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M 858

"RELIGIOUS EDUCATION IN THE AMERICAN DEMOCRACY;
NEEDS AND PLANS."

"Submitted in partial fulfillment of the
requirements for the degree of master of
arts in the School of Education, New York
University."

Sina M. Mott.

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I

THE NEEDS

DEMOCRACY NEEDS A RELIGIOUS EDUCATION

I. INTRODUCTION:

Each day five thousand one hundred forty-eight babies are entering homes in the United States. Besides this band of infancy, we have seeking the United States, each day, two hundred immigrants. Coming into the democratic nation, theirs is the right which calls for freedom and opportunity to live that full abundant purposeful life. Becoming a part of this democratic nation, theirs is the duty of helping the American Democracy in its upward growth. As an aid in helping them to succeed in both their rights and their duties the American Democracy has established its public school system of education. It is my purpose in this thesis, first, to show that the American Democracy needs religious education and, second, to present four plans whereby the American Democracy may offer religious education.

2. BRIEF DESCRIPTION OF DEMOCRACY:

We know the opportunities offered our immigrant brother and sister by our democratic government, higher wages, greater freedom, and a larger opportunity for happiness. Now we are coming to realize that the privileges of democracy are two fold; one, that privilege for which they are entering, and second, the privilege " of the individual not only to respect the rights of others, but also to join in the whole hearted endeavor to secure for all, those blessings which are the fruit of co-operative effort and can only be secured by such effort."2 Yes, democracy is interested in protecting, strengthening, and enriching each life but it asks the individual to be able not only to live with other individuals but for other individuals. Not only does it ask this but inasmuch as our democracy is a changing, growing institution, it asks that each individual be able to live intelligently with and for others.

1. World Almanac 1928 p. 310

2. Winchester; Religious Education and Democracy p.32

3. BRIEF HISTORICAL REFERENCE:

This ability to live intelligently with and for others is not inherited, it is acquired. For this reason very early (1807- 1867) in our history, the United States established public schools to educate our youth for democracy. Inasmuch as our democracy is a growing changing organization, the principles of education change and improve. We know that our first schools were founded on the principle of "faculty psychology". We trained the boy in classical subjects, as Latin and Greek. When he entered his vocation his employer threw up his hands in horror saying, "He does not know anything. You think because he can conjugate 'amo' that he will know the best markets for buying sugar". The employer was right for it has been found that the general store of mental energy in one field does not carry over into other activities. Herbart considered him correct and said, "The thing we need most is knowledge. We will add new subject matter to our curriculum." An already full curriculum was loaded, overloaded. Again when the graduate entered his vocation, his employer shook his head in disgust. "All theory and no sense, we prefer to train our men in our own environment." To this, Dewey answered, "That is correct. Education is life. We do not train to live we train in living. Education is the conscious, purposeful and continuous reconstruction of experience." I Watson follows this with an extreme interpretation, "Behaviorism". The great object, according to behaviorism, is to place the individual in the correct environment, under the idea that given the proper stimuli he will respond with the proper reflex. He is an automaton, a nickel in the slot machine. What is the result? Broken homes emptying our churches and filling our jails. To this situation, our Secretary of Labor, Hon. James J. Davis, says, "No man has ever found a purely intellectual education enough in itself. A man can be ever so highly cultivated and still be a bad citizen. One of the greatest scholars of his day, Lord Bacon, took bribes as a judge on the bench, and eventually found himself a prisoner in the Tower of London. Probably the poet went too far in his indictment, but we see wit in the judgment he passed on this man, as 'Brightest, wisest, meanest of mankind.'" 2 So now we hear a new cry, "Our education is not complete. There is over and above the reflexes, caused by the stimuli of environment, a choosing power, a will guided by God or evil." This, Dewey terms the "functional character of thought"; others call it "conscience".

1. Bower: The Curriculum of Religious Education. p.52

2. Davis; "Religion in Education", GOOD HOUSEKEEPING Oct. 1927

4. INADEQUACY OF MORAL EDUCATION:

a. Moral Education Explained:

As a solution for this problem ^{of immorality} many schools are adopting a study of "Morals or Ethics". To see the significance of this trend, let us first make certain what we mean by "morals". "At the bottom", Mr. Davis says, "the word simply means customs. Hence, the morals of a country are, strictly speaking, only its folkways. These differ with time and place. Someone has put it wisely when he said, 'What is truth on one side of the Pyrenees is error on the other'. The youth who begins to learn of the various customs of different times and peoples is sure to be bewildered by the many kinds of morals these people adopt. The morality of the cities differs from the morality of the rustic villages; the morality of the plains differs from that of the mountain levels; the morality of the seamen's code is quite different from that which prevails on land. We are told that the Spartans thought it no disgrace to steal. The great disgrace in the Spartan eyes, was to be caught at the theft. The people of Egypt during Bible times winked at stealing, and one of their kings, when riotous living had reduced him to poverty, actually turned thief and broke into the homes of his wealthy neighbors like a common thief. Men have been hanged for smoking tobacco, even for drinking a cup of coffee. A man is said to have been hanged for burning coal, which was supposed to poison the atmosphere. We shudder when we think that the thugs of India consider murder a religious rite which they owe their blood-thirsty goddess. No head-hunter of Borneo could find a girl to marry him until he could show her a human head which he had managed by hook or crook to sever from its owner.... So we see morality is not a matter of blacks and whites. To decide what is and what is not we must go deeper." I Dr. Horne in his study of the "Sociological Aspects of Education" gives four divisions of the volitional environment: history, constitutions, laws and morals. He then proceeds to define morality as the "volition of the individual in the presence of right and wrong.... It is no longer a question of national or social, but of individual action. Here is a sphere in which the individual man is the maker and follower or the violator of his own enactments. Moral law is self-legislated law. The constitution of things whereby evil is suicidal and good is self-conserving is the greatest sanction which morality possesses. When the birth of the moral law in self-consciousness has once taken place, the tendency is strong to conceive of the law as approved by the Ideal Power. Thus the moral law is thought of as the gift of God. At this point, Kant thinks morality ends and religion begins. To him religion is the

1. Davis: "Religion in Education." GOOD HOUSEKEEPING, Oct. 1927.
2. Horne: The Philosophy of Education. pp. 140-141

feeling of the moral law as the command of God. In morality a man stands in relation to a self-legislated law; in religion a man stands in relation to the Giver of that law. I

In speaking of the public school as a moral agency, Dr. Athearn says, "There are three types of direct moral instruction at the present time contending for supremacy in the public schools:

Type No. 1 organizes the curricula around a moral code, "A good citizen is honest, therefore I will be honest."

Type No. 2 organizes its curricula around moral ideals. Ideals of truthfulness, honesty are taught with the belief that ideals do function in conduct.

Type No. 3 organizes its material around conduct situations in the belief that character is the by product of moral experience." 2.

As an example of type No. 2 let us study the program ^{The} West Des Moines High School has worked out for its third annual student character conference: (this program is here copied verbatim)

"THE PROGRAM OF THE WEST DES MOINES HIGH SCHOOL
THIRD ANNUAL STUDENT CHARACTER CONFERENCE

THE LODGE - Y.M.C.A. CAMP - BOONE, IOWA
April 30, May 1, 2, 1926

Theme of the Conference - - - - - Character Building

The plan of the conference is that a series of questions raised by each of the four commissions is to be discussed in open forum. As a result of such discussions each commission will be expected to present a summary, findings and recommendations, just after devotions in the next conference. Mr. Webber will set up the back ground for both Leisure Time and honesty. Thelma Eldredge and Bothilda Mahler will set up the back ground for their own conferences. Milton Foster will have charge of Sunday morning devotions.

Friday night - 7:15 - 9:00 - Eleanor Clark - Chairman
- Advisor

I. LEISURE TIME IN RELATION TO CHARACTER

1. What is your idea of a good time?
2. How can we solve the smoking problem as presented at West High?
3. How can we successfully cope with the outside lunch room problem as presented at West High?

1. Horne: The Philosophy of Education pp 140-141
2. Athearn: Protestantism's Contribution to Character Building, pamphlet, p. 6

4. How can a high school student with only a moderate amount of money overcome his financial difficulties in the planning of his leisure time?

Saturday morning - 9:00 - 11:00 - Thelma Eldridge - Chairman
Miss Hutchinson - Advisor

II. SOCIAL LIFE IN RELATION TO CHARACTER

1. What attributes of a girl make her attractive to boys?
2. What attributes of a boy make him attractive to girls?
3. How do manner, clothes, manners and personal appearances effect your social opportunities?
4. What kind of friendships are of most value to high school boys and girls?
5. What is the difference between popularity and respect?
6. How are we to bring the benefits of this conference back in an effort to establish standards in the school?

Saturday afternoon - 2:00 - 4:00 - Ethel Spencer - Chairman
Mr. Meier - Advisor

III. HONESTY IN RELATION TO CHARACTER

1. Report on the findings of the Honesty Questionnaires.
2. Does emphasis by the teacher on good grades instead of on education tend to cause the "get by" spirit among students?
3. How can we avoid humiliating a student when he has expressed his honest opinion?
4. How can we secure among students a wider distribution of the opportunities for leadership? For participation in activities?
5. What is the relationship of the sincerity of the members to the success of the Character Commissions?

Saturday night - 7:15 - 9:00 - Bothilda Mahler - Chairman
Mr. Steeper - Advisor

IV. DEMOCRACY AND RACE RELATIONS IN RELATION TO CHARACTER

1. Is there any problem in the school as regards cliquishness?
2. What is the attitude of the students in the West High regarding democracy?
3. From the view point of the Negro what is the ideal standard of democracy? Jewish standpoint?
4. Should our efforts to bring about a better understanding between the races be extended socially as well as in the class room?
5. Should the white students be expected to take all the initiative in solving the race problem in High School? If not what obligations has the Negro to fulfill also?
6. Have the specific methods suggested at last conference to increase the spirit of democracy been applied? Have they succeeded?

Sunday morning - 9:00 - 11:00 - Milton Forster

DEVOTIONS

- "O Jesus, Prince of Life and Truth" page 179
 Responsive Reading. page 30-31
 "Toiling upward" and "Prepared for the Fight"
 The story of "I would be true"
 "I would be true" by the Quartet.
 Sentence Prayers -
 Solo "Trees" by Douglas Grant.
 "The road to Victory" by George Webber.

Discussions on the future of the work of the Character
 Commissions in West High.

FINDINGS OF THE WEST HIGH SCHOOL CHARACTER CONFERENCE

Held at the Y.M.C.A. Camp
 Boone, Iowa
 April 30, May 1, 2, 1926

Leisure Time

Eleanor Clark, Chairman.

A good time is that time in which every one is enjoying himself in clean, wholesome fun. One of the best ways to have a good time is to see that others are enjoying themselves and to render service to them.

The Conference group is agreed that the use of tobacco by minors is detrimental physically, mentally and morally; that probably three-fourths of the minors who smoke acquire the habit in the junior high or the upper elementary grades.

The efficiency of a man who smokes should be judged, not by that of others who do not smoke, but rather by what his own might have been if he had not used tobacco.

The Leisure Time Commission recommends:

- (1) The strict enforcement of the Anti-tobacco Law for minors.
- (2) That the boys of the Junior High School and grades be influenced by those of the Senior High who do not use tobacco, through group meetings and individual work.
- (3) That the girls in the High School use their influence with the boys wherever possible to aid them in setting a higher standard for the men of the next generation in regard to the use of tobacco.

Social Life.

Thelma Eldridge, Chairman

I. The attributes of a girl that make her attractive to a boy are: She should

- (1) Be modestly and attractively dressed.
- (2) Use cosmetics sparingly.
- (3) Be intelligent.
- (4) Be athletic and a good sport.
- (5) Be a good conversationalist, but not a gossip.
- (6) Have clean thoughts and use clean language.
- (7) Be charming and dignified.
- (8) Be considerate.

- (9) Have a good disposition and a pleasing personality.
- (10) Have the courage of her convictions.
- (11) Have sufficient respect for herself to refuse to permit familiarities in her associations with boys.

2. The attributes of a boy that make him attractive to a girl are: He should

- (1) Have a good personality.
- (2) Be athletic and a good sport.
- (3) Be intelligent.
- (4) Be able to adapt himself to all occasions.
- (5) Dress neatly.
- (6) Be a good conversationalist.
- (7) Be a real pal.
- (8) Be courteous and considerate.
- (9) Have clean thought and use clean speech.
- (10) Be chivalrous enough to a girl and have sufficient respect for himself and the girl so that he will never expect nor indulge in any personal familiarities such as petting.

He should not

- (1) Be silly or sarcastic,
- (2) Be egotistical,
- (3) Smoke.

3. Friendship

It has determined that a relationship of palship should exist between boys and girls; that a relationship of pals is one of sincerity, free from jealousy and artificialities, consisting of several broad associations as well as a few intimate friendships.

4. Obligations for invitations

It was decided that if a group of girls were giving a dance, the invitations should be issued by the girls. Otherwise it is the boy's privilege to issue the invitation.

5. Popularity and respect

Respect is an attitude toward a person, and if based on good character and good personality, it is permanent.

Popularity is a condition caused by an attitude toward a person, which, if based on good character and good personality, is permanent, but if based on some weaker foundations, may not be lasting.

The Commission on Social Life recommends that this commission be continued and further recommend policies which investigation may indicate will be beneficial for the school and students.

Honesty

Ethel Spencer, Chairman

1. Definition: (addition to the first definition)

Honesty properly defined is that quality of being true not only to the best we know, but to the best that is possible for us to know. It consists in thinking and acting in accordance with the highest standards of courage, co-operation and citizenship.

2. The Honesty Commission Recommends:

- (1) That we confer with the teachers in order to more fully understand the significance of grades.
- (2) That a greater effort be made to establish a better understanding between teachers and pupils.
3. It was agreed to eliminate the phrase "handshaker," since it has no real significance.
4. Opportunity for leadership comes through willingness to pay the price of initiative, service and dependability.
5. The solution of the problem under discussion must come through the sincerity and courage of those seeking the solution of these problems.

Democracy and Race Relations

Bothilda Mahler, Chairman

1. It was agreed by the members of the Character Conference that some cliquishness does exist in West High. A smaller percentage stated that the various groups in the school were also snobbish. The following suggestions were offered to remedy the situation:
 - (1) That the various groups should accept other individuals into their midst.
 - (2) That any practice that tends toward cliquishness or exclusiveness in the school should be discouraged.
 - (3) That we be less harsh in our criticism of others and treat all alike.
2. The consensus of opinion was that, although democracy has improved in West High in the last few years, there is still chance for improvement.
3. The statements made by the Jewish and Italian representatives regarding democracy held no criticism, other than we should avoid using insulting nicknames. The colored representatives, as a whole, were well satisfied with existing conditions in West High, although their problem is more difficult than that of the other minor groups.
4. According to the remarks of the Negro representatives, any social conduct which may result in race amalgamation is undesired by them. True democracy consists in friendliness rather than a social relationship.
5. It was decided that each race should be willing to meet the other race half way, and that neither the white students nor the Negro students should be expected to take the sole initiative in solving the problem. Also, each group in school should feel the responsibility of understanding other groups or individuals.

WEST HIGH CHARACTER CONFERENCE

Y. M. C. A. CAMP

BOONE, IOWA.

April 30, May 1, 2, 1926.

SUNDAY MORNING FINDINGS

I. What are we trying to do in West High?

1. Raise students of West High to the highest moral standards.
2. To find applications of the principles of the various commissions.
3. Leisure Time
 1. "Helpfulness"

Joyful fellowship in clean living.
4. Social Life
 1. "Comradeship"
5. Honesty
 1. "Sincerity"
6. Democracy
 1. "Friendliness"

II. What have we accomplished?

1. Cosmopolitan Club.
2. Created democratic spirit.
3. Better understanding among races.
4. Created willingness to help.
5. Better ideals on leisure time and better sportsmanship.
6. Increased student responsibility for school.
7. Improved condition of Honesty.
8. Make higher personal standards.
9. Increased membership in clubs.
10. General school spirit has increased.
11. Caused people to think on subjects not thought of before
12. Caused West High to be known throughout the country for its ideals.
13. Increased amount and quality of leadership.
14. Improved type of athletics.
15. Improved relationship between boys and girls.
16. Improved people's ideals of life.
17. Raised the desire to know the truth.
18. Decreased smokers in high school.
19. Better understanding between the student body and the administration.
20. Improved home conditions.
21. Deepened spiritual life.
22. Encouraged people to use will-power.
23. Broadminded.
24. Given greater respect for Christianity.
25. Given greater respect for other religions.
26. Made the whole high school more interested in the influences that are 'for the betterment of all'.

27. Done a lot to take away race prejudice.
28. Better spirit of courtesy and chivalry.
29. Laid better character foundation.
30. Better understanding between races.
31. A better understanding between friends.
32. Helped to eliminate sham and glorify frankness.
33. Increased personal respect for one another.
34. Increased pride in West High.
35. Improved on matter of jealousy.
36. Started spirit and made example in Junior High.
37. Helped democracy spirit in homes.
38. Helped adults to know that students can do constructive thinking.
39. Decreased discipline.

