A STUDY OF THE CHRISTIAN REFORMED APPROACH TO WEEKDAY RELIGIOUS EDUCATION IN THE LIGHT OF PROTESTANT AND CATHOLIC PHILOSOPHY AND BACKGROUND

by

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To Dick

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INTRODUCTION

A. The Purpose and Importance of the Study

> It was Philip Melanchthon who remarked that to educate the young well was a greater feat than to sack Troy; and in this connection we may note the saying of Gregory Nazianzen: "To educate man is the art of arts, for he is the most complex and the most mysterious of creatures."1

To educate well the youth of the nation is today a greater feat than to have taken Berlin and Tokyo. A great problem, a situation of "moral chaos" is recognized by every group concerned with the education of America's youth. Certain public school officials believe that this moral problem demands:

> . . . . new integration of knowledge, aspiration, and human purpose which will take into account the findings of science, the theory of evolution, the fact of material abundance, and the growing power of the laboring classes, as well as the influence of spiritual leaders.2

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1 Keatings, M. W.: The Great Didactic of John Amos Comenius, II, p. 6.
2 Tenth Yearbook of the Department of Superintendence of the National Education Association, quoted in Bower, W. C.: Church and State in Education, p. 2.

Many religious leaders take essentially the same position as the above on the need for integrating, and go on to say that the moral problem is affected by the fact that the public school system has actually become anti-religious in its exclusion of religion from the curriculum. They explain that in modern education the scope of the school's activity has been enlarged to include a "life" emphasis with curricular and extra-curricular activities giving to the students a view of and experience in most of the fields in which they will participate after graduation. The absence of religion from such an educational system makes it anti-religious for, by implication, the students gain the impression that religion is of little importance in a total preparation for life.

The answers proposed for this problem cover a large range of possibilities. The teaching within the public school of the fundamental values and standards common to all religions and beliefs is suggested as a method that has no particular relationship to religious agencies. However, this procedure is not yet practiced to a very large extent, and it is thought by many that such an approach would not meet the religious needs of the youth. Certainly, it is true that any study of religion as a "phase of culture"1 (which this method presumes) is not

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1 Bower, op. cit., p. 59.

in accord with "the historical fundamentals of orthodox, New Testament Christianity."1

Another suggestion is the teaching of religion in the weekday church school, which system includes those methods known as "dismissed time," "free time," and "released time." The last type, in which the student is excused from school to attend religious instruction, is by far the most popular of the three. The movement is making certain definite contributions to the total program of education and of community life according to a bulletin of the United States Office of Education by Mary Dabney Davis. On the average, twenty-five percent of the pupils in released-time classes are those who are unreached by any other religious agency.2 Therefore, it appears that these classes present a way for "reaching the unreached," as well as increasing the time available for religious education, and, in some cases, improving the educational methods and curriculum in the local church.3

However, there are some religious educators who present, as practically unsurmountable, the problems in-

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1 Mack, Henry W.: book review for The Presbyterian of the South.

2 Shaver, Erwin L.: "Progress in Weekday Religious Education," in Religious Education, January-February, 1946, p. 10.

3 The Weekday Church School, New Educational Bulletin No. 601, pp. 5, 6.

volved in working out any sort of system of cooperation with the public schools in light of the present "experimentalistic religion" of the schools which is man-centered, and has "supreme confidence in man as the arbiter of his own destiny."1

Dr. H. Shelton Smith in his book, Faith and Nurture opens up the problem as presented above, but does not present a case for any particular system of weekday religious education. There are certain church groups who regard the problem in a similar manner and present in their solution "Christian Schools" which offer a complete curriculum definitely integrated around the Christian teachings of the school. The Roman Catholics, Lutherans, Seventh Day Adventists and Mennonites have many parochial schools sponsored by the parish or church. Another group, members of the Christian Reformed Church along with others of the Reformed persuasion, support through their Christian School Societies a number of elementary schools and eleven high schools. These are classified as private, not parochial schools and are organized through the National Union of Christian Schools with headquarters in Chicago, Illinois. In the past their schools were located for the most part around the Holland settlements in and near Grand Rapids, Michigan, Paterson, New Jersey, and Chicago, Illi-

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1 Smith, H. Shelton: Faith and Nurture, p. 198.

nois. However, in the face of modern educational problems that any parent confronts today, groups of individuals from other churches are joining with the National Union of Christian Schools and opening schools in such areas as Johnstown, Pennsylvania, Boston, Massachusetts and three new communities in New Jersey. A comment concerning the Boston school shows the way in which the enterprise is growing:

> The most striking feature of our Boston School plant is that its activity is by no means confined to that of the Boston school. We know of no other school board that has such a promotional outreach. The Board is definitely committed to the program of establishing Christian schools all over New England. In prosecuting this program we were asked to speak in five outlying cities, two of which were in Rhode Island. It is heartening to fellowship with Christian leaders who have truly caught a vision of Christian school possibilities not only for their own children but also for the children of our country at large and who are zealously promoting the Christian school cause in several states of the Union.1

In view of such evidence, it appears that the work of these Christian Schools is worthy of examination.

