital religious motive moving thru the works of nature and the achievements of men will discover and employ the religious method,—the vicarious appropriation of the means of life thru purposeful effort.

To be religious, teaching must be vital, whole-hearted. This demands that the teacher's life and heart must be in his work. The first requirement for introducing "religious teaching" into the public schools is the securing of trained religious teachers. This means first that normal schools and departments of education must emphasize the ethical and religious nature of education. Second, that character, as well as scholarship and training must be a prerequisite for certification and employment. Third, the immediately pressing problem is the further development of the religious life of the teachers now in the service. This is not so difficult a problem as it may seem. The person who chooses teaching as a life work is moved by a social motive. He desires the welfare of the coming generation. The whole world of Science, Art, and Religion is within his reach as means. What can be done, and done comparatively easily, is to raise the religious motive of "the abundant life" into the foreground of the teacher's consciousness so that he may help make learning a life process rather than merely memorizing language.

If we conceive religion in vital and psychological terms, the good school appears at once essentially, to be potentially religious. No other single movement can further the progress of religious education so much as to make teachers aware of the religious nature of a good school and of the religious possibilities of their work when it is well done.

First, the pupil wills to put himself into the presence and under the authority of the teacher. If this is done joyously and the fellowship results in a more abundant life, the learner is developing the psychic means for knowing and obediently submitting his will to the will of the Heavenly Father.

Another religious aspect of the school is found in the fact that the pupil discovers that the good teacher wills the good of the pupil. No teacher would lay claim to being a good example of the Heavenly Father, but every good teacher is, as Froebel described him, a 'spiritual parent,' and this parentage develops the psychic means for appreciating the spiritual nature of the universe and the 'good will' of the All Father.

The most obvious religious aspect of the school is found in the fact that the good school is a continuous 'judgment day.' In the good school the pupil tries to act, and 'to be perfect.' He spells and adds and judges and behaves and his acts are judged 'right' or 'wrong.' He takes his place in the grades in the school and among his fellows, not by race or wealth or heredity, but by what he is. In——— School, there are Japanese, Chinese, Negroes, Jews, Italians, Portuguese, Americans, and mixtures. They play in the same yard, recite in the same classes. One never hears a hint of race hatred. Brotherhood is everywhere in evidence. Here children are judged, graded, and graduated on individual merit. By this process these boys and girls are developing the ability and disposition to submit their acts and life to the judgment of the world, and may be led to will to submit the whole life to the perfect standards of the Heavenly Father.

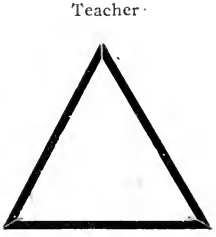
In addition to these fundamental and vital processes the good school takes on the religious form in opening exercises, in assemblies, in music, in special days, and in many ritualistic performances. Many good schools deliberately and systematically take even the form of a church service. When the content of the subject matter is religious as it may well be, then a school exercise may be as religious as a church exercise. However, this can, in no way, be substituted for the special denominational church fellowship.

A second condition that must be secured before "religious teaching" can be generally effective in the public schools is a public opinion that will not only tolerate, but will demand and support such teaching. A general awakening to the religious nature and possibilities of a good school on the part of the intelligent citizens of a community will do much to inspire and encourage the good teachers to aim consciously and continuously at character building. The American people believe in education. In general, they believe in the public schools and will support any plan that will improve them. There is no use in stating a plan for "religious teaching" in the public schools in ecclesiastical or theological terms. However historic or logical a plan may be, it could not be practical in the hands of the present teaching force. Any such proposals merely arouse sectarian opposition and controversy. Any immediate plan for the improvement of the public school must be worked out in terms of the current teaching practice.

The religious teacher must know what he is doing and how he is doing it. A kind of religious life can be lived without being fully aware of the ways and means by which it is lived, but a religious teacher, if he is to be more than merely a good example, must be fully conscious of the aims, means, and methods for insuring religious development. Any intelligent person knows that running ecclesiastical or theological formulae thru the child's language machinery is not religious teaching nor is it the teaching of religion. Neither is the study of the Bible or the committing of Bible texts necessarily religious teaching. Teaching, to be religious, must reach the springs of life and conduct. "The letter killeth, but the spirit maketh alive."

The three questions the religious teacher as well as the teacher of religion must ask and answer are: (1) What is the religious motive in teaching? (2) What are the economic and efficient means for a complete realization of this end or aim? (3) What method must be employed?

Thanks to modern psychology, theology, and pedagogy for fairly definite answers to these important questions; answers concrete and definite enough to be a beginning of a religious pedagogy. Teaching is a trinity involving the pupil, the teacher, and the subject thru which they have communion and fellowship. This triangular process might be diagramed thus:



These three factors are to be brought into vital unity thru the process of "identification." What moves the teacher and pupil to undertake this identification? How can this motive be made consciously and effectively religious?

The Religious Motive in Teaching.—A motive is the "identification of an impulse with an end." The roots of action and behavior are found in the impulses of life. A conscious, intelligent person selects, directs, and controls these impulses

by choosing ends to be attained. The impulses rest back upon heredity, upon native God-given endowment. The ends or aims in human behavior are personally chosen. The teaching process consists essentially in setting up and realizing aims and systems of aims.

What is the aim of religious teaching? The religious teacher aims to develop in each child the consciousness of God as a personal Heavenly Father, to the end that the individual life may realize all the truth, beauty, and goodness of which it is capable. Note that this aim says " consciousness of God," not a conception of God or a god. This eliminates most of the necessity of indulging in theological definitions and discussions. Every normal person is conscious of some kinships with other aspects of the universe, and this kinship implies some consciousness of a common origin or fatherhood. This sense of kinship and possible fellowship with the universe involves every aspect of consciousness. God is not an object about which a subject of instruction is to be developed. He is all the power and life of which the child at its best, can be conscious. This consciousness of the life of God, that is, of the life of the universe, in his own soul and being, is the child's religion.. It must be remembered that this childish sense of kinship and fellowship differs from the intellectual, emotional, and volitional processes of the adult that would be denominated religious; but this difference is no sufficient ground for denying that the child has a religious life. A normal child is sensitive and responsive to the life of God as revealed in the things of nature and the lives and loves of persons. The ultimate ground of this consciousness rests back in the fact of kinship, in the fact of common characteristics and in subjection to the common forces and laws of the universe. The aim of the religious teacher is to raise this sense of kinship with nature, with humanity, and with God into that personal form that becomes the inspiration and guide to behavior. This consists essentially of leading the learner to will and to act in accordance with the best he knows about nature, about persons, about himself, and about God. Those who conceive religion as a matter of adult life and define it in ecclesiastical terms, might contend that the life of the child above described is not distinctively religious; but no intelligent person will deny that the normal development of the child's consciousness is a necessary condition of that stage of religious life ascribed to adults. The normal development of a child must be viewed as having a very definite and necessary relation to the religious life, even for that form of the religious life that is conceived and defined in theological rather than in psychological terms.

The supreme question with the teacher who would realize this religious aim is:—What are the impulses in the child and what are the aims in life that can be identified with these impulses in order to develop this consciousness of kinship with the very life and heart of the universe?

Religious teaching cannot be inspired and guided by just a general desire for the learner's welfare. The child's best development is not secured in the way Charles Dudley Warner shot the bear, i. e., "by just aiming at it generally." Child life is organic and complex and for purposes of instruction and training must be analyzed sufficiently to make it possible to make a definite and concrete attack upon fundamental problems. Merely the outline of the analysis can be given here.

The Transformation of Impulses.—The following five sets of impulses may be taken as examples of the native stock into which may be grafted religious aims,—fear, respect, affection, play, and work. A complete analysis and treatment would trace out their instinctive roots and work out their organic and "super-organic" relations as a guide in teaching. These impulses are egoistic, but they are also

social in the sense that they are specifically stimulated by persons. A child is often afraid of things that are not persons, but he ascribes personal qualities, even intentions, to the things that frighten him. In short, the child is naturally animistic. It is well he is so. McDougal and Shand have pointed out that these egoistic impulses may be transformed into altruistic sentiments by intelligent attempts at accomplishing social ends.

1. Fear in its instinctive form is stimulated by special objects and situations and has as its affective tone an actual or imaginary pain. This reaction develops the consciousness of how it feels to be afraid. This consciousness becomes the means of inhibiting action when the agent becomes aware that his act may cause fear or pain in another. This is most likely to occur towards persons for whom the agent has respect or affection. A child may be afraid of causing its mother pain or fear either by acting or failing to act. This is the transformed or altruistic form of fear. Psychologically it is the "fear of the Lord" which is the beginning of wisdom. The developed form of filial fear, or the fear of the Lord, is not a selfish fear that the Lord will cause the agent pain so much as that the agent will not conform to the requirements or will of the Lord. Similarly, each of the impulses named above may be transformed into an altruistic or religious form. It is the distinctive mission of religious teaching to aid and insure this transformation.

2. The respect the child has for those who care for him and serve him in desired ways, must be transformed into reverence as the basis of the religious attitude toward God, the bountiful benefactor and Father.

3. The affection the child has for its parents or its pets or any person must be transformed or developed into devotion as the basis of religious loyalty to the cause of humanity.

4. To those who have not kept themselves familiar with the development of genetic psychology, it will no doubt seem peculiar to make play the native stock on which to graft religious education. The play life repeats in a spontaneous and whole-hearted way the essential, serious social processes. By this free, joyous activity the child develops the physiological and psychic means for taking his rightful place in the social world. Gross has shown that play is the primary form of the fine arts. Especially is this true of the finest art, joyous and whole-hearted living. In play the child exercises the creative imagination and develops the creative impulses. This is necessary in order that the child shall be able to appreciate the meaning of God as Creator in order that he may co-operate with his Heavenly Father in bringing the world to its consummation. The greatest inspiration and guide to the human soul is the abiding consciousness that it is cooperating with God in continuing the creation of the world. The power of imagination and production developed by play is to be transformed in the ideals and process of realization operative in improving the world as a place of joyous living.

5. Work is usually conceived as the objective phase of play, but there is a distinct work impulse, a tendency to aim at results objective and external to the workmen, "to get, to have, and to hold." This egoistic form of work must be transformed into the altruistic form of service. The distinctive religious form is worship which seeks approval, assistance, and fellowship of the Father in the work of life.

Fear, respect, affection, play, and work are native impulses manifest in the life of every normal child. They are all operative in school. Fear of the Lord, reverence, devotion, creation, and worship are religious processes that may be

developed thru religious teaching. All these are desirable and possible in the public schools.

The Means for Religious Teaching.—The motive for religious teaching has been set forth. Some of the impulses have been described and the ends suggested by which these impulses may be transformed into their religious possibilities. The next question is, what are the appropriate means by which to realize these ends?

It is perfectly evident that the active exercise of the child's God-given powers is the first means, especially the exercise of choice and self-consciousness. The second means is the life contagion of the example of a religious teacher. Teaching, however, implies a directed, controlled form of fellowship and communion thru some subject as an object of joint attention. These objects of attention as developed into subjects of instruction are usually thought of as the means of teaching. The concrete problem of means may then be put in this form,—to what shall the teacher direct the learner's attention, and what action and reaction shall he try to stimulate, guide, and control in order to develop the religious life? Put more concretely, what objects of attention and what kind of actions will induce or rather, "educe," "fear of the Lord," reverence, devotion, creative living, and worshipful work?

The five impulses named do not exist separately. They are named separately for the purposes of special attention and study. These impulses have vital relations to each other, and each is involved in the rest so that the right use of one carries with it by implication some phase of each of the others. For example, devotion to a cause implies fear of its failure, reverence for its most profound leader, and creative and worshipful work. All this is true because of the unity of personal consciousness, but this unity does not justify trying to substitute any one of these aspects of life for the whole; neither does it justify the use of a single means or method of instruction. Each of these impulses must have its special stimulation. Each of the ends must be raised definitely above the threshold of personal consciousness.

The specific means for developing the child's consciousness of kinship with all things, all persons, and ultimately making him conscious that he is a child of the "All Father," may be classified under three heads: (a) The world of things or nature, sometimes called the 'works of God,' (b) the world of persons, the part of God's work described as distinctly made in His image, and (c) His express and distinctive revelations worked out by seers and prophets who express their experiences with God for the benefit of humanity. The first group is the basis of the natural sciences and of man's conquest of nature. The second group is the basis of the subjects of the "social sciences" as means of fellowship and vicarious learning how to live. The third group is the sacred literature and rituals as distinctive means of ecclesiastical instruction. All of these are necessary as means of an all-round human development.

Method of Religious Teaching.—Method is the strategic element in any educational motive. Teachers can be moved by the religious motive. The whole universe is available for material. How to help growing children find their rightful place in this universe is the highest and most difficult art.

Method is the mind movement by which the learner identifies the self with the thought and spirit of the thing studied. This is the definition of educational method in general; but it has special and enlightening significance for the religious teacher.

The meaning of method as thus defined appears easy in the case of formal subjects such as language. To learn to make the letter 'a' the pupil must make

bodily and mind movements identified with the movements of the teacher. To spell perfectly or to add the learner must do the same. To think a plant or an animal, the learner must repeat in consciousness the essential process in the thing.

The ultimate ground for learning anything is the fact that the learner and the thing studied are both parts of an orderly universe and both subject to the essential laws of being. Learning is essentially becoming aware of this identity. When this process of identification is raised into self-consciousness and the learner wills to have harmony of action between the self and the will of the whole and the ruler of the whole, the person is religious. This can be done only by the religious method. This is most easily done by imitation. Example of a religious person is the primary means of religious teaching. The next simplest means of identification is thru language. This brings us to the unique significance of literature. The great examples of the religious persons and nations of all time may be presented for a kind of imitation. This brings us to the special significance of the Bible.

The identification of wills as prayed in the Lord's Prayer is the supreme religious process. The complete identification of the individual life with the will of God requires knowledge of the nature of men, of art, of the joint problems of human beings. All learning, therefore, may be inspired by the religious spirit.

The second problem of teaching is discipline. Here the same law holds. The individual pupil must identify his will and his acts with the will of the school, with the thought and spirit of the institution. Whatever breaks the spiritual unity of the school is a wrong act. Punishment, to be spiritual and religious, must bring the wrong-doer back into unity with the spirit of the institution. In form, at least, this is a religious process. It may be religious in spirit as well, in the hands of the teacher who understands the psychology of repentance, confession, and consecration to the will to a new ideal. The greatest opportunity of the religious teacher is not in instruction about objects, or in language, or even in the Bible. The supreme problem of religious teaching is how to teach children to "cease to do evil, and learn to do well." This process is, of course, used in the common school tasks, but has its deepest significance and greatest religious power in the cases where behavior is the topic of discussion and fellowship.

The religious teacher welcomes cases of punishment in order to come into the most vital touch with the spirit and will of the pupil, that he may teach him what real loyalty and devotion means.

DIAGRAM OF RELIGIOUS PUNISHMENT

Wrong-doer	Teacher
1. Facing teacher privately.	1. Kind request for explanation or conduct.
2. Confession.	2. Approval or disapproval of the confession.
3. Repentance. Expression of sorrow for act.	3. Forgiveness. Assurance of a new start.
4. Consecration to the right, including restitution as far as possible.	4. Restitution and an assurance of restored fellowship.

The teacher untrained in this religious form of punishment will succeed best by having the pupil write out the whole case. For the lower grades, it may be done thru answers to these questions: (1) What was done? (2) Why was it wrong? (3) What are you going to do about it? For upper grades the pupil may be left to his own way of facing and meeting this personal problem. Teachers and pupils may study the parable of the Prodigal Son with profit.

For purposes of securing economy, efficiency, and completeness of development of all normal children, a third problem of teaching may be stated, that of school government. School government is the attempt to unify and make effective all the factors the teachers can control that favor the improvement of the learner's

behavior. There can be no unity of effort on the part of teachers, and no development of integrity of character on the part of the pupil unless the ideals of behavior and standards of action are consistent with the laws of nature, of man, and of God. School government must be democratic and religious. This means that it must be based upon respect for personality. Every pupil and every teacher has personal rights and corresponding duties. Good school government makes every person connected with the school conscious of responsibilities. Consciousness of personal responsibility comes from identifying one's self with the best, and all of the best one knows. This is the attempt to be religious.

OUTLINE OF PLAN.

This plan is merely suggestive. That is, indeed, all a plan for religious teaching ought to be. "Truth must be reborn to be schoolroom wisdom." The content and method of vital teaching is an expression of the teacher's life and experience and never a mere mechanical repetition of language formulated by another.

For purposes of adapting the plan to the public schools as now constituted, the materials and methods are blocked out according to the following school divisions: (1) Kindergarten, ages 3-7; (2) Primary grades, 6-9; (3) Grammar grades, 9-12; (4) Intermediate high school, 12-15; (5) High school, 15-18. Life, education, and religion cannot be chopped up into blocks of uniform size and length in time. The divisions are somewhat arbitrary but in general the changes in materials and methods conform to some such sequence.

Three sets of persons are interested in the life of the children: (1) The home, (2) The school, and (3) The church. Each of these institutions has definite responsibilities in the problem of the child's religious development. These three institutions must cooperate in the solution of this joint problem. Three plans of work are suggested under each division. (1) School plan, (2) Correlation and cooperation with the home, (3) Correlation and cooperation with the church. This last plan applies specifically only to those children who have church affiliations; but the plan contemplates attractions and associations for all children.

School Plan.—The work in the schools is divided into three parts. (1) The problem of making the teacher fully conscious of the religious implications and possibilities of the public schools as now constituted, so that the largest possible religious results may be secured by the means and methods already employed in the good schools. The spirit and atmosphere of a good school is dominated by sympathy, humility, and love. All the essential subjects have religious material in them. Public opinion already supports the schools. By pointing out the religious material already in the schools, the teacher will be inspired and guided in doing distinctively character building work. The public school is now a fundamental social institution. The religious impulses are fundamental. In the undeveloped pupil these religious impulses, as all other essential impulses, are implicit. It is the business of the school to develop these fundamental impulses into definite ideals and principles of action.

When the religious nature of the school as a social institution is recognized, and the religious nature of much of the material is seen, then it will be comparatively easy to add other material of a distinctively religious character to keep up with changing social demands.

(2) The second problem is the further vitalizing of the public schools by reorganizing the curricula so as to make the schools more nearly conform to the new demands of the present social order. This reorganization is well under way and if the religious motives and ideals can be shown to be effective in the schools

as now constituted, it will be comparatively easy to spiritualize the reorganized schools. This will be especially true in the social service aspect of vocational education.

(3) The third part of the plan opens up a way of laying out specific and definite attempts at religious instruction and training. When religious teachers become inspired by the religious ideal and develop some intelligent enthusiasm for the religious development of boys and girls, some of these teachers will want to try definitely and consciously planned religious instruction in the Bible and will want to try some definite experiments in religious training, thru the definite development of religious impulses and the practical application of the religious precepts. Fortunately the possibility of such pioneer and experimental work is opening up very rapidly. This is going to be one of the quickest and most effective ways to develop public opinion that will support and demand capable religious educational teachers and insure permanent progress. When popular and efficient teachers try out such plans, they are much more likely to succeed because their very popularity and efficiency will create the necessary conditions for success in religious instruction.

This plan exhausts the possibilities in the public schools (1) by realizing the religious possibilities of the present situation; (2) by vitalizing the public schools by reorganization and additions in the interests of child life and social service; (3) by definite and specific religious instruction as the public and the teaching force are prepared for it.

The single principle that must rule in all these plans is this: the religious life of the child can be nourished only by the inner religious vitality of the social life in which the child lives. Religious teaching cannot be thrust into the schools by an instruction program. The program will come when the development of the social life prepares the way and demands it.

DIAGRAM OF OUTLINE

General Scheme for any Grade

I. School Plan

1. Subjects.
   - A′ Religious material in present curriculum.
   - B′ Additional material of religious nature.
   - C′ Specific religious instruction and training.
2. Discipline.
   - D′ School government—democratic—developing institutional loyalty.
   - E′ Punishment religious—restoring broken spiritual unity by inducing
     (1) repentance,
     (2) confession,
     (3) consecration to the right. (Example: Prodigal Son.)
   - F′ Philanthropic enterprises.

II. Correlation and Coordination with the Home.

- A″ Bringing home experiences into the school.
- B″ Sending vital school work into home, both subject matter and discipline.
- C″ Fellowship thru parents' days, exhibits, and other social gatherings.

III. Correlations and Coordinations with Church.

For the present mostly a church problem. The Sunday School and young peoples' societies can use some of the material of school for their work. Some essays, debates, music. Church schools may come to conform in plan and organization to the best public school. Pastors must come to know more about the schools.

KINDERGARTEN. AGES 3 OR 4, 6 OR 7.

The kindergarten is religious in both theory and practice. Froebel, the founder, was very religious. He said, "Education consists in leading man as a thinking, intelligent being, growing into self-consciousness, to a pure and unsullied, conscious, and free representation of the inner law of Divine Unity and in teaching him ways and means thereto."—Educating Man, p. 2.

A. The kindergartners consciously aim "to consider the whole nature of the child." The school atmosphere is distinctly religious. Attitudes of prayer and devotion are taken. Religious songs are sung. The instruction, occupations, and games even as modernized are symbolical enough for the deepest mystic.

B. The games and occupations need to be adapted to modern life, but they are certain to retain religious tone and meaning.

C. The best achievements of church kindergartens are freely used by any kindergartner that cares to use them.

Coordinations and Correlations with the Home. No other educational project so closely knits the home and the school as the kindergarten. Birthdays are observed. Gifts for parents and other members of the family are made. Home experiences are related in the kindergarten. School experiences and plans are taken into the home.

Church Correlations. The live churches today provide kindergarten classes for the children of the church. Where these classes are presided over by a real kindergartner, it would take a trained observer to note any essential differences between the good kindergarten in a public school and in a good church organization. There is no place in the whole scheme of the religious education of the child where the correlations of the home and the public schools and the church are so easy and so well worked out. It is well it is so and this can be made the point of departure for further cooperation of these institutions so vitally interested in the life and welfare of the children. One of the essential steps in introducing religious education into the public school is the more general introtion of good kindergartens in both schools and churches. The very fact that they are called by the same name is a distinct advantage.

The kindergarten discipline is religious in purpose and method. Punishment is done in love. The disciplined child is restored to spiritual unity with the teacher and the rest of the pupils by expressions of forgiveness. The details of kindergarten materials and methods need not be presented here, because kindergartners are specifically trained. This much has been presented because this first form of teaching illustrates the different aspects of a complete scheme for religious education.

PRIMARY GRADES. AGES 6-9.

The advent into the public schools is an important event in the child's life. First systematic adjustment to institutional life. Development of consciousness of authority and obedience. Education must conform to the dominant characteristics of the learner.

Characteristics: Active, animistic, highly suggestible and imitative.

1. Fear. "The fears of children tend to increase during the years from six to ten; the increase being of fears having their source in the imagination; which at this time is rapidly developing." Pease.

2. Respect. Well-trained children come to school in an expectant attitude and are generally respectful to the "new teacher."

3. Affection. Most primary children learn to love a good teacher and also develop love and hate towards individual pupils.

4. Play. This is the time for learning to play with larger groups.

5. Work. The beginning of the spirit of "working for" teacher, mother, et al. Sense of ownership is developing. Children come to enjoy the "products of their hands" and are sensitive and responsive to approval. The beginning of the sense of worship.

If the children have had kindergarten training, their religious attitude must be conserved; if not then the primary must develop it by the religious spirit so evident in a good kindergarten.

A. Religious Implications in the Primary School.

The child voluntarily submits to the law of the school. The teacher wills their welfare. If the teacher is religious and affectionate she loves the children and manifests this love in attitude and voice. Many schools have "opening exercises." In many cases these are distinctively religious in character. Biblical material and inspiring literature is used. Religious songs are often sung. Many primary schools are opened with prayer.

The teachers talk (preach) to the pupils (congregation). Thru these processes the egoistic fear the teacher may punish develops in "the fear of the Lord" form in which the children are not so much afraid of receiving pain as they are afraid they will not please the teacher,—afraid they will do what she does not want them to do (sin of omission). By these processes the children are developing the psychological machinery and power to employ and enjoy the ecclesiastical forms of religion. Similarly in a good school the impulses of respect, affection, play, and work, are developed and transformed into their altruistic moral and religious forms as Paul says "by the renewing of the mind." So much for the school as a general social process. It is religious in form and no doubt more religious in content than most people imagine.

B. The Reorganization and Vitalizing of Primary Education.

It is recognized by all practical educators that very much of the school work of the primary grades is the development of the child's powers by means of what are called the "tools of learning." These three years have in the past been much given to training the language powers of the child. It is becoming perfectly clear that these years may be rich in content with advantages to the formal training. Children may learn language more efficiently by good nature study, good lively work with the hands and by means of beautiful stories and songs than by dry formal drill. This recognition of the richness of the normal child's life in imagery and feeling opens the door for the introduction of distinctly religious material and processes into the primary school. The efficient religious teacher has perfect freedom to present the beautiful process of nature and do it in the spirit of reverence and devotion. This is the time and here is the place and occasion for developing the primary feeling and sentiments towards the "Heavenly Father that holds all nature in the hollow of His hand."

The language development has religious significance in both form and content. Many of the stories and poems are distinctly religious. The music may be religious. The nature may be only formal, informational but here is an opportunity realized by many teachers of leading children "thru Nature up to Nature's God." The best pictures are religious.

Some of the national songs are to be committed by the end of this period; but not until after they have been treated as all poems deserve to be treated. They should be committed to memory after they have been made to arouse the sentiments they are supposed to represent. Then when repeated or sung they help

develop these sentiments. The words of "America" may be only so many sounds. They may represent grammatical examples. These inspiring words may also be used to arouse real religious and patriotic sentiments; but this can only be done by an efficient artistic teacher treating the poem as a piece of fine art. "Our Fathers' God, to Thee, Author of Liberty," affords an appropriate means for the most vital teaching of both social and divine inheritance, and also summarizes some of the most interesting and most important facts of our history.

C'. The Introduction of Distinctly Religious Material and Religious Instruction into These Grades.

Aside from the very general suggestion that Bible stories be told and the Bible be read there has been no plan for direct religious instruction in these primary grades except the Gary Plan. This plan can hardly be understood without understanding the Gary plan of utilizing the whole school plant all the time. This plan can hardly be employed in schools of the old type of organization. "The clergy—Jewish, Protestant, and Catholic take turns in visiting the schools. They spend a whole day in a building, speaking to the children at the four assembly hours, and spending the rest of the day in visiting the various classes and shops. During the four hours they speak to all the children in the building. Each rabbi, priest, and minister devotes a day every other week to this work so that he makes the entire round in eight weeks."

For the principles and processes by which the home and church may cooperate with the school in religious education of primary children see the outline for the kindergarten.

GRAMMAR GRADES. AGES 9-12.

There is no essential difference in either spirit or content between the first three grades and the next three in the public schools so the problem of religious teaching is practically the same. The extended time affords the possibility of multiplying the religious material and developing the religious impulses and practices.

THE INTERMEDIATE HIGH SCHOOL. AGES 12 OR 13, 15 OR 16.

The battle ground in public schools. Second period of retardation and elimination, not only in public school but also in Sunday School. Time of rapid physical and psychic growth. Time of social and sex awakening. Time of first sympathies and antipathies manifest in gangs and clubs.

In the normal cases the three supreme choices of life come above the threshold of consciousness. (1) Choice of a vocation by which to make a living. (2) Choice of a mate with which to satisfy social and sex impulses and reproduce the race. (3) Choice of a religion—a system of permanent values by which some harmony and unity is introduced in the explanation of life and the world.

A'. There is less uniformity in content of curriculum in these grades than in any other. The very confusion may be the opportunity to introduce the richer and more vital material into the school.

1. Beginning of science proper—general science. The religious teacher will "help the learner think God's thoughts after Him." First introduction to immanent and pervasive forces—gravity, light, electricity, life, evolution, birth, growth, death.
2. General history, more general literature.
3. Music and art may be distinctly religious.
4. Pre-vocational studies training future workmen in the process of working raw material into the forms of service.

B'. The vitalizing of the curriculum for this period offers a challenge to those interested in the welfare of adolescent boys and girls thru religious education. The situation is "dead ripe" for the harvest. There is need and a demand for some constructive work. The science work must be more practical, must carry over into life. Biology, physiology, and hygiene aid. In addition to Roman and Greek history there must be history of the Hebrews. This is the heroic age for the pupil, and the heroes studied must include the religious heroes because they have been the greatest. The wanderings of Ulysses may be matched and compared with those of Abraham. The study of heroes opens the way for the great and religious lives of men and women of all ages.

In literature there is the same possibility of enrichment by the best religious literature suited to the age of the pupils. There is no lack of material. Its abundance is embarrassing. All that is needed is the religious motive.

This is the period for pre-vocational studies,—the time for boys and girls to try their heads and hands in some of the fundamental occupations. It is the time for the beginnings of vocational guidance for the study of a life work.

HIGH SCHOOL. AGES 14 OR 15—18 OR 19.

The strategic ages, both because of the social development and because the leaders of the next generation begin their leading.

Special Characteristics.—Period of rapid growth, physical and psychical. Normally the period of complete sex awakening; the period of social cleavage and affiliations manifest in gang spirit and the spirit of organization,—clubs, fraternities; the period of most intense religious awakening. "Stress and strain." The three supreme choices, vocation, mate, and religion, come to the front and are likely to be "settled (?)" several times during the period. This is the period for the development of ideals. The period for spiritual leadership thru heroes and hero worship and thru fine fellowships. Of special significance is the fact that it is the period of doubt and of development of the power of generalization, the period in which formulas can be developed, understood, and employed.

School Plan

I. Subjects.

A. Present curriculum.

1. Science and mathematics. Study and measurement of great forces of nature and physical life. Great lessons in sense of proportion and values. With the devout teacher the science pupils "think God's thoughts after Him," as Agassiz said. "God geometrizes from all eternity." Mathematics deal with eternal, universal principles.

"Physical science leads to a knowledge of God and an admiration of His power."—Karl E. Guthe, Professor of Physics, University of Michigan.

"Biology and religion have a common mission in the regeneration of man, * * * both are needed to achieve highest possible expression of human power."—John M. Coulter, Professor of Botany, University of Chicago.

"In spirit and aspiration, in motive and aim, science and theology, philosophy, religion, and art are one with mathematics; all of them consciously or unconsciously aim at congenial goods that shall be everlasting; * * * All of them seek to vindicate the world as a world of abiding worth."—Cassius J. Keyser, Professor of Mathematics, Columbia University.

2. History and literature. Every good teacher uses these as means of culture and character.

3. Music and drawing. These are also means of culture in the hands of the religious teacher.

4. Vocational subjects. These subjects are sometimes dubbed "materialistic," but not so by those who have seen them as taught in good schools. The social service aspect of a life work dominates much of the vocational education. Making an honest living is part of living a religious life.

B. Vitalizing Present High School Curriculum.

The greatest possibility for religious education is involved in this problem. First the High School must offer work into which the youth may throw his whole soul. This is necessary for integrity of life. The science work must couple up with life. The supreme problems of life must be faced and studied,—struggle for existence; survival of the fittest; selection and reproduction; the eternal principles of right and character. Science must develop the fixed disposition to try to adapt the self to one's total environment. This will always include the religious and divine aspect. Mathematics must be practical and help solve vital and social problems.

Both science and mathematics will be vitalized by being made to include biographies of the great souls who gave their lives to these problems. They were devout men.

History must include the life and contributions of the Hebrews as well as the Greeks and Romans. History will be made vital and religious for the high school age when made to explain the development of the five historical institutions: (1) The home. (2) The industries. (3) The church. (4) The state. (5) The school. The high school literature may be made to include the best religious literature of the world. Already schools offer the Psalms, Job, etc., without objection.

Music offers a distinct opportunity because the best music is religious.

So with architecture and painting.

Study of civics and community problems.

C. Elective courses in the Bible. Gary plan. North Dakota plan.

II. Discipline and Government.

D. The development of school spirit and institutional loyalty thru individual and group responsibility for the good name of the school and community. Democratic school government.

E. Reformation of wrong-doers. Study of Prodigal Son. The development of the method of restoring one's self to unity with the right after wrong doing: 1. Repentance. 2. Confession. 3. Consecration to the right and the good of the school. This is distinctively a religious process. If the youth does not learn this process when it involves human beings, how can he do it with his Heavenly Father?

F. Philanthropic enterprises. The modern high school is coming to develop many forms of social service. The poor and needy are always with a school. Thanksgiving and Christmas may offer occasions. Sickness, suffering, sorrow, and death offer occasions for delicate and religious training. Community problems may be discussed. The high school may become the social and civic center of the community, and when the principal and teachers are religious they spread not only religious contagion but have opportunity to give individual religious help to adolescent boys and girls.

Correlations and Coordinations of School and Home in the High School Period

This is the age in which the finer forms of personal fellowship between parent and child are developed or are broken. As in former grades the experiences of the home life and things of the home may be brought into the school. Homes may loan or contribute objects of historical interest. Pictures may be borrowed. Music machines or music records. Talented parents may be brought into school.

School problems may be carried into the home. Project work on the part of pupils as now being worked out especially in Massachusetts will bring the school and the home together. Pupils should be encouraged to develop the habit of entertaining parents and home people with the interesting and important events of the school.

Correlations and Coordinations of Church and School During the High School Period

This is a distinct challenge to the modern church. This is the period in which the religious life in its church form normally gets its setting. Adolescent boys and girls either break away from the parents and church or become definitely identified with them. If they break, it is probable that nothing but some personal shock or sorrow or emergency will induce conscious religious efforts again.

It is of supreme importance then that the churches make a new and especial appeal to the adolescent boy and girl. The church must support and encourage every emotional prompting to religious thought and action stimulated in either the home or the school. This can be done only by the church people becoming intelligently familiar with what the high school boys and girls are doing. Second, the church must supplement the high school work by distinctly religious work. For example, the school is giving a fine course to girls in domestic science and home making. The wise church is offering a fine course in "Motherhood" or the "Mothers of the Bible" or "Women of the Bible." At least a few "lectures" or "talks" or "socials" can be made to couple up the church and school interests.

Suppose the high school is giving a course in economic history or on some phase of the labor problem. The wise Sunday School is correlating its work with the high school work by a course on the labor problem as presented in the Book of Exodus or "Moses as a Labor Leader."

Religion in Art, or Art in Religion are suitable topics for correlation between church and school. The church and school may cooperate in joint art exhibits, joint musical programs, joint dramatic events. Churches may invite high school orchestras or clubs or library societies to present programs. Churches and schools may cooperate in philanthropic enterprises and in athletic events.

The possibilities of correlation are limited practically only by the kinds of legitimate activities in the interests of adolescent boys and girls. If the boys and girls of this generation are to be good citizens and socially efficient in the next, the home, school, and church must identify their common interests.

CONCLUSION

The plan herein outlined is practical and immediately possible. It proposes to utilize the available material now employed in the schools. It makes it possible for the present force to vitalize their teaching by the religious motive. For the first phases it requires no new legislation, no new method of school administration. The one thing it requires is a teaching body conscious of the divine dignity of child life. This is already present, often only latent no doubt, but this plan suggests the ways and means of making the religious motive operative and effective.

The plan is psychologically sound. It assumes no unknown elements or processes. Fear, respect, affection, play, and work are realities. The transformation of these into their altruistic, that is social and religious forms is well understood. This plan demands no esoteric or special privileges, principles, or practices.

The plan is based upon the nature of human consciousness and the laws of its development as now known.

This plan is democratic, even in the high and ideal sense as defined by Mazzini. It means the progress of all. It requires the identification of all interests. It proposes the leadership of the wisest and the best. The plan is also democratic in proposing a plan whereby each person can elect and freely employ any special or denominational practice. Indeed, the plan contemplates this as a completion of religious education. So that the universal and unifying aspect of religion will be developed in the nation's public school while the private, personal, and denominational forms will be developed without breaking the school children into groups.

The plan is religious. It is based primarily upon the principle that religious development consists essentially in the development of the religious impulses into the full consciousness of the personal kinship with a Heavenly Father; second, that this sense of kinship will give to life integrity and whole-hearted love of God and service of man. In the third place it sets up as the end of education and life a progressive idealism that is to lead to perfect adjustment to the universe, and thus achieve immortality.

The glory of such a plan is that it dignifies and glorifies teaching, so that the religious teacher is inspired and guided by the consciousness that he is co-operating with his Heavenly Father in bringing to perfection the finest fruits of creation,—a true, beautiful, and good human life.