III. What are we to do about it now?

1. Continue with present form of conferences.
2. Assemblies.
3. Personal work.
4. Make more rapid changes in the personnel of conferences.
5. Change work of commissions, get new ground.
6. Home Room discussion.
7. More faculty representatives.
8. Parent Teachers' Association discussion.
9. Open door commission meeting.
10. More publicity.
11. Not hold meetings after school.

VOTE CONCERNING CONFERENCE

Seniors - 42

1. One conference a year - 27
2. Two conferences a year - 12

For Fall Conference	45
For Spring Conference	41

Conference Membership	115 Students	
Students for whom this was the first time	50	
Students for whom this was the second time	40	
Students for whom this was the third time	25	I

Then this plan was discussed at the Religious Educational Round Table Mr. Steeper, who was then principal of West High, said that he was fully convinced that these conferences had to be based on religion, and that their moral codes should rest on it. Dr. Athearn states, "Should the school base its ethical instruction on naturalistic and materialistic theories of reality, the church would find in the public school an agency of agnosticism directly hostile to the Spiritual ideals of the Christian religion." 2

1. The Program of the West Des Moines High School Character Conference
2. Athearn: Protestantism's Contribution to Character Building. p.8

b. Moral Education is Inadequate:

From these views we gather that the moral law is an objective, self made law, set up by the agent as the correct standard of conduct. May this not be a good example of the result: "Charles and Mary, his younger sister, are leaving the room, Mary preceding. Modern Mary places her hand on the door knob to open it when she is hindered by the command, 'Stop, you little wretch, don't you know that a gentleman opens the door for a lady?'" I Objective moral education, that is, moral education without religion, will never vitalize humanity. Moral education without religion may be like a beautiful apple hiding a rotten core. To expect moral education that is not the outgrowth of religion, to function properly is the same as to expect a branch to blossom and bear fruit which has been cut off from its roots. Of this Mr. Davis says that men may say what they will, but we will never have a morality that respects the rights and integrity of others unless our morality has a religious sanction. To put morality on any other than a religious basis is to build on sand. Religion gives vision, strength, inspiration and without it we are nothing. 2

5. ADEQUACY OF RELIGIOUS EDUCATION:

a. Religion explained.

What is there in religion that gives strength and inspiration? What is there in religious education that will keep our hearts from being squeezed by a mind deluged by science and economics? Ellwood, after studying our social problem decides, "If our analysis of the present situation is correct, religion is needed to stimulate altruism in the masses of the people. A social religion, in other words, is the one thing that can do most to save human nature from selfishness and brutality, and so to solve the social problem." 3 Again in his latter volume, "Reconstruction of Religion", he says: "The religious problem of our day is not a problem of metaphysic or of theology, it is a problem of practical values of human living. No, man will never cease to need a positive, constructive trustful attitude toward the universe and the whole system of things. He must have confidence in his world if he is not to despair. He must believe in the possibilities and values of life, if his energies are to be fully realized, if he is to function efficiently as a member of society to the point perhaps of complete self-sacrifice.

1. Bode: Modern Educational Theories p. 112

2. Davis: 'Religion in Education', *GOOD HOUSEKEEPING*, October, 1927.

3. Ellwood: The Social Problem, p. 210

He must be able to confront the issues of life and death with supreme faith, but to do this, he must project his social and personal values into the universal reality itself" 1 Dr. Cope explains it in much the same way, "That the Spirit and the Ideal, which we call religion, views man as set in the eternal process of the universe with an eternity behind in which he has grown and an eternity before into which he may grow..... Man is religious because he has eternity in his heart. The religious person is that one who takes life in terms of growth, whose hope for all life is that all may grow into a closer harmony as all approach the Ideal Life, and whose plan for society is its development into the loving family of the All Father." 2 In other words the Christian Religion may be defined as "eternal life in the midst of time by the strength and under the eyes of God." 3

b. Religious Education is True Education:

"Religion then and life are one or neither is anything." 4 Professor Thorndike maintains that "No clear boundry separates man's education from the rest of his life. In the broadest sense his education is his life." 5 Likewise Dr. Dewey terms the process of living or growth adequate education. From this study of religion and education do we not come to the conclusion that true education must be religious education?

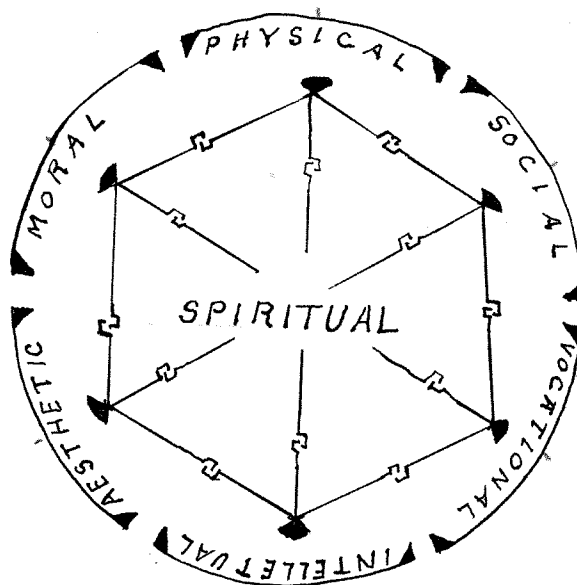
"The right sort of education does not prepare us for complete living but is complete living." Dr. Horne develops this idea further by saying, "The complete life of man is seven-fold; not seven wholes, nor seven parts, but seven-fold, seven phases of one whole. These seven are intimately related and are distinguishable only in thought, not in fact. This seven-fold standard enables us each day to check out incompleteness and round out our completeness. It suggests to us the balanced, poised, harmonious type of life, not too rigid, not too schematic and inflexible, not angular, but systematized, blended and progressing.

1. Ellwood: Reconstruction of Religion. p. 26-27
2. Cope: Education in Democracy. p. 49
3. Harnack: What is Christianity? p. 8
4. Cooper: What is Religious Education?
School and Society. April 3, 1926
5. Thorndike: Education. p. 4

These seven phases of complete living are:

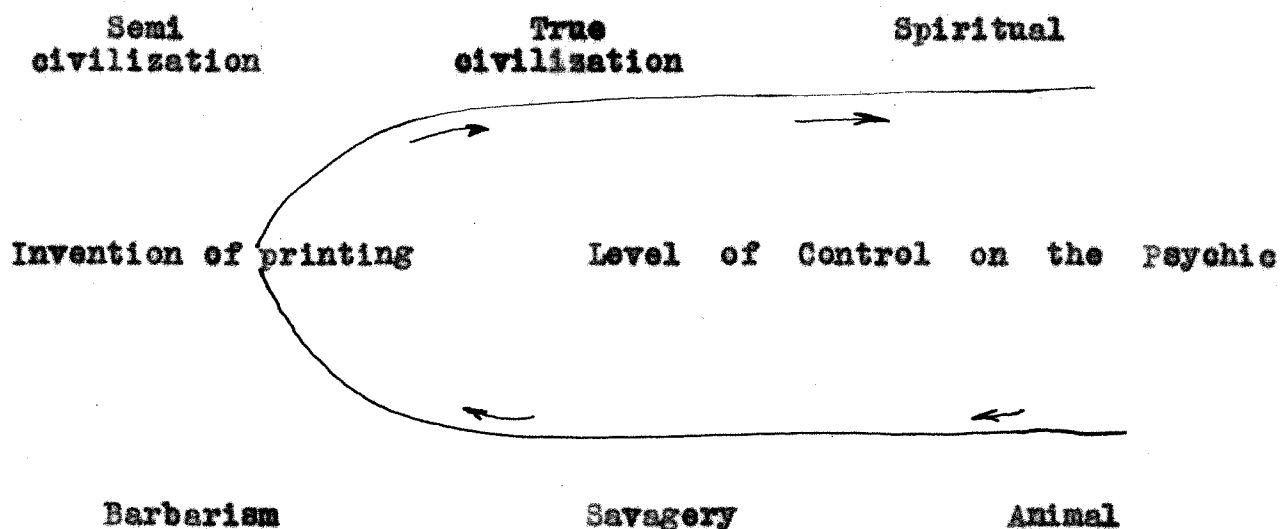
- (1) "The Physical - has for its ideal health and vigor of body.
He who senses' his good health as a divine blessing, as his reward, possibly undeserved, for conformity to the laws of nature which are the laws of God is spiritual to that extent....
- (2) The Intellectual - has truth as its goal and error as its foil.
He who senses his knowledge of truth as thinking God's thoughts after Him is to that extent spiritual....
- (3) The Moral - pursues goodness as its ideal and shuns evil as its enemy.
He who can sense moral goodness as man's conformity to the will of God is so far forth spiritual....
- (4) The Aesthetic - has beauty as its object and ugliness as its opponent.
He who senses beauty as sacred, as man's appreciation of the perfect as manifested in time, is so far forth spiritual....
- (5) The Social - has justice tempered with mercy as its standard and injustice as its opposite.
He who in dealing justly with his fellows and loving mercy can feel that he is rendering God service, as many can and do, is spiritual....
- (6) The Vocational - aims at service and avoids economic dependence.
He who in rendering service to his fellows in his daily vocation, by his productive skill, can recognize in himself the image of his Maker, the world's artificer, the immanent creative life, is spiritual....
- (7) The Spiritual - worships God as its fulfillment and denies materialism.
He who with the mystics of the world can hold communion with the Infinite Spirit of Life is spiritual." 1

This idea of the rounded education may be illustrated thus:



The spiritual is the motivating and vitalizing force of all. Not only does it run through all of these, but even guides the individual toward the Ideal goal. This upward movement is well represented by Dr. Ellwood in his diagram of the "Curve of human Culture."

THE CURVE OF HUMAN CULTURE



6. SUMMARY:

We have seen that there are five thousand one hundred forty-eight infants and two hundred immigrants entering the United States each day. In order that this group may live that full, abundant, purposeful life with and for others in a democracy, we find that they need an adequate education. Furthermore, we find that the adequate education is complete or rounded growth; that it is: physical, intellectual, moral, aesthetic, social, vocational and spiritual. Inasmuch as the spiritual is the guiding and controlling phase, we therefore conclude that democracy needs religious education.

I
THE NEEDS

B
RELIGIOUS EDUCATION NEEDS THE BIBLE

I. INTRODUCTION:

The ideal education, we have found, will be physical, intellectual, moral, aesthetic, social, vocational and spiritual, with the spiritual running through and vitalizing all. Inasmuch as education is life, education in these various phases will necessarily be enriched and controlled experience in these various phases of life. Since we have here limited our study to the religious phase, we will confine ourselves as much as possible to that. Yet we cannot wholly do so for inasmuch as the other six feed meaning and worth into religious experience, religion on the other hand returns something which the combined experiences of the other phases cannot possess; which is the bringing to bear upon the particular experience the total meaning and worth of life. This may be illustrated by our changing prison conditions. There was a time when the prisoner was considered a public charge, and the warden who was able to turn the prisoners' time and energy into money for the state was considered the successful warden. But religious values in life are showing us that the prisoner also has a life to live, and so our reformers are bringing into the incomplete, misguided lives of the prisoners those phases of the allround life. The health conditions around the prisons are improving, the surroundings are made more beautiful and intellectual opportunities are being offered.

In the light of the foregoing considerations we are now ready to meet the problem: How can religious education be brought into the individual lives which constitute the democracy?

2. RELIGIOUS EDUCATION AS ENRICHED AND CONTROLLED EXPERIENCE:

The factors which lead to enriched and controlled experience are five: discrimination, reflective thinking, valuation, knowledge and disciplined will. For instance a man may consider the

advisability of having a reputation for honesty. Being aware of the problem he will analyze the situation, gather knowledge, bring forth possible solutions, test these solutions, weigh them as to whether they will advance the Kingdom of God, and come to a conclusion. He will then endeavor to act honestly on all occasions and at all times, until habit takes it over and it is second nature.

The fundamental principles which will guide us in our selection of those experiences which will be of educational value, Dr. Bower says are:

(1) They shall be real:

"That is, with Jesus, religion was a way of life, and the only way one could become religious was by actually living life religiously." 1

(2) They shall be typical:

That is "they shall be typical with reference to the actual situations with which one is confronted in real life, --- and with relations, functions and responsibilities of the Christian community." 1

(3) They shall present alternatives and involve choices:

That is, they shall lift "the response away from the mechanical bonds of reflex and instinct into the clear light of intelligence and choice." 1

(4) They shall be continuous:

That is "attention must be given to the unfolding of experience whereby the present experience has its outcome in future experience." 1

(5) They shall, other things being equal, be capable of absorbing the largest amount of knowledge:

"Ye shall know the truth and the truth shall make you free". 2

(6) They shall be capable of indefinite expansion:

That is, the experience must be simple enough to fit the limited world of the child, and yet capable of leading mature and privileged men and women.

(7) They shall be social:

That is, the experience shall cultivate attitudes of co-operation and helpfulness.

1. Bower, W.C.: Curriculum of Religious Education. p. 164-174
2. John 8-32

(8). They shall be selected with reference to their requirements of disciplined will:

That is, they "shall be filled with situations that call for patience, perseverance, ability to turn aside from all distractions, and resolutely see things through.

Having thus seen the factors which lead to enriched and controlled experience also the principles which guide us in selecting those experiences which have educational values, we find that three elements enter into our subject matter. The first will consist of the factors which make up the situation; the second will be of the ideas and knowledge which the learner gathers from his own past experience; and the third will be the fund of knowledge he gathers from the experience of other people. It is this last that Dr. Bower terms historical subject matter, and it is this phase of enriched and controlled experience that we will now turn our attention to. 1

3. HISTORICAL SUBJECT MATTER IN RELIGIOUS EDUCATION:

We are here turning to one of the three elements which constitute our subject matter in religious education not because the other two are of minor importance, but because of their nature they are elements which enter into the life of the individual at that time and in that situation. While the historical subject matter, although it was at one time either of the first or second, has been recorded and is now in permanent form for use.

Since the printing press makes it possible for experiences to be easily and cheaply recorded, we have at the present time a growing mass of historical subject matter. Our problem becomes, not can we obtain historical subject matter, but what will be the best. What subject matter will aid in fusing the seven phases into a total and will give meaning and worth to each? What historical subject matter will be of greatest value to the learner as he endeavors to live a complete, effective and satisfying Christian life at every stage of the growth process? What subject matter will help him to discover the Christian way of living, to incorporate into his attitudes and ideals those principles on which Jesus worked and lived? What historical subject matter will help the learner grow into a "consciousness of God and of a personal

relation to Him and of an increasing understanding of the universe in terms of the purpose and character of God"? 1

It is self evident that there will be many sources from which we can draw subject matter which will meet the above conditions, also that no one source will contain all the best and none of the poorer material. Yet there is one source which is outstanding and that source is the Bible. Mr. Hopley states that it is translated into seven hundred languages and that there are twenty thousand copies bought and paid for each year and sixty thousand distributed gratuitously. Perhaps the great reason why it has this wide circulation is summed up by W. F. Yust in his essay entitled

"THE BOOK

'I am the recorder of the gate.

I speak every language under the sun and enter every corner of the earth.

I bring information, inspiration, and recreation to all mankind.

I am the enemy of ignorance and slavery, the ally of enlightenment and liberty.

I am always ready to commune with man, to quicken his being, to spur him on, to show him the way.

I treat all persons alike, regardless of race, color, creed or condition.

I have power to stretch man's vision, to deepen his feelings, to better his business, and to enrich his life.

I am a true friend, a wise counsellor and a faithful guide.

I am silent as gravitation, pliant and powerful as the electric current, and enduring as the everlasting hills.

I AM THE BOOK." 2

Leaders in the field of religious education agree that the Bible is an outstanding source for historical subject matter. Dr. Cope expresses it thus, "Not only is the Bible an essential part of the literary heritage but biblical language has saturated all our every day speech....we may with propriety insist that in our

1. Bower, W.C.: The Place of the Personal Relation to God in the Curriculum. The International Journal of Religious Education, March, 1928.
2. Hopley, F.D.: Bible Greatest Seller Every Day. The Dearborn Independent, Feb. 2, 1924.