It should be helpful in this study to put beside this Protestant school movement an example of what the Roman Catholics are doing in a similar way. This Church has had a long history of special schools of their own. There are within the Roman Catholic Church certain

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1 Fakkema, Mark: "N. U. C. S. at Work," in The Christian Home and School Magazine, December, 1946, p. 16.

private schools that are comparable in many respects to the Christian Schools being discussed here. One group is made up of the Schools of the Society of the Holy Child Jesus which are different from the distinctly parochial schools because they are supported entirely by the parents of the children. They have quite the same academic standards as those of the National Union of Christian Schools. It must be expected that the study of these schools will present at many points strong contrasts in both philosophy and method. However, it will also serve to confirm one in the conviction that there is a specialized need for such schools. The need is particularly in those areas where the public school is failing to meet the present situation.

It will throw further light on the approach of these Schools to examine the basic Protestant and Catholic positions in regard to religious education against a historical background of the present situation.

B. Delimitations of the Subject

The writer believes fundamentally in the principle of universal education. Therefore, the Christian School movement is not being suggested as the only good system of religious education. It has been discovered that the present condition of public education calls for

emergency measures in many cases, and therefore, this National Union of Christian Schools is being presented as a definite way in which the Christian training of youth is being carried out among certain people of the Reformed persuasion.

C. Plan of Procedure and Sources of Data

The first chapter will present the philosophy and historical background of Protestant weekday religious education. It will be pointed out that public education has drifted away from the influence of the church so that it presents a serious dilemma to America today. Standard texts on the history of education and current periodicals will be the source of data for this chapter. The second chapter will show the program and philosophy of the Eastern Academy of Paterson, New Jersey as an example of the National Union of Christian Schools. Material will be secured from publications of the Union and the Academy as well as personal visits in the school. The Catholic philosophy of weekday religious education as it comes from their highest source of authority, the papal Encyclical, will be given in the third chapter with comments on it by Catholic writers on education. It will be followed by a description of the program and objectives of the School of the Holy Child Jesus at Suffern, New York, for

which personal visits and pamphlets and textbooks from the school will be the sources of data.

In a summary and conclusion, the fifth chapter, findings from the study will be compared and contrasted, and recommendations will be made.

CHAPTER I

PHILOSOPHY AND BACKGROUND OF PROTESTANT WEEKDAY RELIGIOUS EDUCATION

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PHILOSOPHY AND HISTORICAL BACKGROUND OF PROTESTANT WEEKDAY RELIGIOUS EDUCATION

A. Introduction

Universal education has always been one of the cardinal emphases of Protestant Christianity, for it is enlightened Christianity. Protestantism can only maintain itself among an informed people who can read and write and think for themselves. Therefore, education for all, not just for a privileged class has gone hand in hand with Protestantism. She has sought to put faith and the Bible in the hearts and the total lives of all her members.

Moreover, Protestantism has never been afraid of the facts of life or of faith. She has never sought to dominate in the interpretation of either the Bible or of science. She has always fostered free inquiry. Let the facts speak for themselves without dogmatism; let the Bible tell its own story; these are her policies.

This approach of the Protestant Church has been a great risk in the field of education. It is so easy for the Bible and the facts of faith to be crowded out of life and out of education. To a large extent they have been crowded out today. It is the purpose of this chapter to tell this story and to present those solutions that are being urged to rectify the serious problems in education today.

B. Reformation and Early Protestant Principles of Education

1. General Contributions

It is a well-known fact that education in the Middle Ages was aristocratic and confined to the clergy and a very few laymen of the higher classes.[1] It is also generally accepted that the religious revolution, that is the Reformation, which grew out of the Northern Renaissance, introduced such momentous and lasting changes into the intellectual life of men that its principles and effects have survived to the present day. They exist now as a large part of the foundations upon which rest the educational and religious institutions which serve all people.[2] In speaking of universal education, the historian, Paul Monroe, states that "the modern practise is undoubtedly an outgrowth of the principles involved in the Reformation."[3]

There is concrete evidence that the Protestant Church has bent all her efforts to achieving the goal of universal education for rich and poor alike, that "knowing they might believe". Illiteracy in the Protestant countries of Europe, even prior to the World War, averaged

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1 Schaff, Philip: History of the Reformation, I, p. 512.
2 Beck, Walter H.: Lutheran Elementary Schools in the United States, p. 4.
3 Ibid., p. 6.

less than one per cent. In Prussia, other parts of Germany, Sweden, and Denmark, the percentage ranged from 0.02 to 0.2; in the Netherlands, 0.8; England, 1.8; United States, 6.1. On the other hand, very high percentages of illiteracy were recorded for non-Protestant countries: Italy, 37.0; Spain, 45.8; Mexico, 70.7; Brazil, 85.2.[1]

It was natural that when the individual responsibility for salvation was substituted for that of the priesthood, when the authority of the Bible with the individual right of interpretation was substituted for that of the Church, there arose a great need for the individual to be able to read the Bible; there arose the need for a knowledge of the vernacular; and there arose a subsequent need for a new type of school to supplant the old monastic schools developped under church control.

The schools that immediately resulted made education available to many of the people who had not had such opportunity before. There were founded elementary schools for the study of the vernacular and such classical schools as the court schools of Italy, the colleges and lycees of France, the gymnasia in the German lands and the Latin grammar schools in England. Two comments on the growth of such schools are:

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1 Ibid., p. 9.