THE ESSENTIAL PLACE OF RELIGION IN EDUCATION, WITH AN OUTLINE OF A PLAN FOR INTRODUCING RELIGIOUS TRAINING INTO THE PUBLIC SCHOOLS

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An eager interest is stirring among thoughtful people today concerning the religious education of our youth. They seem to discern certain undesirable results of our present educational policy. Boys and girls are taking their places as citizens with an apparently increasing indifference towards the established forms of religious expression; an increasing dislike of restraint seems to prevail among them, partly due, perhaps, to lack of the habit of reverence; unquestionably there is an increasing and quite shocking ignorance of the Bible. Some attribute these evils to the elimination of religious instruction from our schools. An attempt to analyze the situation reveals much confusion regarding the meaning of the terms religion and religious education.

A Brief Historical Survey of Religion in Education

The coupling together of the two ideas, religion and education, is no new thought; religious instruction in our schools is not a recent invention. The student of history knows that early peoples regarded religion as a part of national life and therefore an essential in education. It would have been inconceivable to an Egyptian, a Babylonian, a Greek, or a Roman, to sever religion either from national affairs or from the training of the young. The

priests were the teachers in Egypt and Babylonia, and the effectiveness of the government was due to their educational system. In early Hebrew history the prophet was the national teacher. Later when regular schools were established famous rabbis instructed the youth of the land. Among the early Greeks and Romans priest and seer guarded the secrets of national welfare and education involved religious instruction. In later Greek history we find in the greatest teachers, Socrates and Plato, religious teachers. Aristotle upheld, from what would be called the modern psychological standpoint, the use of sacred songs in school, praising their solemnizing effect upon emotional boys.[1] In Roman days Quintilian, the model schoolmaster, urged young men to exercise themselves in religious subjects.[2]

When Christianity became the dominant factor in Europe, education passed completely into the hands of the church, for with the fall of the Roman Empire and the rise of the Roman Church the tradition that the priests were the professional pedagogs was revived. Charlemagne, wishing to do something effective for the welfare of the people, called the monk Alcuin to become what would be considered today National Commissioner of Education. Village schools were then started, taught by priests. During the Renaissance university teachers were given privileges which the clergy enjoyed. With the Protestant Reformation the responsibility for education carried by the Roman Church for a thousand years was assumed by various sects. Luther, however, insisted strenuously upon public education. He wanted all the people to be taught to read the Bible for themselves. Doubtless he had no conception that ultimately his move for common schools would mean the divorce of religion and education. Yet the question we have to settle today is whether that very divorce is not an unnatural procedure. It seems unlikely that we shall ever again place all of education under ecclesiastical jurisdiction, for the question of the relation of education and religion is not identical with the question of the relation of education and the church. If it is conceded that to a well-rounded education some religious instruction is an essential, it may be the duty of the public schools to introduce it, but entirely apart from ecclesiastical authority. This is a modern view. For centuries the church was behind every great effort for the instruction of youth. Our own oldest colleges were founded with the definite object of training young men for the ministry. The high educational standards of our early colonial history were the direct result of religious fostering. The modern idea of primary schools, for poor as well as rich, started in England in 1780 with Robert Raikes' "ragged schools," the beginning of the Sunday School movement. We sometimes forget that only in comparatively recent years have religion and education been separated.

With the increase of sects and the break between church and state, however, the state gradually assumed responsibility for education, in the United States even insisting that there be no favored classes in education and that neither poverty nor church affiliations stand in its way. Originally this public education included religious teaching and to this no objection arose until about 1840. In England similar objection to sectarian instruction came in 1870 when the "School Board" system was inaugurated, but even now most of the School Board schools teach the Bible. In France a law was passed in 1882 secularizing the schools and eliminating the Bible, but one day in the week children may be sent to denominational institutions for religious instruction. In Germany, on

[1] Aristotle's Works, Pol. viii, 5, 1339, 1345.
[2] Quintilian's Institutes, Bk. xii, ch. ii, 21, 27, 28.

the other hand, there is the Prussian decree of 1872 enforcing religious instruction, and a similar regulation is in Saxony. The entire history of the world gives an overwhelming balance to the opinion that religion and education belong together. It may be, however, that in the progress of civilization and enlightenment we have now arrived at the place where we can see distinctions more clearly. It will be well for us, therefore, to investigate the grounds of objection to including religious teaching in our schools.

Grounds for Objection to Offering Religious Instruction in the Public Schools

Our state constitutions generally debar sectarian instruction from the public school. Some provide also that no person be compelled to attend a place of worship. To be fair to persons of different denominational beliefs, or of none whatever, we must forbid any particular sect the right of way in our public schools. The fundamental objection is fear of sectarian propaganda, but in some states the law concerns itself with a two-fold prohibition, against sectarian instruction, and against compulsory worship. Just here arises one of the difficult tangles in the argument. Most thoughtful people would grant that religion could be entirely separated from sectarianism but there are those who hold that worship, which is the expression of the religious feeling, is dependent upon certain forms. They claim that churches have monopolized these modes of expression and that to have any worship whatever in the schools means the adoption of a form peculiar to some sect and consequent propagation of sectarian ideas.

This argument was used in the Illinois case in 1910, one of the last to come up before our courts.[3] The Roman Catholic constituents of a certain district protested against religious exercises in the public schools. The court decided that the exercises were conducted according to Protestant forms of worship and that compulsory sectarian worship is illegal, that "the free enjoyment of religious worship includes freedom not to worship." This is as far as the argument can possibly be taken. To some it would seem that it would be quite parallel to say that the free enjoyment of education includes the freedom not to be educated at all. But evidently these judges regarded worship not as a necessity but as a pastime, like swimming for example; with that understanding, every one would agree that the free enjoyment of a good swim includes the freedom not to swim. The justness of the decision depends upon whether worship is an essential in religious education, and, more fundamentally, whether religious education is necessary to any well-rounded educational scheme. If some form of worship differing entirely from that of every individual sect were devised, the argument against the sectarianism of worship would be overthrown.

In opposition to this decision in Illinois we have the decree of the Wisconsin court of 1890. It is as follows:

> The term sectarian instruction in the constitution manifestly refers exclusively to instruction in religious doctrines which are believed in by some religious sects and rejected by others. Hence, to teach the existence of a Supreme Being of infinite wisdom, power, and goodness and that it is the highest dutuy of all men to adore, obey, and love Him, is not sectarian, because all religious sects so believe and teach. The instruction becomes sectarian when it goes further and inculcates doctrines or dogmas concerning which the religious sects are in conflict. This we understand to be the meaning of the constitutional prohibition. Furthermore there is much in the Bible which cannot be characterized as sectarian. There can be no valid objection to the use of such matter in the secular instruction of pupils. Much of it has great historical and literary value which may be thus utilized without

[3] The decision of the Louisiana Supreme Court in the Caddo Parish case, 1915, is the last.

violating the constitutional prohibition. It may also be used to inculcate good morals—that is, our duties to each other—which may and ought to be inculcated by the district schools. No more complete code of morals exists than is contained in the New Testament which affirms and emphasizes the moral obligations laid down in the Ten Commandments. Concerning the fundamental principles of moral ethics, the religious sects do not disagree.

In rendering this decision the judges evidently felt that whatever is common ground among all sects is not sectarian, but belongs to persons of any or of no denomination, that such generally accepted religious and moral teaching is essential to a well-rounded education, and that the Bible, both the Old and the New Testament, contains such valuable religious and moral teaching that it should be used as a text-book.

Kentucky decided in 1905 that prayer and reading the Bible without comment is not sectarian instruction. Such reading is generally permitted thruout the country. In Massachusetts, Pennsylvania and the District of Columbia it is required. Michigan, while deciding to allow this, handed down a minority dissenting opinion declaring that religious instruction "belongs to the home, the Sunday School, the mission, and the church."

In reviewing these decisions of our law courts it would seem that the discussion lies along five lines. First, Is religious education an essential part of education as a whole? Second, If this is the case, can it be divorced from sectarian teaching? Third, Is the expression of religious feeling in worship a necessary part of religious instruction and can the forms of worship be divorced from sectarianism? Fourth, Is the Bible essential as the text-book of religious and moral precepts? And fifth, If religious instruction is not within the province of the public school but belongs to the home and the church, where is such instruction to come from for the children whose homes are neglectful and who have no church affiliations?

But before beginning our examination of these issues we should review several recent sporadic attempts in this country and elsewhere to bring religious instruction more definitely into our schools.

Recent Tentative Plans

1. North Dakota Plan: High school credits granted for out-of-school study of the Bible as literature.

2. Lakewood (Ohio) Plan: An elective in biblical literature and history for high school juniors and seniors, as part of the regular curriculum.

3. Colorado Plan: High school and grammar school credits granted for out-of-school Bible study.

4. Gary (Ind.) Plan: Credited study of the Bible in churches and synagogues in school hours, supplemented by non-sectarian addresses in the schools by pastors of all faiths.

5. New York City Plan: Religious teaching without charge out of school hours, in school buildings. Regular school teachers to instruct pupils of their own faiths, thus supplementing required Bible readings.

6. Pennsylvania Plan: A state law requires the daily reading of not less than ten verses of the Bible in all public schools.

7. Pittsburgh Plan: Bible readings selected according to principles of child psychology, treating one topic each week.

8. Australian Plan: Bible readings in schools, with non-sectarian explanation, the selections sanctioned by popular vote, pastors supplementing the teaching during one period of the day.

9. Saskatchewan Plan: Use of hymns, prayers, and Bible readings, selected by a union denominational committee.

10. Ontario Plan: A law proposed in 1914 providing for high schools an optional entrance examination upon the Bible, alternating with one in supplementary English literature, the examiner to be appointed by the Minister of Education but the questions to be sanctioned by a joint denominational committee and to be sufficient in number to permit the student to confine himself to the Old Testament.[4]

It is clear that the minds of the people are not at rest concerning the present policy of ignoring the religious side of education in our public schools. And it is equally evident that such omission in the general scheme of a nation's education is wholly modern. These two facts invite further inquiry into the real meaning of religion. But first let us consider reasons behind these tentative efforts toward bringing back religious teaching into public education.

Grounds for Bringing Back Religious Instruction into the Public Schools

To those who think they have reasonable grounds for objecting to religious training in the public schools others reply that there are equally strong reasons against its omission. They say that the few who object to their children receiving a certain type of religious instruction should not debar the many from religious training altogether. If it is granted that some sort of religious instruction is an essential, objection to such instruction in public schools is like objecting to having children taught to read because some persons prefer the Aldine method and some the Ward method and some perhaps the old-fashioned method in use fifty years ago. All agree. however, that it is necessary for a child to learn to read, whatever the method, and that any method is better than none. Advocates of religious instruction say that it is also a necessary part of a child's training to learn spiritual fundamentals, for we live in a world of spirit as much as in a world of matter, and the basic principles of religion are the basic principles of life and character. Many people today regard religion and life as inseparable, and the lack of some sort of religious feeling as the sure sign of deficiency in character. These critics are not sentimentalists but scientists. In their study of child life we find the term "unstables" applied to defective children whose mental development will never reach beyond that of twelve years. Such children are dangerous to community life. But there is a vast difference between such mentally defective children and the deaf or blind who, because of physical handicap, are cut off from ideas which their minds are perfectly capable of receiving, and who are thus hindered from the development which comes from the assimilation of ideas. Brains are there, but ideas and the means of expression have not penetrated. A scientific view of society reveals many moral as well as mental "unstables". Moral unstability is due partly to mental deficiency, but a large proportion is unquestionably traceable to the lack of right ideas concerning reverence for the Creator, respect for parents, regard for the sacredness of life, and the necessity of exerting oneself to lay hold of influences which build up character rather than tear it down. No society can be stable without such a solid foundation in the character of its youth. If our young people are taking their places as citizens with vague conceptions and lax principles concerning these elementary truths, is it not perfectly legitimate for the school to undertake what the church has

[4] See the Twentieth Century Quarterly, Sept. 1914, and Religious Education, Aug. 1914. The Ontario law has not yet been passed.

failed to do in sufficient measure? Are the majority to be allowed to suffer because of the few? For it remains a fact which we must face that of our 22,000,000 school children not more than two-thirds are receiving religious instruction of any sort in any church school, Protestant, Catholic, or Jewish.

It may be answered that we endeavor to attend to these matters by employing teachers of such high moral character that they are object lessons to the pupils and encourage high standards of conduct. But this seems scarcely enough. A good farmer does not sow seed, however choice, without preparing the ground. The fact that we avoid the direct approach, which we use towards other subjects of importance, throws a cloud of suspicion upon our sincerity. Moreover, results seem unsatisfactory. This indirect method seems to need supplementing by a more open and direct attack, unmistakable to the dullest mind.

Assuming, then, that our children start with normal brains and normal moral inheritance, even so they remain deaf and blind to their great spiritual inheritance if the first primer of spiritual understanding has not been put into their hands, a primer so simple and definite that they may know that the world of spiritual realities is being entered. This is the argument of the advocates. It rests entirely upon the hypothesis that the fundamentals of religious training are essential to education. Let us examine this hypothesis and see whether a reasonable view of religion involves the whole of living in the most practical sense.

An Examination into the Real Meaning of Religion

The candid student of history cannot fail to perceive that the conception of religion and its relation to life has appreciably changed within the last hundred years. During the apostolic era it seemed so impossible to swing the secular power into line with Christian principles that naturally the early Christians thought of the kingdom of God as a blissful state after death. This life was looked upon only as a discipline for the next, without particular enjoyment in itself except the rather stoical pleasure of resisting the world for the sole reward of a future spiritual good. This idea was carried still further in the Middle Ages. Not a heaven on earth but a heaven in the skies was the objective of all Christian endeavor. Most saintly members of the church had no other thought of the meaning of a redeemed society. But this was unquestionably not the Old Testament idea. The great Hebrew prophets never separated national and religious loyalties. To be religious meant to be devoted to the best welfare of the nation, to be patriotic meant to be religious. The prophets indignantly protested against lax morals and low standards of right and wrong in the community because Jehovah could not approve of such a state of society on earth. Telling epithets were hurled against real estate sharks, merchants who used false weights, greedy employers who crushed out the life of women and children, and political bosses who lay awake nights plotting their schemes. The picture of the ideal future was of a nation on earth where swords would be beaten into plowshares and spears into pruning hooks and each man would sit under his own vine and fig tree. No more modern message could be conceived than that of the prophetic vision of a regenerated society on earth. Jesus returned to the vision of the prophets and built upon it his idea of a kingdom of brotherly love. When he picked out from the ancient Hebrew laws those which he considered greatest, to love God with all one's heart and soul and strength and mind and to love one's neighbor as oneself, it was to re-em-

phasize by the parable of the Good Samaritan the idea of a better state of society to begin here and now. In its new conception of life the world is today returning to the prophetic vision of a regenerated society to begin on earth. "Otherworldliness" does not now appeal to us as the true type of religion so much as a brotherly love finding expression in practical ways on earth. The love of God which seeks personal salvation apart from social regeneration is relegated to a past era. Those holding to such a conception do not represent the modern trend.

Now the moment religion is looked upon as a matter pertaining to the whole of life, to buying and selling, to hiring labor and working for our daily bread, to looking out for our neighbor's interests as well as our own, that moment we have tied it up with true patriotism and citizenship. Religion need not stop with these mundane affairs, but if it begins there we cannot very well separate education for good citizenship from religious principles. And the very pertinent question arises, if some people still cling to a partial idea of what religion really means, an idea which may have fitted another era but does not fit into present day progress, are we to allow our educational system to be thrown out of gear by a misunderstanding of terms?

Scholars tell us that no normal person is without the religious instinct, that even the primitive races reveal it, crudely but unmistakably. This hunger for spiritual satisfaction, for some close relation of our human spirits to the Great Spirit above us, around us, within us, seems as natural an instinct as hunger for food. Men have come by slow and painful processes to know the value of food materials; now we place in the hands of our children the accumulated intelligence of the ages. Shall we debar them from the first principles of religious intelligence? By first principles we do not mean ideas emerging first historically, for in looking back to earliest history we find the crudest conceptions concerning the great Invisible Power to which mankind is related. Those conceptions crystallized finally into doctrines concerning the Deity and his demands. Religion was long animated by the spirit of fear lest dire punishment follow disobedience. But in later generations fear has been displaced by love, because man's experience has taught him that his greatest possible good has come thru harmonious adjustment of his own soul to the Power which he recognizes outside himself. Consequently rebellion against spiritual law is suicidal and man brings punishment upon himself if he does not respond to spiritual demands. We have therefore such modern definitions as Kant's famous one: "Religion is the recognition of the moral laws as the commands of God"; and William James': "In broadest and most general terms possible, one might say that religious life consists in the belief that there is an unseen order, and that our supreme good lies in harmoniously adjusting ourselves thereto";[5] or in Borden P. Bowne's words: "True religion is nothing but religious living in the love of man and God";[6] or as Bishop Spalding puts it:

> Religion is necessary not because it is useful or consoling, but because it is involved in the nature of man and in the nature of things. It is more than a doctrine and a cult—it is life, life manifesting itself not in worship alone, but in science, art, morality, and civilization also.——It is deep as God and wide as the sphere of human activity.[7]

But of all definitions ever given perhaps that of the Hebrew prophet Micah is the best: "He hath showed thee, O man, what is good; and what doth the

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[5] William James: Varieties of Religious Experience.
[6] Borden P. Bowne: The Essence of Religion.
[7] J. L. Spalding, Bishop of Peoria: Religion, Agnosticism and Education.

Lord require of thee, but to do justly, and to love kindness, and to walk humbly with thy God?" Micah's definition has been called "the Magna Charta of spiritual religion." It might also be named the Magna Charta of good citizenship. Whatever individual conceptions we may have of God—and each person necessarily conceives of God in his own way—it is the universal judgment that there is a divine life in the world and most people would agree that "no man has really learned to live until he has his life filled with enthusiasms to work together with the Working Spirit of the universe toward the attainment of the ultimate ends."

In a recent illuminating discussion of the nature of religion we are told that "religion is the Mother of the Arts"[8]; that all creative energy is due to religious inspiration, and that any art cut off from vital connection with the source of inspiration decreases in creative power. Religion is moreover an attempt to realize immediately some ideal which it takes art a long time to attain. For example, our desire for human brotherhood is an idea even today far from attainment. "Men have to be made brothers." But religion conceives of the end as already realized, for "in religion men are already brothers and experience their brotherhood in the moment of common worship." If this is true, that religion is the mother of our arts, of all great achievements of genius, of all advanced movements towards social regeneration, if religion is indeed "anticipated attainment," cherishing in her bosom the creative ideas which lead the world onward, what are we doing to future generations and the civiligation we are helping to make if we eliminate from the consciousness of our youth any definite dependence upon religion or recognition of its obligations? Must we not agree with the child psychologist that, given a religious nature, to cultivate or neglect it is not an educational option?

But some may say this sounds too simple, that they supposed religion was a more elaborate affair, dealing with creeds, churches, and ceremonies. A clear distinction must be made here. Creeds and ceremonies have to do with ecclesiasticism, not with religion **per se.** Creeds are a development of theology; dogma is an outgrowth of religion, not religion itself. Forms of worship developed into rites and ceremonies are ecclesiastical means of fostering the religious spirit. No set form is essential to religion itself. Ecclesiasticism, including creeds and rites, may be necessary to the intensive culture of spiritual life, but for a groundwork such complexities are unnecessary. The simplest kind of belief, as embodied in the above definitions of religion, could hardly be regarded as a creed. Obviously theology, the science of creeds, has no place in our public schools.

Another fact to be kept clearly in mind is that sectarianism is not religion. Loyalty to a sect is not by any means the same thing as loyalty to God. Different sects may be necessary for the most effective propagation of certain useful ideas about religion, and while sectarianism may contain religion, it is not itself religion. Sectarian enthusiasm is by no means the same as religious fervor.

A third erroneous idea concerning religion is that it is a feeling to be induced by certain processes applied from without; not a natural unfolding of life belonging rightfully to everyone, but a state of mind some people choose to enjoy and others are free to let alone, as if religion were something one may put on like a suit of clothes. Religion may more truly be likened to the atmosphere we breathe. We must breathe or die, but we may choose to

[8] W. E. Hocking: The Meaning of God in Human Experience.

breathe air that is invigorating or debilitating. An irreligious person breathes air spiritually impure; a religious person takes into his system pure, wholesome invigorating air. We are nowadays enjoined to sleep with open windows. Religious education means simply to open the windows of our souls to God's pure air. We have open-air rooms for anemic children who thus win physical health. Professor Eucken's phrase, "winning a soul for life," signifies much the same thing for our spiritual selves. Moreover children do not of themselves know how to keep in good sanitary condition. Why, then, should we not see to it that they are taught also to keep their spirits in wholesome condition? For the physical welfare of the child we prescribe a few moments of gymnastics, when all in the schoolroom engage in exercises for deep breathing and relaxation. Why should we not have a few moments for deep spiritual breathing and resting our human energies upon the divine? We also teach our children hygiene, believing that he who knows the reasons for healthful practices will later be more likely to keep his own person, his home, and his office in wholesome condition. Why should not a child be taught that the religious attitude towards life needs cultivation? Pestalozzi and Froebel emphasized this truth and would agree with the modern assertion that "fundamentally religion is a spiritual comradeship, the sharing of life between the spirit of a child, the spirit of man, and the spirit that pervades the universe." If these definitions of religion are true, how can we legitimately withhold religious training from our children? Churches are providing it to a certain extent, but we must remember the great number not availing themselves of such privileges.

Religious Instruction in Public Schools Should Be Confined to Fundamentals

It is quite apparent, however, that religious instruction in our public schools must be confined to fundamentals. As we study the history of religious expression we find that after the first simple utterances of faith are passed men become involved in more complex declarations. This is the realm of theology with its many phases of belief. In a school for all the people denominational prejudices arising from varied beliefs is obviously out of place. These differences involve not only different doctrines but also different tastes concerning forms of worship. Some enjoy a liturgical service, others a prayer-meeting. This belongs to the more specific and intensive religious culture and should be left to the churches. They are the nurseries for the development of special variations in religious flora. It is only the tested seed of the common varieties of religious belief and expression with which the public schools should deal. To go further would be to assume too elaborate and difficult a task, involving complications so great as to defeat its very purpose. This does not mean that the child shall not receive specialized spiritual culture during his school years. These impressionable years are the very time for it. Wide-awake churches accept this responsibility. But that part of religious instruction which the public schools should undertake falls distinctly within the limits of fundamentals. If the child's attention can be held upon these until he cannot forget them something will be done for our forthcoming citizens which is not now done with universal success. Can we then determine these fundamentals?

An Endeavor to Determine the Fundamentals of Religious Education

There are two scientific ways of getting at fundamentals, of finding the primary characteristics in a species. We may collect as many specimens of the form as possible and discover the common characteristics, or we may find out the

characters always present in the most perfect types, that is, those having the greatest working power. If we apply these two tests, universality and efficiency, to religious life, what do we find? First, it would seem that every normal person believes in a spiritual world; that the belief in spiritual as well as material forces is universal. The few dissenters are considered abnormal; even the so-called materialist reckons with the unseen forces of personality and life. The effectiveness of the belief shows in the universal agreement both from observation and bitter experience, that unless we lay hold of some spiritual meaning for life, existence becomes sooner or later petty, wearisome, and scarcely worth while. Second, reverence in the presence of the great spiritual forces seems an essential. "There must be something solemn, serious, and tender about an attitude which we denominate religious," William James said, defining the divine as "only such a primal reality as the individual feels impelled to respond to solemnly and gravely and neither by a curse nor a jest." The attitude of reverence, varying from awe to love, is a universal element of religious feeling. We all know too well the unwholesome effect of one who does nothing but curse or jest. That person is fit only for the jail or the insane asylum. And we recall Aristotle's remark that the solemnizing effect of hymns is good for emotional boys.

What are these great spiritual forces, then, in whose presence we should feel solemn and reverential? First, a Universal Spiritual Power greater than we yet comprehend, whom we call God. There are many ideas of God, but common elements in all conceptions seem to be God's universality, spirituality, and power as "the Working Spirit" of the universe. Here we must remember that children cannot think of God in the same language that mature minds employ. A child is always anthropomorphic in his conceptions. If God to him is a great man we do wrong if we try to force upon him a more ethereal idea. If he thinks of Him as he thinks of his father, only as more powerful and the Father of everyone, we wrong the child by using terms less real to his imagination. The Hebrew prophets and poets were wise in calling God Shepherd, Rock, Refuge, Prince of Peace—names concrete and vivid, each containing some characteristic uppermost in their minds as they thought of God. There is a time when we realize the figurative value of such expressions and recognize their symbolism and poetry. To children, however, all life is concrete and we must speak to them in the language of childhood, the figurative picture becoming later a symbol of something greater. Even to the child God is something greater than he knows and in this respect we are all children. The essential thing is to recognize Him as the Working Spirit of the universe. When men have felt that the life-spirit in their own breast, struggling for expression thru their own personality, when they have felt that this dynamic life-energy in them is akin to the Great Life-Power of the universe, they have been quickened into the most effective personalities the world has known. To teach a child, therefore, to pray in all reverence "Our Father who art in heaven," is to put him into vital touch with the great source of dynamic personal energy, which the world so sorely needs.

The second great spiritual fact which a child should be taught to reverence is the sacredness of personality. The very moment one recognizes that the life power within him and his brothers is a part of the divine, he must regard every personality as sacred. Here our test of effectiveness is clearer than that of universality. In lands where human life has been held sacred community welfare has progressed, for this involves community good as well as individual rights. A good citizen respects not only his own personality but that of others.

He learns not only to keep his own soul with all diligence, but also to love his neighbor as himself and thus to make a community worth living in. To teach a child such reverence is essential according to modern standards of efficient living.

The third spiritual fact demanding reverent recognition is that the individual personality must exert himself to lay hold of the currents of spiritual influence constructive of character rather than destructive. Everyday experience shows how necessary this is in order to hold the individual to his very best and to prevent communities from sinking into immorality and decay. If children are taught the sacredness of this truth there will be less fatalism and less human wreckage thrown up on the shores of life.

We have mentioned two fundamental conceptions in religious education, belief in a spiritual world and reverence in the presence of at least three great spiritual facts. There must also be regard for the highest and noblest ethical teachings, the outcome of these two attitudes of mind. We cannot truly love our neighbor without loving God, for the basic reason for loving our neighbor is the brotherly bond established in our common relation to God. Regard for the ethical code of any community depends upon regard for high ideals of character, ideals which should continually be held before children. The great precepts of ethical conduct upheld in moral, civilized communities should be learned and respected because they represent the conduct expected of worthy citizens. But ethics cannot be divorced from religion, the fruit cannot sever its connection with the seed; they are a part of the same life-process. Some maintain that ethics may be taught apart from spiritual religion, that it is all the religion we need. But history and philosophy demonstrate that ethics depends for vitality upon the inspiration the human soul receives from the consciousness of working together with the Larger Spiritual Power.

How Can These Fundamentals Be Taught?

Having determined our fundamentals, we must next inquire how they can best be taught. There are two methods of teaching any subject, the direct and the indirect. In the one case we assign a certain time for the consideration of that subject. Concentration of attention upon the theme in hand is the great desideratum and at the close of the period the pupils know that they have been considering science or language or history. Should not the school have a similar place for direct approach to the fundamentals of religion, an opportunity to face spiritual realities?

Of course the approved modern method of teaching is the laboratory method, demanding a room well equipped for experimentation. In teaching magnetism, for example, there is no such rapid and convincing way of making clear the fact of magnetic attraction as to have a large magnet and a score of little compasses each with its steel needle and to watch the needles swinging at random until the magnet approaches closely enough to bring them all into line with itself. There is no such effective way of teaching French or German as to require the student to use the language. What logical reason can there be, then, for not saving a short period daily or several times a week when under the leadership of the head of the school all shall hear carefully selected religious and ethical precepts and engage in the simplest spiritual prayers and hymns of reverence and service?

The crucial question is, from what source shall such selections be drawn? We are accustomed in religious exercises to take them from the Bible and from the prayers and hymns of the church. Because of different ways of interpreting

the Bible and different beliefs embodied in prayers and hymns, objection has been raised to their use in school. But surely no good citizen objects to the commandment "Thou shalt not steal," in spite of certain modern interpretations of "high finance." Nor would good citizens object to such maxims as the following:

Let not kindness and truth forsake thee:
Write them upon the table of thy heart.

The rich and the poor meet together:
The Lord is the maker of them all.

As we have opportunity, let uus work that which is good
toward all men.

These precepts are from the Bible. The following from the Koran are similar:

Give full measure when you measure aught; and weigh
with a just balance.

Woe unto every slanderer and backbiter.

Some of George Washington's "Rules of Behavior" might well be learned:

When you speak of God or his attributes, let it be
seriously in reverence.

Labor to keep alive in your breast that little spark
of celestial fire called conscience.

If we discover more of such truly fundamental thoughts in the Bible than elsewhere it would certainly be pardonable to use it extensively. The last two groups of selections sound indeed very much like the Bible, and naturally, since Mohammed recognized the Old Testament as a prophetical book and George Washington's training in behavior was based upon the Bible. Unquestionably we should find that most of the noble precepts uttered by good men the world over sound remarkably like Bible passages, and can be matched in the Bible, if not in phraseology, at least in sentiment.

Hymns have usually been written as the direct expression of the devotion of some individual and afterwards adopted by the church. Some express peculiar doctrines, but the best are simple, straightforward expressions of reverence before God and desire to serve one's fellowmen. There should be careful selection of hymns containing only such religious sentiments as all would assent to.

The same is true of prayers. In repeating together "Our Father who art in heaven" we are on common ground, however widely our individual ideas of God and heaven may vary. This has been called the Universal Prayer; it was engaged in at the Parliament of Religions by Protestants, Catholics, Jews, and Asiatic priests. All faiths can unite too in the ancient Hebrew prayers:

Teach me Thy way, O Lord;
I will walk in Thy truth.

O send out Thy light and Thy truth;
Let them lead me.

Create in me a clean heart, O God;
And renew a right spirit within me.

There are enough beautiful prayers both ancient and modern from which a choice collection could be made without offending any one's beliefs. Or if the leader preferred to voice such thoughts spontaneously, could exception be taken? A service book, expressing our common faith but free from every trace of eccles-

iastical bias, could be compiled; against this there would be no reasonable objection. A union denominational committee might be chosen as a court of appeal including educational and biblical experts, the plan adopted in Australia and recently in Pittsburgh. As the demand increases our best publishing houses will doubtless secure experts to prepare such books. Some think, however, that any opening exercises of a religious character must be merely perfunctory. But if the Twenty-third Psalm, for example, were read as it should be, even without comment, it could not fail to bring home its religious lesson. A literature teacher who would regard with dislike the opportunity to read to his class a choice selection from some great author and would do it perfunctorily is not worthy to be a teacher. Would not this be a just test to apply to a principal leading his school in opening exercises?

This is the direct way of teaching religion. Pupils would leave the religious exercise fully aware that they had been facing common spiritual facts of life.

This direct method, however, is perhaps not the most important method after all. We have spoken already of the indirect way teachers testify to religious values thru character and conduct. But this deals with living rather than with methods of teaching. There is also a large field of teaching **per se**, based upon the strictest pedagogical principles, which should include religious values.

Let us define this field. We will visit the third grade just before Thanksgiving. The class is reading about the first Thanksgiving Day. Immediately following this selection is the One-hundredth Psalm, truly expressing the thanksgiving spirit. This is read as a matter of course, just as on May-Day older children would read Tennyson's "May Queen." In this reader we find Alice Cary's "Three Bugs in a Basket." In the fourth grade these children read the parable of "The Good Samaritan" and the teacher recalls the story of the three bugs who pushed each other out into the cold, adding the new idea of the duty of helping the fellow out in the cold. The seventh grade is studying Tennyson's "Flower in the Crannied Wall" with its deeply spiritual message. The eighth grade reader has Kipling's "Recessional." To explain this the teacher must tell about the Old Testament idea of the Lord God of Hosts, the Judge of the Nations, and the heathen pomp of Nineveh and Tyre. There is also Wordsworth's "Ode to Duty." If the pupils really sense the fact that duty is the "stern daughter of the voice of God" they have gained a religious lesson. Primarily these children are supposed to be learning to read and acquainting themselves with our best literature. Indirectly they also learn much of history, geography, scientific observation, and morals. In the same natural way they should also learn the fundamentals of religion. Even with present methods they do this to some extent, for many of our best readers include selections distinctly religious in tone. On account of the anti-religious agitation, however, editors fight shy of such selections. Entire grades in some of our best series have no Bible selections. This is an unnatural omission, for the Bible is not only great literature but also the mother of our English language. Professors of English urge their students to go to the Bible for models of style in speaking and writing and advocate reading it aloud. Story-tellers say that from the standpoint of story-telling there are no stories surpassing Bible stories.

> As a mere literary monument the English version of the Bible remains the noblest example of the English tongue. Its perpetual use made it from the instant of its appearance the standard of our language.[9]

[9] Green's Short History of England.

To discontinue its use now is a most marked neglect of our literary inheritance just when our language needs to be kept pure and true while we amalgamate so many races and tongues. It seems unnatural that our children should spend years of school life without becoming acquainted with even fragments of this classic, and the more unnatural since to understand our best authors we must understand their frequent biblical allusions. Should high school graduates enter college without having heard, for example. of the story of Abraham and Isaac or without knowing what the burning bush stands for, or the Pentateuch?[10] Such ignorance on the part of our public school children seems to be rapidly increasing. That this is due to the unnatural elimination of the Bible from the public school study of literature seems evident from the fact that pupils of private schools where such is not the case show much more normal intelligence.[11] If we are attempting to give our children a well-rounded education the Bible should certainly take its place with other great classics, quite apart from any religious value.

Distinction Between the Study of the Bible and the Study of Religion

It must be distinctly understood, however, that teaching religion is not the same as teaching the Bible, for altho the Bible reveals religion it is in itself a literature. If that literature receives a worthy presentation it will necessarily carry with it the great religious lessons woven into its fabric. For example it would be quite impossible to present the Thunderstorm Psalm[12] or the poetical translation of Isaiah's Vineyard Song[13] in their true literary setting without letting those beautiful poems carry with them the lessons of reverence for the Creator and of social responsibility. These lessons may of course be taught apart from the Bible, with other books as aids, but they unquestionably receive reinforcement from the Bible. The practical appeal of opening exercises would gain in effect if the Bible took rank with other great classics in the minds of the students. If the vivid outlines and intense coloring of the Old Testament masterpieces were realistically reproduced from close sympathy with an old-world setting like that of Palestine and oriental imagery like that of Isaiah, our teachers would gain a great pedagogical ally. They would broaden their own vision of literature and make themselves better teachers. They would broaden the horizon of American-born pupils and create in them a more lively sympathy with the races of the East pouring in upon us from the old world. And they could make the foreigner with his oriental background and manner feel more truly the unity of the human race, even tho he is in a new country and a strange environment. This would be a most reasonable point of contact in our rather crude and blundering occidental endeavor to assimilate oriental peoples into our national life.

Moreover the Bible may be used legitimately not simply as literature but in the history and geography classes also. Ancient history has of late been pushed somewhat into the background by the stress laid upon studies that prepare the student for his immediate environment. But even educators who emphasize this attitude see the necessity of using ancient history as the back-

[10] This is the actual case of a young woman graduated from one of the first grade high schools of Ohio.

[11] See, The Biblical Knowledge of High School Students. Religious Education, Aug. 1, 1914,

[12] Psalm 29.

[13] Isaiah 5.

ground for the understanding of later developments.[14] Hebrew history is so intimately interwoven with the history of the ancient civilizations of Egypt and Babylonia as well as with that of Persia, Greece, and Rome, that an intensely interesting way of presenting the importance and national spirit of all five of these races is to study Bible history. This no longer stands simply for a recitation of lists of the kings of Israel and Judah, but implies the entire background of ancient civilization. It presents ideas quite as worthy of consideration as those of Greece and Rome. It stands for even more than this. The modern method of teaching history shows how one stage of development grew out of a preceding stage, as for example how nomadic life developed into agricultural and agricultural into city life with class distinctions but also growing conceptions of social justice. Nowhere in the range of historical study do we find a better epitome of such development than in Biblical history.

The geography teacher also will find in the little land of Palestine an epitome of what he must otherwise search the entire globe to gather together for lessons on geologic formations and physiography, on variety in climatic conditions and flora and fauna. No other country begins to compare with it except the state of California and that is many times as large.[15] Simply from the standpoint of good teaching a geography teacher cannot afford to ignore this fascinating land.

This presupposes that during their training teachers of literature and history and geography shall have had their minds opened to the riches of biblical material thru some illuminating courses upon it. So many colleges and universities now offer such courses that this is entirely within the range of possibility.[16] The practicability of such high school teaching under a well equipped teacher has been demonstrated.[17] This is indeed the indirect method of teaching religion, but there is no method that so manifestly increases the student's regard for the book that we hold as a sacred trust.