American civilization the Bible lies back of Shakespeare, Milton, Coleridge, Lowell, Lincoln, and Ruskin." 1 Dr. Ellwood in discussing the value of the experiences of the prophets of Israel, and of Jesus, says, "In Jesus we find the supreme development of this prophetic Judaism with its trend toward ethical and religious universalism. Promising the supreme value of human personality, His clear teaching was that the only possible way to serve God is through the service of men, no matter what their condition, occupation or nationality might be. Thus He revolutionized both religion and ethics in humanizing both." 2 Likewise, Dr. Cox, speaking of the value of the experiences of Jesus as recorded in the Bible, says, "The fact remains that His desire for the brotherhood of men leads on with inevitableness of fate to the ideal of a democratic organization of human society and that His fusion of the divine with the human love presents us with a divine human democracy as a final social ideal." 3 Therefore, we would conclude with Dr. Cope that, "If a religious spirit is essential for life in a democracy, and if this spirit is developed through education, does it not follow that the instruction in the Bible must be included in Public education?" 4

4. SUMMARY:

So far we have found that in order to live the complete and enriched life with and for others in a democracy we need an education that is complete - that is, a religious education. We have also seen that there are three elements which constitute our subject matter in religious education - factors which constitute the situation, the learner's own ideas and knowledge gained from his past experiences, and the experiences of others - termed historical subject matter. Furthermore, we have learned that that historical subject matter which is rich in the experiences of persons who have met situations akin to those of others is the ideal historical subject matter. Lastly we have seen that the best and most complete volume of such experiences is found in the Bible, so we therefore conclude that democracy needs the Bible in the education of her youth.

1. Cope, H.F.: Education for Democracy. p. 197
2. Ellwood, C.A.: The Reconstruction of Religion. p. 77
3. Cox, G.A.: Social Theory of Religious Education. p. 54
4. Cope, H.F.: Education for Democracy. p. 194

II

THE PRESENT SITUATION

A

THE HOME AS AN AGENCY IN GIVING RELIGIOUS EDUCATION

WHERE
CHILDHOOD & YOUTH
SPENDS ITS TIME



97000 Hours
spent under
HOME INFLUENCE



7000 Hours
spent under
PUBLIC SCHOOL
INFLUENCE



1000 Hours
spent under
CHURCH SCHOOL
INFLUENCE

1. INTRODUCTION:

We have seen that to live that full, abundant life with and for other individuals we need an education that is vitalized by religion. We have also seen that the best text and guide in teaching religion is that great Book of books which tells us of the Life of Jesus Christ. WHERE, WHEN and how shall it be taught? Inasmuch as we are not in this discussion dealing with the psychology of religion, the "when and HOW" lie outside of our study, but we are vitally interested in where the Bible shall be taught.

Inasmuch as "education is life;" 1 "religion is eternal life in the midst of time by the strength and under the eyes of God"; and religious education we defined as "that eternal process of superior and partially controllable adjustment of physically and mentally developed free, conscious human beings to God as manifested in the intellectual, emotional environment of man"; 3 the institutions where religious education should be taught will be those in which the child lives, moves and has its being. Now educational sociology tells us that the institutions into which the child enters are: first, the home, the play group, and the neighborhood; second, the school and the church. In each of these five the child is receiving and giving, but in the home, the school and the church it is distinctly a more conscious absorption than in the other two; so we therefore have the three great teaching agencies: the home, the school and the church.

2. THE HOME AS AN AGENCY IN GIVING DEMOCRACY RELIGIOUS EDUCATION:

Of these three agencies the home comes first and ranks first. It comes first in the life of the child, inasmuch as it gives him his first impressions of life and teaches him his first steps on that road of eternal life. Blessed, twice blessed is the baby who looks up into the eyes of God in the face of his mother and father. It ranks first, inasmuch as it gives opportunity for close personal contact. Again, twice blessed is the boy or girl who learns to be a friend with Jesus by palling with his father and mother. The influence of a Christian home can never be assumed by any other institution, although it may and should be augmented by the church and school.

1. Bower: The Curriculum of Religious Education. p. 53
2. Harnack: What is Christianity? p. 8
3. Horne: The Philosophy of Education. p. 315

3. THE HOME IS FAILING TO LIVE UP TO ITS OPPORTUNITY.

Must we admit the truth, the appalling lack of religious instruction in our homes? According to the data received from two thousand High School pupils there are eighty-six percent of our homes sending their children out each day without the strength and food which comes from a talk with God. Were we to shut our eyes to this, as an ostrich might, the crime wave would startle us and the divorce problem would overwhelm us.

The American home feels that it is failing. Many of the boys and girls voiced their criticism in the following remarks:

"Not as much as we should."

"None, that is the reason why I want to take it in school."

"None, but I think that it should be."

"Only just as we study it for Sunday School."

"Only mother reads it."

Wide awake parents are feeling it, for instance Dr. Smith, in an article entitled "An Indictment and a Challenge", gives as a reason for placing Bible Study in the Public School the following: "In the last place the ordinary father and mother, themselves suffering under moral uncertainty, and religious doubts, lack the time, the training and the natural ability to devise any scheme or system of teaching to take the place of the one that was unseated." 2 Is he trying to "salve the conscience" of the modern parent? Can the responsibility be so lightly tossed to another inasmuch as the home comes first and ranks first in the life of the child? Truly the home has its vital part to play in the life of the child, but inasmuch as the child's life is also directed by the church and the school, the home influence may and should be augmented by these.

1. Questionnaire sent out to the Schools of Indiana.

2. Smith, W.S.: An Indictment and a Challenge,
Educational Review, April 25. p. 173

II

THE PRESENT SITUATION

B.

THE CHURCH AS AN AGENCY IN GIVING
RELIGIOUS EDUCATION

1. CONTRIBUTION OF THE CHURCH:

Next to the home in the giving of religious education stands the church. Thus it has been and we trust it will ever be. It is she who has fostered the Christ Spirit through the centuries. Here we do not need to go into the history of her great accomplishments more than to mention that it was she, seeing the need of education, who gave us our first educational system, and also our first free schools.

2. DIVISION OF EDUCATION AND THE FAILURE OF THE CHURCH TO DO HER PART:

When our nation realized the importance of education she agreed to share the responsibility in giving it. So to the state was given the opportunity of fitting the child to make a living, while the church still held the opportunity of teaching him to live abundantly. Both of these are of great importance, but it so happens that the nation has taken her responsibility with more seriousness. She requires each child to remain in school a certain number of days for a certain number of years. So at the present time we see nine hundred hours a year offered to the child from the first grade through the twelfth, and in some localities even through college; while at the most, the church offers only fifty-two. There are thirty-two million children attending the nation's public schools which represent ninety-one percent. However it is a pitiful fact that in this republic there are twenty-seven million American youths under twenty-five years of age who are not enrolled in any Sunday School, who receive no systematic religious instruction. In other words, sixty-six and five tenths percent of all the youth in America are not enrolled in any religious schools, either Sunday or week day. 1

Dr. Athearn, of Boston University, deplors the "spiritual illiteracy" of our youth and presents the following reasons for it:

1. Protestant Sunday Schools are in charge of an army of untrained and unsupervised teachers and officers.
2. American Sunday Schools have not developed an adequate body of teaching material.
3. The Sunday School has a meager equipment and an inadequate financial support.
4. Marked decline of religious education in the home.

1. Is Teaching Religion Impossible?

LITERARY DIGEST, Oct. 17, 1925.

2. Athearn: Character Building in a Democracy. p. 40

5. There has been little educational statesmanship shown in the organization of the Protestant religious education in America.

6. Church schools and Seminaries have not provided a satisfactory leadership for the educational agencies of the church.

7. Back of all these, is the failure of the church to recognize the educational method as an agency of evangelism and religious nurture." 1

3. CONCLUSION:

Having thus seen that democracy needs the Bible in its educational curriculum, that many of our homes are not giving this training and that the church is not giving it sufficient emphasis, we turn to see what can be done in our third institution - the school. Before studying the various types of schools let us see what our National and State governments have to say as to the legal status of Bible reading in the public school.

II

THE PRESENT SITUATION

C

THE LEGAL STATUS OF BIBLE READING
IN THE PUBLIC SCHOOL

1. INTRODUCTION:

"When a government is deliberately organized with the purpose of protecting, strengthening and enriching the life of its people, its first and always dominating concern must be with the inner concerns of their lives, with their well being in all that makes a people great. The problem of democracy is a spiritual problem. Democracy seeks the salvation of the souls of men in the widest, highest, fullest sense, for democracy seeks the salvation of society." 1

Our government started out with this high ideal of education as evidenced by the Ordinance for the government of the Northwest Territory promulgated in 1787. "Religion, morality and knowledge being necessary to good government and happiness of mankind, schools and means of education shall forever be encouraged."

2. THE LEGAL STATUS OF BIBLE READING IN THE PUBLIC SCHOOLS:

The material here presented is taken from the Bulletin of the United States Bureau of Education 1923 No. 15, "Bible in the Public Schools", and from responses to a questionnaire sent out to various state superintendents. This questionnaire comprised four questions as follows:

1. What action has your state taken in regard to study of the Bible in the public school?
2. State the reasons for this step or attitude.
3. What syllabus is being used?
4. List the names of ten or more schools which have Bible study in their curriculum.

On the examination of the data thus gathered it has been seen that the states, because of their laws or because of their silence, fall into four classes:

1. Law requires Bible reading:

Alabama	Kentucky	New Jersey	Florida
Delaware	Maine	Pennsylvania	Idaho
Georgia	Massachusetts	Tennessee	Washington, D.C.

A more extended account of the history of religious education may be found in:

Winchester: Religious Education and Democracy

Coe: Social Theory of Religious Education

Smith, Sherman: Religious Education in Massachusetts

1. Cope: Education for Democracy. p. 30.

2. Law specifically permits Bible reading:

Indiana	Kansas	North Dakota	New York (In N.Y. city)
Iowa	Oklahoma	South Dakota	
 3. Law-Bible reading permitted under general terms of the law or by reason of its silence:

Arkansas	Missouri	North Carolina	Texas
Colorado	Montana	South Carolina	Utah
Connecticut	Nebraska	Ohio	Vermont
Maryland	New Hampshire	Oregon	Virginia
Michigan (excerpts)	Rhode Island	West Virginia	
 4. Bible reading not permitted under interpretation of state constitution or statutes:

Arizona	New Mexico	Washington
Illinois	Minnesota	New York (outside of New York city)
Louisiana	Nevada	Wisconsin (stated reading)
California	Wyoming	
3. "STATE LAWS RELATING TO BIBLE READING IN THE PUBLIC SCHOOLS:
1. Law requiring Bible reading.

Alabama - Be it enacted, etc.; Sec. 1. That all schools in this state that are supported in the whole or in part by public funds be and the same are hereby required to have once every school day readings from the Holy Bible.

Sec. 2. That teachers in making monthly reports shall show on the same that they have complied with this act, and superintendent in city schools in drawing public funds shall certify that each teacher under their supervision has complied with this act.

Sec. 3. That schools in the State subject to the provisions of this act shall not be allowed to draw public funds unless the provisions of this act are complied with, and the State superintendent of education is charged with the enforcement of the provisions hereof. School Code, 1919. p. 143.

Georgia - Be it enacted, etc.; Sec. I *** Provided, however, that the Bible, including the Old and New Testament, shall be read in all the schools of this State receiving State funds, and that not less than one chapter shall be read at some appropriate time during each school day. Upon the parent or guardian of any pupil filing with the teacher in charge of said pupil in the Public schools of this State a written statement requesting that said pupil be excused from hearing said Bible read as required under this act, such teacher will permit such pupil to withdraw while the reading of the Bible as required under this act is in progress. Such request in writing shall be sufficient to cover the entire school year in which said request is filed. Georgia Laws, 1921. p. 157

Massachusetts - Sec. 31. A portion of the Bible shall be read daily in the public schools, without written note or oral comment but a pupil whose parent or guardian informs the teacher in writing that he has conscientious scruples against it shall not be required to read from any particular version, or to take any personal part in the reading. The school committee shall not purchase or use in the public schools school books favoring the tenets of any particular religious sect.

General Laws Relating to Education, 1921. p.38

New Jersey - Sec. 162. No religious service or exercise, except the reading of the Bible and the repeating of the Lord's Prayer shall be held in any school receiving any portion of the moneys appropriated for the support of the public schools.

Sec. 163. In each public school class room in the State, and in the presence of the scholars therein assembled, at least five verses from the portion of the Holy Bible known as the Old Testament shall be read, or caused to be read, without Comment, at the opening of such a school day, by the teacher in charge thereof; provided, that whenever there is a general assemblage of school classes at the opening of such school day, then instead of such classroom reading the principal or teacher in charge of such assemblage shall read at least five verses from said portion of the Holy Bible, or cause the same to be read, in the presence of the scholars, as herein directed. School Laws, 1921. p. 88.

Pennsylvania - Sec. 3901. That at least 10 verses from the Holy Bible shall be read or caused to be read, without comment at the opening of each and every public school by the teacher in charge; Provided, That where any teacher has other teachers under and subject to direction, then the teacher exercising this authority shall read the Holy Bible, or cause it to be read, as herein directed.

Sec. 3902. That if any school teacher whose duty it shall be to read the Bible or cause it to be read, as directed in this act, shall fail or omit to do so, said school teacher shall, upon charges preferred for such failure and omission and proof of the same before the governing board of the school, be discharged. School Laws, 1921. p. 201.

Tennessee - Sec. 1. That at least ten verses from the Holy Bible shall be read or caused to be read, without comment, at the opening of each and every public school upon each and every school day, by the teacher in charge; provided the teacher does not read the same chapter more than twice during the same session; provided that any teacher has other teachers under and subject to direction, then the teacher exercising this authority shall read the Holy Bible or cause it to be read as herein directed.

Sec. 2. That if any school teacher, whose duty it shall be to read the Holy Bible, or cause it to be read, as directed in this act, shall fail or omit to do so, said school teacher shall, upon charges preferred for such failure and omission and proof of the same before the governing board of the school, be discharged.

Sec. 3. That pupils may be excused from the Bible reading upon the written request of the parents.

Public School Laws, 1920. p. 152.

Washington D.C.

Frank W. Ballou
 Superintendent of Schools
 Franklin Administration Building
 Washington, D.C.

November 23, 1926

Miss Sina M. Mott
 Ottumwa High School
 Ottumwa, Iowa

My dear Miss Mott:

This is in reply to your note addressed to this office under date of November 20, 1926, in reference to the special study on "The Public School Course in Bible."

No provision is made for the study of the Bible in the curriculum of the public schools of this city. I am quoting below the rule of the Board of Education on this matter.

Shall read Bible in opening exercises.	"Section 4. I. Each teacher shall, as a part of the opening exercises, read, without note or comment, a portion of the Bible, repeat the Lord's Prayer, and conduct appropriate singing by the pupils."
---	---

Sincerely yours,
 Frank W. Ballou
 Superintendent of Schools

c

Idaho

State of Idaho
 Department of Education
 Boise

November 16, 1926

Miss Sina M. Mott
 621 N. Wapello
 Ottumwa, Iowa

Dear Miss Mott:

The Idaho Legislature, session 1925, passed a law which required the reading of the Bible without comment in all the schools of the state.

This law also provided for the preparation of a bulletin containing selections from the American Version of the Bible by the State Board of Education.

There is no law in Idaho which provides for time taken from the school day for teaching the Bible.

Sincerely yours,
 Laura Butz
 Assistant State Supt.
 of Public Instruction

Florida

State of Florida
 Department of Public Instruction
 Tallahassee

December 9, 1925

Miss Sina M. Mott,
 Mooresville, N.C.

My dear Miss Mott:

Your letter of December 2nd, received.

We have a State law providing that the Bible shall be read, without sectarian comment, in all of our schools, but the Bible is not taught in our schools aside from this feature.

Yours very truly,
 J. C. Compton
 Chief Clerk.

2. Laws specifically Permitting Bible Reading in the Schools.
Indiana - 130 The Bible shall not be excluded from the public schools of the State.

Laws Relating to the Public School System, 1917. p. 96.

Iowa - Sec. 2805. The Bible shall not be excluded from any public school or institution in the State; nor shall any child be required to read it contrary to the wishes of his parent or guardian. School Laws, 1919. p. 59.

Kansas City - Sec. 163. No sectarian or religious doctrine shall be taught or inculcated in any of the public schools of the city; but nothing in this section shall be construed to prohibit the reading of the Holy Scriptures.

Sec. 214. No sectarian doctrine shall be taught or inculcated in any of the public schools of the city; but the Holy Scriptures, without comment, may be used therein. Laws relating to the Common Schools, 1920. pp. 64 and 78.

North Dakota - Sec. 1388. The Bible shall not be deemed a sectarian book. It shall not be excluded from any public school. It may at the option of the teacher be read in school without sectarian comment, not to exceed ten minutes daily. No pupil shall be required to read it or to be present in the school room during the reading thereof contrary to the wishes of his parents or guardian or other person having him in charge. General School Laws, 1919. p. 112.

Oklahoma - Sec. 329. No sectarian or religious doctrine shall be taught or inculcated in any of the public schools of this State; But nothing in this section shall be construed to prohibit the reading of the Holy Scriptures. School Laws 1921, p.69

South Dakota - Sec. 7659. No sectarian doctrine may be taught or inculcated in any of the public schools of the State, but the Bible, without sectarian comment, may be read therein. School Laws, 1921. p. 94.