> Following the Reformation, there was a great revival of interest in the common schools. When it was judged by Luther and his followers that men must save themselves religiously by the exercise of faith and private judgment after the reading and study of the Bible, it was necessary that men must be educated to read, study, and think. Without education the new element of individual liberty projected into human society could not have maintained itself.[1]

> The Reformation first utilized the press on a large scale, and gave a powerful impulse to common schools. The genius of Protestantism favors the general diffusion of knowledge. It elevates the laity, emancipates private judgment, and stimulates the sense of personal responsibility. Every man should be trained to a position of Christian freedom and self-government.[2]

The Reformers had this general influence on education, because they made a great contribution to educational principles. Martin Luther, John Calvin, and others envisioned many of the paths that had to be opened in the realm of education. This will be observed from the following.

2. Contributions of Martin Luther

Martin Luther is placed in a prominent place among educators by writers on the history of education, secular and religious alike.[3] Many reasons can be found for this fact. Early in his days as a Protestant leader, Luther spoke for universal education of the common people.

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1 Horne, H. H.: The Philosophy of Education, p. 153.
2 Schaff, op. cit., p. 512.
3 Painter, F. V. N.: A History of Education, p. 167.

He first discussed this subject in his "Address to the German Nobility" (1520). He later wrote a book in 1524 in which he urged the civil magistrates of Germany to improve their schools or to establish new ones for boys and girls.[1] Moreover, in 1530, he prepared a famous sermon on "The Duty of Sending Children to School."

a. Responsibility of Parents

Luther presented a strong challenge to parents to take upon themselves the responsibility for the education of their children. Parents were only too aware of the unchristian and sensual character of the schools and universities throughout Germany (it was Luther who helped them to see these facts!), and many of them were excusing themselves from educating their children at all because of this condition, as they had only thought it worthwhile to educate their children if they were "to become priests, monks, and nuns. . . ."[2] Luther attacked this attitude on the part of parents and encouraged one and all to support the cause of worthy education.[3] Luther threw out the challenge for supporting education in words which sound most modern:

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1 Schaff, op. cit., p. 512.
2 Painter, F. V. N.: Great Pedagogical Essays, p. 171.
3 Ibid., p. 172.

> For the right instruction of youth is a matter in which Christ and all the world are concerned. Thereby are we all aided. And consider that the great Christian zeal is needed to overcome the silent, secret, and artful machinations of the devil. If we must annually expend large sums on muskets, roads, bridges, dams, and the like, in order that the city may have temporal peace and comfort, why should we not apply as much to our poor, neglected youth, in order that we may have a skilful schoolmaster or two?[1]

b. Responsibility of the State

However, Luther was a realist. In the above quotation he was appealing, not only to individual parents, but to the whole "world" to educate children. He saw that there were various reasons which kept parents from educating their own children individually and collectively. Luther did not call upon the church to educate the youth in the family's stead; he had seen the result of a church-controlled educational system -- "The common people were ignorant and superstitious and could neither read nor write."[2] It was Luther's conclusion that the civil government must educate the young:

> Therefore it will be the duty of the mayors and councils to exercise the greatest care over the young, for since the happiness, honor, and life of the city are committed to their hands, they would be held recreant before God and the world, if they did not day

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1 Ibid., p. 173.
2 Schaff, op. cit., p. 513.

> and night, with all their power, seek its welfare and improvement.[1]

However, Luther did not have in mind sending children to state schools that lacked ideals of a religious nature. In fact, "he set up as the noble ideal of education a Christian man, fitted through instruction and discipline to discharge the duties of every relation of life."[2] Furthermore, Luther emphasized the place of definite religious instruction and made the Scriptures prominent in schools of every grade. He said:

> In schools of all kinds the chief and most common lesson should be the Scriptures, and for young boys the Gospel; and would to God each town had also a girl's school in which girls might be taught the Gospel for an hour daily, either in German or Latin . . . . But where the Holy Scriptures are not the rule, I advise none to send his child.[3]

c. Luther's System

On the basis of such fundamental contentions as have been recorded here, Luther made suggestions for a school system. First of all he suggested three classes of schools, vernacular primary schools for both sexes, Latin secondary schools, and university training. Besides the Bible and the Catechism, Luther's scheme of studies embraced the mother tongue, the ancient languages, rhetoric

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1 Painter, F. V. N.: Great Pedagogical Essays, p. 174.
2 Beck, op. cit., p. 7.
3 Painter, F. V. N.: A History of Education, p. 160.

and logic, history, natural science, music and gymnastics. In determining a course of study, he was guided by considerations of practical utility.[1] Extensive libraries of a new type were in his plan as well as higher standards for the teaching profession.[2]

Luther's efforts in behalf of education were far-reaching in their results. In fact, he was commissioned by the Duke of Mansfield in 1525 to establish two schools in his native town, Eisleben, one for primary and the other for secondary instruction. These schools became models after which others were fashioned, and many Protestant cities and states included in their forms of church government provisions for the establishment and management of schools. Although they were still defective in many ways according to modern standards, they formed a foundation for popular instruction. As a result, Luther is considered as the leading educational reformer of the sixteenth century and the pioneer in the field of universal public education.