Unreadiness of the Public For New Methods

The moment we come to the practical question of ways and means in introducing any theoretical good, we must consider the soil with which we deal. In one sense we always have virgin soil in children's minds, but in another sense we have not. Their minds are the reflection of their parents' minds, offshoots from the old stock. The efficiency of new ideas usually needs demonstration before parents approve. In no realm of knowledge are people so conservative as in the religious realm. "The good old ways are good enough for me," is an adage clinging more tenaciously to religious teaching than to any other. It is therefore not surprising that in many quarters the thought of studying the Bible as history and literature seems either sacrilegious or altogether inadequate, and that the idea of eliminating hymns which touch upon the pet doctrines of certain large branches of the church seems to cut out the very core of religious teaching. There will doubtless be loud objections of this nature, but they should not be allowed to hinder the whole movement. The public is not yet fully aware of the rapid strides that have been made in

[14] One of our most recent standard text-books on European history, Robinson and Breasted's Outlines of European History, 1914, devotes nearly half of the first of its two volumes to ancient history.

[15] See Huntington: Palestine and Its Transformation, and Bulletin No. 180, U. S. Dept. of Agriculture: Agricultural and Botanical Explorations in Palestine.

[16] At least 170 according to a census taken in 1912.

[17] See the Lakewood Plan, Lakewood, Ohio; report published by Scribners.

the presentation of biblical material, but they are learning that the great reservoir of modern biblical scholarship is being drawn upon to place at everyone's disposal the riches of the knowledge of the Bible. If religious education is judiciously managed, opposition will disappear with the demonstration of the practical efficiency of the new method.

It would not be wise, of course, to push the matter in any locality to the point of open antagonism. But wherever opportunity appears, the experiment can be tried. Its success depends altogether upon the good judgment, earnestness, and equipment of the superintendents and teachers. Obviously no teacher ought to attempt to handle a high school elective in biblical literature unless he himself has first had an awakening to its interest and importance. Certainly there can then be no legitimate objection, if such work is offered for those whose parents approve.

Church and School Complementary

To allay the fears of those who think that such treatment of religion and the Bible is entirely inadequate, it should be reiterated that religious education in the public schools is to be in no wise a substitute for the church Bible school. It is simply for the purpose of laying foundations, and such foundations as shall in no way interfere with the solid superstructure of enlightened religious intelligence. That such public school instruction would react beneficially upon church organizations is to be anticipated. The testimony of increased interest in the Bible and in Sunday School on the part of high school students receiving instruction in the Bible as history and literature has already given evidence of the reasonableness of such expectation.[18] It would doubtless force upon our Bible schools a higher standard of teaching, precisely the demand of earnest, farseeing churchmen today. This would be a movement in the right direction since lack of respect for Sunday-school teaching has resulted from the evident difference between preparation for it and for that offered at the public school. It might induce some of the millions of school children at present not enrolled in any Bible school to seek further instruction beyond the point where the public school must lay down the work.

Result to Be Looked For in the Home

To the objection that the transfer of religious instruction from the home to the school means the removal of another of the bulwarks of home life the reply may be made that it is only the exceptional home which now undertakes such instruction. If the home were at present assuming this responsibility instead of shifting it upon the church and the school, the argument would have more effect. There must come a change of heart before we can expect any remedy in the home for the religious ignorance of our children. While we are waiting for such a conversion a whole generation of school children is growing up. Many conscientious parents acknowledge that they are unequal to the task of instructing their children even in first principles. Moreover the Bible, as a book that can speak for itself without theological interpretation, is as yet hardly known by the masses. It would seem, then, that it is left to the school to fulfill the legitimate academic function of restoring to their rightful place the fundamental principles of one great branch of knowledge and the appreciation of one of the greatest classics of the world's literature. This

[18] See the report of the first year's trial of the Lakewood Plan, Scribners.

will react more quickly upon the home and society than any other method, for the school is the place above all others from whence seed that is sown is carried back to the home, the church, and society.

The Five Questions Answered

It is now time to recall the five questions which arose from the decisions of our law courts concerning the introduction of religious instruction into our public schools. Let us see if the foregoing discussion with the plan suggested answer these questions.

First, Is religious education an essential part of education as a whole? The answer would seem to be in the affirmative, if we grant the testimony of the majority of scientists that all men are born with a religious nature, and the testimony of centuries of experience that good citizenship is the outgrowth of a normally developed religious attitude towards one's self, one's fellowman, and one's God.

Second, If this is the case, can it be divorced from sectarian teaching? The answer is very plainly Yes, if it is kept upon the plane of the fundamentals common to all, namely, belief in the fact that this is a spiritual as well as a material world, that reverence is the only proper attitude in the presence of the great spiritual forces surrounding us, and that ethical conduct is the outgrowth of such a religious attitude.

Third, Is the expression of religious feeling in worship a necessary part of religious instruction and can the forms of worship be divorced from sectarianism? The first part of this question must be answered in the affirmative, if by necessary is meant most effective; the second part also demands an affirmative if we remember that the simplest forms have been born out of the spontaneous expression of individual feeling, and have afterwards been adopted and elaborated by the church. They are therefore forms of common inheritance to which no particular sect may lay especial claim.

Fourth, Is the Bible essential as the great text-book of religious and moral precepts? It is conceivable that the fundamentals of religion might be taught without the Bible actually being used as a text-book, but it would hardly be possible for a Christian nation to teach such truths without drawing upon the Bible to a great extent. Since the Old Testament is the background for the religious life of half the people of the globe[19] and of practically all of the people of our own country, it would be quite improbable that religious teachings, however expressed, would not revert to Bible teaching. Therefore to fight shy of using the Bible as a text-book would seem quite unnatural, and especially so when we consider that it is one of the greatest classics in all literature with such a fund of literary, historical, and geographical wealth that its use would greatly enhance the value of instruction in general. It must be borne in mind, however, that much that has been called Bible teaching has not allowed the biblical documents to speak for themselves as literature and history but has been a sectarian interpretation of these documents, an interpretation which has no place in the common schools. This is quite easy to avoid when the Bible is appreciated from the standpoint of modern scholarship.

Fifth, If religious instruction is not within the province of the public school but belongs to the home and the church, where is such instruction to come

[19] Including Mohammedans.

from for the children whose homes are neglectful and who have no church affiliations? The only logical answer to this question is that millions of our children will pass from childhood to maturity, taking their places as citizens of our various states, without any clear religious conceptions except what the keenest of them have gleaned by the wayside. That such conceptions are bound to be of the crudest nature and often mingled with unreasoning and even harmful superstitution, is the danger that confronts us as a nation.

It would therefore seem that there is a very distinct place for religion in the education of our children, and that our public schools must undertake the rudiments of such education unless we are to remain satisfied with turning out a large proportion of our youth quite uninstructed in those principles which make for the best citizenship.

Outline of a Plan For Religious Education in the Public Schools

I. Opening Exercises. For the grades and high school. Ethical readings, simple prayers, hymns of reverence and service. Occasional speakers upon phases of ethical conduct.

II. In the grades.

A. Bible stories and parables introduced among other stories. For example: The Joseph Stories, David and Goliath, The Good Samaritan, The House Built upon a Rock.

(Many New Testament stories must at present be omitted, because it is hard to tell the story of Jesus' birth without doctrinal bias, and we must stick to common ground.)

B. The geography of Palestine should be better taught. No school geography deals adequately with Palestine. If only two or three pages are given to an elective in biblical history, namely, the place of the great races This will afford a point of contact with the Bible.

III. In high school.

A. Use of Palestinian material in studying physical geography.

B. In the study of ancient history facts should be introduced preparatory to an elective in biblical history, namely, the place of the great races in the world's history and their distinctive contributions to the world's advancement.

C. An elective for juniors and seniors.

First semester. Literary study of Great Masterpieces of the Old Testament.

Second semester. Biblical History in its World Relations. For example, a study of races, contrasting especially the Semites and Aryans; a study of stages of civilization and religious development, illustrated by Bible readings, giving a working knowledge of the Bible and enlarging the student's grasp of the development of history.

D. For the entire school, especially the classes mentioned, in alternate years. An Illustrated Lecture upon the Physical Geography of Palestine and An Interpretative Lecture upon the Bible as Literature.

THE ESSENTIAL PLACE OF RELIGION IN EDUCATION, WITH AN OUTLINE OF A PLAN FOR INTRODUCING RELIGION TEACHING INTO THE PUBLIC SCHOOLS

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At every commencement season thousands of young men and women go forth from our colleges and universities, many thousands more from our secondary schools—each one of all these thousands conscious of developed power, physical and mental. Probably never before have such multitudes been so keenly alive to individual power and so eager to exercise it in some direction. The result of this consciousness is sure to be forceful action, which will lead to good or to ill. Whether the athlete becomes a prize-fighter or a Hercules, following the path of Virtue; whether the scholar becomes an iconoclast or a Socrates, giving his life for Truth, depends on how his energies have been directed. It is no mistake to bring forth all the latent powers of man; the emphasis on physical and vocational as well as mental development has been a step forward; but education is not complete unless it leads to the right use of such powers. Human energy is like electrical energy: controlled it works miracles for God; uncontrolled it brings havoc and ruin. The fate of future generations depends on whether or not some mighty force may work its way thru the world directing the energies of mankind.

Religion must be this force. In order to be an active force, it must be more than a mere ethical system, altho a definite line between ethics and religion can not be drawn. The test of efficiency must be made in this branch as in all other branches of education. To be an efficient force, religion must involve for every individual who comes under its sway, a belief in the existence of God; a recognition of divine standards higher than the natural standards that man sets for himself; a desire to live up to these standards, and a belief in his power so to do; and the application of these principles to life—application so persistent that they ultimately mould the character.

The study of religion, as it must be defined for recognition in our public school system, does not include a study of special, so-called supernatural, means to attain the ends that have been enumerated. Definite creed, distinctive forms of worship (except very general forms, like prayer, which is approved by all believers) must be left to the various church organizations to work out with the individual. With the exception of hymn-singing, religious expression, called worship, cannot be taught in public schools. The school ought not to usurp the work of the church; but to aid the church by leading every child to a consciousness of his spiritual nature. This consciousness will lead many to the church. Each individual, if he is to develop to the full extent that phase of his mental activity called spiritual life, must adhere to some religious system or to some definite religious tenets.

In attempting to introduce religious instruction into the public school, certain difficulties must be faced. Probably there would be little opposition from without, if the public understood the extent of the aims of the school. But, if the word religion be used, it will be difficult to make these aims clear to the masses. The word has different meanings which are sure to be confused in the public mind. With all people one use of the word religion is to denote a system of worship; with many people this is its only use. The latter class will be slow in

grasping its meaning as defined; they will fear an attempt of the school or of the teacher to direct children to some particular sect. Then, too, the word religion has so many and so vivid associations: it connotes a struggle against other belligerent systems—a struggle in which, in the past, our fathers cheerfully gave their lives, and which, in the present, tho no blood is shed, is nevertheless a very real struggle. Perhaps it is wisest to avoid the use of the ambiguous word. Call the proposed course spiritual culture, as correlative with manual training, physical culture, and mental discipline; call it character-building; or call it by no name. A new and imposing name of a course added to the curriculum for publication in our annual reports, is not what we need; what we really need is a genuine, active force guiding our boys and girls in the way they should go.

Tho we may wisely avoid the word religion in this connection, let us not avoid the name of God. If we are afraid to use God's name seriously to our children, they will not be afraid to use it lightly. If we try to teach divine law without giving God as our authority our teaching is not religious, but purely ethical, and will be no more effective than other purely ethical systems.

If those who present the subject are careful not to antagonize the public by the use of terms that may be misunderstood, the objection that teaching of religion in the public school is opposed to the principle of religious liberty, is not likely to be raised. However, if it is raised, we may answer that no one's liberty of free choice—even regarding the fundamental principles recognized by all sects—will be interfered with. No teacher will try to force acceptance of religious teachings, but will try to guide the child, if he will, to accept what, according to the world's great thinkers, will make him a happier man and a more efficient citizen. We may further answer the one who feels that religious instruction in the public school imperils the religious liberty of the individual, by explaining that greater liberty of choice is enjoyed by the one who has knowledge of that for or against which he is choosing. Can the father who voluntarily withholds from his child the knowledge of the advantages of a certain vocation be said to give that child true freedom in choosing a calling? Just as it is the duty of the state to give to every child an opportunity to develop his physical, and lower mental powers, so it is the duty of the state to give each one an opportunity to gain an insight into the highest realm of mental activity, the spiritual realm. The right of such education belongs not merely to the favored few who are surrounded by religious atmosphere at home or who come under the influence of the church, but the right belongs to every child. The duty of affording every child an opportunity for religious development may best be performed by the state thru its public schools.

The previously mentioned difficulties in the way of the state's using its public schools as a medium of religious instruction, are not the most serious ones. The greatest difficulty is that of securing teachers fitted to give such instruction. The spiritual side of our nature, tho so real, is so difficult of analysis that psychologists evidently fear to enter this domain. For the teacher, an understanding of how to produce the desired results is just as difficult. Sometimes she finds that the very thing which she intended to bring the pupil to the right attitude, only antagonizes him.

In dealing with divine truths the teacher ought to exhibit tact and good judgment by employing fitting language. Study is required to gain command of language which, tho definite and suited to the comprehension of the hearer, is, nevertheless, beautiful. Commonplace speech robs the subject of its charm; rough

speech seems to add the element of vulgarity. There is evident, in present-day evangelism, a tendency towards breaking away from the beautiful expression of religious thought that has for millenniums produced the world's martyrs, and towards the substitution of what is, to say the least, common. Perhaps this method with the hardened sinner is helpful, and, sometimes, even needful; but with children it is entirely harmful. The one from whose mouth the child learns the great truths of life must prune her words, lopping off all that are not alive with the beautiful and lofty spirit of God.

Not only does tactlessness result from lack of understanding of the religious sentiment and of how to develop it, but it often results from ignorance of, or lack of respect for, what people of other religious affiliations believe. The classes who, because of the definiteness of their doctrines, are most likely to be offended are Jews and Catholics.

A Jewish parent has a right to object to the teaching that God and Christ are one. If God is spoken of by His various Old Testament appellations no difficulty will arise. To the child who, out of school, has come under Jewish influence, the name God denotes one person; to the one who has been influenced by so-called orthodox Christian teachings, God denotes three persons. The problem appears less difficult when we consider that, altho Jews and some Christian sects do not acknowledge Christ as divine, they regard Him as a great moral teacher, worthy of respect because of the influence that His teachings have exerted on the world. No objection will be made to the mention of Christ, if no attempt is made to influence the child to accept Him as God. In the grades, it is best, for fear of misunderstanding, to choose most biblical literature from the Old Testament, which, by the way, is well adapted, with its nature allusions, stirring narrative, and its biography of heroes, to influence childhood.

It requires study on the part of the non-Catholic teacher to recognize what distinctively Catholic doctrines she must not interfere with. The best books to consult are Cardinal Gibbons' "The Faith of Our Fathers," which was written to explain, from the Catholic standpoint, the difference between Roman Catholic and Protestant teaching, and "Our Christian Heritage," which deals with the beliefs that Catholics and Protestants hold in common. If the teacher wishes the support of Catholics, Greek or Roman, in regard to religious instruction in public schools there are two subjects on which, in her capacity as teacher, she must remain silent. In the first place, she must make no statement that can be interpreted, "One church is as good as another." A Catholic mother teaches her child that the Roman Catholic church is the church founded by Christ. Discussion of the relative claims of denominations for precedence must be avoided. Also, the teacher must not lead the child to believe that, after the Roman Catholic Church has interpreted a certain passage of the Bible, any member of that church has the liberty to change the interpretation. As a matter of fact, no part of the Bible which presents difficulties of interpretation is likely to be chosen for reading in school. The question as to the "right of individual interpretation" need never arise. If, however, a teacher attempts to influence Catholic pupils against these teachings or against any other definite Catholic teachings, she will realize, as never before, the power of the mighty organization of the Catholic Church. Its leaders will stand firm against any such influence; which, however, will never be exerted by the tolerant and tactful teacher.

Another necessary qualification for the teacher is consistency of life to the religious principles which she presents. Just as the child has little respect for the instructions of a manual-training teacher who cannot drive a nail straight, so he fails to respect the instruction of one who preaches forgiveness, but who

manifests an unforgiving spirit. May it be that the teacher's recognition of the fact that she must become a consistent follower of her precepts and the teacher's constant attention to religious truths, will react, not only upon the pupil's, but upon the teacher's life? The study of the way to lead others to noble action will doubtless lead her to life of greater nobility. Thru teacher and class, the force of religion will exert itself in the schoolroom more mightily than ever before.

In deciding how religious instruction may be effectively introduced, one must bear in mind three facts. In the first place, instruction must be systematic. The system, as in all other branches of teaching, should be based on a recognition of the fundamental truths to be emphasized, and on the child's natural development. Instruction must also be continuous. It should begin the first day of the child's school career and continue without interruption. Better a few minutes spent every day in an attempt to encourage immediate, though comparatively trivial, action than a longer period at less frequent intervals. Above all, instruction must be attractive. In religious teaching, attractiveness is perhaps more essential than in any other. Unless the child experiences a certain degree of pleasure when high ideals are presented to him, all our plans for him are frustrated, because in him there is not awakened a desire to attain the ideals. To make the study attractive is easier than may be supposed. Activity of mind is pleasurable to the normal child, provided he is not prejudiced against the subject of thought. The teacher, then, must aim to avoid his developing an antipathy to religious instructions and to keep him thinking.

In planning a course of instruction the first step is, as has been suggested, the recognition of the fundamental truths that should be taught. The principles that may be considered fundamental are those that are acknowledged by thinkers of all our influential creeds, Protestant, Catholic, and Jewish, and that tend to make the life of the individual and citizen, in the highest sense of the word, efficient. The classification and summary of such truths may best be shown, in outline form, as teachings dealing with:

I. A God of
    (a) Love.
    (b) Power.
    (c) Law.
II. God's standards for an individual's conduct in respect to his
    (1) Attitude toward God
        (a) Recognition of God's power—humility.
        (b) Gratitude.
        (c) Loyalty to Him.
        (d) Communion with Him—prayer.
    (2) Attitude toward himself
        (a) Purity in thought, language, and deed.
        (b) Truthfulness.
        (c) Honesty.
        (d) Self-control.
        (e) Observance of a day of devotion.
        (f) Temperance.
    (3) Attitude toward others
        (a) Obedience to parents.
        (b) Kindness to animals.
        (c) Justice.
        (d) Mercy.
        (e) Self-sacrificing generosity.
        (f) Helpfulness in preserving peace.
III. Immortality of the soul.
IV. Place of suffering in the world.
V. Importance of spiritual development.
VI. Necessity of applying principles of religion to all phases of life, private and public.

After we have clearly in mind the principles to be emphasized, we must consider the method of presenting them. Altho the teacher's aim ought to be very definite in her own mind, the work itself should not be, to the child, too evidently didactic. If he realizes that he is in a certain class being "taught to be good," he is not likely to respond eagerly in action. Close correlation with other subjects of the curriculum is perhaps the best method of presentation. In all cultural subjects opportunities arise for a discussion of religious questions. The curriculum must of course be natural; morals need not be "tacked on" every geography and singing lesson. To the child, however, as to primitive man, the thoughts of God that arise from the study of the clouds, for instance, seem very natural. We grown-ups have the notion that to be scientific we must leave thoughts of God out; children have no such prejudice. This method of correlation is good because it is likely to be attractive, and also because it gives the child the desirable impression that religious activity is not separate but connected with all other phases of activity.

The subjects that most naturally lead to religious instruction are: nature study and physiology; biography, history, and civics; and the arts—painting, music, and literature. An attempt will be made to illustrate how, thru each of these branches, effective religious instruction may be given. Of course no one will infer that the writer holds that the teacher's only aim in presenting any of the subjects mentioned should be to bring out religious truth. The teacher may imitate Shakespeare in having at least six reasons for everything that she presents to the minds of her audience.

For the young child, as for the young races, nature study is a source of thought concerning God. Let the teacher connect every new wonder, as it draws upon the child's consciousness, with the idea of God. At the end of a lesson on flowers, it will not blunt but it will heighten interest for the teacher to repeat, and lead the children to memorize the biblical passage beginning, "Consider the lilies how they grow." In connection with the study of trees the teacher may call attenion to the kind of man who, according to the First Psalm, is like a healthy tree—"Blessed is the man that walketh not in the counsel of the ungodly —and he shall be like a tree planted by the rivers of water." After a summary of the many phases of nature, the One Hundred and Fourth Psalm may be read. This psalm is a great song praising the God who shows Himself in so many ways; the central thought is expressed in, "O Lord, how manifold are thy works! Praise ye the Lord." The Psalms are particularly adapted for study in connection with natural science because they are so rich in figures of nature.

Thru the study of physiology and hygiene, God is recognized not only as a God of power but as a God of law. His power is manifested in the wonderful mechanism of the human body. His laws of habit and of retribution prove the truth of, "Whatsoever a man soweth, that shall he also reap." Let the teacher aim to lead from a discussion of physical and mental habits to a discussion of spiritual habits, emphasizing the importance of care as to the formation of habits of truthfulness, honesty, generosity, self-control, and purity of language and thought. Those who feel that sex-instruction is necessary, can give it in no better way than thru the combination of physiology and religion. Without suggesting evil, the exceptionally tactful teacher may make the laws of God respecting purity seem very sacred. But the best way is to keep the growing mind busy with the good and the pure things that God has given His children to think about.

The study of the lives of heroic men and women is a wonderful aid to the teacher who aims to bring forth "doers of the word and not hearers only." Almost without exception a truly great man is a believer in a divine spirit and a follower of what he considers the demands of that spirit. Every great man, from mythical Perseus to our own President Wilson, is a concrete example of the effective combination of belief and action; and each example may be a source of inspiration to our boys and girls. In addition to the lives commonly studied in school, we should include Old Testament heroes and heroines. During the study of David's life bring up such questions as, "Why did David grow to be such a great man?" To determine the answer, analyze his great prayer (Psalm 25). "Why was he, despite his troubles, so happy that he wrote some of the sweetest songs ever written?" Read his words beginning, "Thou hast put gladness in my heart" (Ps. 4:7-8). After studying Solomon's life, ask how he showed his wisdom. Let each one learn, every day for a month, one of his wise sayings. The story of Hannah presents a picture of a patient, trustful woman, whose heart, when God blessed her, overflowed with gratitude, expressed in her song-prayer of thanksgiving, "My heart rejoiceth in the Lord."

History should be presented with greater emphasis on the victories of peace than on the victories of war. The teaching of history as one great military campaign is obsolete; yet we cling to the method of making the rise and fall of governments the chief subject of study. Such study is necessary as a sort of framework around which to group other and greater facts; but in tracing the development of nations emphasis should be laid on the enduring elements. The teacher should aim to point to world-wide peace as ideal; and to show the transitory character of all governments that have been built up in opposition to the eternal laws of God.

The study of government should include a study of the principles (which are essentially religious) upon which an enduring government rests. Emphasize the principles that government should be carried on according to the divine standard of justice; and that in government, as in religion, self-sacrifice is often necessary for the common good. Above all, lead the young man and the young woman, also, to realize that, before God, one's responsibility does not end with private service, but extends to public service.

In connection with singing there is not a sufficiently general study of the thought expressed in hymns. Hymns are lyrics setting forth the emotions that great souls have experienced in the contemplation of God. Interest in hymn-singing increases as a child sees, even vaguely, that a hymn gives to a dominant feeling toward God a beautiful two-fold expression—expression thru words and expression thru music. The first step is to study the words to discover the feeling of the author. In preparing to sing "Lead, Kindly Light," for instance, explain that Newman was ill on board a sailing vessel, that was forced to remain quiet for a week because there was no wind, when he wrote the word part, expressing his prayer that God should lead him and his faith that God would do so; then explain that the musician expressed these feelings thru the music, and that the music and the words were combined; and finally, suggest that each one of us who sings the hymn may make it, for himself, a prayer to God, in whom he has faith. This method is a help towards our ultimate aim of leading the child to express his religious feelings in action. One act of praise, the singing of the hymn, may be performed immediately. A book of hymns, classified according to the dominant emotions and arranged to accord with the development of the emotional side of the child's nature (and, also, including only the hymns or parts

of hymns that would be approved by the leaders of all creeds) would be useful in the schoolroom.

One of our aims in teaching drawing and painting is to develop an appreciative observation of the world in which we live. After a lesson on the clouds, for instance, can a more effective ending be given than the words of Scott:

"We often praise the evening clouds,
And tints so gay and bold,
But seldom think upon our God
Who tinged those clouds with gold."

Literature and story-telling are especially adapted to lead to religious instruction. God directed us to this method of teaching thru literature when He gave us His truths, not in a catechism, but in a library of spirited history, poetry, and story. There is an almost limitless supply of literary material in which ethical and religious standards are applied to life. Even that which seems to be lacking in religious thought is often helpful in enforcing divine truth. Shakespeare's plays are illustrative of this; altho they may not, at first, impress the reader as being spiritual, they picture the working-out of the laws of God in human life. A high-school class can be brought to see that "As You Like It," for example, teaches that human loyalty brings happiness: every character is either, from the beginning, faithful to his brother, master, friend, or sweetheart, or, before the end, redeems himself by repenting of his lack of fidelity; and all are happy, too—they truly enjoy merry songs and practical jokes—just because they have been loyal one to another. Is it not natural for the suggested discussion of loyalty to lead to thought that is essentially religious? Another reason why literature should be employed for religious instruction is that much literature has an emotional element that helps to create the desired atmosphere for the presentation of truth, and to produce the right attitude toward truth. The emotional effect, may be used to lead not only to knowledge but also to action. After any pleasurable effect has been experienced by the pupil thru an artistic presentation of high ideals, the teacher should try to lead him to see that it is his privilege to take a step for himself—to follow, in his life, the same ideals.

Biblical literature is admirably adapted to help in attaining the ordinary recognized aims of instruction in reading. One of the problems that an English teacher has to solve is how to lead her pupils to get a definite impression and understanding of a work as a whole. They must see that every artistic production develops some central idea or some central thought. In numerous biblical writings, the theme is recognized with comparative ease. The story of Daniel, for instance, may very early be told so that the child understands that it illustrates loyalty to one's faith and to one's God.

Biblical literature may be employed, too, in developing the power of grasping the force of language. The study of figures is important because, when a reader loses the meaning of the figurative language, he loses so much that is essential to complete enjoyment. The wise teacher in English, long before she mentions the name of a figure of speech, leads her pupils to see how clear, or forceful, or beautiful, an idea may be made by speaking of things by other names than their real names. No better material for this training can be found than the Psalms, because they abound in figures that a child can appreciate—figures of nature and of warfare. The teacher may explain figures in some such way as: "In the Psalms, names that are not exactly meant are sometimes given to things; these inexact names help us to understand better the things that are meant. Why is 'shade,' for instance, a good name for God?"

Discuss why the following names are appropriate for

God—shepherd, shield, fortress, rock, light, shade.

Evil forces—lion, net.

The life of a human being—grass, flower.

A soul longing for God—a hart panting after the water brooks.

A righteous man—a tree planted by the rivers of water.

An ungodly man—chaff.

A place to commune with God—the nest of a bird.

While the necessary aims of the study of literature are being attained thru the use of the Bible, the child is gradually storing up impressions that will influence his whole future life.

Besides the suggestions as to how children may be brought to a knowledge of divine truths thru a correlation of religious instruction and other branches of study, two important questions should be discussed—the first, how to lead the individual to apply divine standards to public life; the second, how to direct children to immediate action in accordance with religious knowledge.

Nearly all the great present day problems—political, social, and industrial—may best be solved thru the education of our citizens in applying divine standards to groups or classes of people, thru the education that results not only in love of a neighbor but also in love of a group of neighbors. The first day of the child's school life should be made to count in attaining such an attitude toward his neighbors, and every day thereafter until the end of his school career. At first, a sense of social responsibility may be encouraged by giving the children something that as a body they may own and take pride in—a picture-book, a plant, or anything that requires care. Speak of the school as the home of the class; when anyone mars a desk, he is injuring what belongs, not to himself, but to thirty or forty others. If he looks longer than his share of time at the class's book, he is more selfish than when he keeps one friend's book, because he forgets the right of thirty or forty friends. Later on, each one will be fair to the class by singing his best, because the whole class enjoys good singing. Still later, each one will show loyalty to his school by making one member —himself—what all will be proud of, and by influencing others to act for the common good. The writer knows of a class that persisted in whispering during chapel exercises. One day the teacher presented the following line of thought to the class:

> Not one of us is willing to have anyone say that S—— School is better than ours. People judge whether S—— School is better or not by what the members of each school do—in the school-room, on the street, on the athletic field, in chapel. Even tho we may not be able to honor our school on the foot-ball field, there are plenty of ways in which we can help to make our school one of the best,—among others, self-control in chapel.

After this talk the teacher sometimes had to say, "I'm sorry that in chapel today somebody forgot to show his school-spirit," but there was a remarkable difference in the conduct. A tactful instructor can lead children continually to ask such questions as, "How can I show my love to God by the way I treat my family; my gang; my town?" and, "What difference does my education make to my country?"

The second problem—as to how to direct children to immediate action in accordance with religious knowledge—is most difficult. Everybody knows that it is easier to show people what they ought to do than to lead them to do it. Let the teacher not become discouraged if many attempts seem to fail. A great part

of her work necessarily consists in giving the child knowledge of God and of the responsibility God has placed upon him. She may, in her zeal, do more harm than good by too much talking: the Great Teacher often left His parables unexplained. Sometimes a seed fails to grow because it is over-watered: there comes a time when all the wise laborer can do is to rest, trusting in "God that giveth the increase." But there are ways in which the teacher can at least point toward definite action. All teachers should combine their efforts to form in children the habit of looking for opportunities to act nobly. Composition work is helpful, when it requires concrete thought that may result in action. For instance, after the study of Daniel, compositions may be prepared on "A Twentieth Century Daniel," or "Daniel's Twentieth Century Sister." Dramatization is often effective in that it involves action: the actors, at least, feel and then, according to their feelings, do. Sometimes the class may talk over, in not too personal a way, the cases where its members have lived up to what they know is right. Let us to whom is given the privilege of planting and watering the good seed, do it with might, and with wisdom: "And let us not be weary in well doing; for in due season we shall reap, if we faint not."

Before a possible course of instruction is outlined, the question arises as to whether the boys and girls should have separate courses, dealing with different predominant ideals according to sex. The writer holds that it is wiser not to divide the class: girls need guidance in forming ideals of true manhood; boys in forming ideals of true womanhood. The teacher should aim thruout not to make instruction one-sided.

No course in religion can be mapped out except to correlate with a definite curriculum. The one who plans the course should classify and connect Old Testament literature, so that at the end of the course the child would have a knowledge of Jewish history: he should classify hymns according to their adaptability for use in the classroom; he should also insist on memory work thruout, for that which means little to the child, may, if memorized, mean much to the man. A few suggestions as to what truths and standards of conduct may be emphasized at the various periods of the child's development; illustrative examples of studies that naturally lead to instruction in religion, and illustrations of methods of developing the principles, may prove helpful to one who is planning a definite course. These suggestions will be given in the following outline form:

FIRST GRADE

Correlate with study of flowers, trees, birds, snow, etc.

I. God our Loving Father, shown by
   (a) Beautiful things—flowers, etc.
   (b) Things that bring happiness
   1. Learn
      (a) The world is so full of a number of things,
      I'm sure we should all be as happy as kings.—Stevenson
      Name things to make us "happy as kings"
      (b) The Year's at the Spring—Browning
      (c) God Sees the Little Sparrow Fall—Cary
   2. Learn and sing—No Earthly Father Loves Like Thee—Faber

II. How other people have shown that they are loving children of God
   1. By doing what God wished
      (a) Joseph forgave and helped his brothers
      (b) Hannah gave up her little boy to God, who gave him to her
      (c) Mr. Angell tried to get everybody to be kind to animals
   2. By talking to God as their Father
      Read part of Hannah's song thanking God for her baby boy

III. Each one of us can show our Heavenly Father that we love Him by
1. Being kind to the rest of His children
(a) Obeying and loving parents and teachers
Learn 4th Commandment
(b) Being unselfish—playing games that our playmates like, rather than the ones that we like best
2. Talking with Him
Sing several stanzas of the song-prayer—Now the Day is Over
3. Talk over and learn
(a) Little Things—Mrs. Brewer
(b) Kind Hearts are Gardens
(c) The Golden Rule
(d) Matt. 22:37-39 on love of God and neighbor

A little child may have a loving heart
Most dear and sweet,
And willing feet.
A little child may have a happy hand,
Full of kind deeds
For many needs.
A little child may have a gentle voice,
And pleasant tongue,
For everyone.

In the first year the teacher may have truly "heart-to-heart" talks with her children: they accept her word as law; they look upon prayer as natural.

The work should begin at the earliest opportunity, that the children may come to look upon it as the proper thing for teacher and pupil to talk over the great things of life.

SECOND GRADE

Correlate with study of seed development

I. God of power, shown by
(a) Wonderful objects of nature
(b) Growth in nature
1. Learn
(a) The Wonderful World—W. B. Rands
(b) A Fairy Seed I Planted
(c) Back of the Loaf is the Snowy Flour—Dr. Babcock
(d) Only a Grain of Wheat
2. Sing
(a) God Moves in a Mysterious Way
(b) My God, How Wonderful Thou Art

II. Deeds grow like seeds. Learn
(a) A Kindly Act is a Kernel Sown—J. B. O'Reilly
(b) Oh, a Wonderful Thing is a Seed
(c) Kind Hearts are Gardens
(d) Whatsoever a man soweth, that shall he also reap

III. People who have planted good seeds
1. Tell or read
(a) Kind acts of Lincoln
(b) St. Francis' Kindness to the Wolf
(c) The Little Loaf
(d) Somebody Did a Golden Deed
2. Ask for original stories

IV. Good seeds that we can plant
(a) Kindness toward animals; poor, weak people; the class
(b) Giving what we ourselves would like, to people who would like it
(c) Purity in language
(d) Talks with God—these talks may grow to golden deeds

THIRD GRADE

Correlate with study of animal life

I. Watchful care of God
  1. God the Shepherd
    (a) Learn Ps. 23
    (b) Read: The Song of Our Syrian Guest—W. A. Knight
  2. Names for God that show His care—shield, rock, light, shade, fortress
  3. God's care for the Israelites in Egypt and in the wilderness
  4. Read: The Captain's Daughter—Jas. T. Fields
  5. Sing: There Were Ninety and Nine

II. Other people have shown their gratitude to God
  1. By care for animals
    (a) Explain Mr. Angell's work in the protection of animals
    (b) Read: Black Beauty
  2. By care for other people
    (a) Lincoln's care for the negroes
    (b) Jonathan's care for David
    (c) Read
      (1) Which Loved Best?—Joy Allison
      (2) Story of Cain and Abel
  3. By prayers of thanksgiving
    Read songs of thanksgiving in Ps. 95:1-7; 96; 97; 100; 103

III. We can show gratitude by
  (a) Joining a society for animal protection. Interest in this organized movement will lead to interest in other such movements
  (b) Being fair to brother, sister, mate, class—discuss teasing
  (c) Respecting other's property; especially, property of the class
  (d) Trying to avoid quarrels
  (e) Courtesy to older people; to the class
  (f) Praying for others
  (g) Thanking God in prayer

IV. Learn
  1. Hurt No Living Thing—C. Rossetti

  2. If any little love-of mine
  May make a life the sweeter, etc.

  3. Politeness is to do and say
  The kindest thing in the kindest way

FOURTH GRADE

Correlate with study of stars and seasons; and with stories of heroes

I. God of order in the universe
  1. Read
    (a) Songs praising God for His works
      1. When I consider thy heavens, etc. (Ps. 8)
      2. The heavens declare the glory of God, etc. (Ps. 19)
    (b) A Child's Thought of God—Mrs. Browning
    (c) 'Round the Year—G. Cooper
  2. Sing—Before Jehovah's Awful Throne

II. Heroism
  1. Heroes of history and literature
    (a) George Washington
    (b) Samuel—heroic in telling the truth to Eli
    (c) David
    (d) Greek Heroes—Kingsley
    (e) The Banyan Deer—Mrs. C. A. Lane
  2. Heroism of
    (a) Being just
    (b) Truthfulness
    (c) Respecting the feelings and rights of others—discuss the right of other people to have an undisturbed Sunday

(d) Honesty
(e) Forgiveness
(f) Standing for pure language, kindness, etc.—read—Somebody's Mother
(g) Joining a temperance society

III. Learn
1. So nigh is grandeur to our dust,
So near is God to man,
When Duty whispers low, "Thou must,"
The youth replies, "I can."—Emerson
2. Our Heroes—Phoebe Cary
3. Speak the truth and bear the blame
4. He who fears man will do nothing
5. Cowards are cruel, but the brave
Love mercy, and delight to save.—Gay

FIFTH GRADE

Emphasize hymn-singing

I. Spirit of praising and petitioning God
1. Study many hymns of praise and petition, like
(a) All People That on Earth Do Dwell
(b) A Mighty Fortress is Our God
(c) As Pants the Hart for Cooling Streams
(d) Guide Me, O Thou Great Jehovah
(e) Lead, Kindly Light
(f) Lord, We Come before Thee Now
2. Study many psalms as songs

II. Loyalty to God, shown in
1. Praise and prayer
2. Gratitude
3. Self-sacrifice for others, especially for groups of people
4. Doing good, not for yourself, but for God

III. Literature and story-telling
1. Abraham's sacrifice of Isaac
2. How the Israelites, at various times, failed in loyalty
3. Ruth
4. Daniel
5. Loyalty—Madeline Bridges
6. The Village Blacksmith—Longfellow
7. King of the Golden River—Ruskin
8. King Robert of Sicily—Longfellow
9. To a Waterfowl—Bryant
10. Excelsior—Longfellow
11. Unseen Yet Seen—Eleanor Donnelly
12. The Mansion—Van Dyke

SIXTH GRADE

Correlate with physiology; and with stories of struggle and retribution

I. God of law—emphasize God's laws respecting
1. Habit
2. Retribution
3. Necessity of struggle

II. Care as to habits of
1. Good, kind thought and action
2. Truthfulness
3. Temperance
4. Self-control
5. Using reverent language

Discuss how habits affect the groups to which one belongs—family, gang, school, church, city

III. Importance of struggle against
1. Anger
2. Lying
3. Envy
4. Revenge
5. Thought that may lead to evil action

IV. Literature and story-telling
1. Stories showing various punishments that the children of Israel suffered for disobeying God's laws
2. Stories of men who have struggled for success—Lincoln, Edison, etc.
3. Franklin's Autobiography
4. The Builders—Longfellow
5. A Builder's Lesson—J. B. O'Reilly
6. The Great Stone Face—Hawthorne
7. You Never Can Tell What Your Thoughts Will Do—Longfellow
8. Prune Thou Thy Words—Newman
9. The Ladder of St. Augustine—Longfellow
10. Gradatim—Holland
11. What Have We Done Today?—Waterman
12. One by One—Proctor
13. The teacher may tell parts of the story of Edith Wharton's "The Sanctuary" to bring out the moral struggle. The hero meets no person who works against him; but he undergoes a struggle with himself in deciding whether he shall dishonestly use his deceased friend's drawings for his own advantage.