3. Other States in Which the Stated Reading of the Bible in the Public Schools is not Permitted or Practiced.

Arizona - The state constitution (Art. XI, sec. 7) prohibits sectarian instruction in the public schools, and the school laws make it unlawful for any public school teacher to "use any sectarian or denominational books, or teach any sectarian doctrine, or conduct any religious exercises in his school." The state board of education has ruled that children should not be given any religious instruction at school during regular school hours.

Minnesota - The State constitution prohibits the use of public moneys of funds for the "support of schools wherein distinctive doctrines, creeds, or tenets of any particular Christian or other religious sect are promulgated or taught" and guarantees freedom of conscience in religious matters. These constitutional provisions have been interpreted by the attorney general of the State as prohibiting (1) the opening of public schools with a recital of the Lord's Prayer, (2) the use of the Bible in the public schools, (3) religious instruction in public schools, (4) the use of the school house for religious services, and (5) wearing the garb of a religious body by public school teachers while teaching.

Nevada - The State superintendent of public instruction reports that no Bible reading, except study of references in literature is allowed in the public schools. The Nevada constitution provides that any district which allows "instruction of sectarian character" in its schools may be deprived of its proportion of the interest of the public school fund, and this has been construed as excluding Bible reading.

New York - In a decision rendered June 5, 1872, Abram B. Weaver, State Superintendent of public instruction, said: "There is no authority in the law to use, as a matter of right, any portion of the regular school hours in conducting any religious exercise, at which the attendance of the scholars is made compulsory. On the other hand, there is nothing to prevent the reading of the Scriptures or the performance of other religious exercises by the teacher in the presence of such of the scholars as may attend voluntarily, or by the direction of their parents or guardians, if it be done before the hour fixed for the opening of the school or after the dismissal of the school." On May 27, 1884 State Superintendent W. B. Ruggles rendered a decision of like nature.

Section 1151 of the charter of New York city permits Bible reading in the public schools of that city.

Washington - "No public money or property shall be appropriated for or applied to any religious worship, exercise or instruction or support of any religious establishment." Constitution, Art. 1. sec. 11.

The attorney general has rendered an opinion holding the stated reading of the Bible to be a religious exercise within the meaning of this section of the constitution. Attorney-General's Opinions, 1891-92. p. 142.

Wyoming - "No sectarian instruction, qualifications or tests shall be imposed, exacted, applied, or in any manner tolerated in the schools of any grade or character controlled by the State, nor shall attendance be required at any religious service therein, nor shall any sectarian tenets or doctrines be taught or favored in any public school or institution that may be established under this constitution."

Constitution Art. VII, Sec. 12" 1

New Mexico

State of Mexico
Department of Education
Sante Fe

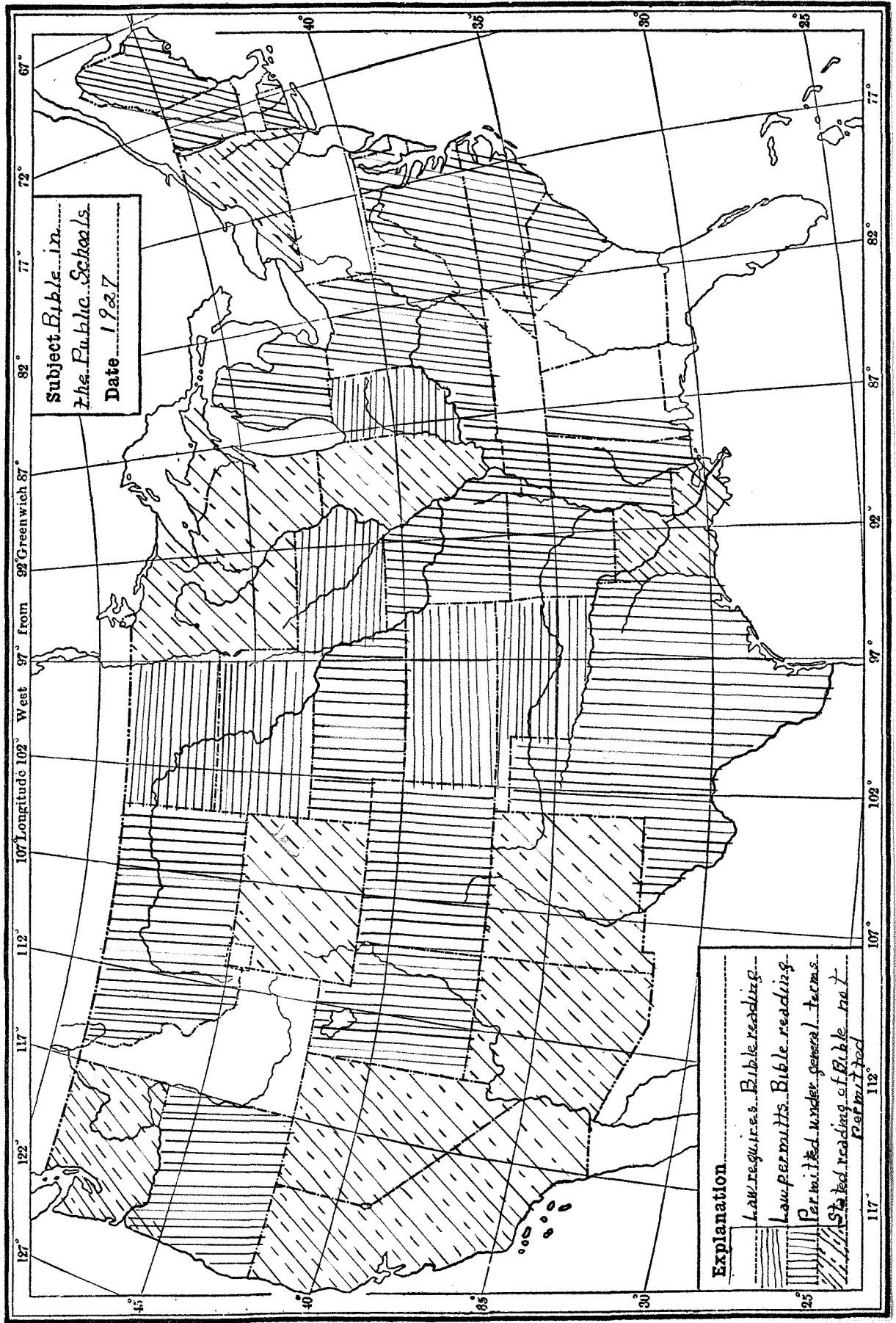
Nov. 26, 1926

Miss Sina M. Mott,
Ottumwa High School,
Ottumwa, Iowa.

My dear Miss Mott:

We are in receipt of your letter of recent date and wish to advise that teaching of the Bible is prohibited in the public schools of New Mexico by the Constitution.

Yours very truly,
Misabel Lancaster Eekles
State Superintendent



II

THE PLANS

A

THE PAROCHIAL SCHOOL AS AN AGENCY
IN GIVING RELIGIOUS EDUCATION

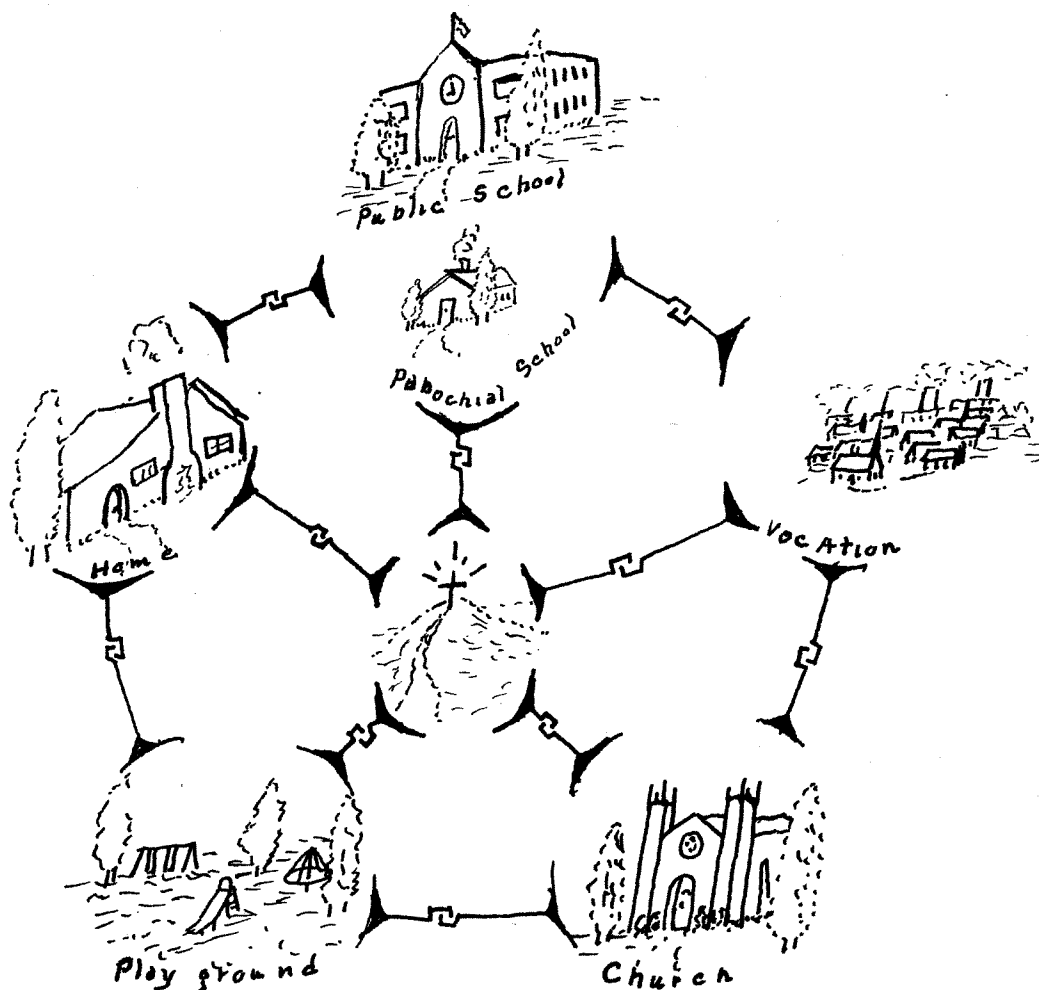
I. INTRODUCTION:

We have already noted that religion may be defined as "eternal life in the midst of time by the strength of and under the eyes of God", and that the process of living that eternal life may be termed "education". May we not then conclude that religion, education and life, if they are anything, are all one? The religious organizations of the past had this unity of ideals in mind when they established their educational systems. A few churches have held to this original idea, namely: the Lutherans, Quakers, Catholics and Jews.

λ. THE PAROCHIAL SCHOOL SYSTEM DESCRIBED:

Under the laws of the various states and nation any denomination may provide its own system of education. The government only asks that it finance its own school, that it maintain a scholastic standard equal to that of the public school, and that it provide the same length of term as does the public school. Abiding by the laws, the parochial school is thus not only able to offer the complete course that is found in the public school plus religious education but also has the privilege of selecting its own religious educational material and of teaching it as the church sees fit. This type of school may be illustrated by the following diagram:

1. Harnack: What is Christianity? p. 8.



We notice that the three great teaching agencies in the life of the child, the home, the school and the church, may then co-operate in placing Christ in the center of the child's life, that the child may mingle with the children of the other denomination on the playground and at work, but that he is cut off from the broadening influence of the public school.

3. THE ADVANTAGES OF THE PAROCHIAL SCHOOL SYSTEM:

The parochial school, because it is financed by its own denomination may be established in any state of the Union. And in fact we find our "St. Joseph's Academies", "St. Mark's School" and "Friends' Schools" throughout our republic. Because they do finance their own educational systems, they then have the privilege of placing religion in the heart of their educational curriculum.

4. THE DISADVANTAGES OF THE PAROCHIAL SCHOOL SYSTEM:

Although each of the above denominations, the Friends, the Catholics and the Lutherans, is doing a splendid piece of work, in that they are keeping the scholastic training equal to that of the state and are also with it giving religious education, we notice that these denominations only number four. More than this we find that they are not able to meet all of

their own children. Dr. Athearn states that nineteen out of twenty Jews and three out of four Catholics have no religious education. ¹ This shows that although they are meeting a few very efficiently, it is only a very few. And these few are deprived of the public schools' broadening influence.

II

THE PLANS

B

THE PARALLEL CHURCH SCHOOL AS AN AGENCY
IN GIVING RELIGIOUS EDUCATION TO DEMOCRACY

I. INTRODUCTION:

It was the church, we noted on page thirty-one, which established our educational system of education and gave us our first free schools. Then when the state assumed a part of the responsibility many of the churches continued teaching religious education on Sunday. However the one hour on Sunday is now being considered inadequate and so the church leaders are asking for more opportunity in the form of the parallel system of education, the public school for the interest of the pupils' intelligence and the parallel church school for the "maintenance of moral integrity and spiritual ideals".

2. PARALLEL CHURCH SCHOOL DESCRIBED:

Rather than going into a description of parallel church schools in general, we will doubtless gain a clearer and more definite understanding if we take one or two which represent the type. In presenting the Church School of Religious Education of Birmingham, Alabama, may I introduce a letter received from Mr. D.B. Price, Executive Secretary:

"Birmingham, Ala.
December 1, 1925.

Miss Sina M. Mott
Mooreville, N.C.

Dear Miss Mott;

Attached is such available material as we have bearing on the Week Day Church Schools of Birmingham. I believe it will answer all your questions.

Should you have further questions please feel free to write again.

Sincerely Yours,
BIRMINGHAM SUNDAY SCHOOL COUNCIL
D.B. Price
Executive Secretary"

In cluded was first a bulletin describing "The Week Day Church School".

"WEEK DAY CHURCH SCHOOL

What is it?

The Week-Day Church School is a school organized and maintained by the churches in a community to teach and train children through the week in the fundamental principles of religion.

When and Where Held

The Week-Day Church School operates simultaneously with

the public school, in rooms conveniently near the public school, provided, equipped and maintained by churches.

Purposes

The immediate purposes of the Week-Day Church School are:

1. To give every child definite periods of religious education.
2. To so teach the subject and fact of religion as to make them integral parts of the total educational experience of childhood, co-ordinate with all other parts of their experience.
3. To carry on for children that part of their education which lies beyond the province of the public school.
4. To effect more extensive use of church facilities and specially trained religious leaders by extending their use and their work through all the week.
5. To secure community co-operation in the provision and use of designed buildings, facilities and specially trained workers.
6. To integrate into actual life the things for which religion stands.

The ultimate purpose of the Week-Day Church School is to prepare the next generation with those motives and ideals and habits which will help that generation to will and effect a better world, one more conformable to the Christian ideal, a society of loving, co-operating good will.

Relationships

The Week-Day Church School operates simultaneously with the public schools in the buildings provided and equipped by the churches. Under conditions agreed upon by public school and church school authorities, pupils at the written request of parents and with the approval of the public school principal may be released from certain public school exercises two periods each week to attend a church school, such absence not to retard the pupil's progress in the public school.

Churches Provide--

1. Teachers to meet the standard of requirements maintained by the City Board of Education for admitting teachers to teaching positions in the city public schools, and in addition meet the requirements of the City Board of Religious Education.
2. Rooms conveniently near public school, adequately equipped for religious education.
3. Sufficient funds to meet the expenses of the school.

Organization and Control--City Board of Religious Education.

The Birmingham Sunday School Council through its Education Committee shall constitute a City Board of Religious Education to formulate general policies, standards, courses of study, supervise and determine all questions of co-ordination with the public schools and to handle such other matters as may affect the general operation, promotion and control of Week-Day Church Schools.

Community Board of Religious Education

The pastor, Sunday School superintendent and two persons from each co-operating church in the community, together with three other persons elected by the committee from at large, shall constitute a Community Board of Religious Education.

The officers of the Community Board shall be a President, a Vice-President, a Secretary, a Treasurer and such other officers as the Board may desire.

The Executive Secretary of the Birmingham Sunday School Council shall be ex officio member of the community board.

The regular meetings of the Community Board shall be monthly.

The President, Vice-President, Secretary and Treasurer, together with three other members of the Community Board shall constitute an Executive Committee to conduct such business as may need action between regular meetings of the Board.

It shall be the duty of the Community Board to employ teachers, provide places and equipment for schools, secure funds, pay bills and conduct such other business as may properly come before it.

The President of the Community Board shall be a member of the Education Committee of the Birmingham Sunday School Council.

The report was adopted as a tentative working basis.

It was the judgment of the group also that the Five Points community would be the best location for the first school, and it is with the feeling that a new day is dawning in the religious life of Birmingham that the announcement of the opening of this school is authorized.

Approved by the Birmingham Board of Education, January 18, 1924.

Over 1,000 Week Day Church Schools were in successful operation in the United States last year. Birmingham is therefore taking her place alongside the cities of America in the matter of Religious Education."