3. Contributions of Other Protestant Leaders

John Calvin, Philip Melanchthon, Wolfgang Ratich, and Johann Comenius are among the Protestant educators who,

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1 Ibid.
2 Ibid.,p163.

along with Luther, made great contributions to the principle of public education under the control and support of the state. Their emphases varied, but in general their dominant objective was the education of the entire laity for good citizenship in society and state as well as in the church.

a. Contributions of Melanchthon

Philip Melanchthon, the distinguished scholar and able teacher at Wittenberg, agreed with Luther on his pedagogical views and worked with the great reformer in preparing forms of church government for various cities in which provision was made for the establishment and maintenance of schools. He urged the parents to send their children to school both for the sake of the civil government and of the church, an emphasis that has been noted in the views of Luther and will be seen again among other Protestant leaders. Melanchthon said:

> Preachers should admonish the people to send their children to school, in order that people may be brought up who are able to teach in the Church and to rule in the State. For some think that it is enough for a preacher to be able to read German. But such a belief is a hurtful delusion. For whoever is to teach others must have large experience and especial skill, which are to be obtained only by study from youth up . . . . And such competent people are needed, not alone for the Church, but also for the civil government, which God wished to have maintained.[1]

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1 Ibid., pp. 168, 169. (Underlining added by the writer.).

In regard to religious instruction, Melanchthon set aside one day each week for study of the Bible and made the observation that "some learn nothing at all from the Holy Scriptures and others learn nothing at all but the Holy Scriptures, neither of which is to be tolerated.[1] Melanchthon held that it was necessary to teach children the beginning of a Christian and godly life; but that other books were to be placed before them to give them a wide education.

Melanchthon did not place quite so much emphasis on the education of every individual in the commonwealth as had Luther, but when one considers the conditions of education in his day, one commends the vision he did have in urging education for the good of the civil government as well as of the church.

b. Contributions of Calvin

John Calvin's philosophy of education was sound; he provided for the full development of the individual as a Christian person and at the same time prepared him for effective life in society. According to Calvin, who has been called the "father of popular education and the inventor of free schools"[2], the school had its unique place

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1 Ibid., p. 170.
2 Schaff, op. cit., p. 354.

in cooperation with the church and home in the foundation of a true Christian commonwealth.

Calvin's educational contributions were expressed to the world through his writings and his schools in Geneva. His Catechism was used for a long time in Reformed Churches and schools and served a good purpose in promoting an intelligent piety and virtue by systematic Bible instruction. His Confession was prepared as an explanation of the evangelical faith "for the comprehension of the people".[1] These documents were practical for they were prepared to meet the specific needs of their times as will be noted in the following account:

> Geneva needed strong moral government on the doctrinal basis of the evangelical Reformation ... light-hearted, joyous people, fond of public amusement, dancing, singing, masquerades and revelrie. Reckless gambling, drunkenness, adultery, blasphemy and all sorts of vice abounded. Prostitution was sanctioned by the authority of the State and superintended by a woman called the Reine du bordel. The people were ignorant. The priests had taken no pains to instruct them and had set them a bad example. To remedy these ills, a Confession of Faith and Discipline, and a popular Catechism were prepared, the first by Farel as the senior pastor, with the aid of Calvin, the second by Calvin.[2]

The moral education thus initiated had as its objective the producing of citizens well-trained in matters of faith and behavior in a Christian society.

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1 Ibid.
2 Ibid., p. 353.

However, good training was not enough and Calvin emphasized "the illumination of the Spirit" quoting Paul to show that although cultivation of mind was good that it was of "no avail for acquiring spiritual wisdom."[1]

c. Contributions of Ratich

Wolfgang Ratich (or Ratke) of the latter part of the sixteenth century and the early seventeenth was a practical educator who sought to remedy existing evils by the introduction of reforms in an actual school situation. Though his own difficult personality caused the failure of the school he founded at Kathen, Germany, his principles were noteworthy and have survived.

His principal contribution that has relevance to this study was the promotion of the use of the mother-tongue in all learning, so as to fix the pupil's attention only upon what he had to learn and not upon the medium through which he learned it.[2] It is obvious that the system of education based on Latin could never have reached all the people. The ideal of universal education envisioned by the early Reformers was being discouraged by the pedantic sort of classical learning that existed everywhere there was a system of education.[3] Hence, it was necessary

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1 Swale, Jean: The Place of the Liberal Arts in Christian Education as Seen in Selected Educators, p. 58.
2 Painter, F. V. N.: A History of Education, p. 218.
3 Even such Reformers as Melanchthon believed in (cont'd.)

that the use of the mother-tongue be introduced in order that education might be made available to everyone.

d. Contributions of Comenius

Johann Amos Comenius has been called "the most celebrated educational reformer of the seventeenth century"[1] (1592-1670), and "the pioneer of modern educational science".[2] This "good old bishop"[3] of the Moravian Church brought to the fore a well-developed case for universal education which the early Reformers had visualized but which had been retarded by the existing situation.