V. Compositions on subjects like "A Boy Who Had a Battle with Himself."

SEVENTH GRADE

Correlate with biography and history

I. Natural belief of all races in a divine spirit or spirits
1. Review epics and "Greek Heroes" to bring out proofs of such belief
2. Read
(a) Sohrab and Rustum
(b) As the hart panteth after the water brooks, etc. (Ps. 42)
3. Sing hymns expressing longing for God
(a) As Pants the Hart for Cooling Streams
(b) Nearer, My God, to Thee
(c) Oh, for a Closer Walk with God
(d) Again as Evening's Shadow Falls

II. Heroism
1. What a hero is—one who does something hard because he believes he has a good reason for doing it
(a) Physical and military heroes

Study various lives to decide what reason led each hero to act. Some men have considered it a sufficient reason to sacrifice their lives that their country might be larger and more powerful. Is this a good reason? What laws of God are disregarded when this is considered sufficient cause for warfare? What reasons led our heroes in the Revolutionary, Civil, and Spanish-American wars? Would revenge for sinking the Maine have justified, before God, the Spanish-American War?

Taking of human life is heroic only when it is necessary for some good cause or principle. Let the child decide why we include in our list of heroes such men as Beowulf, King Arthur, Joshua, Washington, General Warren, Pickett, Hobson—despite the fact that they took human life.

(b) Spiritual heroes
(1) Father Damien
(2) Enoch Arden

Study Lincoln's—Gettysburg Address

(c) Heroines
(1) Study the lives of Esther; Frances E. Willard; Florence Nightingale; Carol in "The Birds' Christmas Carol"

(2) Discuss the prominent part taken by women in the world's great movements

(3) Learn

The rights of women, what are they?
The right to labor and to pray,
The right to comfort in distress,
The right, when others blame, to bless.—Whittier

2. The individual's responsibility in deciding what cause he will uphold
Great men have prayed for guidance

III. Heroes are needed in movements for
(a) Prevention of cruelty to animals
(b) Universal temperance
(c) Bettering sanitary and civic conditions
(d) Making Sunday a happy day of devotion; not a noisy day

All these movements are (1) for the protection of God's weaker creatures and (2) often involve sacrifice of the individual's rights for the sake of the general good. For instance, I have a right to drink what I want to, and possibly strong drink may not seriously injure me; but it will help many weak people if I heroically give up my right.

IV. Compositions on subjects like
(a) The Heroine of the Dish-pan
(b) The Hero Who Thought He Failed

V. We may be heroes and heroines in standing for
(a) Honesty in the classroom
(b) Purity everywhere
(c) Respect for property—private and public
(d) Helping to make the world better by joining other people who want to make it better
(e) Spirit of humility

I have done a braver thing
Than all the worthies did;
And yet a braver thence doth spring,
Which is, to keep that hid.—Kipling.

EIGHTH GRADE

Correlate with literature; civics; and lives of painters, sculptors, musicians, and authors

I. God's law of choice
1. Read
(a) The Merchant of Venice

This play shows us more than a dozen persons, each of whom makes a choice—wise or unwise—according to the kind of person that he is. Discuss the choice of: each of the three suitors; Antonio; Jessica; Portia; Nerissa; Gratiano; Launcelot; Shylock, etc. Shakespeare emphasizes the fact that a person shows what he is by his choice of friends.

(b) The Gift of Tritemius—Whittier
(c) Joshua (Chap. 24)

Choose you this day whom ye will serve: * * * but as for me and my house, we will serve the Lord.

2. The duty of studying the possible results of choice
Read: Julius Caesar

In joining the conspiracy Brutus made an unwise choice. He did not foresee the civil war that resulted from his choice. He loved his country; he was brave; but he did not study the question as to what would follow the killing of Caesar.

3. Our responsibility in choosing
(a) Our intimate friends
(b) Whether or not we will stand for justice and brotherly love in private and public life
(c) Whether or not we will strive for an education

Discuss the effect of educated, upright citizens upon a city and upon a nation.

(d) Our life-work

Discuss the opportunities for doing good in various callings. Be careful not to overestimate the opportunities in professions compared to opportunities in other lines of work. Suggest that God's guidance be sought.

II. The place of suffering in the world

1. Read

(a) Job

(b) The Rime of the Ancient Mariner

The crime of the Mariner was so great because it was committed in the spirit of hatred. Thru suffering he came to a spirit of love; thru love he came to God.

(c) The fining pot is for silver, and the furnace for gold: but the Lord tryeth the hearts.—Proverbs 17:3

2. The beauty and reward of patience

(a) Stories showing the patience of great painters, sculptors, musicians, and authors—Millet, Michelangelo, Beethoven, Mozart, Goldsmith, Milton, Lamb, Longfellow, etc.

(b) Original stories of patience

(c) Learn

(1) Milton's sonnet—On His Blindness

(2) Genius is eternal patience.—Michelangelo

High School

The force of religion ought to exert itself in developing our high-school boys and girls into efficient citizens. College-bred teachers in secondary schools are too likely to feel that training in leadership must be left to the college. This is true to a certain extent; but we must not forget that education is needed not only to produce strong, unselfish leaders, but also to produce intelligent, unselfish followers. In order that training may continue without interruption, the teachers in every high school should clearly understand what courses in the various years are to assume the responsibility of giving definite religious instruction.

Many of the works of literature that are commonly read in high school because they meet the college entrance requirements afford suggestive material for religious teaching. Old Testament narrative, which, according to the present college entrance requirements, may count as one unit of literature, is especially fitting in a course that includes instruction in religion. Instead of this study of Old Testament narrative, or better, supplementary to such study, the course should include various other selections from the Bible. The aim in teaching these selections should be to develop in the pupil the ability to read the Bible with understanding, with profit, and with enjoyment. Altho the New Testament, as suggested earlier in this discussion, is not suited to instruction in the grades, it may safely be included in the high-school course.

At the high-school age there is little danger of any pupil's failing to recognize that, even if he may not accept it as the record of the teaching of a divine savior, the New Testament is, nevertheless, worthy of his respect because it is an artistic presentation of lofty thought; thought that has been accepted by many great thinkers and by many great peoples. There is, then, no reason for omitting the study of the New Testament. The following outline suggests portions of the Bible that are suitable for high-school study:

I. Description of

1. Heavenly hosts praising God—Rev. 19:1-6
2. Heavenly City—Rev. 21:16-22:5

II. Exposition of

1. Moses—Ex. 20
2. Solomon—from Proverbs

3. John the Baptist—Luke 3:3-14
4. Christ—Sermon on the Mount
5. Paul, concerning
   (a) Charity and gratitude—I Cor. 13; Col. 3:14, 15
   (b) Spiritual warfare—Eph. 6:13-18; I Tim. 6:12; II Tim. 5:6-8
   (c) Suffering—Heb. 2:18; 12:5-13
   (d) Social and political questions—Col. 3:18; 4:2; 4:5-6; I Thess. 4:3-13; 5:4-18; Titus 3:1-3; Heb. 13; Rom. 15:1

III. Narrative to illustrate truths concerning
1. Duty of forgiveness—Matt. 18:23-35
2. Use of advantages—Matt. 25:14-30
3. Active charity—Luke 10:29-37
4. Joy of God over a repentant sinner—Luke 15

IV. Arguments of Paul
1. To Romans, on
   (a) Obeying magistrates—Rom. 13:1-6
   (b) Love is the fulfilling of the law—Rom. 13:8-10
2. To Athenians, on
   The nature of God—Acts 17:16-33; analyze arguments in 22-31

V. Poetry
1. Epic—from Genesis and Exodus
2. Lyric
   (a) Psalms—classified in cyclopedic concordance
   (b) Lament of David for Saul and Jonathan—II Sam. 1:17-27
   (c) Thanksgiving songs of
      (1) Hannah—I Sam. 2:1-10
      (2) Mary—Luke 1:46-55
3. Compare biblical lyrics with other religious lyrics, like
   (a) Soul and Body—Shakespeare
   (b) Lead, Kindly Light—Newman
   (c) Ode on Intimations of Immortality—Wordsworth
   (d) My Heart Leaps Up—Wordsworth
4. Dramatic—in spirit, but not in form
   (a) Downfall of Samson—Judges 16:4-31
      Request the class to dramatize the story; ask such questions as: What central thought should be developed? What information concerning Samson's former life should be given in an introduction? How many incidents are given in Judges 16:4-31? Where are the climax and the catastrophe?
   (b) Read: Samson Agonistes
      What part of Samson's story did Milton dramatize?

Besides the literature courses planned to give high-school students religious instruction, a course in general biology and a course in general history may be given to further such instruction. In each course the teacher, in connection with the work ordinarily required in biology and history, should aim to develop religious truth. Such correlation with biology will remove the danger—so frequently present in scientific study—that the student may be led away from a belief in God. Not only will it remove the danger, but it may, by unfolding God's wonderful plan, in which the tiniest spark of life is an inherent part of the perfect whole, strengthen his belief in a divine intelligence. Such correlation with history will lead the student to a realization, helpful even if it be a vague realization, of God's guidance in the world's greatest crises. In the following topical lists, the writer attempts to suggest lines of religious thought which, in the hands of a skillful teacher, may naturally and easily develop from the study of biology and of history:

BIOLOGY

Suitable for first year high school

Evidences of the existence of a Divine Creator

I. The wonderful plan realized in life-forms necessitates a recognition of divine creative power. This plan is wonderful because it
   1. Includes every form of life—from lowest to highest; every form shows definite plan
   2. Shows care as to infinitely minute details

      In astronomical research, the student is overwhelmed in the attempt to imagine the harmonious, infinitely vast works and systems of the Creator's plan; in biological research, the student is perplexed in the attempt to imagine the harmonious and infinitely minute details of the same Creator's plan.
   3. Gives power to life-forms to adapt themselves to changing circumstances and surroundings
   4. Provides for natural punishment of the life-forms that do not obey the natural laws
   5. Tends to preservation of life under varying circumstances
   6. Encourages development from lower forms of life to higher forms
   7. Makes the various forms interdependent

      Discuss how this divine plan compares, in each respect, with mere human plans. Also, what each fact concerning these known life-forms leads us to believe concerning the future life of the spirit.

II. There are definite limits to the knowledge that can be obtained thru science

    Science discovers the divine laws that govern life; science has not taught us to create life.

HISTORY

Suitable for second year high school

1. Natural belief of mankind in
   (a) Divine power or powers
   (b) Immortality of the soul
   (c) Prayer
2. Ethical principles common to several religious systems
3. Immorality and corruption preceding downfall of nations
   (a) Intemperance
   (b) Lack of ideal home life
   (c) Political intrigue
4. Important part played by the church in the civilization of the world
5. Development of high ideals respecting
   (a) Religious tolerance

       The cause of religious persecution is not religion: but the failure of men to apply divine standards to social and political life. Self-control of races needs to be developed to conquer barbarous instincts.
   (b) Warfare

       Classify wars as: (1) unjustifiable; (2) justifiable; (3) ones which have led to scandal because people have forgotten the great cause.
6. What we may hope for in the future—religion carried into every phase of life
7. What we can do to make the future greater than the past

Besides the instruction connected with biology and history, there may be offered, in a high-school curriculum, special courses designed to summarize previous religious teachings. The two following lists suggest appropriate subjects for discussion in such special courses.

SPECIAL COURSE

Suitable for third year high school

1. Evidences of the existence of God
2. Summary of principles of conduct accepted by Protestants, Catholics, and Jews
3. The attitude of our influential religious systems towards questions as to
   (a) The power of an individual to determine his own destiny

(b) The good that may spring from existing evil

The attitude of religious intolerance and of ridicule—which frequently is the result, not of malicious spirit, but of ignorance as to what other people believe—will be discouraged and intelligent religious tolerance promoted, if a teacher finds it possible, without offending anyone, to outline, for use in this special course, the beliefs of the three great religious sects—Roman Catholic, Protestant, Jewish. Perhaps the creed of the Roman Catholic Church is less clearly understood than that of any other; therefore, the following outline of Catholic belief is given—as an example of the various outlines that should be prepared to increase the pupil's knowledge of, and tolerance for, the beliefs of others.

Catholics (in addition to the Christian teachings accepted by Protestants) believe in

1. Submission to authority in doubtful matters concerning religion and morals. Chief authorities are (1) the Pope; (2) the Church Council
2. Seven special ways (called sacraments) by which God's spirit is believed to be given to man
3. Power of the holy departed spirits to intercede to God for the living. (The Virgin Mary is looked upon, not as a god, but as an intercessor especially powerful because of her holy life and close relationship to Christ.)
4. A state (called purgatory) in which those souls not completely purified at death are believed to attain purification thru suffering

SPECIAL COURSE

Suitable for fourth year high school

Aim:—to strengthen the sense of responsibility as to the application of religious principles to various important phases of modern life.

Discuss

1. How religious principles may be applied to
   - (a) Political life—local, national, international
   - (b) Social life—thru protection of those who suffer from
     - (1) Industrial conditions
     - (2) Sale of intoxicants
     - (3) Unsanitary conditions
     - (4) Ignorance of laws of health and purity
2. Importance of
   - (a) Guarding the home as sacred
   - (b) Observing, generally, a day of rest
   - (c) Organizing, regardless of creed, to apply religious principles to modern life
3. Responsibility of the individual with respect to
   - (a) Giving, in accordance with his means, to the support of great causes
   - (b) Allying himself to a church organization—in order that he may render more effective service
   - (c) Striving persistently to uphold, in private and public life, the standards that he has thoughtfully recognized as divine standards

If the public and the public's teaching force work together—at first, to introduce into the public school some such course as is here suggested; and if they work together, after its introduction, to carry out the spirit of this course, the force of religion will begin to exert itself more actively and more effectively than ever before; religion, the mighty force directing the energies, not of all mankind, perhaps, but directing the energies of an ever-expanding group of mankind. Some, in visions, see this mighty force working its way thru the world—converting waste places into the domain of the "Heavenly King"—until, in final triumph, the "Kingdom of God" is established on the earth. But this divine kingdom is revealed only in visions. At present, the world is but a mighty vineyard. Let us, who are toiling to bring forth good fruit, believe that it is "God that giveth the increase" and trust Him for His richest blessing on our labor.

THE ESSENTIAL PLACE OF RELIGION IN EDUCATION, WITH AN OUTLINE OF A PLAN FOR INTRODUCING RELIGIOUS TEACHING INTO THE PUBLIC SCHOOLS

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The Place

Representatives of all the churches are agreed that it is not right nor wise for denominational interpretations of religion to be taught in the public schools. Many schoolmen are, however, conscious of the need of the interpretation of the life of the child in terms of an ideal goal, and unconsciously the public school teachers are inculating to a greater or less extent a positive religion of devotion to moral ideals, an appreciation of the beautiful, and a love for truth.

There is a close relationship between religion and education. One of the best definitions of the goal of education is that of Thomas Davidson—"to develop man's ideal nature." Education has value in proportion as it inspires pupils to

carefully observe facts and their relationship to life, form judgments of worth, and think for themselves: or as Froebel says, its purpose is "to build up a life which should be everywhere in touch with God, with physical nature, and humanity at large." Its aim should be to inspire boys and girls to attain unto self-realization, and to help universalize virtue and happiness in society.

The highest form of religion is affirmed by the reason, appeals to the conscience, and takes possession of the emotions. It is an ideal attitude toward the problems of life and a persistent effort to live a moral life. Religion is an inward life having to do with the aspirations of the individual, and it is an outward life in which man strives to realize his social ideals. It causes an ideal self to rise before the actual self. Religion is not a blind belief in a creed, nor literal obedience to an external code of commandments, but the cheerful acceptance of the highest duties as the expression of man's inner nature.

There are three ways in which religion is essential to the realization of the goal of education:

1. The teachings of the great prophets of religion in regard to the worth of the individual is the foundation for the modern emphasis in education in regard to the highest possible development of every child. The greatness of the individual depends upon the training of his intellect, emotions, and will. Thru the intellect he discovers the problems of life, thru the emotions he fathoms the abysses of mystery and climbs the heights of joy, and thru the will he expresses in life his ideals. This phase of religion has been defined by Francis E. Abbott—"Religion is man's effort to perfect himself."

2. The universal brotherhood of man has been taught by all the great prophets of religion. Emphasis upon this idea tends to make of the pupils in the public schools what Wordsworth calls "patriots of the world."

It is possible to prove the economic wastefulness of war, and the moral and physical degeneration that results from it, but wars will continue until the members of the different races think of each other as brothers. In place of emphasizing in the teaching of history the glories of war, save wars for liberty and self-defense, students should be taught that militarism based on national and racial prejudices is the worst enemy of mankind.

One of the greatest missions of our public schools is to eliminate racial prejudices and universalize a belief in the Italian proverb: "All the world is one country," and the words of the Apostle Paul: "God made of one every nation of men for to dwell on all the face of the earth." There will ever be radical differences between races due to environment, heredity, and social ideals, but the differences need be no greater than those which exist between brothers in the same family, where one is self-assertive, practical, and a man of affairs, while another is a dreamer, an idealist, and a poet.

It is possible to find a basis for the solution of the conflict between capital and labor only in a vital belief in the universal brotherhood of man. Boycotts, lockouts, and strikes are manifestations of the anti-social spirit, while cooperation, profit-sharing, and just industrial relations are expressions of brotherhood.

If a belief in brotherhood takes a strong hold upon boys and girls, they will feel a sense of sympathy and be possessed with love for mankind. Then they will wish to do what they can to help other people live healthier, happier, and more virtuous lives. Markham expresses this idea in the words:

"The crest and crowning of all good,
Life's final star, is brotherhood."

3. Another way in which religion is essential to education has been clearly stated by Professor Hoffding, who has given one of the best working definitions of religion as, "Faith in the permanence of values." What are the values that give life its highest meaning? Babies define value in terms of bright colors and things that taste good. Young boys see value in tops, marbles, kites, slingshots, and organized play. Older boys discover that many of the things they most desire are to be obtained by money, and thus money seems to them to have a new value. Then may come the greatest discovery that the highest values in life, such as love, friendship, courage, truth, justice, and beauty, are ethical and spiritual in character.

Joseph Conrad has clearly expressed the place of religion in education in the sentence: "Give me the right word and the right accent and I will move the world." When a teacher is endeavoring to persuade a pupil to love a certain ideal or to follow a certain course of action, the arguments which he uses have only a slight influence. Success comes to the teacher thru the discovery and expression of the right word. The use of the right accent is also important, for language to have supreme power must be dramatized.

There is more in every ideal than can be expressed in words. The teachings of the different religions are generally sought in their sacred scriptures and creeds, while another way to discover the vital ideals of any religion is in the spontaneous expressions of its spiritual teachings in the fine arts. In this form religion may be taught in the public schools without running counter to the creeds of Protestants, Roman Catholics, and Jews. "The Shepherdess" of Millet has an atmosphere so palpitating with religion that it enables the observer to look into the souls of devout French peasants. Such a play as Forbes-Robertson in "The Passing of the Third Floor Back" inspires people to express their highest ideals in the common relations and work of life. Thru vivid descriptions of the Pyramids of Egypt, the Parthenon, the Alhambra, the Daibutsu of Kamakura, and the Cathedral of Milan, the universal messages of the religions of mankind may be made real.

The indirect value of the spiritual messages of the fine arts is difficult to over-emphasize. A symphony by Beethoven fills the soul with rapture in the consciousness of perfect harmony; a Wagnerian opera portrays the age-long struggle between liberty and tyranny, right and wrong, truth and error; a composition by Tschaikowsky causes the listener to hear the sighs of the exiles in Siberia and the shouts of the people of free Russia; a picture by Israels of Dutch fishermen expresses the kinship of mankind; and David Warfield in "The Music Master" reveals the imperishableness of love.

In order for religious training to appeal to the imagination of the pupil and interest him, it must be related to life. The reason students do not care for Greek is that it seems to pertain to people who have been dead two thousand years. Relate the study of Greek to life as it was at the time of the Italian Renaissance, and mature people as well as young people will study the Greek language. Students are fascinated with the study of bacteriology because thru their investigations they hope to discover means to eliminate tuberculosis, pneumonia, and cancer. Others are planning to become electrical and civil engineers, not simply because of the money they may make, but especially on account of the opportunities to do creative work.

The highest forms of religion have as a common aim the realization of a harmony between religion and life. All education that has supreme value is also related to life. The failure to relate religion to life has been one weakness in

the moral and religious instruction of children. They have been taught to repeat the Ten Commandments but not inspired to keep them, or to recite the Apostles' Creed instead of practicing the self-sacrificing spirit of the early Christians. Pupils are taught to solve certain problems in an arithmetic book but they often fail to solve correctly problems in arithmetic in business life. They may learn the rules of grammar and yet not speak correctly.

The word religion needs to be defined so as to include all that is best in human life. Religion is not something separate and apart from life, but is an effort to interpret life in its highest terms. A poet writes a simple song beginning with the words: "The year's at the spring," and mankind is enraptured by its beauty and religious message; Millet paints a wheelbarrow, a spade, some potatoes, a church spire, two peasants in prayer, and the world bows in reverence; and Rodin carves a Belgian soldier and reveals to mankind the development of the race from the bronze age.

The purpose of religious training is to cause the pupil to realize what ought to be done and to execute it in the most efficient manner. The whole nature of the child enters into the problem of religious training,—the body thru physical exercises, organized play, and work; the emotions thru the appreciation of the beautiful in nature and the fine arts; and the intellect by careful observations and accurate conclusions.

The spiritual nature of the child should be developed as naturally as his intellectual and physical natures. Many children are suffering from arrested moral development, which is even more pitiable than arrested mental or physical development.

Childhood has worth in and of itself, and not simply as a stage in the development of mature life. Froebel says: "Adult man has not become adult man by reaching a certain age, but only by faithfully satisfying the requirements of his childhood, boyhood, and youth." Religious instruction that has value is not something to be stored away for use in adult years, but has to do with the duties of the present moment.

One difficult problem in religious training is to discover means for the development of the virtues as they naturally appear at the different stages of the growth of the child. Certain virtues and vices are manifested in the lives of children with almost the same regularity as at different seasons of the year appear sling-shots, tops, marbles, skates, kites, jacks, baseball, and football.

There is generally a dominant virtue or vice to which a child is susceptible at each stage of his development. The performance of the duties that belong to an early period serve as the best preparation for the duties of later years. The virtues of the earlier years receive higher interpretation in later life.

The desire for property arises at a certain period and a child at that time prizes a bank. Then should begin instruction in thrift, and emphasis should be laid upon the property rights of others. The self-assertive age comes, and then it is easy to teach self-reliance, personal initiative, courage, and endurance. The self-assertive virtues generally arise before the altruistic ones.

The effort to impress the moral ideas of adults on children, or the discussion of the problems of boys and girls from the point of view of adults, or the endeavor to inculate in their lives virtues that are not appropriate to their stage of development, tends to make them hypocritical or self-righteous.

What virtues should be taught and at what ages? Until a child is ten years of age the main virtues to be inculated are obedience, truthfulness, honesty, and the practice of happiness. These are the foundation stones of a moral and re-

ligious character. Then comes an increase of physical activity and for two or three years the emphasis should be upon courage, kindness, skill, and strength in boys, and grace in girls in place of strength. From twelve to fifteen the needed virtues are loyalty, knowledge, mutual helpfulness, perseverance, purity, and reverence. After fifteen years of age there should be an increasing emphasis on a sense of personal responsibility, the development of a civic conscience, and a desire to fit one's self to become a useful citizen.

The question has been asked: "When should the religious element be introduced in the education of the child?" It is not something to be introduced for it already exists. It needs to be developed by proper methods of self-expression. A child may be taught the catechism and any number of moral rules, and yet be a prig, a formalist, or a hypocrite. It is fundamental to express religion to a child in ways that will develop right motives, noble aspirations, refined tastes, and heroic enthusiasms. This may be done in many ways, but as a rule it is best done indirectly.

It is not possible to formulate fixed rules for the moral and religious instruction of children in the public schools. There are certain general working principles that have worth in the interpretation of the meaning of life, and in the teaching of ideals to children:

1. A child should be permitted to form his own belief and do his own moralizing. The higher nature of the child should be regularly nourished, for ideals are as necessary in the development of a moral character as three meals a day are necessary to a growing boy. In many ways desirable moral reactions may be produced, but the child should have the right to draw his own conclusions.

2. The inculcation of love for higher ideals. In order to improve the character of a pupil it is not wise to spend much time in condemning his faults. Mrs. Humphrey Ward says that the way to improve conduct is "by the substitution of one mental picture for another. An idea cannot be killed from without—it can only be supplanted, transformed by another idea, and that, one of equal virtue and magic."

3. Efficient moral training of children begins with the immediate, simple, and concrete. The training should be given not with the idea constantly in mind as to what the child is going to do when he becomes a man, but what he ought to do and be at the present moment. He is swayed by moods and impulses, some of which are good and others are evil. A storm of anger is succeeded by an act of affection or generosity. Children possess vivid imaginations, a large amount of spontaneity, and crave means of self-expression.

4. It is desirable to begin with an interest that already exists. Wonder, love, and curiosity are common to all children. A fine play in a baseball or football game, the making of a cave, kite, or canoe, an Indian story, or a dog story furnishes the point of contact by means of which to relate religion to life. The great problem is to keep in mind the virtues which naturally belong to the child, and discover means to present them so that they appeal to his interest.

Ideals should be presented so that students will care for them as a boy likes a tale of adventure, and not hate them as medicine with a bitter taste. In place of condemning cigarette smoking and drinking it is much better to read aloud the article by Connie Mack in McClure's Magazine for May, 1914, in which he says that the reason for the success of the Athletics was "clean living and quick thinking." He adds: "Not a man on our 'one hundred thousand infield' as it is called, has ever known the taste of liquor."

5. There should be the joy of discovery in the process of developing a moral

character. The teaching of religion should have the fascinating interest of a thrilling work of fiction. Let religion be defined so as to include John Muir's love of the mountains and glaciers, and there is no trouble to interest pupils in the subject.

6. The most important element in religious training is the creation of the right kind of an atmosphere. As a person can live only a few minutes without air; so ideals are often smothered by a harmful atmosphere. A child is constantly influenced by the social atmosphere of the home, school, and playground. Certain persons change the moral atmosphere of the schoolroom as soon as they enter it. One pupil with base ideas will corrupt the tone of a whole school, as one decayed apple will injure an entire barrel of apples, and one case of measles will infect an entire neighborhood. Religion should be expressed so that it will constantly pervade the atmosphere breathed by the children, and cause them to instinctively love that which is best and want to do right.

The use of wrong methods in teaching religion has the same effect as the imperfect teaching of any subject. It is possible to teach children in a way that will do harm in place of good. Pupils may be taught Shakespeare so that they come to really love his works or to hate them. Religion should not be presented to boys and girls as if it were like a flower-bed arranged in geometrical design, nor as trees arranged in rows a certain number of feet apart, nor as a well kept lawn with the sign: "Keep off the grass." There has been a tendency in the past to express religion to children in terms of bookkeeping or jurisprudence. It is not something about which to bargain, or commandments to be obeyed, but it is like the pearl of great price to be sought with joy.

Much of religious training has been like a crazy patchwork quilt, like the different pieces in a kaleidoscope. Religious training in the public schools to be effective should not be limited to a few minutes each day, but it must be related to all the activities of school life. The expression of certain religious ideals should be as natural to the child as it is for a healthy rose bush to bear roses.

Negative commandments have had value in the moral education of the race, and to the extent that children express in their lives certain primitive traits, they are needed today. Boys and girls often do wrong because they do not realize that certain deeds are harmful.

It is best by means of suggestion to turn the mind of a child from unsocial and harmful deeds, but if he persists in doing them, then the "Thou shalt not" must be clearly expressed. Reproof should be used sparingly, as a physician uses poisonous drugs.

The worth of the "Thou shalt not" is to prepare the pupil for the "Do this," and finally for spontaneous morality as an unconscious attitude of mind. The "No! No!" spoken to the baby when near a stove, or as he starts to pull the cloth from the table, is of value in laying the foundation for the inculcation of obedience. Constant condemnation of ordinary vices, such as untruthfulness, dishonesty, cruelty, selfishness, injustice, and jealousy may do more harm than good. Positive virtues arise and grow, not so much thru the condemnation of misdeeds, as by the inculcation of love for a person or object, and thru loyalty to a cause that has great worth.

There need be no more failures in the inculcation of moral and religious ideals than in any other subject of instruction. It is almost impossible to teach certain pupils to sing and others to draw. Some never seem to really understand arithmetic, and to others grammar is always a mystery. Honesty, truthfulness, courage, loyalty, reverence, and brotherliness may be taught as efficiently as

arithmetic, grammar, or history, if as much care is taken in the inculcation of these virtues as in teaching other subjects in the curriculum.

Failure in inculcating moral ideals is often due to the teacher failing to find the point of contact between the ideal and the thought of the child, or his interest is not aroused in the subject. A teacher who was coaching a boy that had failed to pass in arithmetic tells of working almost an hour in trying to help him understand a lesson in fractions, and when at last an encouraging look of understanding appeared on his face, he said: "Miss A——, do you think the Giants or the Athletics are going to win today?"

Many of the failures in religious training are due to hereditary waywardness. It is difficult to overcome certain forms of hereditary waywardness without an understanding of man's evolutional development. Almost every domesticated animal has some hereditary instincts that are of little or no use to it at the present time. A cat, even tho she has plenty of food, will kill a pet canary, or sit for hours by the side of a gopher hole waiting for a chance to seize her prey. A well-fed dog will run after a rabbit because his ancestors obtained their food in that way.

Some of the vices of children are survivals of primitve customs and hereditary instincts. Laziness, lying, dishonesty, cruelty, revenge, cheating, and suspicion may all be traced to hereditary waywardness. It is easier for a child to yield to some left-over instinct from barbarism than to rise to a higher ethical life.

If a child one year of age is given a stick he will use it as a club, because his forefather was a savage who clubbed his enemies. A window-pane, a chair, a bouquet of flowers, or a cat serves the same purpose to a child as a head to his forefather. The fear that the average child has for darkness is an inheritance from the time when the darkness of night was filled with human or animal enemies ready to destroy primitive man. The tendency among boys to barter is another manifestation of primitive life. The pockets of the average boy are storehouses of marbles, a knife, a top, and various articles which he is ready to trade.

The gang spirit that appears among boys about the twelfth year and lasts several years is an expression of the tribal life of primitive man. At the head of the gang is a large and strong boy who stands in the same relation to the other boys as once the chief stood to the members of the tribe. At this age boys are apt to be indifferent to property rights, are often rude, lawless, and cruel. They steal apples not because they are hungry, but for the sake of adventure. They will suffer punishment without complaint, rather than be disloyal to a member of the gang.

Another reason for the apparent failures in moral training is that the experience of the child is at times contrary to the instructions of parents or teachers. A man who is deeply interested in boys took a number of them on a tramp to the top of a mountain where there is a hotel. While he was talking to a friend when they reached the summit, the boys went into the hotel and proceeded to amuse themselves by playing the nickel-in-the-slot machine that stood in the lounging room of the hotel. When the gentleman who was in charge of the boys entered the room he was provoked and said: "Do not throw away your money on that machine." Just then the wheel stopped and out came a five dollar gold piece.

There are three fundamental elements in the development of the ideal nature of the child—to see clearly, to feel rightly, and to spontaneously act nobly. The foundation stone is clarity of vision. If all the virtues and their conse-

quences could be exhibited in one show window, and all the vices and their consequences in another, every person would desire to do right. Jacob A. Riis truly says: "Young people do not deliberately choose evil." It is generally the lack of clarity of vision that causes boys and girls to lie, steal, cherish impure thoughts, and act cowardly. If they could see the results of such actions and thoughts, they would no more yield to them than they would think of cutting off a hand or foot, or putting out their eyes.

The teacher must see clearly the value of lofty ideals in order to inspire his pupils to appreciate moral values. If his moral ideas are confused, his teaching will be vague and mechanical.

In the development of the character of a child, it is of more importance to educate his feelings than to fill his mind with a knowledge of facts. An idea is not real to a child until he feels from it an emotional response. The reason many boys are indifferent or rebellious toward certain moral restraints is that they are not expressed in terms of their experiences. Feeling is especially strong in childhood, and the appeal to the religious nature of the child should be related to his affections, desires, and appetites. As a Chinese money-changer does not allow his apprentice to touch any counterfeit money for ten years in order that he may instinctively know the feel of good money, so it is of importance that a child be rooted and grounded in a love for heroic deeds, the value of truth, and the appreciation of the beautiful in nature and life, until he loves the good, true, and beautiful.

A religious faith is of value to a child not in proportion to the amount believed, but to the extent that the faith believed is spontaneously expressed in good conduct, on account of its having become a dominating attitude of mind. Therefore the best method to teach religion to children is not by means of a textbook, or listening to talks, or encouraging them to devote personal thought to the problems of life, but by discovering opportunities for them to express in deeds what they really love and believe. Thus they come to understand their relations and obligations to others, as well as the duties they owe to themselves. As boys learn to play baseball by playing the game, and girls learn to dance by dancing; so children learn to do right by doing right.

A child craves action. He says: "Let's do something." He ties a tin can to the tail of a cat not to be cruel, but to see the cat run. The love of children for motion pictures is due to this desire for action. The problem of discipline is always solved so long as pupils are engaged in work that interests them. As studies in child psychology have shown that practically all the drawings of children express action; so in order to make religion real to them it must be expressed in terms of action.

In order for religion to seem real it must constantly be expressed in deeds. It means very little to the pupil to tell him that he should help the poor, or to read stories teaching sympathy for the unfortunate, unless in some concrete ways he is inspired to help the poor and unfortunate. It is positively harmful to develop feelings in a child and then neglect to provide means for their expression. A theatrical performance that strongly appeals to sympathy, love of justice, or courage, tends to harden the sympathies of the observer, unless after seeing the play he is kinder, more just, and braver in his daily life. Imagination and feeling to have the highest religious value must constantly be transmuted into action.

An Outline

This outline of a course of study in religious and moral training by indirect methods is in the main the outgrowth of a series of experiments extending over

six years with children from five to sixteen years of age. Beginning with such virtues as obedience to parents and teachers, the purpose constantly in mind has been the development of the character of the child toward the goal of absolute devotion to the highest.

It is extremely difficult to work out in detail a course of study in religious training that is adapted for use in the public schools. Routine may be defended in the rest of the curriculum, but in religious and ethical instruction there should be great freedom in the choice of methods and subjects. One day it may be desirable to have a problem study, and perhaps the next day discuss an incident from current events.