At the opening of the school year a letter and a card is given to the child to take home, an example of which is the following:

"SOUTH HIGHLAND WEEK DAY CHURCH SCHOOL
2014 Magnolia Ave.

October 9, 1924.

To the Patrons of South Highland Grammar School:-

On next Tuesday, October 14, the South Highland Week-Day Church School will begin again and will be open to all children above the second grade.

The school is promoted and financed by the Highlands Methodist, Independent Presbyterian, St. Mary's Episcopal and Southside Baptist Churches.

The teachers, Miss Haney Smyer and Mrs. Ethel Lovejoy Cox, have been carefully selected and have been approved by Dr. C. E. Glenn and the Community Governing Board. They are well trained, both in public school and Sunday School work, and bring to their tasks the powers of devout christian women.

The following courses will be taught:

Grade III	"Pleasing God by Right Doing"
" IV	"Tales of Golden Deeds"
" V	"Stories of the Beginnings"
" VI	"Jesus, the Light of the World"
" VII	"Heroes of the Faith"
" VIII	"Living at our Best"

We should be glad to have your child enroll. If you so desire, fill in and sign the attached card, send it to Mr. Young and he will arrange the hours and days for the classes. The courses will not demand home study and each child will enroll for two thirty minute periods a week of Bible Teaching.

Cordially and sincerely yours,
Fulton B. Clark.
Chairman Community Governing Board."

The Card:

"PARENTS' REQUEST

To the Public School Principal:

I hereby request that _____ be released from school for two thirty minute periods per week for religious instruction, by permission of the Public School Board.

Release Granted

Not Granted

Principal _____

Parent-Guardian _____

CHURCH AND SUNDAY SCHOOL AFFILIATION

If child is member of Church place name of Church on line) _____

(State name of Sunday School to which child belongs) _____

(Parent's Church Affiliation) _____

(Parents' Address) _____

Telephone No." _____

A third sheet, which seems to be a report for the year of 1924-1925, is also intensely interesting and very valuable to a school district which may be contemplating the establishment of a Parallel Church School.

**Birmingham Week Day Church Schools.
1924-1925.**

	Highlands	West End	Ens.H.S.	Total
Enrollment	457	523	265	1245
Churches participating	4	5	9	18
" represented	28	27	41	96
Denominations "	10	12	7	29
Total cost	638.12	486.22	821.03	
Days Taught	60	24	65	
Length of class period	30 min.	60 min.	45 min.	
No. Hrs. taught each child	30	12	27	
Cost per pupil per hr.	4.7¢	7¢	12.1¢	

Educational Committee Recommendations.

1st. That the requirements for all teachers in the Week Day Church Schools of Birmingham be the same as for teachers in the city public schools, together with such other requirements as local Boards of Religious Education may demand.

2nd. That in the High Schools credit be given for courses in Religious Education the same as for other subjects taken the same number of hours per week.

3rd. That credit now issued in the High Schools for Sunday School Attendance be discontinued as soon as courses in Religious Education are made available."

Noting the strong features of this school, we will turn north and see what Gary, Indiana, is doing in her Parallel Church Schools. A splendid description of it is found in the following letter:

"BOARD OF RELIGIOUS EDUCATION
Gary, Indiana
Mary Elizabeth Abernethy
Superintendent of Community Church Schools
Office
Y.M.C.A. Building
Telephone Gary 2214

December 2, 1925

Miss Sina M. Mott
Mooreville
North Carolina,

My dear Miss Mott:-

Your letter of December 1st is at hand. Our classes in Religious Education are open to all the pupils from the first grade through the High School students. We give credit

however, only to the High School students and they must take the Bible Course put out by the state. Our grade pupils come during the regular school day but they lose no credit for coming, so in one sense they receive credit, but it does not go toward their grades. We find that pupils below High School are not very much concerned about extra credit.

2. This year we have over 4800 children enrolled. This will be very much increased by the first of the year when we open three more centers.

3. We have a Board of Religious Education which elects its own Superintendent and teaching staff. Centers are opened near as many public schools as the budget permits. At five centers church buildings are used, in three places we use settlement houses, at one our own buildings; and temporarily at two public school buildings we are using a room in the public school building.

4. We are using a course which we are working out ourselves. For several years after the organization of our community work in 1917 we used the courses worked out here called the Gary Lesson Leaflets. They were entirely Bible Courses with the exception of some missionary lessons. While they gave the children some Bible information we felt, after using them for two or three years, that they were not productive of as many results in character as we wished. For the last two or three years we have been working out a new course. Starting with the child's experiences in his every day relationships we bring to bear on these experiences all the material, Biblical and otherwise, which will help him to discover for himself what is Christian conduct in these various situations. The children are getting all the Bible material which is within their comprehension, but it comes to them in a more vital way, than when it was given purely historically.

Our eighth grade pupils are taking a historical course in the Old Testament and our High School pupils are taking a course in both Old and New Testament.

This new course is not yet in any permanent form; we are filling in the details of an outline from month to month.

Sincerely

Mary E. Ahernethy"

From the study of these two, together with numerous others we arrive at the following conclusions:

The Parallel Church School is maintained for the purpose of giving religious education, thus completing the education given in the Public School.

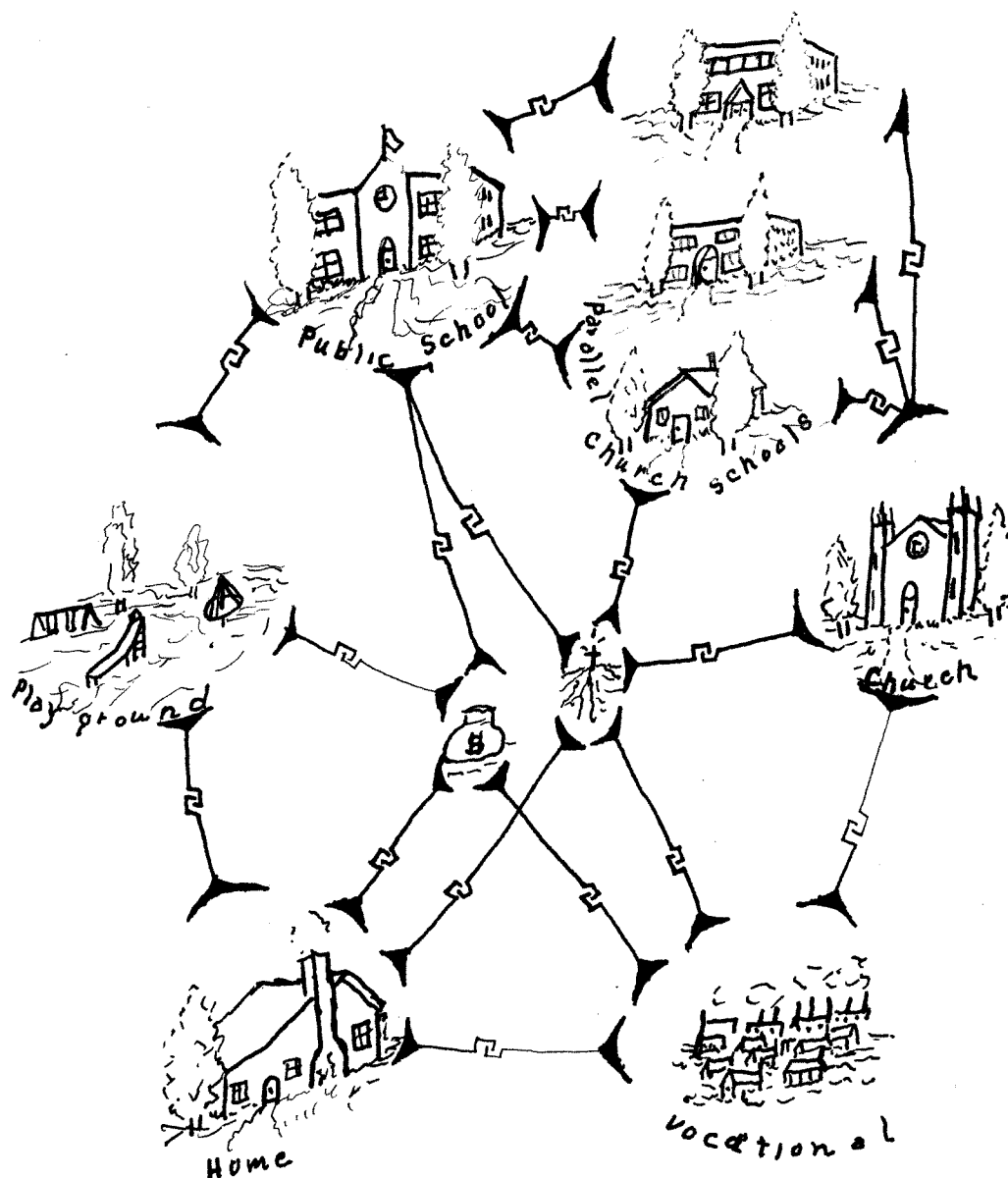
It may or may not be held during school hours.

It is held in the building provided and equipped by the churches.

It is taught by leaders hired by the church.

The material, with a few exceptions, used, is that selected by the church.

This solution may be illustrated thus:



We notice here that the home, the church and the parallel church school may co-operate in placing religion in the center of the child's life. One great question which arises is: Should the home and the public school, together with society, fail to co-operate may we not have materialism rather than religion at the center?

3. THE ADVANTAGES OF THE PARALLEL CHURCH SCHOOL:

This solution has received wide acceptance, because provided it is given outside the public school hours, it may together with the parochial school be adopted in any state in the Union. These two solutions alone solve the problem for those states whose laws specifically designate that no Bible be given in the public school.

Inasmuch as the church finances its own religious instruction it may teach that which it deems advisable and have no fear that the child is influenced by the religious dogma of other denominations.

Moreover this solution presents the advantage of having religious instruction included in the child's educational life in such a way that the child still has the opportunity of mingling with the children of all faiths in the public school. Because of these advantages we have lined up behind this movement our foremost religious educators, Dr. Athearn of Boston, Dr. Coe of Union Seminary and Dr. Bower of Chicago University.

4. THE DISADVANTAGES OF THE PARALLEL CHURCH SCHOOL:

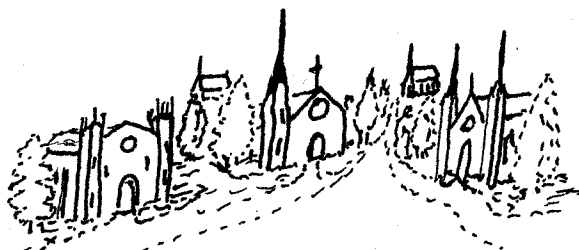
Splendid and complete as this system is, we find as we study into it that it also has its disadvantages, the fundamental one being the breaking up of the unit of education.

PARALLEL offers	vs.	PHYSICAL	} by the PUBLIC SCHOOL
CHURCH SPIRITUAL /		SOCIAL	
SCHOOL		VOCATIONAL	
		INTELLECTUAL	
		AESTHETIC	
		MORAL	

It is no longer a unit with the spiritual the center and potent phase, but a twofold education, and therefore a two-fold life which resolves into one for making a living and one for living the abundant Christ life - business vs. Christ life.

Aside from this great disadvantage we have growing out of the divided life or education the problem of separate financing - the public school and the parallel church schools. And because the public school draws from the combined public

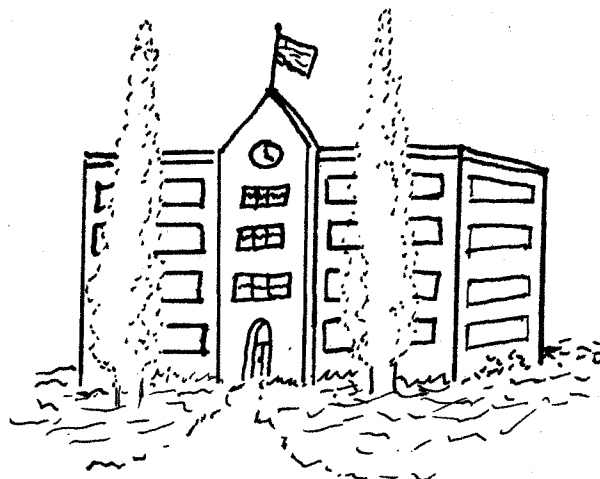
treasury is able to put forth the best in buildings, methods and professionally trained teachers: On the other hand, the parallel church schools, because they draw from variously sized and moneyed congregations, are unable, at present at any rate, to compete with the public school. The result of the measurement in the mind of the child may be illustrated thus:



PARALLEL CHURCH SCHOOLS

1. Provided with:
 - a. Little or no equipment
 - b. Poor methods
 - c. Few or no professionally trained teachers
2. Offering:

Spiritual education.



PUBLIC SCHOOL

1. Provided with:
 - a. Modern equipment
 - b. Best methods
 - c. Professionally trained teachers.
2. Offering:

<ol style="list-style-type: none"> a. Physical b. Social c. Vocational d. Intellectual e. Aesthetic f. Moral 	}	education
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This is truly a real problem because the child is likely to measure the value of the two lives by the standard, that the more important is taught by the better trained teachers in the better equipped buildings. That child which happens to be a member of a small denomination which is financially unable to compete with the public school is likely to draw the conclusion that the great goal in life is the "social living in the American Democracy. This is good as far as it goes; but the spiritualization of life is also necessary for complete living." Of course we will find that in many of our

neighborhoods that all of the protestant churches are uniting to give religious education, but we are sorry to learn that there are many neighborhoods in which church factions would prohibit this. But at best we would need three parallel institutions: the Jewish, the Catholic and the Protestant. So we will conclude that along with the advantages the parallel church school presents two very grave disadvantages: first, that of breaking the unit of education and second, that of presenting to the child's mind a distorted value of the different phases of life because the opportunity to offer them is unusual.

III

THE PLANS

C

THE CHURCH GIVING RELIGIOUS EDUCATION UNDER
THE DIRECTION OF THE PUBLIC SCHOOL

1. INTRODUCTION:

A traveler from the South tells of a conversation which took place while riding along with a negro as he went to haul logs. Coming to a little creek, Rastus began talking to his horses, "Ge up her Presbeeteerean, dat am no ribber. Get out of dere, Baptist, you all wet nuf. Lead em up Love, lead em up."

Hearing these commands with many similar ones, the traveler asked, "Would you mind telling me why you named your horses those particular names?"

"Why I calls 'em these er names?" Rastus replied, "I tells you all. You all sees this er one I hit? He done like de water so I calls him Baptist. But that der one, with the white ear, he well work all de day in de rain but won't step in de creek, so I calls him Presbeeteerean. Sut up Methodist you done told ~~why~~ you called Methodist with you all singing."

"But why do you call the head one Love?" the traveler inquired.

Rastus turned on his traveler with a look of surprise and answered, "Can't you all see dat, why when she aint dere a leading dem in to work dey all stand and kick."

2. BRIEF DESCRIPTION OF THE PLAN:

As Love, the white horse, leads the others into pulling the common load, so love for children has led many of our denominations to co-operate with each other and with the state in giving religious education to the children. In this united effort the state reserves the right to select the material and give the examination, but it permits the various denominations to teach the material as they wish. This plan has been followed by communities in several of our states, particularly North and South Dakota, Montana, Indiana, Colorado, Maine and Virginia. Concerning the regulations regarding credit given in Bible, Mr. John Dietrich, superintendent of schools for the State of Montana, says:

"SUPERINTENDENT OF SCHOOLS
Helena, Montana

John Dietrich
Superintendent

Miss Sina M. Mott,
 Mooresville, N.C.

My dear Madam:

Permit me to say in reply to your favor of recent date in which you refer to Bible work in our schools, that we do not do this work under the auspices of the school. The work is taken up by the churches and credit is given for work when properly done under our rules.

Respectfully,

John Dietrich."

On the first page of their pamphlet entitled "Regulations and Syllabus of Bible Study" we find their regulations and inasmuch as they are quite typical of those sent out by other states let us study them.

"STATEMENT AND REGULATIONS

The Regulations and Syllabus contained herein are the result of much study and experimentation on the subject since the first pioneer work in Bible Study for the high school credit, begun in the year of 1910 in the State Teachers' College, Greeley, Colorado. Since November, 1912, the supervision of this work has been under a Joint Committee representing the Colorado Education Association and the Colorado Sunday School Association. In Montana, the Colorado Syllabus has been adopted entirely; the regulations have been adopted with minor changes.

THE PLAN OF BIBLE STUDY.

The plan provides for four year's elective course of Bible study for pupils of high school rank which shall be adapted to their unfolding life and closely correlated with the curriculum of the high school. This course is to be given by the various churches - Hebrew, Catholic and Protestant alike - at the church school hour or at any other suitable time during the week. Two or more churches, so desiring, may co-operate in common classes. Suitable certificates are to be given to pupils who complete the course or any of the units in it; and arrangements are to be made with the local high schools to accept these certificates for credits on the requirements for graduation.