Comenius grasped firmly the idea of popular education and advocated it as a means of improving society. He grasped it because he felt the worth of the individual in a Pauline way.[4] He saw in universal education, which included education for "artisans, rustics, porters and even women,"[5] a way opening up to lives of "thinking,

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the use of Latin quite exclusively. Melanchthon said in giving his instructions for the Latin school: "The boys are required to speak Latin, and the teacher himself, as far as possible, speaks nothing but Latin to them, in order that they may be accustomed and stimulated to the exercise."--Painter, op. cit., p. 170.

1 Ibid., p. 219
2 Monroe, P.: Cyclopedia of Education, II, p. 135.
3 Laurie, S. S.: John Amos Comenius, p. 225.
4 Painter, op. cit., p. 222.
5 Ibid.

choosing, following and doing good things".[1]

The voluminous written works of Comenius embody many educational principles and methods far in advance of his day; in The Great Didactic are complete plans for setting up schools and in his World Illustrated are suggestions for visual education that are being practiced today. The key-note of universal education which is found in all his writings is sounded on the title-page of The Great Didactic as follows:

> . . . . that the entire Youth of both Sexes, none being excepted, shall Quickly, Pleasantly, & Thoroughly Become learned in the Sciences, pure in Morals, trained to Piety, and in this manner instructed in all things necessary for the present and for the future life . . . .[2]

Comenius was so convinced of the value of universal education that he was hopeful of elevating the human race, bringing it back to "the divine ideal" and thus solving society's problems. He pointed out the value of beginning early to train the child in "all good things" and with subjects such as the sciences, arts, languages subordinate to the Scriptures. Many of his admonitions to teach contained the early elements of child nurture. However, he saw clearly the "depravity of human flesh and the need for a Saviour.[3]

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1 Ibid.
2 Comenius: The Great Didactic, title page.
3 Ibid., pp. 220 and 230.

As was pointed out by a thesis writer, there is in the combination of Comenius' and Calvin's educational philosophy the most adequate concept for Christian education - "the full and abundant life for every Christian with a spiritual integrating center."[1] Everyone of these prominent early Protestant educators was concerned with the total education of the Christian youth around a dynamic faith. They saw no conflict between education and Christianity. Furthermore, they felt no sense of inferiority to the Roman Catholics and their system of education.

4. General Reformation Principles of Education and Results

From the contributions of the early Protestant theologicans to education such principles as the following are observed which may be characterized as general Reformation Principles of Education:

1. Education is the responsibility of the parents.
2. For practical reasons education is turned over to the state and not to the church.
3. Universal education is a vital goal.
4. The use of the mother-tongue is very important in the achievement of that goal.
5. Methods of teaching should be continually subjected to careful examination and revision.

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1 Swale, op. cit., p. 75.

6. Education should prepare the student for a full and abundant life.
7. The state should be so fundamentally Christian that its educational philosophy is Christian.
8. There should be religious instruction in the state education; the Scriptures themselves should be prominent.
9. There should be direction to a spiritual integrating center.

Naturally, educational systems throughout the world did not accept immediately all the ideals envisioned by these leaders. In their way, stood the weaknesses of the educational systems of the time. Moreover, religious conflicts retarded the attempts by these men to put the principles into practice, as for example, in the Netherlands where the Spanish monarchy made a fiendish effort to crush the spread and growth of evangelical reform. The same was true in Germany itself. The gross ignorance of the masses made the establishment of the elementary schools a slow process. On the other hand, extreme Ciceronianism, the elaborate and needlessly complicated use of Latin in all of education, weakened the usefulness of the schools. In fact, the whole educational background of the sixteenth century was narrow and opposed to free development of thought and life. As has been seen, the leading Reformers, in general, pointed the way to freedom of expression in

education. But even some of those who were scholars in Reformation theology did not have the vision of universal education. It remained for further developments and circumstances to bring about the actual practice of universal education and the application of many of the other Reformation principles.

C. History of Public Education in America in Relation to the Influence of Religious Education

1. Colonial Period

In the days of the American colonies, religion and education were united. Massachusetts law in 1642 provided that the children be taught "to read and understand the principles of religion and the capital laws of the country." Likewise, Maryland in 1694, Pennsylvania in 1683, South Carolina in 1710, and North Carolina in 1766 passed legislation which showed that their idea of the purpose of education was "service of church and state."[1] The union of the church and the state in education was particularly evident in the establishment and development of the American colonial college. The objective was always twofold and an examination of the college seals, charters, and public announcements yields proof of this

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1 Moehlman, Conrad Henry: School and Church: The American Way, p. 28.

fact. Harvard still carries a seal which reads "Christo et ecclesiae"; William and Mary College was organized as "a Grammar School, a Philosophical School, and a Divinity School"; the seal of Yale University still retains the Hebrew words for light and truth written across the open Bible. Particularly outstanding is the statement in the charter of the University of Pennsylvania, 1753, which affirmed that the "well-being of a society depends on the education of their youth, as well as, in a great measure, the eternal welfare of every individual, by impressing on their tender minds principles of morality and religion."[1]