The best way to teach religion in the public schools is not by text-books that define and explain the different virtues and duties, nor by commandments to be committed, but indirectly thru stories, pictures, problem studies, dramatic performances, nature study, proverbs, observance of holidays, organized play, and the performance of charitable deeds. The training of boys and girls in the different virtues should be as indirect and natural as the inculcation of love for parents, devotion to friends, and loyalty to country.

Observance of Holidays and Anniversaries

The proper recognition and observance of holidays and anniversaries has great religious and educational value, on account of the fact that at such times certain national and social ideals are in the atmosphere.

New Year's Day may be observed the first session of school after vacation by discussing the achievements of our age,—such as the construction of the Panama Canal, the invention of the aeroplane, the submarine, the automobile, the conquest of yellow fever, and the discovery of the North and South Poles. Speak of one of the greatest books, plays, or events of the past year. The opportunity is present to impress the fact that the great problems of mankind are not settled, that history is not finished, that the best is yet to be, and that the heroic age of our country is to be found not only in the Revolutionary period or at the time of the Civil War, but also here and now. Thus unconsciously the pupils come to feel that they are getting ready to take part in the greatest drama of history.

A teacher told his pupils a week before Washington's Birthday that if they would look up stories of St. Bernard dogs, he would in a few days bring a St. Bernard puppy to school. The day before Washington's Birthday the teacher placed a St. Bernard puppy on the desk, and nearly a dozen stories of heroic rescues by such dogs were related by the pupils. The boys and girls were so interested in the puppy and in the telling of the stories that the teacher became doubtful in this instance of the success of the indirect method, and he asked the question: "Why do you think I brought this puppy to school today?" Quick as a flash came the answer: "Because St. Bernard dogs save people, and George Washington was the savior of his country."

Just before Easter the teacher placed on his desk a small cactus with very sharp thorns. The talk began with the question: "What do you know about the work of Burbank?" Questions were asked in regard to the cactus: "Why has it thorns?" "Where does it grow?" "Is it good to eat?" The teacher supplemented the knowledge that the pupils had in regard to Mr. Burbank's experiments with the cactus. All were interested in the story of the transformation of the cactus with thorns, like the one on the desk which will kill cattle if eaten by them, into a valuable food product for man and beast.

In speaking of the work of Mr. Burbank reference was made without com-

ment to a sign that may be seen on his ranch which reads as follows: "No workman may use tobacco or liquor in any form, or any manner of stimulant that will befog the brain or benumb a nerve."

The morning before Decoration Day the announcement was made: "Tomorrow we will have a holiday." After the expressions of joy had subsided, the question was asked: "Why do we love our country?" Among the answers were: "Because we were born here." "It is a large country." "It is a free country." "Because soldiers have fought and died for it."

The history of our country should be taught in such a way as to inspire American boys and girls to consecrate their lives to the realization of liberty and justice. American history and ideals should be reverenced as part of our religion, the same as the traditions in the books of Genesis and Joshua inspired for ages the Hebrew people. The words of Patrick Henry, Samuel Adams, and John Hancock, which aroused the American people to a consciousness of their rights, should be considered an expression of religion in its highest form. The Mayflower Covenant of 1620, the Declaration of Rights of 1765, the Declaration of Independence of 1776, the Ordinance for the Government of the Northwest Territory of 1787, the Constitution of the United States, and Lincoln's Gettysburg Address are not only historic and state documents, but should also be considered as part of the scriptures of mankind.

Labor Day can be made one of the great events in the school calendar. It furnishes an opportunity to emphasize the unity of the human race and the nobility of work. A larger outlook on the labor problem may be obtained by showing the high school pupils a set of slides on the sculptures of Constantin Meunier, which represent workingmen as self-reliant and their daily work as touched with grandeur. Work is represented by him as holy as prayer. He links the workers of today with the men of past ages and glorifies the work that they do as essential to the progress of mankind. The Dock Hand, the Hammer Man, the Puddler, the Mower, the Fisherman, the Miner, Industry, Coming Out of a Mine, The Old Mine Horse, Watering a Colliery Horse, Work, and his masterpiece enentitled—Monument to Labor, are as works of art among the greatest sculptures of modern times, and their value in teaching the sacredness of work is inestimable.

The same idea may be carried out by means of a series of pictures of the great modern artists of the working people of different countries and occupations. The following list is suggested: Menzel's "Iron Mill," Courbet's "Stonebreaker," Herkomer's "Hard Times," Breton's "The Gleaner," Zorn's "Our Daily Bread," Krogh's "Old Fisherman," Adler's "The Towers," Lieberman's "The Spinners," Jungsted's "Quarry in Switzerland," Jorgensen's "Out of Work," Rosa Bonheur's "Oxen Plowing," Troyon's "The Guardian of the Geese."

Problem Studies

Pupils are always interested in problem studies if they have to do with their experiences. The remark of a pupil, "I am going to tell the teacher on you," furnished the subject for a study on the question, "Is it right to tell tales on other people?" Almost all the boys agreed that it was wrong, while a number of the girls believed it was right. The following questions were asked: "If a pupil cheats in an examination, should you tell on him?" "If in the absence of the teacher most of the pupils misbehave, should the good pupils tell on the others?" "If some boys disobey a rule on the playground, should they be reported?"

"If a large boy picks a fight with a small boy, should not some pupil tell the teacher?" was asked. One of the boys replied: "No, let two or three boys whip

the big fellow who picks on the little boy." The teacher asked: "Why are some pupils anxious to tell on the others? Is it because they are very good?" The answer was: "They want to be the teacher's pets."

During the talk the fact that almost every rule has its exception was emphasized, but there was general agreement that pupils should not tell on each other, and that they should try to settle their own disputes. The custom at West Point among the cadets to never report on each other, but if asked if they took part in any deed, to either tell the truth or refuse to answer the question, seemed to appeal to all the pupils.

Informal Talks and Discussions

Informal talks and discussions on current subjects are of value. The remarkable feats of some trained dogs led to the discussion of the subject, "The Education of a Dog." What is education? Can a dog be educated? What does a dog have to learn? were among the questions asked by the teacher, which brought out many answers. The pupils told of the performances of trained dogs and of stories they had read of the intelligence of dogs. It was finally agreed that the purpose of education is to develop the best in the nature of an animal or person.

One day the teacher asked the question: "How much is a poem worth?" The boys did not think that a poem had any worth in terms of dollars and cents. The girls seemed to think that a poem had some monetary value, but they hesitated to name any definite amount. Then a summary was given of the experiences of Nicholas Vachel Lindsay in preaching "The Gospel of Beauty." The boys as well as the girls were fascinated with his adventures on his journey through eight of the Eastern and Southern states offering to exchange copies of his poems for meals or lodging.

As a teacher was on his way to school, he heard an older boy say to a boy about eight years of age who had fallen on the ground when at play and had begun to cry: "Don't be a cry-baby." That remark furnished the subject for the opening exercises of the pupils of the primary grade. The characteristics of babies were brought out by questions and answers. The children agreed that babies are very attractive and interesting, even tho they cannot talk, walk, or understand words. They do not know that fire burns or that a knife will cut. They have to be watched or they will pull things off the table. They interrupt grown people when they are talking. They throw things on the floor and often break dishes. They do these things because they do not know any better. They cry when they are not allowed to have what they want, or when anything hurts them. The teacher told of the Japanese children, who, when they are even badly hurt, rarely cry, for they think that for them to cry is like a baby.

The average boy hates to be likened to a baby and he can be cured of any fault if he is made to feel that it is babyish to yield to it. When older girls are possessed with the desire to act like young ladies, it is only necessary to incidentally speak of some action as girlish in order to cause them to stop it.

A girl in speaking to a friend said to another girl: "She is stuck up." This remark overhead by the teacher caused him to use as the opening exercise the story of the play, "Peg 'o My Heart."

Another day a boy was heard to say to one in a crowd of boys: "Don't be a cowardly calf." The next day the teacher spoke of this remark and added: "How many of you have ever seen a young calf run back to its mother when it saw a dog or something strange?" Some boys and girls are afraid to enter a dark room

or walk thru a dark street, altho darkness never hurt anybody. Why are they afraid of the darkness? George Kennan as a boy was inclined to be a coward, but he made up his mind that he would be brave. If a street in the city where he lived looked dark and he felt afraid to go on that street, he made himself go that way. Thus he developed himself in courage. His books of travel that tell of his experiences among the exiles of Siberia, and his letters as a correspondent in the Russo-Japanese war are full of instances that reveal his bravery.

Certain modern plays may be used as subjects for talks and discussions. Pupils like to tell the story of a play they have seen, and questions may be asked as to the content of the play, and the manner in which the different characters were represented. The following plays have been used in this way to inculcate ideals: "The Passing of the Third Floor Back," "The Light That Failed," "The Things That Count," "The Dawn of a Tomorrow," "The Music Master," "Chanticleer," "The Blue Bird," "Brand," "The Road to Happiness," "The Servant in the House," "Daddy Long-Legs."

Subjects for talks and discussions have been found in the following recent books: "Adventures while Preaching the Gospel of Beauty," by Nicholas Vachel Lindsay; "The Promised Land," by Mary Antin; "The Making of an American," by Jacob A. Riis; "Last Expedition," by Scott; "The Soul of an Indian," by Eastman; "Up from Slavery," by Booker T. Washington; "Story of My Boyhood and Youth," by John Muir; "The Life of Rabindranath Tagore," by Ernest Rhys; "The Story of My Life," by Helen Keller; "The Discovery of the North Pole," by Peary; "Autobiographical Notes," by Jane Addams; "America," by Wu Ting Fang; "Beauty for Ashes," by Albion Fellows Bacon.

Memorizing Selections

Thru memorizing selections from the masterpieces of literature and the sacred scriptures of mankind religious ideals are unconsciously inculcated. Many people of India, altho they cannot read or write, are able to repeat long selections from the works of their great prophets and sages, for they learned them as children from the lips of their mothers. There is no worth in memorizing selections simply as feats of memory, no more than there is worth in the accumulation of money for its own sake. Whatever memory work is done should be for the sake of feeding the spiritual nature, which requires nourishment the same as the physical body. As much care should be exercised in the selection and preparation of food for the development of ideals within the soul as with food for the body.

Proverbs

Certain proverbs have value on account of embodying the accumulated wisdom of the ages. They should not be given as tasks to learn, but used to clinch a thought in a talk. The following proverbs have been used: "By the street of By-and-By one arrives at the house of Never." "Stay but awhile and you lose a mile." "One today is worth ten tomorrows." "Trust not another for what you can do for yourself." "Even if you straighten out a dog's tail a hundred times it will curl up again." "The waters flow but the stones remain." "If you think of a hyena you are sure to see one." "The true friend appears in hard times, not at big dinners." "Who sleeps in silver beds never has golden dreams." "Be slow in choosing a friend, slower in changing." "None preaches better than the ant, and she says nothing." "Don't blame the mirror if your mouth is crooked." "Let all thy words have the accent of heroic truth." "As a man thinketh in his heart, so is he." "Those who know the truth are not equal to those who love it."

Organized Play and Athletics

Religion is essential to education in the realm of organized play. Many of the best opportunities for the development of the moral characters of boys are to be found thru physical training and on the athletic field. It is harmful for the teacher to countenance the idea, "Anything to win the game for our team." The lowering of the standard of scholarship in order to allow a "crack" player to remain on the team has an immoral effect.

The development of muscular strength has a vital relationship to moral character. The breakdown of many men is due to the lack of sufficient physical strength to satisfy the demands of the intellect and the emotions. Play is education in quickness of judgment, precision of action, self-control, poise, and cooperation. The direct results in the number of games won over other schools or clubs, is of insignificant importance in comparison to the physical and moral development of those engaged in the sport.

Every playground should be a practical school of religion and morality, tending to overcome certain vicious tendencies that are often manifested in boys, and unconsciously developing in them certain desirable virtues. Among the virtues that may be developed in games are courage, truthfulness, perseverance, justice, loyalty, and a feeling of comradeship. Athletics help to overcome the tendency to hoodlumism and cruelty which comes from unused physical activity that craves expression. Supervision should not overshadow the individuality of the child, nor repress his natural joyousness. Within certain limits the pupil must be allowed to act freely, for his spontaneity ought not to be sacrificed.

Dramatic Performances

The possible moral uplift of the race thru the use of the power of suggestion by means of the drama is impossible to estimate. Herbert Spencer says: "Behavior is not determined by knowledge but by emotion."

The easiest way to influence the conduct of children is to give them opportunities to express their highest personal and social ideals in dramatic form. Most of the vices of young people are the children of imagination, and on the other hand courage, truth, and justice must be expressed in terms of imagination in order for these virtues to become real to them. Thru dramatic performances it is possible to indirectly develop the ideal within the soul, which is of greater value than any external law or commandment. Children see on the stage representations of the liar, thief, spendthrift, drunkard, gambler, hero, martyr, and patriot. Thus they come to realize the relation of cause and effect in human conduct.

The love of children for the drama is a primitive instinct. A small child lives in a world of make-believe. A chair may become an engine and two other chairs a train of cars. A cane is transformed into a horse, the corner of a room into a church, and a stool becomes a pulpit. He uses both natural and accidental symbols. Other children will work all day in order to earn money to attend the theater in the evening, so great is their love for "the house of dreams." Every educator and sociologist is aware that children are passionately fond of the theater, as it makes concrete the images of the imagination.

The development of the dramatic instinct in children ought not to be left to the commercialized theater or motion picture shows. One great need of today is the establishment of civic theaters and the introduction of dramatic performances as a fundamental element in the curriculum of the public schools.

In order for the drama to have the highest educational value the children must do the acting. The aim should not be to train a few fine actors, but to use the dramatic instinct as a means to develop the ideal nature of the child. The element of personal triumph should be eliminated as far as possible, and all the actors subordinate themselves to the success of the play. The round table method has value, by means of which all the players know the entire play or at least thoroly understand every part of it. Thru trying to interpret different characters on the stage, young people sympathize with them and understand the larger problems of life.

The dramatic instinct is especially in evidence at the adolescent period when curiosity is strong, mental acquisition is rapid, experiences are most real, and imitation is natural. Boys at that age often do criminal deeds on account of a desire to act out an impulse. If these impulses are given expression in athletics and dramatics they are satisfied. Boys must be provided with something that now and then thrills them, and if they do not find it in athletics, dramatics, or fiction, they will find excitement in the vicious deeds of the gang.

Thru the drama children unconsciously absorb ideals of life and conduct. The drama appeals to their reason and conscience, arouses the deepest emotions and highest aspiration, awakens wonder, and inculcates love of the heroic. For a time they are no longer limited to their ordinary environment. A larger horizon is created thru the endeavor to put themselves in the place of other people. Virtue is represented not simply as refraining from evil, but also as doing right actions and loving that which has value.

Pictures of Paintings and Sculptures

The silent influence of the best paintings and sculptures as a means to inculcate ideals is of great value. Many parents and teachers are careful in regard to the books read by their children and pupils, but they give little thought to the pictures that are seen by children from day to day, unless they are positively harmful. Now that penny pictures may be purchased of nearly all the masterpieces of art, there is little excuse if a child does not become familiar with the best of paintings and sculptures.

A small child prefers pictures of subjects with which he is familiar. He is primarily concerned with the subject and finds great pleasure in recognition. From pictures of cats and dogs that are his pets he passes to lions and elephants, for there seems to the child to be two worlds,—the known and the unknown. As he grows a little older he is interested in pictures that appeal to his curiosity, for he desires to know the why of things. Next he likes the pictures that appeal to his imagination. Nature pictures may then be of interest, beginning not with copies of Corot, but by using photographs of Niagara Falls or Yosemite.

The showing of pictures to children should not become formal lessons on the technique of art. It does not increase the enjoyment that a boy receives in eating a piece of pie, to know its ingredients and the manner in which they were put together. He likes the pie because it taste good and he wishes a second piece. It is only necessary to find the pictures appropriate to the different ages of children and they will really love the best of pictures.

It must also be kept in mind that the prime purpose of painting and sculpture is not to teach moral and religious ideals. A picture is not great in proportion as it may be used to teach moral lessons. A great work of art is a transcript of some phase of human life or nature in the form of the beautiful. Whatever ethical message may be in a great work of art is in its inmost nature, and is generally unconsciously expressed by the artist. As a rule modern paintings

are better than those of the old masters as a means to inculcate ideals, because there are more points of contact between them and the life of a child.

Pictures have been grouped under the following subjects, which seem to appeal to children at different ages and teach the virtues that are natural to them,—home life, animal pets, companions, school life, play and recreation, work, heroism, patriotism, the appreciation of the beautiful, biography, social betterment, international peace, universal brotherhood, and symbolism.

The most successful way to show pictures is by means of a stereopticon. Ten to fifteen pictures are enough for an opening exercise of twenty minutes. It is best with young children to ask them what they see in the pictures, and then for the teacher to supplement their observations. The life and ideals of the great artists may be discussed with the older pupils in connection with the pictures.

Development of the Spirit of Philanthropy

It is rather difficult to work out practical ways to develop the spirit of philanthropy in public schools. The different grades may join the American Red Cross, which is our great national philanthropic society, and has been "founded to aid in the prevention and alleviation of human suffering in times of war and peace." Thru reading aloud articles from the magazine published by this society, the pupils may become familiar with the great work accomplished by it, and cause them to be anxious to contribute in the time of need.

A set of slides of children at work in different industries showing boys and girls in workshops, glass factories, cotton mills, canneries, street trades, and coal mines, may be secured for a nominal rental from the National Child Labor Committee.

A remarkably fine set of slides of animals may be borrowed from the American Humane Education Society. In a book compiled by Sarah J. Eddy entitled "Friends and Helpers," may be found many interesting stories of dogs, cats, horses, birds, and butterflies, that indirectly teach children to care for "our brothers, the dumb brutes."

The pupils may be asked to bring food the day before Thanksgiving in order to help make it possible for every family to have a good dinner on that day. A Christmas entertainment may be arranged by the pupils of the school, with the charge for admission something that may be given to the poor. A talk by a social settlement worker before a school in a suburban town, caused a number of girls to meet weekly in order to make clothes for little babies.

Stories

Children never tire of stories if they are well told. There is a wealth of story material for the inculcation of ideals in The Golden Rule Series of Readers that have been arranged by Sneath, Hodges, and Stevens for the different grades. The following stories have been found of special interest to high school pupils: "Thrond," by Björnson; "The Bishop's Candlestick," by Victor Hugo; "Two Old Men," "What Men Live By," and "Where Love Is There God Is Also," by Tolstoi; "The Dog," by Maeterlinck; "Stickeen," by John Muir; "Adrift on an Ice Floe," by Grenfell; "Youth," "Typhoon," and "Lord Jim," by Joseph Conrad.

Nature Study

Nature study also has value, as many birds and animals have moral and psychic traits that may be found in human life, only in people they are not so clearly defined as in the exaggerated forms in which they may be seen in animals.

Purity, cruelty, pride, loyalty, greed, and cunning are graphically illustrated in the dove, hawk, peacock, dog, wolf, and fox.

Glass observation houses were made by the pupils of one school; so they were able to study at first hand the habits of ants and spiders. The industry of the ants and the perseverance of the spiders were carefully observed. The boys made bird houses and there was a rivalry to see whose house would have the first nest in it. Thus they learned to care for birds in place of thinking it sport to kill them. Several boys helped to construct a fish pond in the school garden; so it became possible to study fish.

Conclusions

In its true sense education includes every constructive influence that may be used for the development of personality. Manual training, domestic science, an appreciation of the beautiful, religious, moral, and physical training are needed as much as those studies especially designed for the training of the intellect. The most perfect educational system ever given to the world was that of the Greeks, and their schools were mainly held outdoors, the instruction consisting in games, conversations between pupils and teachers, drills, contests on the athletic field, theatrical performances, visits to the temples, recitations, and songs. The aim was to develop all the inherent powers of the child.

Every child should receive an education that will develop his higher aptitudes and fit him to become a good citizen, and a useful member of society. The value of education is not in proportion to the number of facts acquired, but according to the development of creative effort, ethical aspirations, and a sense of moral obligation. Socrates expressed the aim of a true teacher: "I do nothing but go about persuading old and young alike, to care first and chiefly for the greatest improvement of the soul." That which is of greatest importance is not teaching children to read, write, count, draw, and sing, but to think, feel, and act right as individuals and as members of society.

A child is an explorer, travelling over what is to him an unknown land. One of his strongest desires is to steer his own craft, and in this his instinct is right, for thus he develops his natural aptitudes and evolves his personality. He should be free to explore the environment where he finds himself, and encouraged to develop his inner resources by creative effort.

If the religious beliefs of adults are forced on a child, in after years he may experience a violent reaction against the church. The perfection of manhood depends upon the adaptation of education to all the previous stages of growth. The power to acquire different kinds of knowledge unfolds in a child as naturally as the use of speech.

It is not only desirable to develop the ideal personal characteristics of the child, but also to cause him to love the best that has been inherited from the past, in order that he may live for the betterment of mankind. Giuseppe Sergi says of the new education: "In the social life of today an urgent need has arisen, a renovation of our methods of education and instruction; and whoever enrolls himself under this standard is fighting for the regeneration of man."

It is impossible to place any limits to the progress of mankind thru education, when the laws of heredity, environment, and growth are seriously considered, if persons alone are regarded sacred and money is valued only as it ministers to the enrichment of life, and when nations no longer strive to excel each other in size and efficiency of their armies and navies, but their rivalry is in the education and care of their citizens, the development of the arts, sciences, and the discovery of the values that abide.

THE ESSENTIAL PLACE OF RELIGION IN EDUCATION, WITH AN OUTLINE OF A PLAN FOR INTRODUCING RELIGIOUS TEACHING INTO THE PUBLIC SCHOOLS

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Before we attempt to decide whether any given subject has an essential place in public school education, we must first see clearly the aim of such education.

All will agree that ideally at least the aim of public school education is to so train future men and women that they shall be fit to protect and perpetuate our free democratic form of government and that they shall be citizens loyal to the ideals and traditions of the United States.

But what do we as a people hold to be essential elements of our ideals and traditions, and is religion such an element? There can of course be but one answer.

Religion is both root and sap of our ideals and traditions—the source of our belief that justice, equality before the law, and free opportunity for development and happiness are human rights, therefore to be secured to every individual. Since, then, religion is an essential constituent element of our ideals and traditions to the end that our citizens be fit and loyal it must have an essential place in their education.

But our attempt to maintain a government under which all shall share justly its protection and privileges, rests on a recognition that we are all human, human not because we are sharers in a common social and physical existence but because we spring from the same supernatural source and so are bound together by an indissoluble tie—all children of God. To be human and not merely an animal is not a passing phase of existence but an indestructible quality of life, because our relation to God is an unending and an indestructible relation. It is this relation of children to Father that makes us human. The brotherhood of man is a mere form of words unless men have a common parentage.

Is it not obvious then that to be fit and loyal our citizens must be in accord with this underlying conviction on which our constitution rests—in other words, be religious.

We have to recognize the fact that our government does not secure to all its citizens equal justice and equal opportunities for development and happiness, because the achievement of such results rests upon those who exercise governmental functions—upon legislators and upon those appointed to execute the law, and legislators and executive officials are often venal, dishonest, self-seeking, and out of harmony with the root ideas of the constitution—they are irreligious. Many shameful and humiliating national experiences have been the consequences of the low standards of our public men. Men whose public acts are brazenly immoral may have a church connection; they may unhesitatingly avow a belief in God and confess their duty to obey His law. But such lip confession is not religion because it does not issue in character.

To know about religion and to be religious are not the same thing. No religion that is not a moulding force of character is vital. Today it is the question of the man and of the woman. What fruit does the life bear? This is the test question. Those who live in harmony with God always reveal companionship with Him in personal character and in human service. These are the fruits.

That there is pressing need to raise the plane of our citizenship, if as a people we shall continue to revere our traditions and hope for the realization of our ideals, is evident. How shall we accomplish it? The only possible way is to begin the process early in the impressionable period of childhood, while the plastic mind is yet unpoisoned and unwarped.

Obviously the essential place of religion in education is both in its foundation and in its superstructure. There is no period in education that religion should not illumine. We have in our public schools at the present time ethical instruction, honest attempts to train children in right conduct; plenty of rules—precept upon precept—rewards for good conduct, discipline for bad conduct,—still the men and women into which the children grow form a body of citizens whose character as a whole reveals no deep source of spiritual life; on the contrary flagrant violations of the decencies of life—graft, lies, theft, drunkenness, over-reaching, oppression of the defenseless, malice, slander—are offensively conspicuous.

These dangerous symptoms of social disease are not on the decrease but rather on the increase, altho laws requiring school attendance are enforced with increasing vigor. We are disappointed, nay, see danger ahead. We have tried putting on the proprieties and graces of ethics. Now let us try to make the soul of the child a well-spring of love toward God and toward his neighbor, to lead him to have a different "mind." A child whose happy soul is full of love will radiate love, and as he grows in years and stature will grow in nobility of character.

Now if our aim be to infuse into our public school education such an influence as shall lead the children to be genuinely religious, and to mature into noble men and women—fit and loyal citizens—we may restate the second half of our subject in this way: An Outline of a Plan to Lead the Children of our Public Schools to be Religious. With this aim in view I proceed.

Before we take up the attempt to lead the child we must have a clear conception of the height and depth and breadth of what we mean by religion. I should like to make the word religion exactly equivalent to the word life in this saying by Jesus of Nazareth—"That they may have life and have it more abundantly."

Since God's will is the law of life, only as the child develops in harmony with his Creator's plan for him, he would be thru and thru a genuinely religious human being having the fullness of life. He would be co-worker with God—his Father. We may think of God, the Life-giver, first, as the Creator, but since we continue to live only because He continuously creates, we may think of Him, second, as the Sustainer, and because His will for us is that we shall grow to be like Him, we may think of Him, third, as the Perfecter. We should think of Him as always upholding, always developing.

Now if it be our purpose to lead a child to be genuinely religious, that is, to possess the fullness of life, it is obvious that while we must begin this leading at the earliest possible moment, we must never cease to lead so long as the child is under the teacher's care.

Is it not now evident that every subject of the course of study should lead into more abundant life? That "there ought to be no secular department. In other words, in teaching any branch of literature or science, a spiritually-minded man must see it so taught as not only to prove subservient to a general design, but to be more or less saturated with religious sentiment, or reflection, or deduction, or application." (Duff. Quoted by Spalding.)

Indeed "we meet God on every height of truth, whether a truth of mathematics, or of physics, or of art, or of the spirit of man." Altho we meet Him,

He is often hid from us by a cloud emanating from ourselves. But if we apprehend all truths as God's truths, then we consciously enter His presence. So all thru the school years, whatever be the subject, the teacher must always be trying to reveal truths so the child shall find them visions of God, the Life-giver. If in the movements of history, the researches of the laboratory, the demonstrations of mathematics, the harmonies of music, the child sees always the ways of God, then all his thoughts will be turned Godward as they should be, no matter what the subject in hand.

Now since in nature, all truths are realities only because they are thoughts of God, it follows that God is the supreme reality; therefore that all right thinking finds its perfect satisfaction in the thought of God, and only such thoughts as find their explanation and confirmation in the thought of God are right thoughts. Now to have the mind supply an area thru which a certain train of ideas may sweep is not to think. A presupposition of religious life—a law of its existence—is that the mind shall will to think. Therefore the first power to be developed by any sort of education is the power to think.

This Godward trend of the mind furnishes the strongest stimulus which the child can receive toward independent thinking. And beyond question the teacher's first duty is to think rightly himself in order to lead a child to think rightly. It follows also that only such acts as are in conformity with Godward thoughts are moral acts.

We are now prepared to define teaching as a profession and for the purposes of this paper. Teaching is giving such moral training to a thinking being as will enable him to live in harmonious relations with God and in unselfish cooperation with his fellowmen. Harmonious relations with God and unselfish cooperation with fellowmen is abundant life, that is religion.

If the spiritual life of a child be religious what graces of character inevitably result? First, spontaneous, natural, overflowing love toward God and toward people; but love full of awe, reverence, and gratitude, without the least trace of fear or shrinking; a love full of peace and utter confidence. Truth, purity, justice, industry, and like characteristics are natural flowers of such spiritual soil.

Only a teacher knows how many children fail to realize the promise of their earliest years. A little indifference, wandering attention, distaste for regular application, failure to conquer any really hard work, then a slow but steady falling behind—the tragedy of youth—but it could hardly be possible for the religious child.

As the child grows and individual responsibilities must be assumed, as inherited tendencies must be reckoned with, he does not feel alone in his hours of struggle; he needs no one near to point him to the source of unfailing help, for as naturally as he would go to his mother with a physical injury or for comfort for hurt feelings, his soul opens to the inexhaustible source of all healing. He tells it all to God, naturally, and as he waits peace and happiness and confidence return. And in such a time as this, when men's hearts almost fail them, the soul whose habit is Godward—since God is the source of all spiritual progress—looks thru the suffering, beyond the war, accepting the limitations of his understanding, confident that God reigns.

The interior life of the religious child that we have tried to trace so far has been that of harmonious relation to God, but this harmonious relation or fullness of life must be manifested in unselfish cooperation with his fellows. The schoolroom and the playground afford abundant opportunity for training in cooperation, and in unselfish service. When such cooperation and such service come to be

rendered by the child whose inner life is Godward, play and work will be continually tested by the religious habit of mind.

As biography spreads before him heroic characters, and history unfolds to him great movements that tremendously affect a large part of the world, as he ponders on what shall be his life work, as he considers the drama, the literature of the era, diplomacy, the manners and refinements of society—every kind of work or enterprise that feeds the body or mind of the social organism—all must stand the same test,—are they in harmony with God's will that man should grow toward him? Unless they do tend Godward they tend toward human undoing.

And finally, thru normal spiritual development and life experience, the child as he grows to manhood realizes that all God's methods of dealing with His children are laws and that His laws are universal, automatic, and immutable. And because they are universal, automatic, and immutable the life that is in perfect accord with them is a life of absolute freedom.

The selfish man who seeks his own pleasure at the expense of his neighbor is always colliding with God's law because it is the same law for all and no man's good can be separated from his neighbor's good, but the unselfish man finds his life in losing it, that is, in subordinating it to human service.

When the religious child becomes a man he is a man fit for service, whose every impulse is toward justice, who is generously devoted to fair and even division of opportunity, and who reverences the law as the shield and safeguard equally for all. He is a loyal citizen because he is loyal to humanity, and he is an heir worthy of his national heritage.

So far we have endeavored to get a conception of what it means to lead a child to grow naturally into a genuinely religious human being during the years he is studying in the free public schools, and a conception of the sort of man that will be added to society when his public school education is completed.

But as the benefits of legislation to the people for whom the laws are made depend upon the sort of men who enforce them, in even a greater degree does the interior life of the child depend upon the nobility of character and the sympathy of the teachers who must do the leading. The writer would gladly say a word of hearty appreciation of the fine teaching force of the United States. Still we must consider quite frankly their probable efficiency in relation to the serious subject under consideration.

How will they, as a whole, view the attempt to do all their work with a paramount controlling purpose that subordinates examinations and promotions to the hidden blossom of character? Can they be genuinely sympathetic unless they are genuinely religious themselves in the sense in which we are using the word? Is is possible, even, to judge the body of teachers as a whole in respect of their ability to foster a particular kind of spiritual growth?

If some particular essay among those submitted on this subject be found satisfactory in development of thought and outline plans, does it seem possible that it could be put into the hands of the teaching force for general introduction without preliminary training of the teachers?

When the kindergarten was first introduced into America it was by a few choice women who studied Froebel's philosophy of childhood of their own initiative, impelled by high motives and by devotion to children, yet we know the Boards of Education would not introduce it into the public schools until it was a demonstrated success under the private patronage.

The American kindergarten was begun fifty years ago, but despite its wonderful results it is still a method in question by some good teachers. Now, how do

the difficulties attending the introduction of religious teaching in our public schools compare in magnitude with those attending the introduction of the kindergarten? No argument is needed to prove that an organized endeavor to lead the children of our public schools to be religious children is an educational enterprise only a little less difficult than it is profoundly important.

Our thoughts run out into the complications that attend the initiation of a sort of education that cannot be purveyed by any school book agent nor dissected by any Board of Education as it might dissect the merits of different systems of penmanship.

The tendency even in the best universities is toward preparation for earning a livelihood, toward elective and shorter courses, an attempt to get men and women into the business world at a still younger age, and while this seems to have nothing to do with our subject, certainly not to be an antagonistic tendency, it is most emphatically an indication of a spirit in educational affairs not likely to give sympathetic consideration or pause to give helpful advice and aid to what in no way fits into the trend of what we call practical or business education—something that has no evident connection with earning money, not even for the astute manager of a publishing house for text-books. Into the swift current of educational sentiment for a business—a practical—education, if we pour this little rill—since God's law is immutable the human being who serves his brethren in harmony with God's law, cannot lack any good thing, not even food, since the service itself is food, is evolution in unselfishness and in all gracious characteristics, and this is the greatest good—how much will the current be changed?

Besides the difficulties just mentioned, objectors will be legion to whom the new sort of education is incomprehensible; many communities will consider it a waste of time, not understanding, and of course a powerful irreligious element will be actively hostile.

The writer indicates some of the lions in the way because the sort of religious teaching developed in this essay is peculiarly at the mercy of the lions and the writer is not blind to the fact.

Religious development has three stages: First, it is an attitude of the mind; second, the attitude of the mind is manifested in unselfish cooperation; and third, in contribution or service. These three stages are not like grades in school depending on mental development but follow each other so quickly in the mind of the child that they seem to be simultaneous in their beginning. But the order of progression is important for the teacher to have clearly in mind.

Kindergarten

All mental and moral growth has its roots in life experience. Up to the time the child enters the kindergarten, his life experience centers in his father and mother; it is modified and enriched if he has a brother or sister, but his dominating experience has been the love, protection, and providing care of his parents. The emotions of love and trust have grown strong. He probably has been directed to think of God as Father before he enters the kindergarten, and under no other method is it so perfectly natural to speak to the child of God and His love. Gifts, play, games are all full of opportunities to saturate the mind of the child with the thought of God. Love and trust are already strongly aroused toward his father and mother and love and trust toward God will grow almost spontaneously, out of the heart experience he has had. They only need directing toward God, who is the loving Father of all the members of the home group. Next, direct the thoughts in the reverse order. Since God is Father, all are His children, and children of the same father are brothers and sisters.

These three ideas—(1) God is my Father, (2) I am God's child, (3) All God's other children are my brothers—are those that the teacher should aim to so impress upon the heart, imagination, and intellect of the child that they would inevitably interpenetrate and illumine every separate portion of acquired knowledge. (See Outline Plan for Kindergarten.) In the conduct of her class, in her supervision of the children's behavior to each other, the kindergartner will naturally make the three ideas which it is her aim to thoroly inculcate the source and basis of every admonition.

If the kindergartner is a disciple of Froebel at heart and not simply a professional kindergartner this work will be a continual delight and the greatest possible bond between teacher and child, for she will see day by day that she is making "an active contribution to conscious evolution." (Spalding.)

During the kindergarten period emphasize only one rule of conduct as a part of religious development:

> Rule: Since God gives us all we have, parents, brethren, friends, school, the beautiful world, we should, like Him, be always seeking to give to others, particularly to those less happy than ourselves.

Parents are greatly to blame for teaching their children always to expect to receive. It is an unlovely, greedy, ill-mannered habit of mind that deprives children of the greatest, truest happiness in life. On holidays and birthdays suggest to the children that they give, and make no reference to their receiving. When they receive gifts speak of how happy it made the one who gave. The children will give a joyous and eager response. Get the cooperation of the parents in this. Giving of gifts to help others gratifies a natural impulse of childhood. Everyone who has lived with a child knows how a child loves to "help." Always accept the "help," no matter if it hinders. It is service in embryo. If the children come directly into Grade I, then the three ideas and the rule just considered must be begun in Grade I.

The leader of religious teaching should never think of any of the work as finished or dropped. It begins at various periods but it never ends, it grows.

For the purposes of this essay I divide the nine grades into three groups:

1st Group: Grades I, II, III.
2d Group: Grades IV, V, VI.
3d Group: Grades VII, VIII, IX.

Work will not be recapitulated. It is cumulative, as is all school work.

Grades I, II, III

Unfortunately the classes in most of our public schools are so large that it is impossible for the teacher to give to each student the careful observation that is desirable. But one thing should always be secured, and until it is, lessons are of little consequence, and that is the happiness of the child.

Each child should be made happy at school. An unhappy child cannot be either good or studious and he is contracting the pernicious habit of thinking about himself.

Language work should be the guide in these three grades in selecting literature from any source as a medium for broadening and strengthening the religious life.

The topics in nature study, physiology, and hygiene may be saturated with the beauty and reverence of religious thought and so naturally that the class will

not realize the effort of the teacher. The children's upward growth will flourish as well-watered flowers in the sun.