WITHIN THE LAW

This plan is in harmony with the constitution and the law of the State of Montana. The instruction is given by competent teachers at some convenient time for Bible study in the various

various churches of the state, and is usually recognized for credit in the high schools of the state. Thus, every church, under certain regulations given below, is free to impart instruction to its own children according to its own canons of interpretation.

REQUIREMENTS FOR TEACHERS

Since credit is given for this Bible Study toward graduation from the high school, it is necessary for teachers of Bible study classes to conform to the recognized standard for high school teachers, namely: "The minimum scholastic attainment of high school teachers shall be equivalent to graduation from a college belonging to the North Central Association of Colleges and Secondary Schools, including special training in the subjects they teach." If doubt exists concerning the qualifications of any individual to teach a class, the Joint Committee will be glad to render its opinion if the individual's scholastic attainments are filed with the committee.

REQUIREMENTS FOR PUPILS

Pupils desiring to do work in these Bible Study classes should be eligible to membership in an accredited high school, although it is not necessary that they be students, and should expect to conform to all high school requirements concerning attendance, deportment, recitation and general attitude toward learning and culture.

REQUIREMENTS FOR RECITATIONS

All Bible Study classes should be provided with separate rooms. Recitations should be not less than forty-five minutes long, and be free from noise or other interruption. The pupils should be provided with desks or tables, blackboards, a Bible dictionary and other reference works that may from time to time be recommended by the local superintendent. The walls should be hung with maps of Palestine, the ancient world, and the Roman Empire, in the time of Christ.

REQUIREMENTS FOR CREDIT

The unit of credit shall be that prescribed in the standards of the North Central Association, namely: Forty recitations of forty-five minutes each in a year for a period of four years. There should be a minimum of one hour of study on each assigned lesson. Fractional credits may be allowed on the same basis. Fifteen units of credit are necessary for entrance at the University of Montana. As much credit is therefore given for this work as for a similar amount of work in the regular high school courses. The pupil's grade for each semester shall be determined on the following basis: 1. Attendance; 2. Recitations; 3. Written work; 4. Final Semester Examinations.

FINAL EXAMINATIONS

Final examinations shall be given at the end of each semester's work. Questions for these examinations are prepared by the State Board of Educational Examiners, or by someone appointed by this Board to do so. The examinations will be held by the

County Board of Educational Examiners at the time that eighth grade examinations are held. The Examination papers will be graded by the State Board of Educational Examiners or by someone appointed by this Board to do so. An examination fee of twenty-five cents will be charged each one taking the examination, this money to be used for the purpose of defraying the expenses of the examination. After the papers are marked, the grades will be forwarded to the Secretary of the Joint Committee, who will forward them to each class teacher. These examination marks will be used by the class teacher together with the grades on recitations and written work in determining the final semester grade. The final semester grade of each pupil shall then be filed with the local high school authorities and with the Secretary of the Joint Committee, and each pupil shall be given a suitable certificate showing the work done and the grades earned.

REGISTRATION OF CLASSES

In order to secure uniformity in the work, classes that are organized are asked to register with the Secretary of the Joint Committee on a blank provided for that purpose and secured from him by request. A new registration blank is to be filled out for each semester. There is no registration fee.

SOME PRELIMINARY CONSIDERATIONS

Before organizing for Bible Study in any community, great care should be taken to forestall opposition and criticism. Talk with any one who may not understand the plan or who may be apprehensive of increased sectarian differences; and if that be possible enlist their support. The supervision of the Joint Committee in co-operation with a responsible local church officer, the qualifications required of teachers, and the well-guarded written examinations, insure a fair degree of excellence in the work and of consequent trustworthiness in the certificates. The plan respects the integrity of all church creeds and rituals, because it leaves every church free to select its own teachers and to give its own interpretation of the Bible. On the other hand, it foment no sectarian differences, being more likely to soften or remove them, because it enlists all churches in a high common cause, a sound and growing regard for the Bible.

ONE WAY FOR INAUGURATING THE PLAN

(a) The course of study, as prepared and furnished by the Joint Committee, should be submitted to the local school superintendent and his written approval secured for credit toward high school graduation.

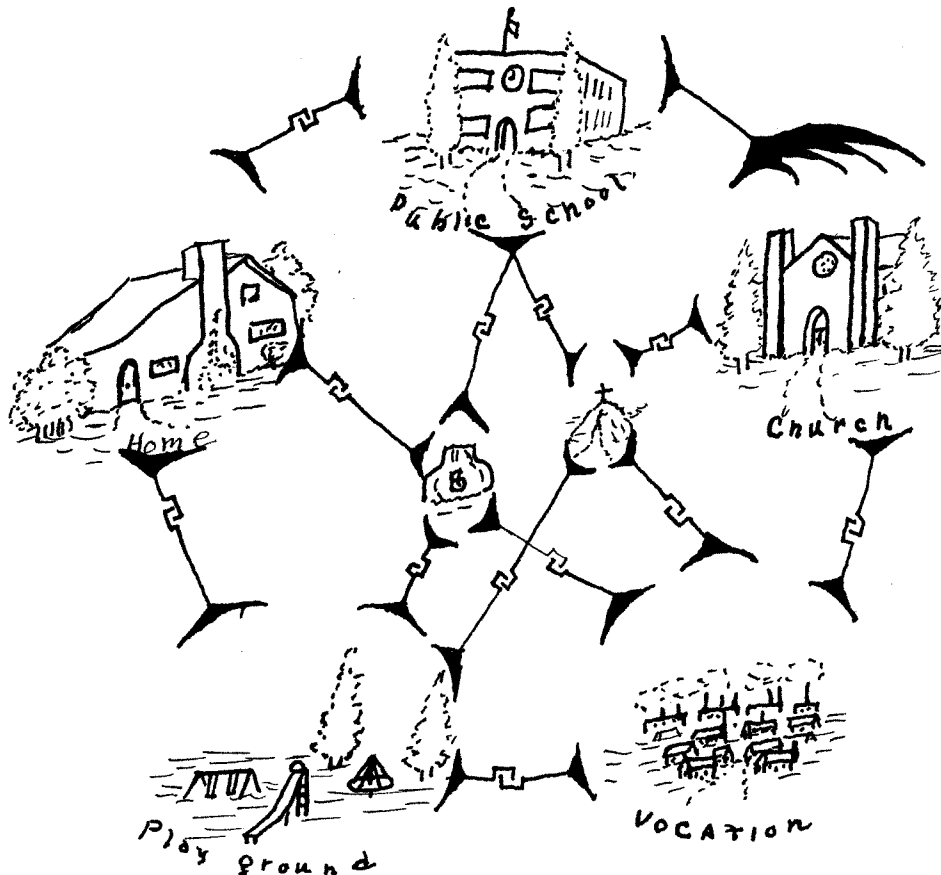
(b) Select teachers who measure up to the required standards of the North Central Associations (see requirements for Teachers) and submit their names to the superintendent of schools and the principal of the local high school for their approval. If the teachers belong to the staff of the schools of these officers, their acceptability is practically assured.

(c) Classes should be organized by personally canvassing all accessible young people in the community who have completed the eighth grade in the public schools, including particularly those who have actually entered high school. In making this canvass, special emphasis should be placed upon the practical value of Bible knowledge, and upon the incomparable rank of the Bible in the literature of the world.

The above regulations are those, with a few modifications, governing the use of the Syllabus of Bible Study for high school credit in the State of Colorado, and have been adopted by the State Board of Education of Montana." 1

It may be well for us to notice that these regulations refer not only to this plan, but to all plans which aim to have the credit earned in their courses accepted by the public school. However, it may be given in connection with this solution inasmuch as this plan is established with the idea of giving religious education for credit in the public high school.

Inasmuch as the state leaves it to the church to teach the religious education, we find in some localities that the church does it on Sunday or on week days in its own buildings, while in other localities the church sends a teacher into the public school. In one case the public school is placing a hand over the church and in the other the church is placing her hand over the public school. They may be illustrated thus:



3. THE ADVANTAGES OF THE PLAN:

By thus bringing the school and the church closer together we are bringing the two lives closer together in the mind of the child.

The church still in the fact that she is teaching the religious education, has the opportunity to interpret it as she sees fit, yet on the other hand, the state inasmuch as she selects the material and gives the examinations is telling the child what she believes to be important. Since the teacher knows that the pupil will be examined on certain material she will herself lay stress on the material selected by the state.

4. THE DISADVANTAGES OF THE PLAN:

Although this solution does bring the two lives of the child closer it has not merged the goal of making a living into that of living the Christ life. In failing to do this it has not placed before the child a single goal in life.

Moreover, inasmuch as there are two divisions, there is still the problem of separate financing. We still have the different corps of workers to train and support and the separate buildings to finance.

There may come also in type B another great disadvantage, that is, the church workers may bring into the democratic life of the school denominational controversies and thus create opposition and hard feelings. Of the one hundred sixteen schools from Indiana, reporting that they had Bible in their curriculum only nine reported that they had had any opposition before it was adopted and only ten reported that they had had since. These complaints in brief are:

One because one mother thought the curriculum overloaded.

Three because ministers were teaching on denominational basis.

Three because ministers were afraid that someone else might teach on denominational basis.

Two because the teacher proved to be incompetent.

One did not tell why.

Some one might wish to know what they had to say so I will include a few:

Arcada: "The German Lutheran church in this community does not wish its members to enroll in this course. Opposed to any religious instruction in the public school."

Goodland: "Some opposition on the part of the Catholic priest and Lutheran minister. Claim that Bible cannot be taught without introducing sectarian beliefs."

Grandview: "The idea that Bible was taught by various ministers alternating by months was not liked."

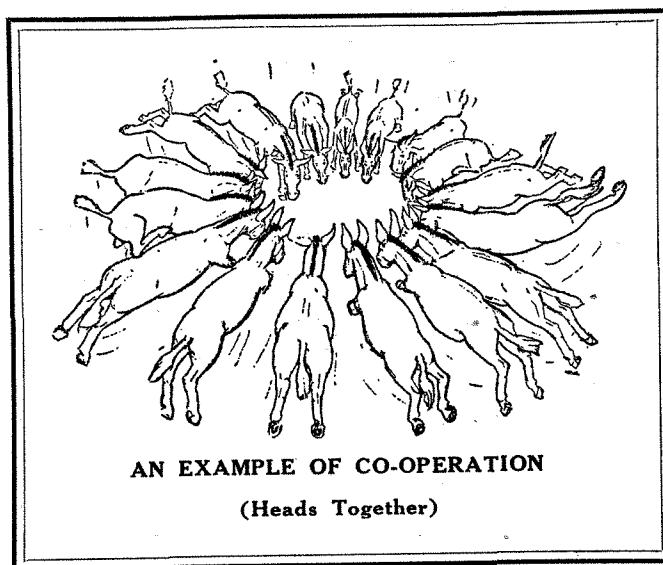
Hagerstown: "Ministers of the city took charge of the classes at first. There was opposition to this. Now the classes are taken care of by regular teachers in the system. No opposition."

Lapel: Does not have Bible now because: "I am told the instruction was given by local ministers without compensation so the death of the business was not surprising."

On the other hand Montpelier wishes to put Bible into the

curriculum but: "The opposition has always come from ministers. A retired minister is opposed and usually able to have a follower or two.

What, then, shall we say in conclusion, our main source of opposition lies with the ministers? Not that, for we have one hundred six localities where the ministers caused no opposition, but this, that if love to serve does not lead them to co-operate "they all stand and kick". A little cartoon in the Midland Schools illustrates the point.



III

THE PLANS

D

THE PUBLIC SCHOOL AS AN AGENCY IN
GIVING DEMOCRACY RELIGIOUS
EDUCATION

BIBLE IN THE PUBLIC SCHOOL



BIBLE CLASS 5A—South School

1. INTRODUCTION:

We have seen that democracy needs the Bible in her educational system. She needs it not only in the home, where it is not being sufficiently emphasized, in the church where at present only a meager thirty-seven percent are attending but also in the third educational institution, the school.

Furthermore we have seen, that although the Parochial school solves the problem for a few, it is a very few; that the Parallel church school solves it in that it gives religious education and still keeps the church separate from the state but in doing this it is creating a double goal in the life of the child; that our third solution brought the two goals nearer together yet did not merge them; and so now, we come to our fourth solution - that of placing Christ in the center of the child's life by putting the Bible in the home, the church and the public school.

2. THE PURPOSE OF RELIGIOUS EDUCATION IN THE PUBLIC SCHOOL:

In order that we may have a clear understanding of what we mean by religious teaching in the public school, let us study the aims of religious education from three view points: that of a leader in religious education, that of the city superintendents who have put the Bible into their educational curriculum, and that of our youth who are asking for a religious education. First, the aims of religious education, as a leader in religious education sees them to be, are well set forth in the features which Dr. Ellwood says will characterize the positive religion needed so badly today:

1. "It will be transfused and transformed by the method of modern science. Positive religion will not stress the theological side of life and of religion as the vital thing in religious life, rather it will minimize it.
2. It will be social. It will throw the emphasis where Jesus threw it, upon the relations of men to one another rather than upon theological doctrine.
3. It will be individual in that it will affirm the preciousness of the individual soul.
4. It will be aggressive in its methods of dealing with evil.

5. It will be constructive and affirmative rather than negative.
6. It will be tolerant in all matters of religious beliefs and practices for it will share the supreme faith that all that truth needs to establish itself is a fair field and no favors." 1

The aims which the various city superintendents gave may be summarized as follows:

1. To offset the woeful ignorance of the Book of Books.
2. To offset the neglect of the home and the failure of the church to supply the need.
3. To create a desire for Sunday School and church work.
4. To acquaint the pupils with some of the great characters of history.
5. To acquaint them with the best literature.
6. To establish a high code of ethics and standard of morals.
7. To bring a closer relationship with God.
8. To develop character for future citizenship.
9. To complete our curriculum of education. 2

The boys and girls have similar aims, we will notice, but express them in more specific terms.

1. To bring a better spirit into high school.
2. To help cut out petty gossip.
3. To bring the spirit of loyalty into the High School.
4. To help us take every subject with more seriousness.
5. To help us appreciate good literature.
6. To be able to distinguish Lazarus from Peter.
7. To help us see something good in every human being.
8. To help us be more friendly.
9. To help us to decide what to attend and with whom to associate.
10. To teach us to think more of the other members of the family.
11. To be more to our brothers and sisters as Jesus was to his people.
12. To help us in controlling our tempers.
13. To help us in church and Sunday School work.
14. To make God and the Bible more real.
15. To understand why people worship God. 3

From these it would seem that our high school youths are interested in a positive religion, the problem of putting the Christ life into every day life. It is well represented in some of the posters handed in the other day. One poster showed that "Jesus came not to be served but to serve as lawyer, doctor, comrade, teacher, minister, Savior: I, also, came not to be served but to serve as a homemaker, leader, comrade, teacher." A second, "God called Moses from leading sheep to leading people, Gideon from thrashing grain to thrashing the Midians, Matthew from gathering money to gathering data for the first gospel, Simon from fishing fish to fishing men, from what will he call me?" A third, "The Family of God". They are not problems of

1. Ellwood: *Reconstruction of Religion* p-137
2. Response from a questionnaire sent to the superintendents of 200 Indiana city schools.
3. Response from the questionnaire sent to 2000 pupils in the High Schools of Indiana.

theology or of creeds which students bring up, but:

"May I give my notebook to another to copy?"

"What characterizes a strong personality?"

"What field of service shall I enter?"

"How can I present 'Loyalty' in Epworth League?"

"How shall I teach the story of Elisha in my Sunday School?"

Students plead for an every day religion for an every day life, really the whole substance of an education.

3. BIBLE STUDY IN THE PUBLIC SCHOOL DEFINED:

Now, when we speak of Bible study in the public school, we mean Bible Study which follows the syllabus put out by the state, taught in the public school in public school hours and by public school teachers. It is well to keep in mind this distinction, for we are then on the one side completing the educational opportunities of our youth, on the other side not confusing the state and the church. As shown above in the aims, the religion which the boys and girls wish to gain while at public school is the positive religion of service, of putting Christ into every day life. Thus the public school is only interested in that positive religion and leaves to the church the question of creeds, dogmas and theology.

According to the responses received from the questionnaire some schools offer a course in Bible once a week over the period of four years. However, the majority are offering one semester course in Old Testament and One in New Testament reciting five times a week. Thus the Bible receives scholastic basis and credit as Latin or Algebra.

4. THE ADVANTAGES OF THE PUBLIC SCHOOL PLAN:

Let us place first the amazing fact that the church and the state are separate. Separate, in that inasmuch as the home has its own religious education and the church has its religious education in her own time and taught by her own teachers so also is the public school teaching that religious education which is needed to complete her curriculum. To the question, "What if the teacher brings in denominational controversies?" let us answer by asking a counter question, "What usually happens when a teacher fails to know her field of service?" We see then that the problem is not shall we permit a Baptist or a Unitarian to teach, but, does the teacher know the field of religious education. Is she acquainted with the religion of service, with the Christ life?