In regard to the lower schools, the attitude toward such education varied according to the religious backgrounds of the different sections of the country. In the colonies where the Anglican communion was dominant, the aristocratic idea of education prevailed and the training of the masses was neglected.[2] It was in the colonies where Calvinism was strong that the "nucleus of public education" appeared.[3] Puritanism, the Dutch Reformed faith, Scotch Presbyterianism and other forms of Calvinism fostered education for all.[4] The Roman Catholics had

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1 Ibid., p. 25.
2 Graves, F.P.: A Student's History of Education, p. 190.
3 Ibid., p. 189.
4 Ibid., pp. 193, 194.

little effect upon education during this period because there were so few of them.[1]

In fact, Massachusetts with its strong Calvinistic Puritanism may be said to have inaugurated the first real system of public education in America. In the New England settlements there was a democratic and homogeneous society with an ingrained religious conviction that everyone was:

> . . . . a child of God capable of becoming a vital and useful member of society and that the community was obligated to give him training to that end in the home, the church and the school.[2]

Out of this attitude came governmental activity in education, a spirit of cooperation and helpfulness, a general participation of all townsmen in local government and in school organization.

The type of school organization that resulted in Massachusetts was a common school supported by voluntary or compulsory subscriptions. As a result, each citizen had, by the close of the first quarter of the seventeenth century, a working share in the educational system. In 1647 each town of fifty families was required to maintain an elementary school and every town of one hundred families

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1 Moehlman, op. cit., p. 28.
2.Graves, op. cit., p. 197.

a Latin grammar school.

Herein are seen the germs of the present public school system although tuition fees were still used to some extent.

2. The Revolutionary War Period

Toward the middle of the eighteenth century, as new social and political conditions were evolving in all the colonies and the days of the Revolution were approaching, the attempt of a free people to govern themselves gave further impetus to a system whereby a free people might also educate themselves and their children.

An outstanding development from this period in the field of universal education was Thomas Jefferson's plan of 1779. In that proposal Jefferson suggested that in each district of five or six miles square an elementary school be established and that secondary schools be erected in various parts of the state and free college training for exceptional students be provided. Although Jefferson's plan was not accepted as stated and he did not live to see universal education of any kind an accomplished fact, he did stimulate some movements toward that end. In spite of opposition, developments along the line of public education came about gradually in several states.

Jefferson also made a contribution to the development of distinctive religious education and its relation to the schools. Although many assume that Jefferson was

not interested in religion because he did not give it a place in the university of which he was the founder, the truth is that he recognized religion to be of the greatest importance, but because of intense sectarian jealousies he saw no practical means of incorporating it in the curriculum. In fact, he had such faith in religion that he outlined a plan by which he thought religion might be taught in separate denominational schools on, or adjacent to the university campus. Jefferson's hope for the maintenance of human liberty was based on faith in God. Jefferson's democratic ethic was rooted in theocentric religion.[1] One writer calls Thomas Jefferson one of the greatest friends of religious public education that the nation has produced.[2] In Massachusetts where the influence of Calvinism had inspired the original system of universal education when the colonies were first settled, there had been a decline in education during the latter part of the eighteenth century. The towns had begun to seek various methods of evading the school law and with the grant of autonomy to the individual districts the various district systems became involved in petty political interests. Secondary education was meager; the only provision on that level was the private school. According to Graves,

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1 Smith, H. Shelton: Faith and Nurture, p. 179.
2 Fleming, William Sherman: God in Our Public Schools, p. 191.

the factors causing the decline were the following: increasing numbers of non-Puritans did not support the philosophy of the Calvinistic educational procedure; there was a lowering of intellectual standards because of the hard struggle involved in wringing a living from the soil during war years; and finally, with the dispersion of the population to the country surrounding the towns, it became difficult for the children to travel to the schools.

However, these years of the late eighteenth century and early nineteenth are called by one, "the period of transition from the inherited ideals to those of America today."[1] It was during this period that the First Amendment to the Constitution was adopted (1791). Although some would say that all absence of religion from the schools today is a direct result of this amendment, the majority opinion seems to be that it was the <u>right solution</u> for a country that included so many various religious groups and that it does not exclude the teaching of non-controversial Biblical facts.[2] Hence, it appears that the provisions of the first amendment neither excluded

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1 Ibid., p. 252.
2 Moehlman, op. cit., pp. 51-64.
Fleming, op. cit., pp. 44-53.
Cooley, Thomas M.: Constitutional Limitations, pp. 576 ff.
Bennett, John C.: "The Limitations of the Church," from The Gospel, the Church, and the World, Interseminary Series, III, p. 144.

the influence and control of education by a church nor did they give any one church a control over education as a whole.

3. The Birth of the Public School System in the United States

The first years of the nineteenth century were epoch-making in the history of American public education and therefore important to note in a consideration of religious education.

As has been mentioned, New England had initiated in the seventeenth century a system of public education, but that system had declined about the time of the Revolutionary War. However, the "common school revival," as the educational awakening of the decade between 1830 and 1840 is often called[1], likewise originated in New England, having its "storm center" in Massachusetts and Connecticut.

The efforts of various individuals and associations during the 1810's and 1820's prepared the way for the movement. Teacher training was foreseen and urged by the Rev. Samuel R. Hall who attempted normal schools at Concord, Vermont, Andover, Massachusetts and Plymouth, New

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1 Graves, op. cit., p. 304.