A class of happy children with hearts full of love, in the habit of giving pleasure to others, may now be introduced to a new name for the manifestation of love. The new name is obedience. To be obedient the child must be punctual, truthful, industrious, persevering, and patient.

Does it sound fantastic to call obedience a new word to a child of six? It is not. It may be so introduced as to be a perfectly new word because of its content, even if the child has heard it innumerable times during life. The content of obedience may be expressed: obedience is an expression of love to God, the Creator. Punctuality, politeness, etc., as elements of obedience are manifestations of love.

Since the school deals with children who have already taken a moral mould, tho happily it is still malleable, the ideal results cannot be actual ones except in a few cases. So there must of course be rules for school conduct. The unavoidable application of these rules and their effect upon stubborn students should, so far as possible, be kept from the knowledge of the class.

Do not destroy a child's self-respect nor crush him with the contempt of his mates, nor suggest thoughts of rebellion and disobedience to the whole class. Do not tempt children thru suggestion; some will not withstand; words—terms—are of vital importance. In this group of grades do not speak of disobedience nor use any destructive term before a class. Let every term mean growth, strength, love, generosity, all the beauty of holiness. Let all else be in private. (See Outline for Grades I, II, III.)

Grades IV, V, VI

The writer assumes that the study of history begins in Grade IV. Students now consciously analyze and reason. Stories may be simply stories as long as the children love them, but gradually in Grade V let them take biographical form, or at such period as the biographical method is used in teaching history.

The members of the class have not always been obedient or loving, and now it is time to lead them to reason with themselves on disobedience. It is an unloving, selfish attitude toward the loving Father and Sustainer; it shuts them off from spiritual sunshine and starves their lives; it makes teachers and fellow students unhappy; it is selfishness—perverted love of self. The disobedient child inevitably suffers, for although his Father is always the Sustainer and the sun of His love always shines, just as an inflamed eye suffers in the sunshine so an unloving child with a soul inflamed by evil thoughts and selfish passions suffers when in opposition to the operation of God's law, which is the obedient child's light and warmth. Disobedience leads to hatred, lies, anger, neglect of lessons, and bad manners.

Logically the next step for the teacher is an appeal to the sense of personal responsibility, not only for his own acts but for influence over others. He is a keeper of the honor of the class. Develop the idea that school government and town government derive their authority from their harmony with God's law. If they are not in harmony with God's law they have no just claim to obedience.

In this connection teach the students that they are responsible for their thoughts. If they allow bad thoughts to remain in their minds, they are in danger of doing the bad acts.

This is a time when great tact and sympathy are needed. To be able to so attract a child's confidence as to have him free and unafraid in his relations with his teacher may assure to him his soul's health.

God has made all His children capable of obedience. To grow into abundant life they must exercise all their capabilities. Obedience is an opportunity to show that they do love God, their Father, and His other children. Keep the idea of brotherhood always in natural sequence.

Test historical characters by their value to their fellow men. (See Outline.)

Grades VII, VIII, IX

Imagination is often so vivid in young children that they seem to be living two lives. Other young children show but little imagination. At this period in their education an active imagination is like a second set of eyes—it is really the eyes of the mind, and imitation is its outward manifestation. Imitation of its activity is the language in which the imagination writes. It is the period in which to form taste.

Good taste is in the instinctive selection of what leads Godward; all that is true and fine in character, in books, in music, in art, in act. It is the aesthetic quality but of religious fibre. It is the educated, heaven-taught faculty of choice when it is rooted in religion. It is the shield and safeguard for life. It is sensitive to impressions and must be carefully formed.

Brotherhood as exercised in schoolroom and on the playground begins preparation for citizenship. If possible, develop a simple students' government. Show that it holds all the essentials of all life. Giving and unselfishly trying to make other individuals happy may now develop into the idea of contribution to society as represented by the class as a whole.

Contribution—human service—grows naturally out of the beginnings of responsibility in school government and in the activities of the playground. Encourage the students to take an interest in the town, render some service, always of course that they may offer an act of love to God, the Father. Suggest citizenship.

The High School

The student has, by this time, climbed to the heights from which he has a widening outlook into life—life as the writer uses the term, not merely this present existence. The teacher should now state for him that which he has gradually discovered for himself, that the life of the soul unfolds as does the life of everything in the physical world and in the domain of pure intellect, according to discoverable laws. These discoverable laws are simply statements of the results of human experience. Nothing can be forced on the soul from outside against its will. It selects and appropriates out of the experiences of life, and character inevitably reveals the food it lives upon. For example—the fifth commandment has been styled "a commandment with promise." Such a characterization violates every law of right thinking. It is simply the statement of a result of human experience.

"The sins of the fathers shall be visited upon the children, etc." (second commandment) is another statement of common human experience that has been greatly abused. God should never be pictured to children as a great outside force that is ready to hit his children with an omnipotent bludgeon. Such a mental conception is only too common. It is false, and fatal to the free unfolding of religious thought and feeling.

Just and right discipline never really comes from an outside source, not even when the state shuts a thief in prison or puts an end to a murderer's existence, but is always what the free spirit inflicts upon itself in its spiritual choices and refusals. All history, every biography, may be an illustration.

Freedom is perfect obedience to God's law. Freedom then lies in the will. This philosophic truth may be easily suggested in the study of history and of literature, and to classes in Latin and Greek. The philosophy is for the teacher, the illumination for the student.

A word of caution,—avoid phrases in common use that are inaccurate. Never, for instance, speak of a "stubborn will." The child may will to be a stubborn child but there is no such thing as a stubborn will. There may be, however, an educated will, one which exercises in harmony with unselfish aims and brotherly purposes, pleasing to God, the Perfecter.

Without observation and without crises, the religious life should grow day by day under favoring conditions. Not by multiplying admonitions, but by enveloping it with the right atmosphere. The quality of the life of a student which unfolds within such influences as the writer has endeavored to suggest would be as evident as a light on a hill or the result of leaven on dough.

The following incident illustrates how character gives evidence of its quality: It was the day of the School Cadets' parade in Boston. The companies of lads poured out of every incoming suburban train. The writer was caught in a crowd at the station, which quickly gathered at sound of the fife and drum. As the march out of the station began, and the national flag passed, just two men within the writer's vision saluted. One man tipped perfunctorily; the other removed his hat and laid it on his left shoulder in formal salute, while his whole face was radiant with patriotic emotion. Unmistakably, convincingly, the whole man thrilled with patriotism. To see him was a revelation of the deep meaning of loyal devotion to country. As I met him, involuntary I expressed my pleasure. His brief reply revealed him a German Jew and his strong accent foreign-born. But nativity and race were not more certain than that the man was an ardent American to whom the flag and all it symbolizes is an object of unbounded affection and on whose character it is a moulding force.

The Sanctification of Life

All social experiences so far as they are shared by our bodies are in kind tho not in degree, shared by the rest of the animal creation. It is only as they are lifted into relation to God that they are sanctified and become imperishable possessions.

The use of Bible selections in no sense constitutes what is called "Bible teaching," but is rather an attempt to crystalize in the consciousness of the students their religious experiences and aspirations. They are selected because so incomparably noble as to be the best possible expression in words.

And finally the aim of the writer has been to show how religious teaching may suffuse every subject in the course of study.

Outline of Plan For Introducing Religious Teaching Into the Public Schools

KINDERGARTEN OR GRADE I

Three ideas:

1. God as Father.
2. God's creatures are His children.
3. God's children are brothers.

Lead the child to direct the love, trust, confidence of the home experience with parents and brothers and sisters Godward. Saturate the mind with the thought of God by connecting it in every possible way with the play, the work, the gifts, the games, until it is the child habit to think of God and to be happy in such thought.

Four Bible stories:

1. Joseph, son and brother.
2. Moses, leader of his people.
3. Samuel, hearing his Father's voice.
4. David, and the victory God gave him over the giant.

Use the Modern Reader's Bible.

(The Nativity stories are loved by children but I fear they cannot be told in a public school.)

Prepare story telling carefully . It is well to write the four stories and commit them to memory. Always tell stories in the same language, or the children will be disappointed. Make them simple and vivid. If the children like one story much better than another, work over the second story until the children are won to it. Satisfy your critics. You will be repaid.

1. The Lord's Prayer, Modern Reader's Bible, p. 31.
2. The Great Commandment, M.R.B., p. 32.
3. Little children and the Kingdom of Heaven, M.R.B., p. 33.
4. Psalm CIII, Lines 1-4, 15-16, 21-22, and "Bless the Lord, O my soul."
5. Psalm CIV, Lines 51, 52, 85, 86.
6. Psalm XXIII, Lines 1, 2, 3, 15, 16.

The above are but suggestions. The teacher should not be denied the privilege of choice. There is a wealth of lines in the Psalms suitable for young children. But only those that express beauty in nature, beauty in human acts, joy in the thought of God, trust, confidence, and the worship of praise should be selected for the kindergarten.

The four stories, the three portions of the New Testament, and the lines from the Psalms are to be interwoven to reinforce the underlying idea in each one of the various stages of the kindergarten period of education. The order in this outline is no indication of order in use. Only the teacher can choose and combine.

One rule of conduct—Give.

GRADES I, II, III

Happiness.

Obedience, an expression of love.

1. Punctuality.
2. Industry.
3. Patience.
4. Truthfulness.
5. Perseverance.

Bible stories:

1. Complete the four kindergarten stories to illustrate obedience as holiness, that is, as wholly loving God, but do not call them illustrations; simply stories.
2. Abraham and the offering of Isaac.
3. Siege of Jericho.
4. Daniel.
5. Jonathan and David.

The delight of the children to be the test of success.

The first four commandments, M.R.B., p. 57, the coarse print only.

Teachers will find "The Code of the Spirit" by Hoopes invaluable.

The Canticle known as the Benedicite, Omnia Opera.

Repeat in concert, adding a few lines from time to time.

Do not call it memory work. Sing it if possible.

Psalm XXLII, Lines 4, 5, 6. Modern Reader's Bible, p. 43.

Psalm XXIX, Lines 1-10 and 20-24, Modern Reader's Bible, p. 56.

Psalm CIII, Lines 1-10, 37-46, concluding ascription. Modern Reader's Bible, pp. 68-70.

Psalm CIV, Modern Reader's Bible, pp. 70, 71, 72, 73.

The lines of the Psalm CIV need not be learned in order but should be completed and arranged in order by the end of Grade III.

As some children find it difficult to memorize, let them repeat in unison after the teacher, or read in concert from the blackboard. The majority will soon know it and delight in rehearsing it.

Beatitudes—Matt. 5:6, 8, 9.

God's omnipotent love—Matt. 6:25-29, 31-34.

GRADES IV, V, VI

Bible stories:

1. Give historical setting of stories told in lower grades—just a frame for the picture.
2. Saul and David.
3. Elijah.
4. Elisha.

A Bible Reader would now be invaluable. Failing such a help, let the teacher gradually substitute the language of the American Revised Version, 1901.

No plan should hamper a sympathetic teacher. It should be considered merely an aid. For what she is, and what she can be to her students, is a constant revelation of a life that looks Godward, and that is by far the most helpful influence.

1. Disobedience.
    1. Hatred.
    2. Lies.
    3. Anger.
    4. Neglect.
    5. Bad manners.
2. Personal responsibility.
3. Divine origin of just government.
4. Fullest life requires development of all capabilities.
5. Discussion by students of moral value of historical characters.

In Grade VI invite the students to express their ideas in their own way and let them have their own opinions. Later study will enable them to correct their own mistakes.

Finish the Decalog, Modern Reader's Bible, p. 58, coarse print only.
Psalm XXVII, Modern Reader's Bible, pp. 52, 53, 54.
Psalm VIII, Modern Reader's Bible, p. 15.
Psalm V, Lines 1-14, 25-29, Modern Reader's Bible, pp. 10, 11, 12.
Finish the Beatitudes.
The Parable of the Prodigal Son.
The Good Samaritan.

GRADES VII, VIII, IX

Inner Life.

1. Imagination.
2. Taste.

Social Relations.

1. Imitation.
2. Brotherhood on the playground.
    a. Cooperation.
    b. Consideration.
    c. Fairness.
3. Student government.

Contribution, not simply to the happiness of an individual, but to the good of a group.
The town.
Citizenship.

Biblical biography.

1. Solomon.
2. Isaiah.
3. King Josiah.

Psalm CXXXIX, Modern Reader's Bible, pp. 155, 156, 157.
Psalm XLII, Modern Reader's Bible, pp. 91, 92.
Psalm XLVI, Modern Reader's Bible, pp. 99, 100.

HIGH SCHOOL

The discoverable laws of life are disclosed thru human experience.
Freedom exists only under just law.
Freedom lies in the will.
An educated will.
The sanctification of life.
An outline biography of Jesus, "The Great Humanitarian," as given by Mark.

Psalm LXIII, Modern Reader's Bible, pp. 127, 128.
Psalm XCI, Modern Reader's Bible, pp. 49, 50.
Psalm XCVI, Modern Reader's Bible, pp. 57, 58, 59.
Psalm CIII, Modern Reader's Bible, pp. 68, 69, 70.

THE ESSENTIAL PLACE OF RELIGION IN EDUCATION

Synopsis of Essays Presented in Contest

Compiled by Sara Whedon, Formerly Head of English Department, High School, Ann Arbor, Mich.

I. OUTLINE OF DISCUSSION

Present sentiment for restoration
Historical foundation in America
Religious education in foreign countries
Need in the United States—growth in crime
Exclusion not an intentional slight
Weakness of home and church
Religious teaching needed
- Two theories of school support
- Secular education not enough
- Morals not enough
- Place of religion
- Effect of exclusion on the child's mind
- Need of the Bible
- Youth the proper time

Objections answered
- Impossibility of making a child religious
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II. HOW TO INTRODUCE

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III. THE PLANS

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IV. WHAT TO TEACH

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Present Sentiment for Restoration

The things that destroy us are injustice, insolence, and foolish thoughts; and the things that save us are justice, self-command, and true thoughts, which things dwell in the living powers of God.—Plato

That there is an increasing sentiment for the restoration of religious teaching in the public schools of the United States is a fact that is receiving wide attention among educators. Nor is it the work of one organization, nor confined to one section, for altho comparatively a new movement it has already spread far. As late as 1895 the National Council of Education expressed the opinion that the place for religious instruction is in the home and the church, tho morality might be taught incidentally in school. In 1901 a paper on "The Moral Factor in Education" shows the progress of opinion in asserting that the teaching of practical ethics is not impossible in the public as well as the private schools. "That righteousness tendeth to life and that the wages of sin is death, is not and never can be sectarian instruction. It is simply a statement of moral gravitation as universal, as pitiless, and quite as important for us to appreciate as the law of physical gravity."

In 1906, however, a number of people met in private conference in London "to consider whether more might not be done by means of moral instruction and training in the schools to impart higher ideals of conduct, to strengthen character, and to promote readiness to work together for social ends." The result was an International Committee, which has investigated conditions in most of the civilized countries and which in 1908 submitted an elaborate report. Partly as an outgrowth of this movement, the National Education Association appointed a committee to report on a system of teaching morals in the public schools of the United States. In 1909 they presented a preliminary report, which with the vigorous discussion following and the six other papers during the session bearing on the same topic, confirmed the view that "the teaching of morals must be not only permitted but required * * * and the course must be marked out and followed the same as any other course of study."

In 1911 the final report appeared with the statement that in order that moral instruction should not be left to chance, a tentative course was submitted as part of the report, to be modified to suit localities. It further declared that in order to make the instruction vital, opportunities ought to be provided in every school for practice of what was taught, thru the organization of the school, the methods of discipline, the conduct of recitations, the sports, and the social life.

And now within the last year has come the further step: to recognize that morality rests for its sanction and its motive power upon religion; that, as Kant said, "Only the conception of the Supreme Good and of God as the author of that Good can make human duty seem worth while."

Meanwhile the National Education Association is only one of the many agencies that are urging this forward step. The Religious Education Association is a national organization which has for one of its aims the improvement of moral instruction in the public schools. The Character Development League furnishes a series of lessons on character for school use. The Bible in Schools movement shows its object in its name. The International Reform Bureau has instituted a crusade to introduce laws in all states requiring the reading of the Bible in schools. Last year it circulated thirty thousand documents devoted to that end. The Council of Church Boards of Education of all denominations has undertaken the task of getting Bible studies credited in all grades of schools, including universities, while at the same time pledging itself to raise the standard of Sunday-

school teaching. The Inter-Church Federation Conference, the Federal Council of Churches of Christ in America, the National Religious Association, along with secular boards of education, Sunday School associations and college conferences have joined hands in the cause; and state federations of clubs and educational societies are including it in their programs for discussion and enlightenment.

Historical Foundation in America

As one looks over that array of forces, one can but feel that the situation must be deemed grave indeed to call for such a marshalling of hosts. And the surprising thing about the matter to the outside world must be that it is America, which, like the early kings of Spain, claims the proud title of "most Christian," America, the child of Puritanism, that today is taunted with her "godless schools." Is it not, truly, a thing to wonder at, considering her history and the attitude of her other institutions. Thousands of children's voices chorusing,

"My country, 'tis of thee,
Of thee I sing;"

and,

"Our fathers' God, to thee,
Author of liberty,
To thee we sing;"

and that country ignoring or even forbidding the word of God in her schools where those children might hear it daily! Or is it that the God of our fathers is not to be the God of our children? The spirit of religion prevailed in the colonies, sometimes, as it seems to us, almost to a fanatical degree. Witness the mistaken sincerity of Salem and the famous Blue Laws. Our great state documents, the Declaration of Independence, the Emancipation Proclamation, the constitutions of most of the states, and our coinage acknowledge the ruling hand of God. During the troubled times of our early history Franklin proposed that Congress be opened with prayer, and in the midst of war, along with the war supplies was voted an appropriation for twenty thousand bibles. The Act of 1787 organizing the Northwest Territory under the Articles of Confederation declared, "Religion, morality, and knowledge being necessary to good government and the happiness of mankind, schools and the means of education shall forever be encouraged." A day of national thanksgiving is set apart annually, and Christmas and the Sabbath are given legal recognition. Our magistrates enter upon office and witnesses in our courts give testimony, hand upraised to heaven, with a solemn oath. We provide chaplains for our legislatures, our armies and navy, and our prisons. Only in our schools the power and the mercy of God is unrecognized. The Supreme Court by a unanimous decision arguing from the forms of language used in the government bodies and legal papers, the observance of the Sabbath, the prevalence of churches with the charitable and missionary enterprises under their auspices, has declared that "This is a Christian nation." Yet there are those who have invoked our federal constitution itself as the chief authority for forbidding the teaching to our future citizens and law-makers of those principles of religion and the moral law upon which government must rest if it is to uphold justice and righteousness. How shall these successors to us know, if we do not teach them?

On the other hand, for one hundred and fifty years the common text in American schools was the New England Primer, of which nine-tenths of the contents was religious. Many of our leading colleges and universities, as Yale and Harvard, started wholly or partially on religious foundations, and for two hundred years from those New England schools came the majority of the leaders—that splendid

line of scholars, teachers, ministers, and statesmen—that guided the destiny of the young nation. In one class of schools the government does indeed recognize religion today: the Indian Bureau by an order of thirty years' standing, requires that any man or woman appointed to teach in an Indian school must be a member in good standing of some Christian church. If such a qualification is desirable in one class of schools, why not in all? Or is it so much more important that an Indian—or for that matter a senator, or a convict—should be rooted and grounded in the knowledge of God than our growing boys and girls? It is not an exploded theory that "Righteousness exalteth a nation." History contains for no people more inspiring memories than that of Washington bidding farewell to the public duties which he had administered in so high a spirit with these words:

> "Of all the dispositions which lead to political prosperity, religion and morality are indispensible supports. * * * And let us with caution indulge the supposition that morality can be maintained without religion. Whatever may be conceded to the influence of refined education on minds of peculiar structure, reason and experience both forbid us to expect that national morality can prevail in exclusion of religious principle."

No less emphatic are the testimonies of Lincoln in his Gettysburg Address and elsewhere; of Webster, commemorating in his matchless group of historical orations the spiritual power, side by side with the political acumen, of the forefathers.

Religious Education in Foreign Countries

But two of the Christian nations today fail to provide for the teaching of religion in the state schools. For centuries in Europe the church was the depository of learning, and schools and libraries were in its hands. With the rise of modern states, education has been provided for by the secular powers, and religious training still retained as part of the course. Where there is a state church, as in Germany, the question has proved an easy one. There religious teaching is a part of the work of every grade, and when a sect has numbers enough to claim it, a teacher is provided. Luther laid the foundation of the present German educational system, as he organized the first city schools, with the design of making good citizens of the youth by teaching them to read the Bible. When in 1905 a proposition was made to abolish the work, the attempt resulted only in the strengthening of its hold, but with a movement to reorganize it by freeing it from church domination and by eliminating dogmatism. In Austria the prevailing faith of each locality is taught by a clergyman of that sect. Spain has regularly established religious instruction and the clergy are members of the school boards. In Sweden the clergy inspect the schools and are prominent in control of education, while both Norway and Denmark give religious training under supervision of the clergy. In England state-aided schools keep up religious teaching. France and the United States alone—the two republics—out of the Christian powers have failed to give religion an authorized position in the school course. France does, however, provide for a weekly lesson in morals, but investigators say that the work is frequently given small space or ignored entirely. If carried out faithfully, it seems to exemplify Washington's warning that morality alone can not build up good citizenship. In 1901 France passed the law abolishing church schools. Within the next seven years, statistics show that criminality had increased eighty per cent. Sanborn says of the situation: "The withdrawal of religious instruction from the public schools and the closing of the religious orders has been followed by an appalling increase in crime, particularly juvenile crime." It must have been a dramatic scene in a Paris court-room when

Mons. Appert, attorney for a self-confessed murderer, said in his final address to the jury:

> There on the wall I see the picture of the Crucified—and I pay homage to it. * * * But why do we not hear anything of Him in our schools to which you send your children? Why does Sandat, the murderer, for the first time in his life, see the Crucified here in this hall where the law will punish him? If the attention of my client had been directed to the Crucified when he still sat on the benches of the school, he would not now sit here on the bench of disgrace and infamy.

Need in the United States

In the United States it has been about fifty or sixty years since religion began to be dropped from our schools. Statistics assert that in fifty years crime has increased 400 per cent, with a crime rate in New York far above London, Paris, or Berlin. Judge Thomas O'Sullivan, of the New York Court of General Sessions, declares: "One of the most remarkable features of the criminal classes of today in the city of New York is the youthfulness of a large proportion of the offenders." The testimony of Municipal Judge W. M. Gremmill of Chicago runs to the same effect: "The most dangerous person in any city is the boy between the ages of fifteen and eighteen. The average 'hold-up man' is seventeen years old."

And how account for this state of affairs? Dr. Newell Dwight Hillis in an address before an inter-denominational meeting said:

> Judges and courts are beginning to say that something must be done to train our youth in morals. Unless the Catholic, Protestant, and Hebrew teachers get together and agree that the Commandments, the Golden Rule, the laws of the family, the laws of social sympathy and social service are taught in the school, then the common people had better turn away from all religious teachers, and ask the judges of our courts to agree upon the few great principles that are fundamental to the Republic and should be taught in our schools. For judges are coming to say that they have no right to choke a boy to death with hemp rope after he is twenty-one years of age, when society has permitted him to grow up as ignorant as a beast before he was twenty-one. It will not cost the state one-tenth as much to teach the boys morals in childhood as it does to build prisons for them during their manhood.

Rabbi Hirsch speaks with equal positiveness:

> The greatest failure of the nineteenth century has been the failure of religious education. The eighteenth century closed with a belief in the efficiency of education, and the best minds of the day seemed to have dreams of universal education, and called it the universal panacea for all the social ills. We have largely realized those dreams and have discovered that the education of the head alone has not kept the promises which the philosophers of the eighteenth century believed it would keep. Education has not decreased the criminal classes, but it has made them more dangerous. Our public schools may give an idiot a mind, but they do not give him character. They give him the power to do harm without the moral force and will to restrain him from using that power. In educating the head and not the heart and soul, the public schools are failing at a crucial point.

We add the words of one within the ranks, President G. Stanley Hall: "I can not find a single criminologist who is satisfied with the modern school, while most bring the severest indictments against it for the blind and ignorant assumption that the three R's or any merely intellectual training can moralize."

Are these statements too strong? The facts remain. Since 1850, school facilities have developed enormously in methods, time, and attendance. The percentage of pupils going into the high school from the grades increased from one per cent to 80 per cent in 1906; from high schools into universities from nine per cent in 1875 to 37 per cent in 1908. Yet criminals increased 5 to 1. Evidently the cause is not mental. Scientists declare that human life has been prolonged

on the average two years. The trouble, then, is not physical. Neither can we lay it to a change in standards consequent upon immigration. The United States Census Bulletin, 1904, on "Prisoners and Juvenile Delinquents in Institutions" says that the percentage of Americans among prisoners is one in 6,404; of those from northern Europe, one in 13,139; from southern and eastern Europe, one in 6,500. The native rate is thus higher than either of the foreign.

It may seem that our improved methods of dealing with youthful criminals is a hopeful sign. Juvenile courts and probation officers do indeed stand for progressive ideas, but the pity is that they should be so sorely and so increasingly needed.

Exclusion Not an Intentional Slight

That conditions should ever reach so disastrous a stage could never have entered the minds of our fathers. Those founders of our commonwealth who introduced the First Amendment into our Constitution had no idea of encouraging irreligion. The example of the Old World had led some of them to dread any interdependency of church and state, and accordingly they provided that "Congress shall make no provision regarding an establishment of religion"—having in mind by "establishment" a state-supported church, as today the Church of England is the "established church." They intended to forestall a possible attempt of any denomination to obtain political authority, and to prevent sectarian dissention or domination. The design was wholly in the interest of religious freedom, that all might stand on an equal footing. (Justice Story) No doubt the same construction should be placed on the measures of the various states as embodied in their constitutions and laws. The declarations against religion in the public schools will bear other interpretations than an antagonism to moral truth. Rather they show that the tendency of the past generation was to set religion apart as a superior matter, too high to be placed on a level with secular studies of every day.

One writer has said: "When the Constitution was passed, religion was still taught in the home, and it was not respectable not to go to church." A good many ideals have changed with the generations, some for the better, some not so well. One of the strongest arguments for religious teaching in the public schools is the modern belief that religion should not be allowed to stand in the child's mind as a thing to be kept apart from daily life. If a man's soul is not merely the most vital thing about him, but the man himself, his religion, which is his soul's life and breath, is the man's life, and so it must be made to the child: else his soul —his real and highest self—can no more escape being dwarfed and twisted than could a body half-fed and bound like a Chinese woman's feet in an earlier day.

Weakness of Home and Church

Let it be heartily granted that the ideal agency for the child's spiritual nurture is his own home; and that the church has no nobler mission than training the rising generation to comprehend their right relation to the God that made and cherishes them, and to their fellows, children of the same Heavenly Father. But does the home do it? and can the church?

The conflict of modern interests distracts the thoughts and absorbs the time of all ages from the grandparent to the baby in the kindergarten. The murk of materialism befogs the aspirations, the smoke of commercialism dims the light of conscience. Business calls the elders, amusements entice the youngsters, and in the attempt to solve the problem of living "on twenty-four hours a day" many households find no place for church, to say nothing of studying a Sunday-school lesson. "The Cotter's Saturday Night" is more admired than imitated in the

twentieth century. Moreover, how many parents have the knowledge either of the subject or of pedagogy to teach the Bible properly? Child psychology is a new science, and as applicable to the teaching of religion as of music or numbers. So greatly also, have men's minds changed as to religious beliefs, so much have archaeology and history and ethnology done to alter the understanding of biblical statements, that many parents would confess themselves hopelessly behind the times if put before an ordinary Sunday-school class.

Exactly the same argument has been gone over for a good many subjects in these days. No one doubts that personal hygiene should ideally be learned in the home: that mothers should be the ones to teach their daughters to hem and to bake, to set the table and to care for baby sister. But when with changed conditions even conscientious mothers find themselves unequal to the standards demanded by modern progress, or too engulfed in the rush of caring for the material needs of their children to attend to the mental and spiritual claims; when, more's the pity, thousands of mothers are too ignorant or too careless or too absorbed in outside concerns to make the home the central force in the young lives; then time and again the school has stepped in. To name only a few of the former parental responsibilities that it has assumed, a moment's reflection will enumerate dental and medical inspection, physical training, handicrafts, domestic science, savings banks, gardens, and even supervision of sports, both indoor and outdoor. Why should it seem strange if it should undertake the moral welfare as it has the mental and the physical of these our embryo citizens? It can not be, can it, that the former is of less importance, either for personal culture or for citizenship, than the other two?

As for the church, the other alternative. To the Catholic church belongs the credit of first being alert to the propriety and the urgency of making moral and spiritual training a part of the regular school curriculum. The Lutherans do the same in their schools, and other denominations have followed their example, largely, however, in institutions of advanced grade rather than in primary or secondary schools. The first objection to this is from the economic standpoint: that this system involves a duplication of the equipment already provided at public cost and a consequent doubling of expense. There are estimated to be about three hundred and twenty sects in the United States. Few of them are wealthy enough to maintain schools for the general education of their children; so that we can not look to the private school system to give our young people their knowledge of morality.

But what is the Sunday School for if not for this very purpose, it is often said. With all due credit to the Sunday School for the burden that it has so long and so faithfully carried, it labors under the fundamental handicap of trying to teach in one hour a week, or more probably half an hour, a subject so vast that it occupies more space on library shelves than any other. "Children," it has been said, "are born as unmoral as they are unmathematical"—and which is the more concerned with the vital welfare of the man to be? Yet no one grudges five days a week for years to mathematics.

In the next place, the Sunday School conveys to the child no sense of authority which he is bound to respect or which can compel him (which is about the same thing) as to attendance, attention in the class, or preparation of the lesson. Sunday-school teachers are generally volunteers, with undoubted zeal, but often so slight training for effective teaching that even in the child's mind it compares very unfavorably with the expert work of his week-day classes. How many Sunday Schools can be counted that "get down to business" and make an

hour or a half hour count as it does in the day school? Yet surely it is important to be in earnest when we are "about our Father's business" if ever.

One other disadvantage we may believe is fast disappearing, thanks to the attractive methods of the up-to-date modern Sunday Schools (and their number is growing): that it would cast a certain odium of sanctimoniousness over a boy—even over a girl, sometimes—to admit an acquaintance with the inside of that institution. That Sunday School is not frequented exclusively by "goody-goodies" is a fact which is happily gaining credence. But the full appreciation of it will come only when the spirit which the Sunday School aims to impart is brought into the life of every day, and the week-day school and the Sabbath-day school join hands in the common object of showing our young people what a complete, well-rounded life is; that as physiology merely teaches him the facts about a physical body that is his, whether he knows its structure or not, so religious teaching aims to acquaint him with those laws of the higher life which one may ignore, but the observance of which brings him to his truest self-development. The religious day schools and vacation schools that have been taking on popularity in the last two or three years show how much can be accomplished by putting the work on the basis of the public schools as to methods, texts, trained supervisors, and regular attendance. The brevity of the course, however, makes them rather a palliative than a remedy for the situation.

Religious Teaching Needed

The most serious side of the problem is to take care of the children who never attend church or Sunday School. "Approximately 12,000,000 children of scholastic age are given some instruction in the Protestant Sunday Schools. * * * The Roman Catholics train each year about 1,310,000 in 20,000 parochial schools. * * * The Lutheran body supports 6,085 parochial schools in which they instructed last year (1914) 295,581 pupils of elementary rank." But all these praiseworthy efforts leave an enormous work undone. To continue the quotation from the same author:

> There are at the present time more than 15,000,000 children of school age in this country who are receiving no religious training or guidance whatever, and they are growing up in a most pathetic state of agnosticism, with no moral basis for citizenship. There are approximately 35,000,000 people over ten years of age outside the membership of any church. There are ten thousand small towns west of the Missouri river in which Christian preaching is rarely, or never, heard.

Such figures as these may well daunt the most optimistic. What will be the state of this country in the next half-century, if Christian educators do not bestir themselves to find some way of turning the course of the current? In spite of all the heroic devotion of the church, it is evident that not much more can be expected than it has been able to undertake hitherto. The figures show how inadequate that is to cope with the situation. It casts no discredit on the church but rather emphasizes her broad spirit of cooperation with all agencies for good, to say that she has many times turned over to other organizations various departments of work that in earlier ages no institution but the church had the willingness and the machinery to handle. As in the case of the home, demands have so multiplied that it has necessitated a division of tasks. Society for that reason today performs many of the functions formerly belonging to the church—hospitals, asylums, orphanages, indeed a long list of philanthropic enterprises.

The churches, it should be noted further, have for their domain of education a special field. They are denominational institutions, and rightfully may infuse into their teaching something of the doctrines of their sects. But religion means

quite another thing than church adherence or church doctrine. To be "born of the Spirit" has nothing to do with dogmas or creeds. It is as free of sectarian bounds as the wind that "bloweth where it listeth," with no law of man to say whence it shall come. Is it not better for the child and for society that the essential and fundamental ideals of religion—the simple foundation principles of "What doth the Lord require of thee?"—shall be taught him quite apart from any special interpretations of Scriptural truth that his church will instruct him in as its proper field and at the proper time. Such work, coming from an impartial source, would join with complete sympathy and cooperation in the efforts of the churches, by inculcating a receptive habit of mind and by laying a broad foundation. It would also leave the church at liberty to use its time and equipment for teaching more extensively along its own lines and for developing its organizations for missions and other causes.

The question has in fact been raised whether it is either wise in itself or fair to a child to place him under denominational teaching at so early an age as to prejudice his judgment. "There are rights of the child as well as of the parent." Certainly no influence should be permitted to keep from our youth an unbiased knowledge of the fundamental truths of religion in the broadest sense. To that end the home, the church, and the state may reasonably be asked to unite, since it involves not only the welfare of the child but the interest of the nation that he shall be shaped for good citizenship. The state assumes the power to forbid child labor—citizens must be physically sound. It prescribes compulsory education—citizens must be intelligent. Is it not logical that the state should insist that citizens must be taught to be moral and law-abiding, and ready to serve their fellows and their country? What sort of citizens do we want? Irreligious, contemptuous of the Bible and of the laws of morality? If not, the state must see to it that children grow up with reverence for God and His word and a sense of their own responsibilities in the world. Says President MacKenzie, of the Hartford Theological Seminary, "No prospect awakens greater dread than to suggest the possibility of a generation of children arising for whom religion is a superstition and the knowledge of the Bible a needless irritation." But how shall the rising tide of irreverence and irresponsibility be stemmed? Secular learning cultivates the intellectual and social faculties, but there it stops. It does not appeal to man's spiritual nature, it has no reformatory force. It makes him no happier and no better. And while a moral man, if ignorant, may be of little positive service in the community, an educated rascal is doubly dangerous. Other states have depended on secular knowledge and have either gone to ruin or, recognizing destruction ahead, have changed their course, as France did at the close of the eighteenth century, and restored their former ideals. In the present world crisis, as always at such times, the hearts of men in the warring lands of Europe are turning with a fresh sense of dependence to God. America has its own problems to meet that can be solved only as the spirit of Christian fellowship and eternal righteousness becomes its guide in the adoption and administration of its laws. The far-reaching antagonism of capital and labor, corruption in the use of the ballot and in the power of corporations, the exploitation of women and children in industries, aggressiveness in war sentiment—all are the product of greed and self-aggrandizement: all are contrary to those principles of justice between men and equality of rights that make the foundation of democracy.

One contributor writes pertinently:

> In the rapid increase of temptation resulting from city life and immoral conditions, the multiplication of wealth and material prosperity, the tremendous immigration problem, the high birth-rate among foreigners, and the growing number of children of all national-

ities who are to become American citizens and yet know nothing of American government and morality—in the face of this dare we continue to measure our welfare in tons of steel and yards of cotton, while we ignore the only safe standard of character based upon religion and morals? These are the conditions that led prominent business men of one of our large cities to petition for a return to religious teaching; that led Archbishop Ireland to say that "the evil today in America is the decay of religion"; that led Henry Churchill to say that "fundamentally our national need is a religious need." We are even more convinced of this religious need when we consider the divine mission of America to the world. In more than one sense all the world has come to us, to abide here, or to study our laws and customs as a pattern. Bishop Oldham, of the Methodist Episcopal church, impressed a large audience with the significant statement that "in this time of warfare and uncertainty, the United States stands as the moral leader of the world." Ex-Senator Albert J. Beveridge, speaking on "The Mission of America" said: "Of all our race God has marked the American people as His chosen nation to lead in the regeneration of the world—this is the divine mission of America."