Second, we are, by including the Bible in our curriculum, merging the goal of making a living into that of living abundantly. Moreover, inasmuch as the financing religious education is done by the state, the state can ask that the teacher be as well prepared as any other, and that her equipment be equal to that of any other department. By so doing the boy and girl no longer have their religious education set off on the one side,

as a thing of less importance, but a part of their every day life as is mathematics and English. In some localities, we find that it takes a long time for the prejudice created against the "goody, goody boy" to die down, but it is an encouraging fact that the responses sent in by the city superintendents from the State of Indiana, that twenty-five percent of the requests for Bible came from the boys and girls themselves.

5. THE DISADVANTAGES OF THE PUBLIC SCHOOL PLAN:

Ideal as this solution is, it too has its disadvantages. First, should the state require religious education and then permit the state salaried teacher to bring denominational dogmas and creeds into the democratic public school, it would then contradict the principle of democracy.

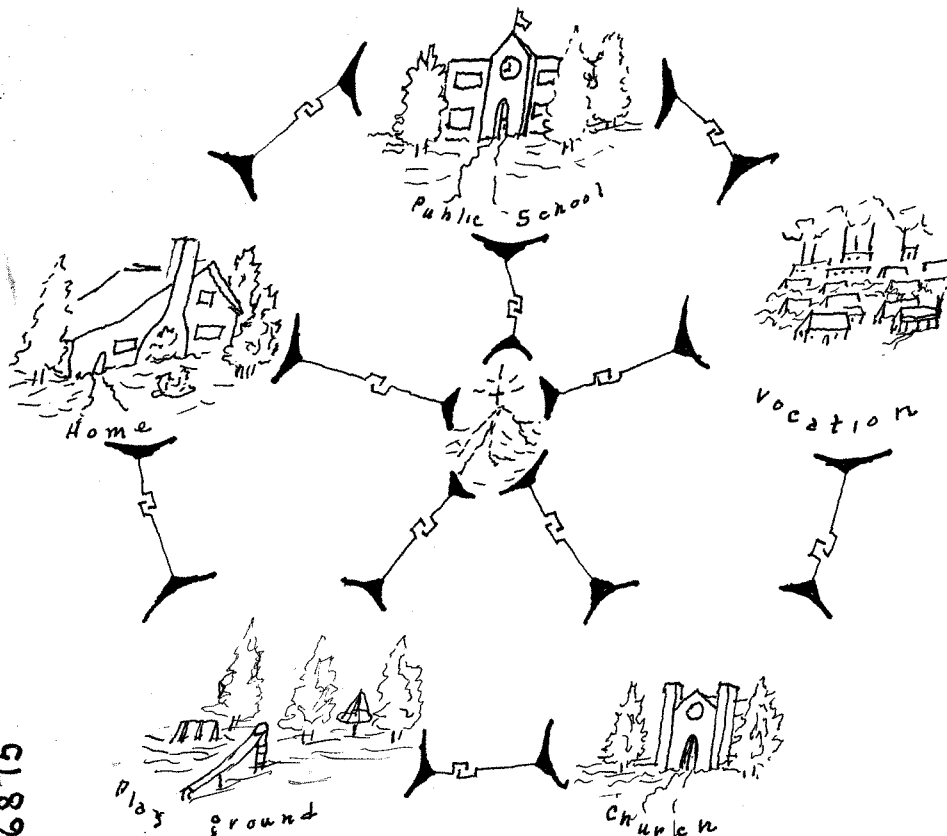
This disadvantage leads to another, which is: If religious education is required of all, a teacher will be required which might necessitate hiring one who is not qualified to do it. The teacher of religious education in the public school must know her field, and not only know what lies in it but also what lies out. If she is tempted to enter the field of the church, she should change her field of service to that of the church.

Because of the vast importance of these objections, should they arise, it would be far better to face the probability of meeting them and admit that this solution is the ideal solution for only those neighborhoods which are homogeneous in character and harmonious in atmosphere, and which keep Bible on the elective basis. Should a neighborhood be unable to meet these conditions it would be far better to adopt one of the other solutions.

6. THE PLAN AT WORK:

A large amount of our public schools (particularly in North and South Dakota, Iowa, Indiana, Kansas, Colorado, Montana and Virginia) accepting the above conditions, have included Bible in their educational curriculum. In doing this they are endeavoring to unify the seven phases of life, which are the seven of education. Just as the learner will employ the three elements of subject matter - the factors which make up the situation, the ideas and knowledge gained from the Learner's past experience, and the past experiences of others - in all the other six phases of life so will he in his spiritual life. Just as he uses physics or chemistry as past experiences in the intellectual phase, so will he use the Bible in the spiritual phase of life. His education thus becomes complete life, and the school is co-operating with the other five institutions.

This plan may be illustrated thus:



CONDITIONS:

1. Harmonious atmosphere
2. Homogeneous neighborhood
3. Elective basis

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This solution of the problem is growing in popularity and effectiveness. Professor D.S. Wright, head of the Biblical department at Iowa State Teachers' College, reported in the 1927 Teachers' Convention that "One hundred thirty-two high schools in Iowa are giving credit for Bible Study". 1 The number of pupils pursuing such courses is four thousand three hundred ninety-four. In twelve schools these courses are conducted by pastors, eight city superintendents and sixty-eight teachers are listed as leading in the work in other schools, while many others have not reported definitely on their methods. Results were recorded as "good" to "splendid".

We have already seen that of the one hundred sixteen schools of Indiana, which reported that they had Bible, only eleven had had any objections, the rest gave statements of commendations as:

Atwood: "No, instead much praise by school officials and patrons."

Deedsville: "No, it has proved to be one of the most popular courses in school even if it is not a snap course."

Parents and students seem well pleased."

Connersville: "No, on the other hand the work is approved and

urged by many people. We have classes continuously. Students of all denominations are enrolled. The parents approve."

Greencastle: "I have never known of any objection either prior to its adoption or subsequently. The course in Old Testament and New Testament were entirely optional. The Catholic priest objected to some members of that denomination taking the work. Most of them dropped out but some came back to the class. We have had Jews in the New Testament course."

During the past two years we have very much extended this work by introducing classes in all the grades of the city. This work is primarily Character Education but much of the work is based upon the Bible Stories and Bible teaching.

I may say that Bible has been a very popular course. A reason in the past for its popularity was the fact that the teacher was Miss Martha J. Kidpath, sister of John Clark Kidpath, the historian, who had a very outstanding personality. Ordinarily there were about seventy-five pupils in our high school of three hundred seventy-five."

Rochester: "What made the introduction of the teaching of Bible easy was the fact that we had in the faculty a very talented and popular teacher of French and Biology in whom people had much confidence. She could handle it to good advantage, and has proven herself equal to the occasion.

Two years ago if a high school pupil had gone down the corridor with a Bible under his arm he would have been the subject of some ridicule. Now, it is considered rather a mark of culture and good sense, and no one thinks of offering anything against it.

We have a class daily and a larger class after school on Tuesday for school credit."

Not being contented with just having the expression of the school officials and parents, we went further and sent out twenty double questionnaires to the pupils in these schools. A copy of these will be found in the bibliography. The responses have been added in the form of percentages. It was noticed that the school either gave a high positive response or a high negative. The returned data also brought out the fact that in Questionnaire I, Section V, Question 4, 5 and 6 are not well stated for we received the three answers: "No", "Yes", and "Already a member". It might be that some of the "No's" would have been "Already a member" had the pupil thought of it.

Interesting as the percentages are, the personal reactions compel one's attention. For convenience sake, they have been arranged under the following heads: School, Sunday School, Church, Home and Individual Benefit. For some of these the second Questionnaire has given us the opinion the pupil who did not take Bible has of the one who elected it. These will be given under the first name of the pupil who stated it so we can, if we wish,

contrast the opinions of the boys with that of the girls.

a. BENEFIT TO THE SCHOOL by those who elected it.

Mary: "It is very good and should be in all schools where it is possible."

Merle: "It helped me to think more of High School and to take every study in school as more serious".

Charlott: "I think that it should be in every school. I think that it is good for both the school and the students".

Merle: "It gave a feeling of greater responsibility and therefore a person watches out what passes from one to another".

a. BENEFIT TO THE SCHOOL by those who did not elect it.

Muriel: "The Bible students in their courses discussed many difficult and undecided things, which were in the minds of my school mates and gave them new and good interpretations".

Carl: "I felt that they have received a great learning which I have not".

Marie: "I am in favor of all the students taking it".

Tom: "It has showed a better spirit".

Lillian: "It certainly has, I think that it is the thing that every student should take if possible before their education is complete".

b. BENEFIT TO THE SUNDAY SCHOOL by those who elected it.

Charles: "Learned more in this one year than in many of my past Sunday School years".

Leah: "It taught us things that we did not know and made us more intelligent in Sunday School".

Kathleen: "It has widened to a far greater extent than I could have gotten in church etc., although I am a regular attender".

Jerome: "I learned more in ten weeks than I ever knew before".

Chester: "All, I did not know Lazarus from Peter till I studied it".

Bill: "My knowledge was greatly extended, I did not realize that I knew so little.

c. BENEFIT TO THE CHURCH by those who elected it.

Tom: "A great deal because it makes sermons more interesting".

Beulah: "Yes, because if you don't try to do right when you try to be a Christian someone has a remark. It gives a bad impression for the church".

Sara: "I am able to understand the sermons better, able to explain the Sunday School lessons better, and appreciate the sense of good reading and good literature".

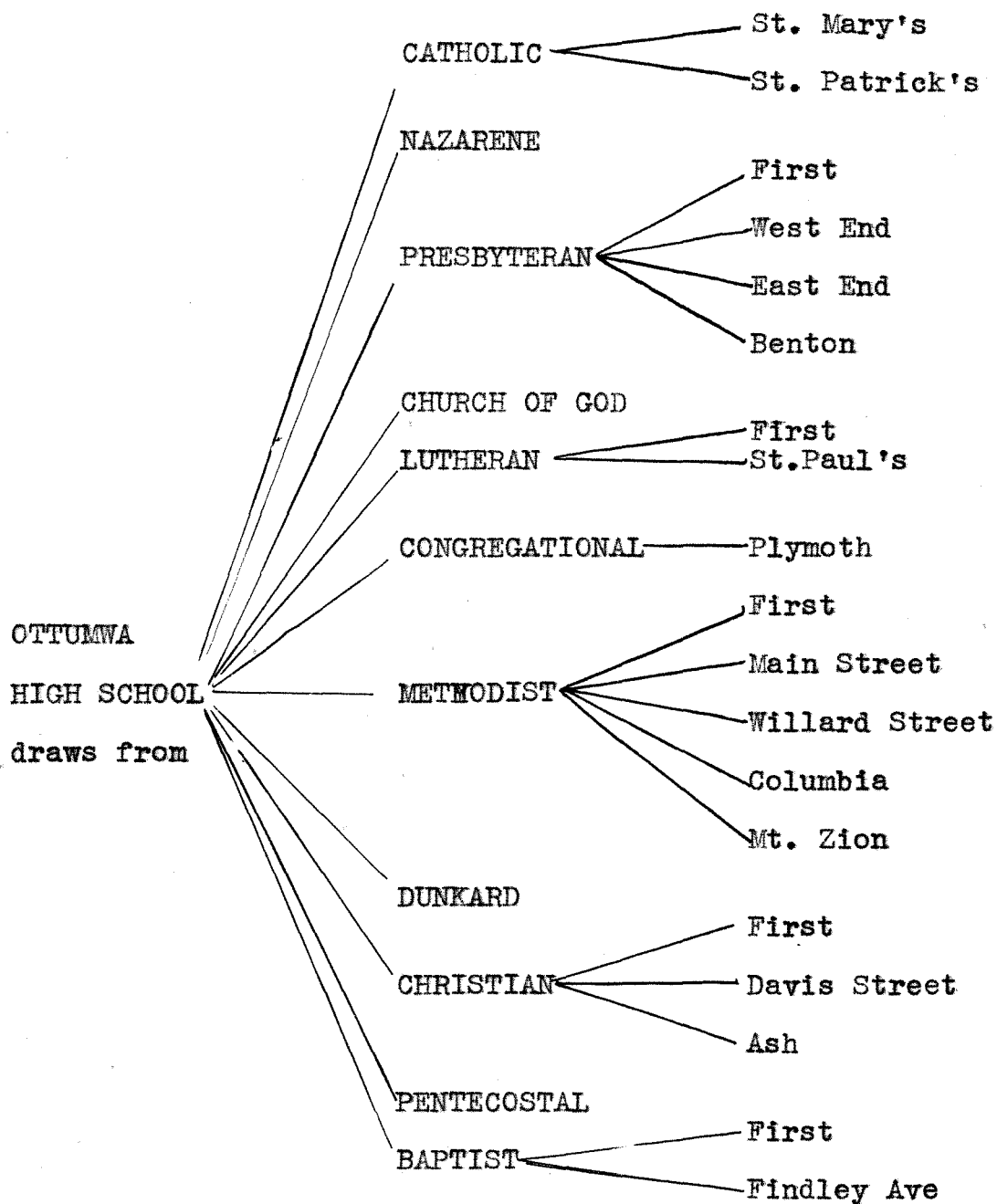
Mary: "Many details were brought out that enabled me to converse better on the Bible and its subjects in Sunday School, all church activities and even in general conversations".

Lee: "I only now understand why people worship God".

Beatrice: "I think that Bible study is a very learning study.

This would want to make you to listen to the pastors' sermon on Sunday more than if you had not taken the study. You would listen to see if you had not learned the things he mentioned".

Chart illustrating the fact that Religious Education in the Public School can be democratic and undenominational.



d. BENEFIT TO THE COMMUNITY by those who elected it.

- Velma: "It has given me more friends as I speak more friendly to my friends."
Inez: "It helped me to see something good in every human being".
Hooker: "It is good to get together and talk about the things that we have studied".
Dan: "It showed me that the Bible was a Book not wholly confined to the church".
Mary: "It helped me on the race problem".
Elizabeth: "Bible study teaches you to make the home and the community better. I think that it should be taught more in the schools".
Mildred: "Yes, I have found myself more able to forgive and look on my friends in a more brotherly manner".
Bill: "It taught me to pick good company and help those who have bad habits".

d. BENEFIT TO THE COMMUNITY by those who did not elect it.

- Robert: "It brings more and better friends".
John: "It makes you more loyal to them and be a better friend".
Tom: "The influence of such students gives a better outlook on the way life should be. The influence is not contaminating but gives rise to further hopes and ideals".
Berneda: "To be kind and good to every one".

e. BENEFIT TO THE HOME by those who elected it.

- Velma: "Yes it makes me more obedient to my mother, and more to my brothers and sisters like Jesus was to his people".
Alma: "I try to be kinder to my parents and those around me".
Dorthea: "This has caused a fuller discussion of the Bible in my home".
Guy: "It made me appreciate more my mother and my father and what they have done for me".
Gladys: "Yes, quite frequently the Bible lesson is discussed with all the members of the family, when formerly it was not even mentioned in this manner".
Elaine: "It taught me to think of the other members of the family".

f. BENEFIT TO THE INDIVIDUAL by those who elected it.

- Mae: "To be more self-controlled".
Mary: "I got a more definite Christianity".
Velma: "It helped me to understand the Bible better. It drew me closer to God. It proved to me that the Bible is so".
Virgil: "It made me think longer before doing a thing, to try to overcome some temptations".
Paul: "It decided where and what I should attend sometimes".
Lorilla: "It has a very good effect on one's morals and spiritual life".
Ruby: "It cleared up a lot of things that I did not understand and made me have a firmer belief in God. I believed it helped my temper also".

Fern: "It shows that people of the Bible times were tempted the same as we are".

Gladus: "The effects of the study, while we do not see the immediate results, will in the future prove to be very beneficial".

Alma: "It has put me in the feeling that I would like to read and study the Bible to become a better Christian".

9. BENEFIT TO THE INDIVIDUAL by those who did not elect it.

Cloyd: "Be a true friend, not to make the habit of telling something someone else has told me".

Anna: "My schoolmates seem to act and say things that help to uphold the standards set by my parents".

Hazel: "My schoolmates discuss the Bible and it makes me eager to learn more so I can discuss it too".

Tom: "They always seem more cheerful and less grouchy".

Lowell: "They show a better love. They have a greater understanding of the Bible and prove to have more faith in God".

Dorothy: "They seem more educated and cultured".

Dean: "It has made me a better person although it should have made me much better to have taken the course in Bible myself".

Oliver: "It has caused an increased liking for those students".

Carl: "I think they they are perfectly good sports to do so as it is only one's right to do duty to his God".

Bertha: "I think that my schoolmates who have taken Bible are improving and I think that it has helped me also".

10. HARM DONE BY UNQUALIFIED TEACHERS.

May I break into the sequence of thought here to add the adverse criticisms which seem to fall under the above title?