Hampshire. James G. Carter, a practical teacher and writer, worked indefatigably for state legislation in favor of public schools in Maine and achieved in 1837 the passage of the bill for the State Board of Education. Later, Henry Barnard made an important contribution to the awakening by his systematic exposition of European education.

However, Horace Mann, a lawyer who became the first secretary of Maine's Board of Education, was the most striking figure in this general movement for public education. His foremost proposition was that education should be universal and free with moral character as its first aim rather than mere culture and accomplishments. He emphasized the importance of good material equipment and the principle that instruction, including practical studies, should be based upon scientific principles with trained teachers who would have an understanding of child nature.

In regard to religious education, Mann felt that the moral education he so earnestly desired would not be accomplished by the inculcation of sectarian doctrines. Therefore, he opposed the use of sectarian books in the schools, and, as a result, has been charged with taking the Bible out of the schools. However, Mann is defended on this point by those who say that he was, along with Thomas Jefferson, one of the "greatest friends of religious

public education that the nation has produced."[1] His words are quoted to show that he desired to have the Bible remain in the class room and to be taught there. For example, in his final report as Secretary of Education, Mann said:

> Moral education is a primal necessity of social existence. The grand result in practical morals . . . . can never be attained without religion, and no community will ever be religious without a religious education . . . . Had the Board required me to exclude either the Bible or religious instruction from the schools, I certainly should have given them the earliest opportunity to appoint my successor.[2]

Again, it is said of Mann, "He found the Bible being gradually dropped from the schools and labored earnestly and succeeded well in getting it restored."[3]

In regard to the present absence of the Bible from the schools, one cannot say that such a thing was due to the activity of any one person, but rather to a long historical development that extends up to the present time. The guidance of one church had been tried in early colonial days and the time for that system to be practised in general was past. No large section of America was homogeneous in regard to religion. Some other method was needed in order to secure in education the ideal of spiritual integration.[4]

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1 Fleming, op. cit., p. 191; also Moehlman, op. cit., p. 24.
2 Fleming, op. cit., p. 29.
3 Ibid.
4 The Roman Catholics believed that the spiritual (cont'd.)

4. The Religious Influence on Public Schools During the Rest of the Nineteenth Century

One approach to the problem of securing spiritual integration was made in the public schools as they were operated in the nineteenth century. Although they were not under the supervision of one particular church, the Christian religion of a kind was implicit in the system; secularization, such as is seen today, had not yet appeared in educational circles. Outstanding evidence of Christian influence is to be seen in the textbooks of that time. Murray's Grammar, which was in its twenty-eighth edition in 1821, was full of religion and morals.[1] Webster's blue-backed spelling book, used widely for fifty years before 1875, showed the same influence, while McGuffey's Fifth Reader which was used all over the nation

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teaching they desired for their children could be secured only in their own parochial schools. They attempted during this period to secure state support for their schools, justifying their claims on the basis of the following arguments: the predominantly Protestant public schools endangered the faith of the Catholic children; and, if, in Catholic schools, the children received the same education in secular branches which they would get in State schools did the Catholic schools not deserve the same support from the State? Bishop John Hughes of New York City was defeated by the state legislature in his efforts to secure the above legislation. As a result, the Catholic public was strongly urged to support parochial schools.

1 Ibid., p. 39.

for half a century before 1890 had a distinctly "religious flavor" in sixty-three of its two hundred and thirty-five lessons, and had in many more a moral value.[1]

However, departure from the teachings of Christ, which had been noted with concern by Jefferson and Mann, was continuing. Many began to call the teaching of such books as those just mentioned, "moralistic sentimentalism which gave . . . . a cloak of piety."[2]

5. The Period of Change from Non-Sectarian Schools of the Nineteenth Century to the Public School of the Twentieth

Some educators claim that the greatest exodus of specific religious influence from the public schools came during the last three decades of the nineteenth century.[3] Up until 1869 two State Supreme Courts and seven State Legislatures[4] had been appealed to by those who wished to have the prevailing religious teaching of the schools abandoned, and the Bible teaching had been upheld in every case.

However, the turn of events came on November 1, 1869. The Bible and all religious exercises were excluded from the schools of Cincinnati, and the decision was upheld

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1 Ibid., p. 40.
2 Bontekoe, Cornelius: An Historical Review of Eastern Academy, p. 15.
3 Ibid., p. 44, Moehlman, op. cit., p. 94.
4 State Supreme Courts-Massachusetts and Maine; State Legislatures-New York, Massachusetts, Iowa, Indiana, West Virginia, Florida, Mississippi.

by the State Supreme Court in 1872. The principal way in which the Bible came to be excluded from the schools was not through major court decisions but through the actions of individuals who quietly went to teachers and school boards and demanded that the Bible be dropped. This opposition to Bible reading and teaching was made for the most part by minority groups who claimed the right under the First Amendment to the Federal Constitution to object to its use. The principal opposition came from the Catholics who looked upon the non-sectarian arrangement as "a device for making the Irish lose the Catholic religion."[1] Other groups that helped to take the Bible out of the schools included the Jews and Missouri Synod Lutherans, each for reasons of their own.[2] Nevertheless, schools have been secularized; that is, reading of the Bible and discussion of principles that might be

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1 Moehlman, op. cit., p. 94. Throughout the nineteenth century the Catholics had been carrying on their struggle for state recognition and support of their schools (Ante, p. 19, Footnote 1). In spite of the recommendations of Bishop Hughes, many Catholic parents were still sending their children to the public schools, and some Catholic priests were questioning the Church's exclusive claims to education (Burns, James A.: Growth and Development of the Catholic School System, pp. 258-263). In such absence of cooperation on the parochial question, Catholic leaders bent their efforts to keeping all religious instruction out of the public schools because they held that such would be detrimental to the religious life of their children.