These warnings voice the deliberate and earnest convictions of scores of eminent men, students of the trend of present-day affairs. The state must safeguard its own existence by upholding the highest standards of morality; it has the right and therefore the duty to demand righteousness in the nation, in private life, in business affairs, in government and international transactions. "What," says De Tocqueville, "can be done with a people who are their own masters, if they be not submissive to Deity? Despotism may govern without faith, but liberty cannot." To instill these high ideals what agency can serve but the public schools?

Dependence on the Schools

There have been two theories advanced to justify the government in taxing the whole body of the people for the support of general education. One is the altruistic one of the welfare of the child. In order that each son and daughter of the nation may have the opportunity to develop the best that is in him, his fellow-citizens voluntarily contribute to his education by taxing themselves. The other theory asserts that the state must for self-protection have intelligent citizens, since there is no greater menace than ignorance, which leads surely to idleness and crime. The interest, therefore, of the public as a whole and of every individual authorizes the maintenance of the school system by general taxation. Whichever theory we choose to adopt, the inference is the same: the school is the prime training-ground for public and private virtues—for personal character and for patriotic service. It is the nursery where the noblest ideals of the nation can be nurtured or ingrafted. If, in the well-worn phrase, America is the melting-pot of the nations, the school is the melting-pot of our multifarious population. The problems of fusing a homogeneous state from our mixed materials; of doing away with racial and social prejudice, and laying the foundation for not only high ideals but uniform ideals; of raising our immense foreign element to our own conception of right and wrong, lest we sink to theirs; of providing trained leaders to guide the nation thru what perils may threaten: who or what can solve them except organized education?

The education that can reach these needs, however, is not the training solely of brain and body that these decades have called education. If that were satisfactory, the present agitation would not have been aroused. There would be no such charges as those of Mons. Appert, quoted above; or of Judge O'Sullivan, who offered as one of the causes of crime among sons of respectable parents, "a lack of religious or moral training in the schools." Governor Charles S. Whitman, in his inaugural address, spoke most emphatically of the results of an education not infused with moral responsibility:

> No material prosperity, no abounding wealth, no progress in the sciences, can save us from moral decadence and ultimate decay if this spirit of lawlessness and contempt for legal authority shall continue. The growing impatience of restraint, moral and legal, to be observed everywhere in America, the indifference, sordidness, and complacency of many of the educated well-to-do, the unchecked and unregulated propaganda of those things calculated to prejudice and poison the mind of the ignorant and undermine confidence in our institutions, the public opinion that tolerates lawlessness, whether it be the lynching of a negro or the murder of the obscure, or the violence attending nearly all disputes between labor and capital, will inevitably engender a fatal malady unless the quickened conscience of the American people shall call a halt.

Professor Alexander Johnstone, of Princeton University, is even more frank in laying the cause of social unrest at the door of the schools. The following passage appeared in the Century Magazine:

> Even among the warmest friends of the public school system there is an increasing number who are disposed to think that the American common-school system is mischievously one-sided in its neglect of the religious element in man's nature, and that a purely secularized education is worse than no education at all. * * * It is of little use to deplore the growing alienation of the body of the people from all forms of religious effort, so long as a vast machine, supported at public charge, is busily engaged in educating the children of the nation to ignore religion.

Less vigorous in language but no less assured is the statement of Thomas Huxley, during a debate as to the desirability of introducing the Bible into the London schools:

> I always was in favor of a secular education in our public schools; I mean an education without theology. * * * But if for my own children I had to choose between a school in which true religion was taught and one without religion, I would prefer the former, even if my child had to take a good dose of theology.

These quotations are given at length to show, with compelling force, the unchallenged testimony of men eminent in different professions. And let it be noted that they do not stop at the half-way measure of calling for moral teaching. Four years ago the report of the National Education Association committee presented an elaborate scheme of that nature, but apparently educators have reason for believing that morals alone will not suffice. Ethics without religion is materialistic; it aims to cultivate a right attitude in man toward his fellows, but it ignores his spiritual nature. It has no court of appeal beyond practical expediency, while religion points him to the authority of God, who as his Creator and his loving Father, claims his willing obedience and service. Says former President Eliot, of Harvard, "Nobody knows how to teach morality effectually without religion. Exclude religion from education and you leave no foundation upon which to build a moral character." Religion is, as has been said, the "dynamic of morality." It supplies motive and impulsive power to what otherwise is a lifeless code of precepts. Daniel Webster understood the truth of this when he said, "To educate in the arts is important, in religion indispensable." For whether we look at the matter from the standpoint of the state or the child, the building of character must be the supreme intent of the school; and generations ago the ideal of the perfect character was described as one who "increased in wisdom and stature and in favor with God and man." And what is "wisdom"? The same Book declares that the fear of the Lord is the beginning of it.

What must be the effect on the child's mind when we leave it out of his school life? The most obvious will be to separate it from his daily thought and living, as if it were a thing that could be put on and off with his Sunday collar. How can it fail that to the child, whose whole thoughts and experiences center

about school, this exclusion from the all-important sphere of his life will give it a false impression of insignificance? In all probability, another misleading notion will take root in his mind, since it is so common today among those that should know better, that because a person is not a "professor of religion" and connected with a church, he is at liberty to evade the moral law. Is a foreigner in our land at liberty to kill and rob and burn because he has not taken the oath of allegiance to our government? Then how can any one think he can refuse to acknowledge the authority of God's law while he dwells in His world?

What would be the effect on the school itself if the teaching of religion were brought into the classroom? How could it be anything but helpful? If the spirit of religion once becomes the law of school life, discipline must be easier, indoors and on the playground, and the whole atmosphere of the place would partake of the Christ-spirit of love and service. The studies that we call secular surely would mean more to a child if taught in their relation to the Mind that orders the universe. We teach botany and geology and physics, and say nothing of the great Creator; history, without pointing out the guiding hand of God in the affairs of mankind; the lives of Caesar and Napoleon, and omit Moses and Christ. Would not science mean more to a student if he could say with the great Kepler, "When I read the secrets of nature I am but thinking the thoughts of God after Him"? Will not mathematics seem less stereotyped if an axiom is pointed out to be, as Dr. Joseph Parker, of London, once said, an equivalent for "Thus saith the Lord"? What will the great orations and the masterpieces of art mean, and how can the teacher explain Christmas, and inculcate its lesson of love and peace, or Easter, or Thanksgiving, or even of the Sabbath, if their origin may not be told? The public would be shocked to hear that a twelve-year-old boy in the finest school in one of the university centers denied that Christ was ever on earth—"Christ is up in Heaven," he knew that. But in these days Santa Claus has stepped into the place of the Christ-child, and eggs and bunnies are the child's chief association with Easter.

In heathen lands Christianity is making steady progress and the Bible is beintroduced into their courses of study. Yuan Shi Kai, we are told, sends his children to a Christian school, and supports Christian work. A year ago all government students were given a half-holiday to attend the evangelistic exercises held in the Forbidden City, and more than a thousand, including many prominent officials, enrolled for Bible study. Yet in America the ignorance among college students concerning Scriptural allusions is a matter of notoriety, and the despair not only of Bible class teachers, but of professors of literature. College men who have read of the expeditions of Caesar and Xenophon in the original tongue have no acquaintance with the journeys of Abraham and Paul. They know about Carthage and Solon and Charlemagne, but are amused or aggrieved if the instructor asks them about Samaria, or Isaiah, or Nehemiah. The professors, of course, blame the inefficient teaching of English literature in the high schools; whereas the real cause is the short-sightedness, the bigotry, and the jealousy of those who refuse the noblest book in any language a place in the classroom.

Do we wish our young people to know and appreciate good literature? These are the words of Professor Phelps, of Yale, than whom there is no higher authority on the subject in America:

> I would refuse to allow any candidate to enter a university until he had satisfactorily passed an examination in the Bible. Priests, atheists, skeptics, devotees, agnostics, and evangelists are all agreed that the Bible is the best example of English composition that the world has ever seen.

Washington Gladden, in the Atlantic Monthly for January, 1915, speaks in the same vein:

> The one book with which a reader needs to have familiar acquaintance is the English Bible. All our best English literature is shot thru and thru with biblical quotations, maxims, metaphors, characters, and allusions.

Professor Richard C. Moulton, in "The Literary Study of the Bible," adds another point:

> It seems clear that our schools and colleges will not have shaken off their mediaeval narrowness and renaissance paganism until Classical and Biblical literatures stand side by side as sources of our highest culture. * * * It is surely good that our youth during the formative period should have displayed to them, in a literary dress as brilliant as that of Greek literature,—in lyrics that Pindar cannot surpass, in rhetoric as forcible as that of Demosthenes, or contemplative prose not inferior to Plato's—a people dominated by an utter passion for righteousness.

Pages of like tributes could be added from such men as Taine, John Ruskin, Nicholas Murray Butler, Roosevelt, Wilson, Lincoln, and Washington. Every reader of history must be familiar with the splendid tribute that Green, in his "History of the English People," pays to the influence of the Bible on the minds of the English people during the Puritan Revolution. The chapter should be read to every class in English history and English literature.

But it is not chiefly for its literary merit that the book is called for by educators today; rather because it is the source of our knowledge of God's will and of life in harmony with His spirit. It is acknowledged by all creeds to be the foundation of morals and of spiritual truth, the supreme book of religion in the world. As such it is recognized by all classes of thinkers—historians, psychologists, poets, and philosophers. If once men came to realize that in the Scriptures is to be found all that modern critics accuse the school of lacking, they would see how narrow is the prejudice that keeps it out of the classroom. When lives are in danger, people do not stop to argue about medical creeds and "schools." They form some agreement for saving measures, and put the best men in charge. So when the nation's moral health is endangered, as the warning has already gone forth, and the means of treatment is at hand, sound policy would indicate that the various interests concerned should find a basis on which they can work in harmony to the general benefit of all, and to the betterment of the coming generations. As a business man puts the matter:

> It is a political maxim that the welfare of a republic is dependent on the virtue and the intelligence of its citizens. The Bible has been pronounced the foundation of both civil and moral law. Conscience, law, and liberty find in it their common basis. The flag should be upon every school-house and the Book of books upon every teacher's desk.

A similar expression of the nation's need comes from William Jennings Bryan:

> There never was a time when the people needed the inspiration of the Bible more than they do today; and there is not a community which cannot be purified, redeemed, and improved by a better knowledge and a larger application of the Bible in their daily life.

Another strong argument in favor of the schools as the place for religious training is that they have the molding of the child's thoughts and habits for so long a period and during the most impressionable years of his life. From five to twenty-one, if his course is continuous, he is under school influence. During the early years he is practically absorbed by it; even when out of the building, his ambitions and his calculations center on his life there and "Teacher" stands first

as the oracle, if not the goddess herself. The schoolroom more than any other place is the scene of habit-formation, where self-control and obedience to authority, order, mental discipline, and fair play are learned—all valuable assets in moral training. It is a truism older than Alexander Pope's famous couplet that those pliable years should not be neglected for bending the young minds as we wish the characters to incline in later life. The principles of religion implanted then will assimilate with the other character-building forces, and help to establish a stable and conscientious manhood. He was a wise man, that bishop of the Roman Catholic church, who said, "Give us the children for the first six years, and we care not who gets them afterward."

There is plenty of evidence to support him in his statement. In a certain seminary, out of 620 students, 520 were converted between the years of thirteen and twenty. Among 4,054 conversions, four out of five occurred before twenty. The reports of revivalists, such as Moody, give practically the same figures. The ages of fourteen and sixteen show special susceptibility. Young people begin to form opinions on religious affairs earlier than many of their elders would imagine. They feel the necessity of standards of conduct, and if no worthy ones have been presented to them to accept, they shape their own out of such poor material as their experiences and the confidences of their mates have put in their way. But who makes allowance for that when some day they act out the impulse of those misformed judgments, and find themselves under the penalty of society's law? Is it fair to the boy and the girl to leave them in ignorance of their country's moral standard to which they are later expected to conform, and by which they will be judged? Society will have a hard task to defend itself when asked who is to blame for these unfortunates who would have been saved if the state had accepted its responsibility and taught them higher ideals of conduct.

But there are nobler motives for giving the child a foundation of religion than to guard him from running counter to law. On which plane does his life promise more of richness, of brotherly kindness, of the consciousness of peace with God and man? It is unnecessary to repeat the evidence that the study of psychology and the verdict of history give to the inborn tendency to religion in the human soul. From primitive man to the highest product of twentieth century civilization, the impulse to worship a Supreme Being persists. Since such is the case, how important it is that the impulse should be early recognized, and directed along the path that will make a happy childhood and a manhood such as Horace praised, "Well-rounded, self-mastered, fearless of what poverty or bonds or death can bring."

It is easy enough to answer the child's inevitable questions about nature and the life about him in a way to direct both gratitude and obedience toward his Heavenly Father, and so his education begins. Love is the natural expression of the child. He frankly expresses it for those around him and is happy in the sense of their love for him. When there is pointed out to him the proofs of God's love and care for all His children in the good and beautiful things of the world around, his love turns to God as naturally as to his earthly father. If only this spirit could be retained! The kindergarten cultivates it, but in the later years the silence of teachers and the reticence or indifference of the home inspire a corresponding attitude in the child, and the interest in religion dies down. One of the problems for religious educators to solve is how to keep the sense of God fresh and vital in the hearts of the children.

We must not expect to see results immediately. Social conditions today in so many ways contradict the Christian principles that our civilization professes—honesty lauded but the corruptly rich man courted, legal trickery by which crime

goes unpunished, success won at the price of honor—that it will need time until a new generation with the courage of its ideals shall set up its standard of right upon the basis of the two great commandments. That the time will come if we do our share need not be doubted. A sufficient guarantee is the wave of temperance legislation that has been sweeping so many of the states. Those who are in a position to know attribute it to the teaching on the subject that was introduced into the schools twenty years ago, when the present generation of younger voters was in the classroom.

Objections Answered

But, it is said, you cannot make a child religious. True, neither can you make him musical or artistic. But it is not impossible to cultivate knowledge and taste on any of these subjects, by one who is an expert and who understands how to deal with children. Besides, the advantage is all with religion, for some seem to be quite incapable of going beyond the rudiments of the fine arts, but the instinct for religion is universal. It needs only cultivation to develop it properly. A man's God, it has been said, is what he regards as the highest good, and what that may be is according as he has been taught—what his environment during his formative years has woven into the fabric of his mental and moral constitution.

While at first it seems strange that the opposition to religion in the schools persists so strongly, it proves the magnitude of the issue. That it comes to so great an extent from the churches, whom one would, at first thought, expect to welcome it in any place, shows how anxiously they endeavor to safeguard the sacredness of divine truth. Some argue that the church and the school are separate institutions and should have no connection. That can be answered by pointing out that the proposition is to bring together not the church and the school, but religion and the school. The church is an institution; religion is a psychological experience. The church has its share in encouraging in the child this vital element of soul-life, but that does not relieve the school from its responsibility for the rounded development of his full powers. Rightly approached, there should be no conflict between the two, rather an immense helpfulness and cooperation. Both should benefit mightily, the school by the confirmation of its teachings at the hands of the recognized organizations, the church by the respect and sense of authority which every child has for whatever originates in his school, by the added knowledge that the increased time spent on the subject would give, and by the opportunity to direct its own work along its special church lines, since the general foundation would be already laid. The arrangement ought, also, to broaden immensely its chances of extending its influence among those now outside the church altogether. Not only the children who at present hear nothing of the Bible would be more easily drawn in, but religions truth would thus be carried into thousands of homes, where the church and the Sunday School might later find a welcome. In that way the two institutions now suffering under the sense of failure would supplement each other's work, and would be able together to cover the field.

There are those, however, to whom this very cooperation would bring a sense of danger lest the church, or some church, should gain control of our public schools, or should be able to inculcate its doctrines. It was the former of these fears that brought about the Amendment to the Federal Constitution. The latter possibility is viewed with jealous eyes by the public at large and to some extent among the denominations themselves, where sectarian feeling is strong. In one way this watchfulness has a beneficial effect—it safeguards the teaching of pure

religion. All are agreed that whatever religious truth is taught in the public schoolroom must be presented absolutely free from a sectarian bias. It is not the place for suggesting doctrines of any nature whatever, but only for those fundamentals upon which all are agreed and which every parent, whether he is an atheist or the most devout of Christians, would desire his child to know and practice. Moreover those who consider cooperation between the churches and the school to be impracticable or dangerous will find, if they look into the experiments that are now being worked out, as in Gary, Indiana, and Australia, and North Dakota, that, without considering the desirability of one system or another, at least they prove that the thing can be done, and so far as present evidence goes to show, with success and general satisfaction.

But one of the best signs of the times is that sectarian antagonism is losing ground. In many towns, all denominations unite in services and their charitable organizations federate for mutual help. Realizing the waste of power and equipment in small towns when several denominations are struggling to support separate establishments, the union church has grown popular, and in some states joint committees of the denominations supervise the system to see that the arrangement is installed where it would be profitable to the various interests. Thirty denominations are combined in harmonious effort for the evangelization of the heathen world. If one cause can fuse efforts to such an extent, why not another? The hopefulness of the outlook is vividly stated in the following quotation:

> It is now recognized that our religious life and practice are being modified by the progressive acts of civilization. There is a community of thought, all the corners of the earth are becoming cosmopolitan, and the best ideas of humanity are rapidly becoming a universal possession; science is becoming the spiritual inheritance of the whole race. It is but natural that all this should find expression in a more truly catholic religion. * * * Religion, like all other sciences, rests upon universal principles. Like mathematics and physics, it has in it universal truths which are true to all alike. And it is evident that only such universal truths of religion can properly be included in our systems of public education. Hence, in order to introduce religious teaching into the public schools, religion must be viewed, not as fixed tradition nor as narrow sectarian doctrines, but as universal, scientific, and philosophic truths. * * * There is a disposition now as never before to magnify the essentials of religion only, the common or universal principles, and to leave the non-essentials, or at least the debatable tenets to individual preference. Religious union and federation have become a practical realization.

When the spirit of the Master is thus recognized and distinctions put aside, differences of understanding become of minor importance. Because scientists disagree as to the truth of the nebular hypothesis shall we refuse to teach geology? Do we withdraw our children from the history classes because the politics of the teacher differ from our own? Suppose all subjects involving difference of religious opinion were to be excluded from the curriculums; what would be the effect? Astronomy, geology, and biology would have to go, since some worthy Christians hold their present teachings incompatible with Genesis. Psychology would be thrown out to please Calvinists, and physiology and anatomy to satisfy Christian Scientists. History would rouse a discussion of the claims of the Papacy, and almost the whole of English and American literature would have to be printed in carefully expurgated texts, for fear of some tender susceptibilities. If one answers that publishers and teachers have judgment to be trusted with these matters, logic and fairness compel us to admit that the same good sense can be relied on in religious teaching. May we not hope that the time will come when, instead of rivalry and antagonism, the sects—each with its own individuality, like brothers in the family—will unite harmoniously in the cause of education,

establishing thereby a bond of sympathy and understanding that will go far to dispel race and class prejudices in our land.

Another class of objectors doubt the ability of the school to succeed in so important a matter. They fear that the instruction will degenerate into mere formalism as in so many part of Europe. These people forget that there it is under double restriction—of a church controlled by the state; while here the whole spirit of teaching is freer and more emotional. Our schools, like our politics, are democratic. They are attended by children of all classes, sects, and races. They favor none, either group or individual, except, perhaps, that the weakest gets the most care. The poor boy is as likely to be the hero of the playground as the rich one, and the son of an alien may very probably stand at the head of his class. It is just because the school is the community itself in miniature that it is the fittest place to teach religion. The churches, by the very fact of their organization, have bounds that are mutually exclusive. Religion has no bounds, no exclusions, of class or race or age. It lays down the law of service, of equality, of brotherly love, the laws of essential democracy. Where can these ideals better be brought home to the young people than in the school, the most democratic of our institutions? The teachings of Christ, whether he is regarded as God or as man, underlie all our social relationships, and society cannot afford to omit them in the education of its future leaders.

There are always some, when a new work is proposed for the schools, who insist that the course is too crowded to ask anything more. That is a matter to be decided on the basis of relative importance, is it not? Do such persons really wish to go on record as saying that it is more important that a child should learn to be a good speller and a fine grammarian than an upright man or a law-abiding, useful citizen? For that is very much what it amounts to in a good many cases, according to the testimony that has already been quoted. The final test of the school, after all, is not what it has informed the child about, but what it has made of him; and that teaching is important which will make the kind of men and women that America needs today.

The complaint has been made that where Bible reading is allowed, it tends to become perfunctory and lifeless, and encourages disrespect and distaste for the book. But that is quite what one might expect when the teacher is allowed only to read the text, unless the passages are chosen, perhaps, from the narratives. Would not the same objection apply to almost any other book? It shows that what is needed is not merely reading the words, but teaching it—not preaching, either, but teaching.

That, of course, raises the problem of suitable teachers. In the first place, different methods will be adopted in different places, the regular teacher being entrusted with it, where that plan seems best, special teachers appointed in others, and other ideas applied. The school boards and the teachers will have to be given time to get the work adjusted. Everyone understands that teachers fit themselves to teach the subjects that the course of study demands. When agriculture is introduced, text-books and normal courses spring up, and in no time at all teachers are equipped for the new branch. It will be the same if personal hygiene is called for, or morals, or any other topic. There never has been a time when the American teaching body failed to meet a demand made upon it. Nor would we so discredit the character of that body as to believe that they would fail to respond to its high appeal. "Christian ethics rests upon reason and experience as solidly as any teaching of hygiene, or medicine, or any other science or art having to do with physical or social health." With the normal schools

doing their share to prepare teachers, with well-planned courses calling for school credit like any other, there need be no fear of untrained teachers or of perfunctory attention.

We have next to consider a group of objections regarding the relation of the school to the state. "We do not pay taxes to have religion taught to the pupils." If this read "to have sectarian doctrine taught," general sentiment would agree. It is one of the chief arguments for refusing support from public funds for denominational schools, that society should not be asked to pay for the teaching of tenets that it does not as a whole believe. But there is no intention of putting into the school anything of doctrinal nature. On the other hand, no one refuses to admit that the state has the right and the duty, as a straight business proposition of self-preservation, to educate for the best citizenship; and even free-thinkers praise the Bible as the great treasury of morality and ennobling ideals. The federal courts have decided that the state may under its police power undertake whatever is "essential to the public safety, health, and morals," and may exercise its power of taxation to this end.

"But what of our boasted religious freedom with religion in the regular course of study?" In the first place, if religion were to be a compulsory subject, that would no more interfere with freedom than does compulsory education itself. Nobody today protests against having his child educated at state expense on the ground that it interferes with his freedom of choice. And while no doubt the ideal and the safe method is that every child should be taught morality, some of the recent plans of religious instruction provide for excusing the child if his parents object. This is one of the provisions of the Australian plan, but their reports state that almost nobody avails himself of the permission.

The counter question may well be asked: "Are we having religious freedom when our children are not allowed lessons in moral and spiritual truth?" The schools, like other institutions in a democratic state, are based on what the majority think best for their children.

> When a belief which, if true, is of the utmost importance to human welfare, is commonly held, silence on it amounts to the same thing as definite influence against that belief. * * * Silence in the formative years of the school life upon the great spiritual and moral facts of our being is in its practical effects upon the pupils little different from definite teaching against religion, and against ethical standards of life.

"But what of the guarantee of religious liberty in our national Constitution?" Says Bishop Spalding of the First Amendment, used so often as an argument against religion in the school, "This Amendment was not made for the destruction of religion, but for the protection of religion, by men who believed in religion. What true American would not resent as an insult the imputation that this is a godless nation!" It is to be noted further that the Amendment declares against any "restriction in the free exercise thereof." If the government not only does not forbid but actually encourages religious exercises in sessions of Congress, in the navy and the army, how can it be unconstitutional to recognize divine authority in the nation's schools?

The public school system has largely grown up since the Constitution was framed, and no mention of it appears in that document. The Ordinance of 1787, enacted while the Constitution was being ratified by the states, does insist on the necessity of associating religion and education for the good of the state; and the opinion has been ventured that if the citizens of the states erected out of that territory chose to invoke the Ordinance for compulsory religious teaching, the United States Supreme Court would be bound to uphold their claim, since no

state constitution could stand against it. As matters rest at present, the regulation of the situation has fallen largely into the hands of the states, and the decisions of the state courts have varied so widely as to indicate that they were guided chiefly by the pressure of local opinion rather than by any authoritative interpretation of the Federal Constitution. But in forbidding interference with the free exercise of religion, the influence of that instrument may be considered virtually in favor of it.

Many of the state constitutions, for instance that of New York, specifically recognize the divine sanction by expressions of gratitude or of prayer to God. The decisions of courts have been in the main friendly. That of the Kentucky State Court of Appeals is often quoted. Affirming a judgment of the circuit court, it took the occasion to declare that "the Bible is not a sectarian book; that the reading of it in the common schools, without note or comment by the teacher, is not sectarian instruction; that the use of the Bible does not make the schoolhouse a house of worship; and that any particular edition of the Bible cannot be said to be sectarian because it has been adopted by any church."

The attitude of the states toward the use of the Bible in the schools can be seen from the following table from Wilbur F. Craft's "Bible in Schools Plans."

1 Bible officially banished
  By state supreme court—Ill.
  By attorney-general—Cal., Minn., Mo., Wash.
  By state superintendent of instruction—Ariz., Mont., N. Y.
2 Sectarian use prohibited—Neb.
3 Extracts only to be read—Wis.
4 Opposed by custom (no law)—Nev., Wyo., New Mex.
5 Bible read (no law)—Conn., Del., Fla., La., Md., N. H., Ohio, Tenn., Vt.
6 Favored by state superintendent (no law)—Ark., Idaho, N. C., R. I., Utah, Va.
7 Bible reading without comment (supreme court)—Ky., Me., Mich., Neb., Ohio, Ore., Tex., W. Va., Wis.
8 Specific permission by statute—Ala., Ga., Ind., Iowa, Kan., Okla., Miss., N. J.
9 Unsectarian use—S. Dak.
10 Bible study credits given (no law)—Colo.
11 School boards give credit and permit reading without sectarian credit—Ind., N. Dak.
12 States requiring Bible—Mass., Penn.
13 Bible reading and obedience to God to be taught—Washington, D. C.
14 Religious exercises forbidden—Ariz.

In addition it should be said that in many cities regulating their own schools under special charters the Bible is read. The most noticeable is New York city, in a state where the laws and the rulings of the state superintendents have practically driven it out of the surrounding towns. Yet in New York, "the largest catholic city in the world, and the largest Jewish city in the world," Bible reading is required in all public schools from primary grades to college under the new charter. There is practically no opposition, officials of all churches cooperating to help in the success of the work. It has been estimated that in over 84% of towns of over 4000 inhabitants Bible reading prevails in some form, and that probably, taking city and rural schools together, it appears in four-fifths of the whole number—certainly a goodly foundation upon which might be built the structure of genuine religious education. Another noteworthy point is that a large number of colleges and universities, both endowed and state, have from time to time accepted substantial grants and donations on the terms of providing courses of religious study. According to the most recent figures, 51 out of 58 state universities offer courses in biblical instruction, and 34 colleges, 11 having practice schools. At seven institutions, including the University of Chicago, students may select religion as their major subject. One interesting fact is that four

years ago, when the subject was investigated, 21% of the students enrolled were non-professors of religion. More attention is being paid to courses for the purpose of training expert workers to enter the various fields of Christian activity. Sunday-school teachers, it is recognized, must be well prepared if their work is to be accepted for credit in the public schools. Boston University has been given an endowment of a million dollars for a department to be called Religious Psychology and Pedagogy, the object of which is to train instructors for schools and colleges, and speakers who can be sent out to public meetings and conventions. All these are hopeful signs of what the future may bring.

How to Introduce

On the discussions so far there has been substantial agreement: that human nature being inherently religious, the state owes the child an education on the moral side as well as any other; that the state owes it to itself to see that all citizens are trained in the principles of religion as a matter of self-preservation; that from the incapacity of the home and the church and from the conditions in the public school, the school is the place where this instruction can best be given. When it comes to the matter of putting these ideas into operation, however, we find considerable difference of opinion and a great variety of suggestions, which it is the purpose of this section of the paper to present. Some have been already put into practice, some are untried propositions; but in the present indeterminate state of the question, all are of value as perhaps helping toward the final solution.

In opening the subject, certain "pre-requisites" will be agreed to no doubt without dissent:

> Whatever course is adopted, we shall find that:
>
> 1. The plan must follow and be governed by our form of government under which the people decide what they will accept and what they will not. Anything which suggests a violent departure from the political habits of the people, however good the plan, will be unwise—the people must be willing and ready to settle the question, else nothing can be done.
>
> 2. The plan must move along lines of least resistance. Force, applied thru government agencies, will not help matters very much, except as it expresses the will of the absolute majority.
>
> 3. Whatever plan is adopted must be rational and, above all, practicable. And it must not for a moment be forgotten that the plan which covers the subject most thoroly and in the best manner is not the one most likely to be accepted; for, as already indicated, if this were true, a simple and easy plan of religious education would have long ago been accepted.
>
> 4. There must be mutual concessions on the part of each religious sect; and further antagonism must not be created by suggestions from either creed that one or the others are bigoted and intolerant, and that great sacrifices of principle are being made by some to accommodate the selfishness and narrowness of the others. These questions are to be kept entirely out of all discussions of the subject. On the other hand, the attitude of each must be that of respect and reverence for that which each holds as fundamental.

As to the first point above, in our democratic form of government it is public opinion that determines action—that makes laws and can equally well unmake them when they no longer accord with the progress of ideas. That there are laws against religious education in some sections of the country is no prohibitive condition. It merely shows one direction in which a change of sentiment must move.

Since the problem is a nation-wide one, a nation-wide campaign must be organized utilizing all agencies that can be enlisted in the cause of education.

The nation's official representative is the United States Commissioner of Education. In a report from his office the following appears:

> It cannot be too strongly stated: (1) that public education in the United States is not a national system but a group of systems, so far as the word system is fitly used; (2) that each state has its own peculiarities of social life, constitutional organization, legal enactment, and local administration; (3) that in the ultimate decision of the conduct of a public school the wishes of the people of the local unit of territory which maintains it will determine what shall be allowed or forbidden, especially as a complainant strange to the spot would have small interest and less power to interfere, even if something not rigidly legal were introduced into the exercises by common consent. One community will have no dealings with the sects, another will welcome their aid in public education. Especially when a whole district, town, or county is populated by people of kindred opinions, their school will take on such form of religious or social opinion as suits the taxpayers, with no closely drawn line between legal and desirable. So it occurs that even in states where it is of doubtful legality, there are districts with sectarian exercises, and there are many others where open contracts are made with religious persons or bodies for their work in education.

In this quotation the Commissioner points out another qualification that must be held in mind in attempting to recommend any general scheme—that it must be broad in its terms and elastic in application—and no one can fail to admit the wisdom of the advice.

One of the primary elements of the problem, as in every campaign, is to find the "manager," the officer or the organization that will have the qualifications for leading in the task—will possess the necessary knowledge of present conditions, eventual aims, and the possible routes between the two; will hold the confidence of the public for tact, impartiality, judgment, and influence. The National Education Association has been most frequently suggested as the agency to undertake the responsibility, since it more than any other body possesses these requisites. A host of other organizations can be called in to assist; educational boards of religious bodies, the Religious Educational Association, the National Sunday School Association; the Inter-Church Federation Councils; state organizations for educational purposes; administrative bodies of college and normal presidents; state, county, and city superintendents; in a word the whole series of organized systems which are the separate wheels of our educational and religious machinery.

The first step proposed is the formation of a commission on religious education that shall represent these various elements, to formulate the desired aims and methods and conduct a general propaganda. Thru the allied bodies behind it it can investigate the field and lay out a course of action; which must include the process of converting public opinion, the general methods of initiating the work in and suiting it to the varied localities, and lastly, as far as possible, outlining a course of study adaptable to special conditions. Its reports back to the National Education Association and to the cooperating societies should bear comparison to those of the Committee of Ten, or Twelve, or Fifteen in other fields.

While the work of a national commission must be general in its scope, each state can undertake a more direct campaign thru its own officials and organizations. Its great duty is to educate the public to the urgency of the need. To this end speakers of influence should present the subject at educational and religious conventions and institutes, before ministerial alliances, state and local school boards. The two great agencies of discussion today are the press and the club, and both may aid most effectively. Periodicals and newspapers of all kinds should be pressed into use—technical educational journals, religious and literary magazines, reviews; local weeklies and dailies for information as to

plans that have been tried with success, and quotations from sociologists and criminologists showing the danger of present-day neglect of religion. The club is the ever-ready instrument of all good causes, and should be utilized to the full along the same lines—women's clubs, local and federated—social service—church brotherhoods — parent-teachers — child-study — humane societies — both Christian Associations—civic associations—the granges—patriotic societies—any organization that works for the good of the community and the welfare of one's fellow-men. Is there any locality where some society can not be found with the spirit to undertake work for God and country? The churches should be brought into line, thru their conferences or synods, or whatever the organized title may be. All this propagandism must be conducted, we repeat, in the most careful and conciliating way. It must be made clear that the teaching is to be absolutely non-sectarian, and proved by the approving testimony of prominent men of all faiths where such plans have been operated, that it can be so. Opponents must be led to see that religion serves to develop strong personal character and good citizenship, and is as legitimate in the school as any other branch; and that as the study of civics does not make partisan politicians, so that of pure religion does not cause sectarianism.

The legislatures have so much to do with the control of the school in the states that their support is of the greatest importance. To secure the necessary favorable legislation must be one of the prime aims of the agitation. As it stands today, most of the laws are negative. As fast as possible these should give way to positive ones, advancing step by step, if necessary, from mere permission to read the Bible where desired, until, where public sentiment is sufficiently developed, the ideal is reached of compulsory religious instruction in every school, public and private. For if religious teaching eventually, as part of the complete education of the child—the whole child—is realized to be the responsibility and the function of government, the state must maintain that it may not shift its duties in that or any branch to other hands—parent, church, or private school—without reserving the rights to know that the standard of attainment shall be kept as high as in the state's own schools. That lies a long way ahead, it may be said, but at least it is the logical goal; whether the practicable one or not opinions may differ. For a beginning, however, the suggestion has been offered that the provisions of Massachusetts and Pennsylvania be set as the minimum: that the reading of the Bible be required in all public schools.

It is also proposed that state commissions of religious education be selected, perhaps by the governor with the approval of the legislature, to act as an adjunct to the state Board of Education; that they be composed of clergy and laymen, representatives of different denominations and of no denomination, and act under authority of the state superintendent of public instruction. This commission should recommend to the legislature a system of religious teaching and see that work is introduced thruout the state of as high a character as the laws will permit. It could serve as a means for promoting harmonious cooperation of the schools and the churches. It should publish informational literature as to the nature and the desirability of the courses and the texts which it recommends, and it might, it has been suggested, quite appropriately prepare an outline pamphlet for parents by means of which they could follow the work that their children are doing in the schoolroom. Probably enough, it would not only keep them in touch with their children's lessons but might teach them considerable about the Bible and Christian truth that would be new and not unprofitable to them.

The Plans

Owing to the diversity of conditions in the various states and localities, the determination of a plan or system for carrying on the work in the schools will probably fall to state or local authorities, rather than to a national body. The latter could, however, aid the local workers greatly if it would undertake to publish information as to the methods now in use or under consideration, with a discussion as to what is favorable or unfavorable to their success, and what features fit them for special application in different situations. The plans proposed stand at all angles to each other, and at present no one is prepared to say which is best, absolutely, or relatively to the circumstances into which they are to fit. That is the work that lies before the future committee to which it is hoped the problem may be referred. It is not the province of this paper to favor one or another in the least particular. The object is to state the various propositions that have been presented, with such arguments as have been offered by the several contributors for or against any of them, so as to accumulate evidence that will be available for future use.

One line of distinction is as to who shall do the teaching. Shall the church or the school be directly responsible? If the church, who shall the instructors be? When and where shall the work be given? Who will pay the expense? and what provision will be made as to the nature and standard of the work in order that it may be kept uniform with the rest of the school course? If the school, the question comes again, who shall the teachers be? These questions indicate some of the features in which the plans differ, one based on one method and another on another.

So much has been said in the previous pages about putting religious training entirely in the care of the public school that the general argument offered in favor of letting the church provide the teaching deserves attention in its turn, especially as it appears in so many plans. Four points have been proposed: (1) Cooperation is not federation, nor union, nor subjection of one to the other. Church and state are in America fortunately separate, but their interests lie close together and they should and can work harmoniously to a common end, such as the teaching of youth. (2) "Non-institutional religion is not sufficient as a conquering and educational force." As a community may prize intellectuality yet in order to instill it into its children must organize a school, so moral education must be institutionalized in order to have its full power. (3) The church has for its function the work of making religion tangible, effective, and reproductive. The home does the same to some extent but it is the church's special province. (4) If religious institutions are to be introduced into public education in a way to command respect and have the weight of authority, it must be done thru the church.