They are:

Helen: "My Bible study did not in any way have any connection with my conversion, because I was converted before, but it did wonderfully help me in the deepening of my Spiritual life. Yet I do think that the individual that teaches this guide book should be a christian. I mean have a change of heart-not wrapped up in the things of the world. My Bible teacher needs to practice the Bible truths more than the students. I think that the teacher should be carefully selected".

Richard: "In this that many that take the course seems hardly benefited in the fact that they are distinctly irreligious, and I do not wish to have the Bible torn apart, or dissected in the manner in which the Books are treated in this course".

Abel: "All who take it say that it is a snap and snaps are not in my line".

Margaret: "I do not think that the students who take the subject take it quite serious enough, and I think this is wrong".

Martin: "It interferes with the morning study, and the teacher cannot explain things clearly enough".

Frank: "Don't believe in it when we haven't got a teacher".

MARY: "Because I felt that I would rather take it where it is believed in and practiced, where the one who teaches it really understands it and believes in teaching it as it is. And I would rather take it for the good of it than for the credit".

No, too much care cannot be taken in the choice of the character of the individual who is to teach the Bible either in the public school or in the Sunday School. The teacher's life may speak so loud that the pupils may not hear or care to understand her voice.

7. CONCLUSION:

From the above responses we find that the study of the Bible is effecting and enriching the life of the pupil. We notice not only this, but also that inasmuch as it becomes a vital part of his individual life it is transmitted to the other four institutions - the home, the church, the community and the play life. And so we have, by placing Bible in the center of the pupil's school life, placed it in the center of his educational life. In other words we have vitalized his purpose in life. He is being trained in life to live not only WITH but FOR other individuals, the education that fits him to live in a true democracy. Truly, this is the education we wish to offer the five thousand one hundred forty-eight infants and two hundred immigrants who are coming to us each day. Therefore, we would say that "Democracy needs the Bible in Her Public Schools".

IV

THE EDUCATION FOR DEMOCRACY

A. INTRODUCTION:

It will be impossible in a changing, growing democracy to have anything other than a changing and growing education. It will, likewise, be impossible to have an education which is built on experience ever completed. Yet we feel, as we study God's plan for the universe, that the ultimate goal for the individual life is the Christ life and the ultimate goal for society is the democracy of God. So we proceed to find phases which will guide us in the upward, growing, changing education.

B. ABIDING PHASES IN A GROWING DEMOCRACY:

We have seen that there are seven phases of life, or education: Physical, intellectual, moral, aesthetic, social, vocational and spiritual. We know that each of the five thousand one hundred and forty-eight infants will grow and develop, unequally it is true, in each of these seven phases; and that it is the privilege and duty of our democracy to help the child grow as nearly as possible into the rounded life. We know also that in the times to come other infants will ask for the opportunity to develop their seven phases more nearly as the Christ life developed.

These seven phases in life are abiding, but our ideas and conceptions of them will grow and our method of developing them will improve as our lives become more Christ like and our democracy grows into the democracy of God. Our social order may become more or less complex as it approaches the ideal but as long as there are people there will be a social phase in our lives. Our bodies may and will demand new methods of development as new health laws are discovered, but while there is a material world there will be a physical phase. There will undoubtedly come new and vastly different methods in training the intellect as our field of psychology becomes better known. Our

ideas of correct moral conduct will raise by the upward pull of the spiritual phase. The vocational phase will expand as we adopt the sacrificial service attitude toward our life work. The aesthetic phase will become enriched and refined. Yes, the ideas concerning these phases and the methods for developing them will grow and change with the changing democracy.

G. CHANGING METHODS FOR ABIDING PHASES:

Knowing that the conceptions of these seven phases alter with time and educational growth, we are not surprised to find that there have been a variety of methods and plans advanced. Yet, as we studied them, we have found that they fall under one of these six types which, briefly, are:

PLAN	METHOD	ADVANTAGES	DISADVANTAGES
<u>Home.</u>	Spiritual in the home. Other six in the public school.	1. Has the child in most impressionistic period of life. 2. Large number of hours spent under the influence of the home.	1. Broken unit in life. 2. Large percentage of the homes do not give spiritual education.
<u>Church.</u>	Spiritual in the home and the church. Other six in the public school.	1. The church may teach her own ideas, creeds and dogmas.	1. Broken unit of life. 2. Large percentage of children do not come under the influence of the church. 3. Churches are at present poorly equipped.
<u>Parochial School.</u>	The seven phases in the school, but separate schools for separate churches.	1. Unit education. 2. Each church may teach her own ideas and use her own methods.	1. Broken society in infancy. 2. Many churches cannot afford to keep their own schools. 3. No church is able to get all her own youth in her own school.
<u>Parallel Church School.</u>	Spiritual in the church school. Other six in the public school.	1. The church may teach her own ideas, creeds and dogmas.	1. Broken unit of life. 2. Distorted value of the different phases brought about by the unequal opportunities in offering them.

Church & Public School

The seven phases in the public school but the church teaches the spiritual under the direction of the public school.

1. The seven phases more closely together.
2. The church may teach her own ideas, creeds and dogmas.
3. Better equipment.
4. The public school may select that material which will aid the child in living the abundant Christ life in the American democracy.

1. Not yet a united unit of life.
2. Church decisions are likely to be brought into the democratic public school.
3. Distorted values of the different phases brought by the unequal opportunities in offering them.

CONDITIONS

1. Harmonious atmosphere.
2. Homogeneous neighborhood.
3. Elective basis.

Home & Church & Public School.

The seven phases in the public school

but Religious creeds dogmas in the church

and both the teaching and expression in the home and society.

1. Unit education.
2. The church may teach her own ideas, creeds and dogmas.
3. Unit valuation.
4. Excellent equipment.

To conclude that these are all the methods which will ever be would be folly; for as we develop the newer idea of education through experience the whole system of our public school will undergo a decided alteration.

To conclude also that any one of these would fit the various situations in all the communities would also be folly; for each one of these methods represents a certain development. The parochial school, in the history of the progress of education, followed the home school and it, the parochial school, has played a very important part in the growth of the American democracy. It still is very successful in many of our communities, and the attempt to impose another method would only end in discord and failure. But in other communities where society is more complex the parochial school has been unable to cope with the situation. The existing church factions make it, at present, unadvisable to attempt complete education in the public school, and so these neighborhoods are growing under the parallel church school plan. On the other hand there are those homogenous neighborhoods which have caught the vision of the rounded life and universal brotherhood, and which, because of existing circumstances, are able to offer to their growing youth the whole of education - the rounded life. In doing this they are very careful that the spiritual phase taught with the other six is not allowed to become sectarian for

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they feel that that side can best be done under the auspices of the church, and also that it is the spiritual which so closely connects the other six phases that is needed in the public school.

D. CONCLUSION:

We have, in this thesis, shown that democracy expects her individual members to live intelligently with and for others that they may bring to all those opportunities of "life, liberty and pursuit of happiness". We have also shown that, in order to live intelligently with and for others, the individual must have a unit or rounded education. This rounded education, inasmuch as education is life, will be education in the seven fold phases of life: physical, moral, intellectual, social, aesthetic, vocational and spiritual. We have noted that inasmuch as the spiritual is the vitalizing, motivating phase, no education can be complete which omits this phase.

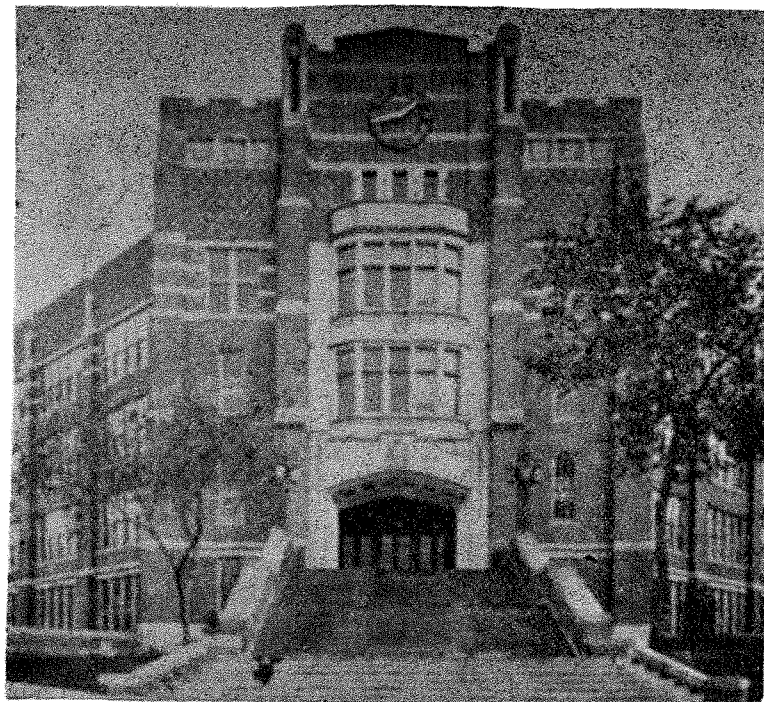
Moreover, we found that the subject matter which was most valuable was that historical subject matter which deals with experiences that will enrich the knowledge and life of the child and help him to adjust himself and grow in the society. One of the best sources of such subject matter was found to be the Bible, and so we have concluded that democracy needs religious education, and that religious education needs the Bible.

Having concluded that democracy needed the Bible in her educational curriculum we discovered that the various ways in which it might be introduced fell in four great divisions:

1. The spiritual phase might be taught in the home, and the other six in the public school.
2. The spiritual phase might be taught in the home and the church, and the other six in the public school.
3. All seven phases taught in the parochial school.
4. The spiritual phase taught in the parallel church school and the other six in the public school.
5. All seven taught in the public school, but the public school selecting the material for the spiritual, and allowing the church to teach it.
6. All seven phases as a unit in the public school with the co-operation of the home, the church and society.

Furthermore, we have found that as democracy is a changing, growing organization, it calls for a changing, growing education, that one stage of growth may call for one method of

education and another for an entirely different one. Each new stage of development of our American democracy will bring a new and better method of religious education which will aid the child in developing a Christ like life and help our American democracy grow into the democracy of God.



"I AM THE PUBLIC SCHOOL.

I am of many storied stone, soaring above busy city thoroughfares, or I am a mere cluster of weather-beaten boards in a wilderness that is trackless save for the path to my door.

I am the guardian of the hopes of every generation, and I am true to my trust.

In me all things are equal; in me are no distinctions among those who come to me save the paramount distinction between those who are proud to serve and those who seek only to be served.

It is my duty not only to teach but equally to learn to keep perpetually a light upon my altars, kindling them forever afresh from the inextinguishable flame that burns in every human heart, The sacred fires of love of freedom and love of country, for as I succeed America succeeds.

I AM THE PUBLIC SCHOOL."

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Fosdick, H.E.	Christianity and Progress	N. Y.	1922
Giddings, F.H.	Principles of Sociology	N. Y.	1896
Good, A.	Sociology and Education	N. Y.	1926
Gordon, G.A.	My Religion and My Education	Boston	1925
Graves, F.P.	A Student's History of Education	N. Y.	1915
Hall, G.S.	Educational Problems	N. Y.	1911
Holmes, S.J.	The Trend of The Human Race	N. Y.	1927
Horne, H.H.	The Philosophy of Education	N. Y.	1927
Horne, H.H.	Idealism in Education	N. Y.	1910
Jones, E.S.	Christ of the Indian Road	N. Y.	1925
Jones, H.	Idealism as a Practical Creed	N. Y.	1909
Jones, T.J.	Four Essentials of Education	N. Y.	1926
Kent, C.F.	The Social Teachings of The Prophets and Jesus	N. Y.	1917
Kilpatrick, W.H.	Education for a Changing Civilization	N. Y.	1927
McDougall, W.	Outline of Psychology	N. Y.	1923

O'Shea, M.V.	Education As Adjustment	N. Y.	1925
Peters, C.C.	Foundations of Educational Sociology	N. Y.	
Ross, E.A.	Principles of Sociology	N. Y.	1920
Russell, B.	Education and the Good Life	N. Y.	1926
Sharp, F.C.	Education for Character	N. Y.	1917
Smith, S.M.	Relationship of the State to Religious Education in Mass.	N. Y.	1926
Sneath & Hodge	Moral Training in School and Home	N. Y.	1913
Spencer, H.	Education	N. Y.	1860
Watson, J.B.	Behaviorism	N. Y.	1924
Whitehouse & Gooch	Wider Aspects of Education	N. Y.	1924
Winchester, B.S.	Religious Education and Democracy	N. Y.	1917

MAGAZINES and PAPERS

Bower, W.C.	The Place of the Personal Relation to God in the Curriculum.		
	The International Journal of Religious Education	March	1928
Cooper, C.C.	What is Religious Education School and Society	April 3	1926
Davis, J.J.	Religion in Education		
	Good Housekeeping	Oct.	1927
Horne, H.H.	Complete Living as the Goal of Education		
	Education	Feb.	1928
Price, D.R.	Birmingham Week-Day Church School		
Steeper, H.T.	West Des Moines High School Character Conference.		
Steeper, H.T.	The New Way in Character. Midland Schools.		
	Education	Feb.	1928
Sherwood, H.M.	State and Religious Teaching		
	Scribner's Magazine	July	1927
Smith, W.S.	An Indictment and a Challenge		
	Educational Review	April	1925
Wright, D.S.	Religious Training for Youth		
	Des Moines Tribune	Nov. 3	1927

QUESTIONNAIRES.

1. Questionnaire to the State Superintendents.
2. Questionnaire to the City Superintendents of Indiana.
3. Questionnaire to the High School pupils, Who had Elected Bible, in the High Schools of Indiana.
4. Questionnaire to the High School pupils, Who had not Elected Bible, in the High Schools of Indiana.

BIBLE STUDY IN THE PUBLIC SCHOOL

Questionnaire

- I. Name
- II. Address
- III. For what length of time did you pursue the public school course in Bible study?
 I Semester 57.9 % 2 Semesters 27.5 %
- IV. What would you say were the effects in general of such study?
 Greater Understanding 27.2% Better Life 15.1%
 Spiritual Value 16.1% Understand the sermons 3.3%
 Literary Value 8.7% Great Value 21.1%
- V. Specifically, will you kindly answer the following questions?
- Were you more faithful in performing the work in your Bible class because it was Bible you were studying?
 Same 7.8%
 No. 29.7%
 Yes 63.5%
 - To what extent was your knowledge of the Bible widened?
 Greater Understanding 66.6% Questions Answered 2.8%
 Hebrew History 14.2% None .8%
 Church History 16.1%
 - Was the desire for further study of the Bible increased?
 No. 7.6%
 Yes 92.3%
 - Did your Bible study have anything to do with your joining the church?
 Already one 41.7%
 No 52.9%
 Yes 5.2%
 - Or with your attendance at church services?
 Already 20.4%
 No 46.3%
 Yes 33.2%
 - Or with your personal activity in the program of Church?
 Already 4.4%
 No. 54.6%
 Yes 40.9%
 - Or with your personal integrity?
 No 30.2%
 Yes 69.2%
 - Or with your general social relationships?
 No 35.9%
 Yes 64.1%
 - Or with your home relationships?
 No 38.4% More obedient .8%
 Yes 60.2% More dear .2%
 - Was your study of the Bible in this class in any way connected with your conversion or the deepening of your spiritual life?
 No 31.1%
 Yes 53.8%
 No. .4%
 Yes 14.2%

BIBLE STUDY IN THE PUBLIC SCHOOL

Questionnaire

I. Name

II. Address

- III. What were your reasons for not electing the public school course in Bible study?
- | | | | |
|------------------------|-------|---------------------|------|
| Full course | 35.9% | Not offered now | 3.4% |
| Time | 20.2% | Freshman | 2.4% |
| Did not care to | 8.8% | Intend to | 2. % |
| Others more beneficial | 18.3% | Too Difficult | 1.7% |
| Schedule | 6.1% | No Reason | 1.4% |
| Bible in S.S. | 3.6% | Did not need credit | .7% |
| Already taken | 3.4% | | |
- IV. Were these reasons suggested to you by the
- No one 78. %

1. Influence of the church?

To take 6.2%

Not to take 3.3%

2. Influence of your home?

To take 6. %

Not to take 5.1%

3. Influence of your schoolmates?

To take 5. %

Not to take 3.4%

V. Specifically will you kindly answer the following questions,

1. To what extent have you pursued the study of Bible in Sunday school?

Regular 39.5%

Some 54.2%

None 6.4%

2. Has this influenced your attitude toward the public school course?

No 54.1%

Yes 38.4%

3. To what extent has the study of the Bible been pursued in your home?

Regular 13.3%

Some 66. %

None 1. %

Mother .5%

For S.S 6.7%

4. Do you feel that it has influenced your attitude toward the public school course?

No 5 52.5%

Yes 42.8%

5. In what way has your social relationships with schoolmates who have pursued the public school course in Bible influenced your attitude?

None 61.2%

Yes 1.1%

To Take 34.5%