In case church instructors give the work in connection with the school, opinions differ as to whether they should be provided by the churches at their own expense or should be paid from school funds like any other teacher? Payment by the state is defended on the ground that necessities of all sorts are bought by school boards from whatever source they are obtainable, whether it be building materials, heat and light, or a supervisor of drawing: why should not the teaching of religion be paid on the same basis? The natural method is to find for what it needs the best in the market and pay for it accordingly, and in this case the church might be supposed to offer the best. On the other hand, say some representatives of the church, the promulgation of religious truth is one of the fundamental duties of the church, one which religious foundations

exist to undertake. The churches, like the schools, are supported by the people, tho by voluntary offering instead of taxation. This being the case, the church can well afford to supply the machinery for training the youth in moral development, which is recognized as its natural province.

The extreme case of the church's providing religious instruction paid with public money would be in a state subsidized denominational school, regarding which policy so much argument has occurred for years past. As no suggestion to that end has appeared among the contributors it may be assumed that it is considered inadvisable. The opinion seems to be that whatever assistance such schools might receive from the state, even when they accept the correlative condition of state supervision, it should apply only to secular studies; and that the ultimate teaching should be reserved entirely in the hands of the school itself, or of the denomination. That would be more properly termed private teaching of religion in public-controlled schools, and as such its consideration does not fall within the scope of this paper.

On the ground that the church is at present better prepared than the secular school can possibly be to provide literature and trained teachers and to command the regard of the children thru established habit, a proposal has been offered, somewhat as a temporary expedient until the public schools do find themselves equipped to undertake the work successfully, that the states pay the church organizations for conducting classes one day in the week. This would probably be on Sunday, and the church would guarantee, subject to inspection from the school superintendent, an hour's work of undenominational character along lines agreed on by the various churches and the secular boards. Records would be kept and reports sent to each child's day-school teacher. If the church desired to give sectarian instruction it could do so outside the hour guaranteed to the public authorities. The payment of a fixed sum per pupil from the public school fund would provide thoroly competent teachers, and the normal course which ought to be included would prepare those who might later take up the work in the school themselves, if it became desirable to transfer it. The burden of heavy expense on the church would thus be lightened and a helpful spirit established between the two institutions most concerned in the welfare of our youth. The author of this plan admits that it has weak points, particularly that one hour a week is distinctly inadequate, but offers it as an emergency measure.

Several plans are already in successful operation in different parts of this country and others, which show what experiments are being tried. To mention some of the best known, those of North Dakota and Colorado resemble each other in leaving the actual teaching to the church Bible schools, but with school credit. Under the Gary plan, also, the teaching is done in the churches but is joined with the daily work in the school. New York City goes a step further by having the teaching done in the school itself by regular teachers. Australia adds to that the provision for non-sectarian actual religious teaching, tho the clergy may meet children of their own faith at certain periods. The Saskatchewan, Pennsylvania, and Pittsburgh plans are entirely non-sectarian.

To take these up somewhat more in detail: A second point of resemblance between the North Dakota and the Colorado plans is that neither undertakes the work below high schools; which of course unfits them in many minds for general adoption. The North Dakota plan originated, following a resolution by the State Educational Association, with Professor V. P. Squires, Professor of English in the State University and Dean of the College of Liberal Arts, who prepared the syllabus now adopted by the state high school board. It provides courses

in Bible study, covering two years' work once a week to be taken up outside of school, but to receive credit, upon the student's passing a state examination, toward the high-school diploma and entrance to the University.

Bible study thus becomes an elective in North Dakota high schools. The state Sunday School Association accepted the syllabus with enthusiasm and it is being used by all denominations. The course is wholly voluntary and the Sunday Schools find that it provides a live interest just at the age where boys and girls—especially boys—are liable to drop Sunday School.

In Colorado the idea started from the State Teachers' College at Greeley, owing to the lack of religious knowledge among the young men and women. It was arranged that students of the college might take Bible courses in the Sunday Schools of the city and be credited for their work on their college diplomas. The success of this plan has moved the State Teachers' and Sunday School Associations to work out a scheme for giving the high-school students the same opportunity and a joint committee is now at work on a four years' course. It will have two advantages over the North Dakota scheme: four years instead of two, and definitely religious instruction; while the syllabus for North Dakota provides only for the literary and historical study of the Bible.

It may be added that Lakewood, Ohio, offers for an elective to high-school juniors and seniors a course in Bible history and literature as part of the regular curriculum.

Gary, Indiana, for a comparatively small town has succeeded in focusing considerable attention on itself as a result of its progressive ideas. Their school plan is said to have the high commendation of educators and the enthusiastic support of the citizens. It arranges that the children shall be dismissed from the regular school for a certain time each day to attend religious instruction in their own churches and synagogues. In addition the clergy of the various denominations give addresses in general assembly on non-denominational subjects, and on Sunday afternoon joint religious meetings are held for parents and children.

The New York City schools by a rule of the Board of Education now included in the new charter, require daily Bible reading. In addition religious teaching is provided to children of each denomination by skilled public school teachers of their own faith. These classes are held after school hours; a provision which might work badly, as both teacher and students usually find their best energies exhausted by the time the session closes. The plan has been cordially received by all faiths, Jewish, Catholic, and Protestant.

The system now known as the Australian started in New South Wales in 1848 when Hon. John Herbert Plunkett, an Irish Roman Catholic, introduced by law into the school the "Scripture Lessons" used in the public schools of Ireland. They are still the approved text in New South Wales. The law as revised in 1866 has been adopted by Tasmania, West Australia, Norfolk Island, Queensland, and in 1913 by the Cape Provinces of South Africa. Where once introduced it has remained undisturbed, and Jews, Catholics, and Non-conformists commend it as heartily as members of the Church of England, which, however, in Australia is not a state church, the opposition there being as strong as here. The law provides for the teaching of religion by the regular school teachers along with the use of a book of selections, chosen by general vote. The instruction must not be sectarian, but otherwise "teachers are unreservedly trusted by the Parliaments, the parents, and the churches, to give these lessons." In addition any minister of religion is entitled to visit the school in school hours on days arranged by the Committee to give to children of his own denomination, separated

from others, an hour's religious instruction. In one year over 42,000 visits were paid.

Another foreign system is that of Saskatchewan, where a union committee of all sects selects material consisting of hymns, prayers, moral lessons, and scriptural readings for use by the schools.

When in comparison with the strong support given by these two foreign peoples to religious instruction, we observe that Pennsylvania by law requires the daily reading of "not less than ten verses from the Bible," it does not sound especially creditable. But let it be remembered that Pennsylvania is one of the only two states in the Union that go as far as that. Most states leave it optional with local boards whether the Bible shall be read at all or not.

Pittsburgh has advanced on the state law and has adopted a plan proposed by the International Reform Bureau. For a time the Board of Education limited Bible reading to the book of Proverbs. But they were persuaded to introduce a carefully chosen list of Bible readings selected with an expert knowledge of child psychology and arranged under a separate topic for each week.

These plans, all now in operation, cover by a series of steps the chief general arrangements possible; but they are open to a number of modifications or recombinations. One suggestion is for compulsory religious educational laws, with text-books and teachers provided by each denomination for its own children; the work to be done in school (at home where there is no teacher of a child's faith) and examinations held under state supervision. Another plan suggests that in the school the religious element should be represented by a daily devotional period; in addition, for one half-day the pupils be allowed to leave the school for religious instruction—in the parochial school, the religious day school, young people's societies, or the home—and that examinations be held and credit given in the school up to a certain per cent.

Another contributor suggests that a national committee appointed by the National Education Association be asked to prepare a text or series of texts with suitable selections from scriptural and secular literature, and this text be submitted for approval to the various sects; that each locality make up a committee of parents, teachers, and pastors, chosen from different denominations; that a morning period on certain days of the week be devoted first to a general religious service of song, prayer, and devotion; and following this period, the school break up into classes according to ages, not to sects, for religious instruction.

Still another proposes a union committee of all denominations that shall lay out a course of study and provide teachers and a meeting place, preferably outside the school. Teachers in such cases might well be actual school teachers if fitted for the work, but it would be no part of their regular school duties. This plan would satisfy those who fear a secularizing influence in making religion a day-school study, yet would insure broad fundamental principles, and lastly it would put the responsibility where that for all education belongs, on the community itself.

A suggestion is made that instead of the usual school special exercises Friday afternoon, representatives of the different churches might come to the building and the children be redistributed into different rooms according to their denominations. In Ontario the provision is that instruction shall be permitted to the churches for a period immediately upon the close of the regular session.

A less familiar proposal is that the school board should appoint a "chaplain," or moral instructor, to serve with pay like other special teachers and

officers. He need not be a clergyman, but he would conduct the teaching of religion, not on a sectarian but on an ethical basis.

One well worked out plan is to use the regular teaching staff "to present the moral and ethical values of life as they act in life itself," in classes in school; then for the denominational work to let the churches give standardized courses for an hour a week, and present reports and grades for credit. This writer takes care of the children with no church home by utilizing the time while the rest are gone to their churches for a special course of morals in school.

In comparing these systems certain general conclusions can be drawn. While we cannot know what considerations may induce a choice in special localities, if we test by the ideally best conditions we find some points desirable, some not. Most will agree on some of the admirable features; a complete course thruout the grades; genuine religious study, not simply reading of Scripture; a foundation of pure religious truth unbiased by sectarian doctrine; daily work; classes during regular school hours; competent teachers; recognition of the work as part of the regular course and credit accordingly.

Looking at it from the other side, objections are offered to certain features of the various plans, such as restriction of the subject to one hour a week; setting the work aside from the regular school curriculum as if religion was not part of life itself; danger of entrusting it to incompetent teachers in school or out. Referring to the Gary plan one writer says:

> The separation of students into denominational groups and then sending them away to their respective churches has undoubtedly a tendency to widen and perpetuate sectarian differences. The teaching of religion in the churches by the clergy, instead of in the school by the teacher, is not religion in education, nor religious teaching in the public school. Such a system must impress the children with the idea that religion has no place within the schools, and that it is something separate from their everyday lives. For these same reasons we cannot consider as wise or practical the suggested plan of sending the children to their respective churches on Wednesday afternoon. We are not discussing merely religious teachings, but rather religion in education and especially in the public school. The schools are preparing the children for life and for citizenship. If religion is essential in life and in good citizenship, then it is the duty of the state to teach religion in her public schools. Sending the children to the churches is a shifting of that responsibility onto the church, a needless multiplication of effort and time, a harmful breaking up of the student body, a means of fostering denominational rivalry, a temptation to formal instruction in church ritual and creed, and an open confession that religion has no place in the public school.

We may add one more important argument, that in putting religious teaching into the hands of the denominations many children are left out entirely, and probably they are the ones who need it most, as they evidently come from irreligious homes. Almost all plans provide that parents may withdraw their children if religious instruction is really objectionable to them, but experience shows that the number who do this is very small, especially compared with the host that statistics tell us have no church relations.

On the other hand the churches have their own plea to make. The reason they now maintain schools at a great expense to themselves is that if they send their children to the public school they lose not merely instruction in their own faith but, as things now stand, any sort of moral training. When Cincinnati took the Bible out of the schools, thinking to gratify sectarian interests, it merely brought down a fresh denunciation for its irreligious schools. Were the denominations assured that while sending their young folks to the public school they could still keep their religious training in their own hands, they would find it possible to reduce their expensive equipment of buildings and teaching force.

They could use their funds solely in the direction of religious effort, could provide much more competent teachers and extend their labors in social service and mission fields. From the side of the denominations the argument is a strong one, but if the aim of this discussion is to find the place of religion in the public school it is aside from the point.

There is a general agreement that from any point of view one of the greatest difficulties is the need of competent teachers. To meet that, the system of courses in religion must be carried on into the normal schools and universities, so that their graduates going out to teach will be as well prepared to conduct that work as any other. Whether the teachers are provided by the churches or not, they should have had training courses in social service, in the history, laws, and geography connected with the Bible, as well as in ethics and religious psychology. Where the work belongs to the regular staff, the departmental system would give an opportunity of putting the religious work into the hands of the teacher who is best fitted for it by personality and training. In some places the plan might be approved of appointing a special teacher—perhaps not so official as a "chaplain"—who would stand in the same relation to the general force as do the supervisors of music and drawing and physical culture. No doubt at first it will all be experimental—the plan, the course, the adaptability of the teacher, and the receptivity of the pupils. But once the preliminary work is done, the interest of the public and the school authorities won, the suitable texts prepared, the teachers and children will work out the way. At first the older grades will be more difficult to handle, but as the children who have started in with it pass from grade to grade, the study will be taken as a matter of course. It will not take long to make the test. Certainly the opinion is abroad that America needs a fresh awakening of the religious spirit; and that it is the schools that she must entrust with the great work. There could be no more inspiring call upon educators than this summons to service in the cause of patriotism and truth.

What to Teach

If the heading of this section were to be expanded into a comprehensive title, it would stand: "What are the essential elements of moral and religious truth that should be taught, for knowledge and for practice, in the school courses of America? A symposium." There is a wealth of suggestive material at hand, adapted to varying conditions. Certain considerations are to be held in mind in the discussion,—that whatever is taught must be of a nature to offend no sect and to favor no sect; that what is needed is not merely theory but practical application of principles in everyday life; that we are planning for all children of school age. In private schools it may be desired to add special doctrinal courses, but they would naturally give at least as much of general religious culture as public schools. In high schools, both public and private, where elective courses can be offered, work of a less closely restricted order might be laid out than would be feasible in the grades, where practically all children are under instruction.

That harmonious agreement can be, and in some places has been, reached between the different interests—the chief of which are the Jews, the Catholics, and the Protestants—is already proved. If it has succeeded in some localities, why not, with time and conciliatory effort, in others, and at last in all? Or why not thru a national counselling of leaders of the different parties concerned, persons of established authority and breadth of judgment, propose a general course that shall receive the stamp of approval of the heads of the various sects and so

be guaranteed to their separate bodies? The points to be decided on will include the use of the Bible, the interpretative teaching of it, the amount of ethical instruction, and the character of devotional exercises. When substantial agreement has been reached on these points, whether by local or national arrangement, detailed courses can be laid out and text-books prepared subject to the acceptance of whatever supervisory authority may be decided upon. At the start there can not be too much care to forestall objections and safeguard all rights. There are so many classes of people to be won over and satisfied—those who don't care to have their children taught religion; those that think it is not the province of the school; those that fear the school has not the facilities; those that think it has its hands full already; those that want their children taught their own faith. The better the work can be planned to please the diverse elements, the easier the path will be for the school boards and the teachers. One comforting assurance, however, is that in this land the majority rules; and if we succeed in getting the assent of the classes as a whole, we need not wait until all individuals agree. It would not be the first subject to be introduced with general approval for the welfare of the children against the protest of certain fond parents. In any case, provisions could be made, as they frequently are at the present time where morning devotional exercises prevail, for excusing on reasonable grounds.

It ought not to be an insuperable task to find the common ground on which the different interests can unite. This should be provided for by a careful comparison of their teachings to find what beliefs are held in common, and what distinctive ones are to be left to the churches for exposition. All sects of sufficient numbers in this country to influence the decision agree on the large matters of pure religion and morality. They accept the Old Testament as of divine authority, and even those that deny the divinity of Christ agree that his teachings and the rest of the New Testament, the exponent of his ideas, contain the highest standards of moral observance and social service. The Lord's Prayer was chosen as the universal petition at the World's Congress of Religions. Like the Sermon on the Mount, almost every phrase is given sanction by the Old Testament and the Talmud. Jesus "came not to destroy the law," by his own declaration. The Bible is properly Hebrew literature—written by Jews chiefly for Jews; and, moreover, acknowledged to be the greatest book—or rather library of books—in any tongue. There should be a large share of the New Testament that Jews would agree to accept for use in schools, as their rabbis of the highest authority have given it unqualified admiration. Jesus is ranked by them among the greatest of their prophets, and the apostles, including Paul, were of the same race. There should be no objection, then, from the Jewish connection to either the Old Testament or selections made by general consent from the New. To Catholics the whole Bible is sacred, but they use a different version from those prevailing among Protestants. There is reason to believe, however, that they are not so unchangeably devoted to the Douay text as is often asserted, as it is said that they have a new English version in process of preparation. For that matter, it would not seem an impossibility that for school use a totally new translation of the passages agreed on as desirable might be made when advisable, under the supervision of a union committee. No consideration is too great in the cause of religious unity. To omit the Bible entirely when professing to teach religion, which draws its sanction from that very book, would be the denial of the authority of religion itself. Catholics would be the last to assent to it. Nothing further need be added

to the eulogies of the Bible quoted in an earlier section of this paper, but as to its fitness for teaching to children, several views deserve to be repeated:

> The story of Jesus on the side of his humanity, without any of the theological difficulties, has elements of most intrinsic interest and helpfulness for children. Not that we would group Jesus with Jack the Giant-killer in the appeal that his life makes to childhood, but if such stories as these have their exceeding value, what incalculable loss must it not be to the child not to hear of the nativity, infancy, and boyhood of Christ.

> Teach them that Jesus gave to the earth the highest code of laws that it has ever known—laws which if obeyed every hour will make the perfect life here. Then teach his laws: train the children to love and obey them so that they will really learn what the laws are for. The world has taught Christ's laws for ages, yet the awful European war is still possible. And until the world trains its children to obey His laws, it will still be ignorant of their beauty and power.

> These ancient writings are not antiquated nor out of date nor of small worth. Their lessons of love and forgiveness, of loyalty and patriotism, of boldness and daring, of accuracy and discreetness, of patience and fidelity, of virtue and charity, of honesty and integrity, of reverence and godly fear, are portrayed in a concrete, picturesque style that strikes a responsive chord in every youthful mind. * * * Whether Christian, Jew, or agnostic, what parent will object to a training for his child in honesty, truthfulness, persistence, moral strength, skill, thrift, or in reverential respect for authority?

These three excerpts illustrate three uses that can be made of Biblical material,—the study of events, the historical side; the study of characters, the biographical; and the study of principles, such as are to be found in the Ten Commandments and the Beatitudes. Without drawing strict lines of demarkation, this might well be the general order in which they could be taken up, working from the concrete to the abstract. Possibly a course for the grades might be laid out along this line, giving the emphasis for a time to one type then to another. They will of course intermingle, since the discussion of an event or a character involves the principle concerned. In the earlier grades, at least, the stories should be taken up in the order that fits with the child's intelligence and the nature of his other studies, rather than in chronological sequence. At all stages the greatest pains must be taken to make the Bible seem as real and human as any modern literature, and all the lesson helps that go to the best teaching of any subject should be at disposal—maps, charts, teachers' guides, pictures, and handwork material such as is used in church kindergartens.

If the religious spirit is really established as the one by which the school is conducted—and that must be accomplished if the children are to be made to believe it the vital principle for their lives—the organization of classroom and playground, the motive in discipline and lessons and play must be made to fit in with the teachings from the Bible. The other studies should be taught in a way to convince them that all truth is God's truth. It is one of the misfortunes that in our western civilization it seems a hard thing for grown-up men and women to speak freely, however much they may feel, of God and our relation to Him. A child by force of example quickly acquires the same habit, while it might have been as easy to train him to the other way as a Mohammedan. The reverent, habitual recognition of God's power and His care of His creatures—those that we call inanimate as well as animals and human beings—is a thing that the school can encourage by making it part of all lessons, and there is nothing that young America needs to be taught today more than recognition of authority over him and reverence for it. Nature study is the first means of teaching the youngest child in the kindergarten the wisdom and love of his Heavenly Father, and the wonder of it will never cease, however deeply he may in after years delve into the mys-

teries of science. History is the correlative subject of the study of God in His ways with man. And literature, because it runs thru the whole course from the first child verses to the masterpieces of Milton and Browning, is the universal opportunity. It is possible, one may believe, to teach nature and history—teach the facts—and never mention the Creator. But literature positively cannot be taught—something must be slighted or ignored—if the thought of God is omitted; for literature, the most universal of the fine arts, is the expression of the inmost soul of man, and that soul is inherently religious. In the same way art and music are character-building subjects. In the communities of Wisconsin where so much has been done to promote a popular interest in good music, with frequent song-fests, the life of whole neighborhoods is said to have been transformed. The schools of Cincinnati and Salt Lake, we are told, rank far ahead of most in ethical spirit owing to the familiarity with musical masterpieces in which the children are trained. To learn to admire is a long step upward. It follows that the highest types of literature, music, and art should find their place in the schoolroom and into its daily life. The teacher's stories from the Bible and other stories should be re-told by the little folks to fix them in their minds, and older ones can find material for composition in expressing their idea of the meaning or can make many of them seem real by putting them into dramatic form. If the school is so fortunate as to possess or have available for occasional use the means of reproducing pictures, such as a radiopticon, or a stereopticon, or a moving picture machine, it will help immensely; and almost every school can buy or borrow occasionally a victrola with which to make the pupils familiar with the compositions of the masters. Some state departments of education provide for loaning to their schools both selected libraries and victrolas with collections of records, and this is particularly the opportunity of the rural schools. In one way they have a better ground to work with, because the taste of the children is not so constantly subject to the vitiating influences of cheap shows and cheap literature and cheap music as that of the town child. When one has heard the "Humoreske" in a darky cottage in Florida and the "Messiah" on the winter coast of Lake Superior, one can realize what an instrument the schools have at hand, far greater than is being recognized.

An important part of the Bible lesson should be the memorizing of passages, until the mind is richly stored with choice selections. Ruskin, as has often been quoted, attributed his mastery of noble English to the fact that as a child by his mother's side he committed to memory chapter after chapter of the Scriptures. It is the unmatched influence for lofty expression and comforting and inspiring thought. Beginning with the single text that sums up the meaning of the story to the littlest ones, the student would find himself at the end of his course in possession of a treasure store of wisdom and truth, to fill his mind in lonely hours and guide him in doubtful ones.

Lessons in the principles of morality will naturally be drawn from the study of Bible stories and characters, but should take a wider range as well, in direct application to the pupils' surroundings. No child is too young, as the kindergartens demonstrate, to be taught the practice of the social virtues—generosity, fairness in play, honor toward his work, obedience to teachers and parents, good-humored acceptance of accidents and denials without whining or teasing; and the courtesies that too often are never learned at home. A little practice with children in social training, the courtesy of guest and host, manners at table, orderliness and cleanliness in personal habits and belongings, attention to the "thank-you" and "please" and "excuse-me" habit, might react as happily in home life as domestic science and other school learning have been known to do with

older children. Courses under the name of "Manners and morals" are proposed as helpful, some particular virtue or good habit being under discussion and held before the scholars for practice for a given period, a week or a month.

Two paragraphs are so suggestive for the later years that they should be read entire:

> For the habit-forming ages of ten to twelve, special emphasis should be placed on moral and social virtues, such as honesty, truthfulness, obedience, temperance, self-control. Moral and social evils in the community, and the forces of righteousness opposed to them, should be noted. They should cultivate an appreciation of the good, and a purpose to do right because it is right. They should now be instructed as to the real meaning of service, self-sacrifice, heroism, citizenship, and patriotism. Children at this age should be taught that they are already citizens and do not have to wait till the voting age to become such. At this period they should at least begin to appreciate the truth that true patriotism is in perfect harmony with universal peace and brotherhood, that the war spirit is brutal and barbaric, while the spirit of peace is indicative of the highest culture and truest heroism. Some will no doubt say that there is little if any religion in this. The answer is that, during the four or five years preceding adolescence, the religious nature is most easily reached thru the moral and social virtues.
>
> For those in the adolescent period the informal religious teaching should in the main present high ideals of unselfish service; awaken the sense of personal responsibility; emphasize loyalty to home, school, church, and country; and, above all, the importance of being true to their own better natures now coming to a sort of self-consciousness. Tactful, sympathetic guidance is very important during this period when many life-decisions are made, not only with respect to religion but also in regard to other matters, such as the choice of a life work, or even the choice of a life companion. Whenever possible, it would be well to have occasional meetings for boys only, and similar ones for girls only, when matters of special importance to the adolescent period could be presented by competent persons of their own sex. This is pre-eminently the time of life when the pupils are susceptible to religious and moral influences; with many it means the determining of their eternal destiny. Surely the school can no longer afford to neglect so important a matter. It is the challenge of coming generations to help them be what they can and ought to be: a higher type of manhood and womanhood than the world has ever known.

A necessary part of the preliminary work for introducing religious instruction will be the preparation of text-books. The teacher of the earlier grades especially, before the children can use a book, needs a guide, certainly until the work is established on a uniform and effective basis. It should contain stories from both the Bible and secular literature, with suggestions for telling them so as to make them appeal to children in the right way: material for blackboard work such as mottoes and drawings that little people can copy; selections for memorizing, Bible texts, proverbs, stanzas of poetry, songs, kindergarten plays and exercises, and short prayers that can be repeated by the children in unison. It would provide, also, plans for introducing the proposed lessons in conduct and morality, and for correlating all this work with the regular branches; and last, but by no means least, for finding practical applications of the lessons in the daily life of the pupils, inside the school and outside. From the start the children should come to know that religion is not a matter of words but of very homely living—accurate, honest, painstaking work at lessons and home duties, "doing all as in the sight of Him who is invisible," "speaking the truth in the heart," "in honor preferring one another," "swearing to his own hurt and changing not."

The constant aim must be to make religion seem normal and attractive, and a bond of union between the children, never, because of different sects a matter for disagreement or rivalry. There are many paths up a mountain, some perhaps better than others to certain types of minds, but that is a question of choice: the important thing is to reach the top, and help others to get there too. The teacher for her part can not be too careful to refrain from an opinion for or against any sect, and from using expressions or observances that imply sectarian

distinctions. On the other hand, she should not allow a feeling that the religious work of the school is sufficient in itself, but should encourage the understanding that school and church are working to the same end, each in its own field, and that every child should find his place and his work in his church.

The child ought further to learn that school discipline and order are for the good of all, himself included; and to recognize punishment as the natural consequence of infringing on the general community rights. The teacher will ensure that it is administered in that spirit—not in anger or arbitrarily or out of proportion to the offense—but by treating it as a break in the fellowship of the room, and fixing a penalty of a corresponding nature. The manual or series of manuals prepared for the teacher's guidance should place in her hands the best material that ripe experience has been able to devise for all these uses.

For the scholars, also, texts will be needed and it has been suggested appropriately that they should be put into the most attractive shape that the publishers can turn out—an example of "whatsoever things are lovely" to make the form correspond with the spirit. Illustrations should be selected with the finest choice—either designed by true artists or copied from masterpieces, and worthily reproduced. Better none than poor or inappropriate ones. The titles, too, should be carefully chosen. It might give the books a higher value in the children's eyes if instead of being kept in their desks with other books and miscellany, they were placed in a case by themselves, with an air of special privilege in their use.

There are various possible arrangements of materials in the texts. What needs to be in the students' hands, in some shape, is first a reading-book of scriptural and secular selections, adapted by grades, and at first having the Bible stories told in twentieth century English, more or less faithfully following the usual versions. In the later grades the students should be made familiar with the accepted text, but it should be printed in modern paragraph form, with prose as prose and poetry as poetry. Footnotes should explain unfamiliar customs, and maps should be clear and usable—and then used. By putting the Bible side by side with other classic and modern literature, it might help to make the children feel that religion is as much alive today as in the day of Moses or of Christ. Secondly, whether in the same books or in others, there should be arranged a system of lessons of an ethical character; chapters on the Ten Commandments and the Sermon on the Mount, and similar passages, with like studies from such great ethical literature as Bacon's "Essay of Revenge." It should encourage frank, convincing, practical discussion of everyday demands,—not emotionalism and especially not cant. If children can actually believe that goodness is manly, not effeminate, that the mastery of temptation and of evil in the streets of their own town is "fighting the good fight," that patriotism means not Fourth of July shouting and waving of flags, but sacrifice of time and comfort and self-interest for the bettering of the community and establishing just laws and equal rights in the land for the honor of the flag, the next generation will be in a fair way to find the solution of the problems that this one is struggling with—and nothing else can.

The third sort of material that should be provided is for use in general exercises. If Scripture passages are to be chosen for a separate book of this character, they might be put in the form of responsive readings, such as are in use in many places, but they would be rather too formal for the lower grades. Songs and hymns, suitable in words and music, and for the older grades, chanting of the Psalms could be part of the program, and by way of alternating with the Lord's Prayer, some of the prayers of lofty spiritual power selected both from religious literature and from the poetry and prose of secular writers could be

included. They could be read by individuals—the teacher or a pupil—or recited or chanted in unison; and frequently the prayer might come most fitly at the end of the lesson period, when after the discussion of the topic for the day, the class would have a definite thought of something to pray about. Just how these different materials are to be grouped into texts adapted for different ages is a matter to be determined as plans grow more definite. The high schools must have their own books, and courses in normals and the education departments of colleges must be provided.

The proposition that seems most favored for classroom work consists of a daily devotional period, preferably first thing in the morning while the spirits are fresh and the minds receptive, and the impulse which it gives may have its opportunity to inspire the day. It would not be amiss to include the morning flag salute with this part of the program. If possible, the period should be long enough for not only the general exercise but for a daily study along one or another of the proposed lines. If it seems not feasible to introduce the lessons daily, as many periods as possible should be assigned to them during the week, if it is only the special program of Friday afternoon.

So many children leave school after the eighth grade that a fairly comprehensive survey of the subject should be completed before that time. The work for the high school offers most interesting possibilities. In almost every high school a general assembly is part of the daily or weekly program, and permits somewhat formal religious exercises. On what basis regular study courses can be given will have to be worked out according to conditions, since they vary much more widely than those in the grades. It may be possible to give them as part of the required work, either as a daily subject, for certain semesters if not thru the entire four years; or as a special course once or twice a week, like music or physical culture. Or it may be that some schools will have arrangements for electives, counting toward the diploma and entrance credit to college, or for students who return after graduating for special work. This would furnish a particularly good opportunity for training classes for Sunday-school teachers. The courses that could be offered for students of high-school age are of great variety and would be intensely interesting. Elective courses would be somewhat freer in touching on matters connected with church history and the life of Christ than required work could be, but sectarian views should be kept out. The advanced knowledge of the students of other subjects, science, history, and especially literature would afford a foundation for much greater breadth of interest and for valuable correlation. The composition and debating classes would especially profit. The following is a list of courses that have been suggested. They would need, of course, to be conducted in a somewhat elementary fashion, but if properly handled would not exceed the grasp of high-school students. No one school would attempt to give them all, even changing from year to year. Some might be quite impracticable in certain communities. Where the work is on a daily basis the more extensive topics could be undertaken, and the briefer ones used in schools that have less time to give. In general they all call for the use of the Bible itself as the foundation, rather than of selections from it. For some the Bible is the only text-book required. Others call for specially prepared manuals, or at least outlines for extensive collateral reading.

1 The Bible as a library: types of books, as history, drama, poetry, story, etc.
2 Study of a single group, comparing it with secular literature of the same type.
3 Study of a single book: origin, historical background, literary type, contents, contributions to literature and to religion.

4. Origin and history of the English Bible: original sources, authorship and date of books, history of successive versions.
5. Religion as related to science; to history; to sociology; to art; to literature.
6. Elements of the philosophy and psychology of religion: including such topics as belief in a personal God; the problem of evil; immortality; prayer. These sound like difficult problems for high-school students, but they are already encountering them in reading "The Golden Legend" and "Paradise Lost," "Crossing the Bar" and "Hamlet," and the "Idylls," works on every high-school list.
7. Modern problems in their relation to religion: prisons, juvenile courts, prohibition, suffrage, social centers, etc. This would work out admirably in a series of discussions and debates.
8. Comparative religions: a sympathetic attempt to interpret the spirit and the value to civilization of Scandinavian, Greek, Mohammedan, Confucian, and other faiths, with their sacred books. Correlate with ancient history.
9. History of the Jewish nation. Nearly half of the Old Testament is occupied with this subject.
10. History of the founding and development of the Christian church.
11. Biographical studies in the Old and New Testaments.
12. Women of the Bible.
13. Comparative study of the four gospels: sources, likenesses, and differences.
14. Life and teachings of Christ, with a study of the time in which he lived.
15. Life and letters of Paul, and the people for whom he wrote.
16. Lives and characters of the apostles.
16. Study of the parables and miracles of the Bible.
18. Course in the memorizing, locating, and interpreting of verses.
19. Junior citizens: the obligation of the boy or girl educated at public expense with all modern advantages and in a Christian land, to do his share in return to maintain the ideals of good citizenship.

So far religious work has been discussed chiefly from the side of its place in the schoolroom. But the scholastic phase of it is less important than the practical result that this teaching aims for, to create stable and upright character for life, and to make the child helpful and thoughtful for those about him. The school has not finished its task until it has shown him how to become so and has started him on the actual road of service to society. The holiday seasons and days of special observance provide one kind of opportunity. At Thanksgiving, to show their gratitude in some practical way, at Christmas to share the giving spirit by helping those who are less fortunate than themselves—these are applications that the children can make individually or jointly under the teacher's advice. Fathers' Day and Mothers' Day bring their means of offering a return for the unwearied love and care they have been given. Patriotic holidays can be made the occasion for combining in some improvement for the school neighborhood, or of lending a hand wherever something worth while can be done for the town.

The school organizations should be put to use in the working out of helpful and inspiring ideals. The playground and the athletic field are good places to begin, if the right spirit has not already been started there. If there is an adult supervisor and he, or she, is the proper sort of person, his influence will be a strong one for training the pupils in moral standards, tho he calls it something else. One writer says:

> A good athletic coach in a large high school is of as much moral worth to a community as is an excellent pastor; a coach who has fine ideals, who believes in fair play, courtesy always, and losing like a gentleman. He comes in contact with, perhaps, only twenty-five or thirty people, a small number compared with a pastor's flock. But youth is inflammable, and the coach's spirit, caught by those members of his team that did not have it, spreads from boy to boy and girl to girl; it is evident at the games and oratorical contests at home and abroad, and, if the other moral influences in the school are in working order, the average youth, bombarded from all sides as it were, will scarcely be able to go forth into business life without some glory, at least, clinging to his standards.

If there is no director of sports in the school, it is time to organize a committee among the boys and girls themselves and develop the sense of responsibility in them. The writer just quoted advocates the organization in the grade schools as well as the high schools of Councils of Girls and of Boys, to have general supervisory and advisory powers in regard to school interests. Matters touching the honor of the school; complaints from neighboring householders; order and tidiness in the building and on the grounds; cheating, improprieties of language or conduct, bullying or quarreling; all these things the boys and girls will largely take care of themselves if they are trusted with them under a little guidance: and the sense of responsibility and of self-government develops the ability for both, and a loyal school spirit to correspond. By changing members of the councils at intervals so as to pass the honors and the duties around, and holding occasional general assemblies at which the council officers make reports and brief talks are given by the principal or a popular teacher, the organizations can become a decided force for good.

The club idea, which appeals so strongly to young people, can be utilized in cultivating the spirit of social service. A Junior Humane Society is one of the suggestions that might carry even further the work that the Bird Clubs and Audubon societies are attempting to engage the children in. The protection of animals and birds, as creatures of "the dear God who * * * made and loveth all," should be set before every child as part of the joint study of religion and nature; while from the economic side he should be taught the unwisdom of killing some of our best friends; and from the aesthetic, of destroying objects of beauty and delight.

A scheme for Good Citizenship Clubs in the grades is well worked out and appears practicable as well as novel and attractive, and on an enlarged scale could be applied in high schools as well. The room is divided into committees: Peace Committee, Temperance Committee, City Beautiful Committee, Good Neighbor Committee, Social Service Committee. The five school days of the week correspond with the five committees, each of which has its banners and posters. Chairmen are either elected or appointed on merit, and are held responsible for appropriate quotations at roll-call of committees, and for reports when points come up in the lessons bearing on their respective subjects. Each committee in consultation with the teacher formulates a "platform" or policy and adopts a motto. Thereafter it assumes the duty of putting its principles into operation whenever an occasion arises. The homes are asked to cooperate and on holidays or special days the appropriate committee takes charge of the exercises. The Peace Committee, for instance, close their declaration: "Therefore, we recommend; that the members of this club live in peace in our schoolroom, on the school grounds, in our homes, and wherever we are, and that we take for our motto. 'All thy ways are ways of pleasantness and all thy paths are peace.'" The International Peace Day or one of the national holidays is celebrated with folk dances and songs of different nations, under their direction, and so each takes its turn. The rooms of the school may unite in a Federation, under the auspices of which a pageant or a community celebration of Memorial Day or Fourth of July may be held, or an outdoor Christmas tree be set up, to be lighted on Christmas Eve, with carols and hymns.

With so many good suggestions at hand and so many efficient people and organizations united to stimulate a public sense of the need and the feasibility of religious instruction for all children, let us hope that the time is near when the schools will assume their whole duty of education. With that accomplished, America may confidently expect to attain a higher standard of manhood and womanhood, and set the world an example of advancement in Christian civilization.

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