2 Fleming, op. cit., p. 52.

classified as distinctively Christian have been excluded from the class rooms; and more than that, the experimentalist with his pagan religion has taken over the classroom.

D. The Present Dilemma and Suggested Solutions

In examining the modern educational situation one comes across the words "moral chaos", "secularism" and "godlessness" all too frequently today. For an understanding of the basic problem it will be helpful to examine the philosophy of present-day public education.

There is today in the philosophy of education a scientific approach, which is called by one historian, a vastly complex system which has grown out of the last four hundred years of educational history.[1] The leaders in this scientific approach to education are, for the most part, those who style themselves as "progressive", "experimental", or "democratic". They have dealt primarily with what is called the democratic system of teaching along the lines of John Dewey; that is, teaching by living.[2] For them, democracy is more than a form of government; it is a mode of associated living that affects all aspects of human society.[3]

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1 Eby and Arrowood, op. cit., p. 897.
2 Smith, H. Shelton: Faith and Nurture, p. 181.
3 Ibid., p. 177.

Until recently, this theory of education concerned itself merely with democracy in an experimentalistic approach and most of the progressive educators still confine much of their attention to the concrete and practical aspects of democracy. They do not make explicit the ultimate basis of the democratic faith.[1] However, it is now admitted by many leaders that the democratic theory of education must concern itself also with a world view, must consider the metaphysical issues of their philosophy.[2] Religious and secular educators alike see the need for providing for this lack in the philosophy of education. Some of the answers are seen in the following plans.

1. Character Education in Public Schools

The new moral emphasis by secular leaders is brought out by V. T. Thayer, Educational Director of the Ethical Culture Schools, and formerly Chairman of the Commission on the Secondary School Curriculum of the Progressive Education Association, in his recent book, American Education Under Fire. He says that today young people need more than the habit formation of the behaviorists[3], and that all valid thinking is not necessarily identified

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1 Ibid., p. 181.
2 Ibid., p. 182.
3 Thayer, V. T.: American Education Under Fire, p. 30.

with the methods characteristic of the natural sciences.[1] He points out that "young people must be assisted in reading purpose and meaning into their lives."[2] However, Mr. Thayer does not see the possibility of any help toward the fulfillment of this ideal from organized Christianity.[3] He holds that the character and moral behavior which he does desire "grows out of a way of life which people not only profess in common but practice in common; and where profession is sincere it is the practice rather than its conscious formulation that is primary in educational growth".[4] Hence the objective of modern education is expressed in the following words by Dr. Thayer:

> The modern school, the progressive school, may have erred at times in practice but its heart has been in the right place. It conceives the primary function of education to be that of providing opportunities for children under guidance to create and re-create their lives.[5]

For the achievement of this purpose the progressive educator admits to religious liberals the right to develop a framework of values which men can hold in common. However, he does not believe that religious instruction is indispensable.[6]

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1 Ibid., p. 187.
2 Ibid., p. 96.
3 Ibid., pp. 97-115.
4 Ibid., p. 109.
5 Ibid., p. 110.
6 Ibid.

In Dr. Thayer's position is seen very well the tendency among progressive educators to leave the radical position of the behaviorists and to admit the necessity of developing a "framework of values" whereby young people may be assisted in "reading purpose and meaning into their lives". The moral ideals thus desired are to evolve as moral practices out of the culture in which men participate.[1] This position attributes good moral life entirely to the "conditions of living in home and school and community that embody these ways of acting, feeling and thinking". Boyd H. Bode in Democracy as a Way of Life said of this recent emphasis in progressive education, the new democracy "takes on the universality of philosophy and of religion". William H. Kilpatrick says that "it contemplates the whole of life", and Bode goes on to say that it "cuts across the whole mass of our traditional beliefs and habits."[2]

The presence of such a view in the school of progressive education gives it a sort of religiosity that is, of course, not God-centered nor Christ-centered, but which is really man-centered. Dr. H. Shelton Smith explains it as follows:

> . . . . the religious faith implied in experimentalism
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> . . . . . .

1 Ibid.
2 Ibid., pp. 109, 110.

> is anthropocentric in its concept of sovereignty, in its view of the basis of human dignity and worth, and in its idea of the ultimate source of personal and social reconstruction.[1]

Moreover, this faith has "supreme confidence in man as the arbiter of his own destiny";[2] it clings to "the idea that democracy signifies the indefinite perfectibility of human society"; and it holds that "there is such a thing as faith in intelligence becoming religious in quality." [3]

Therefore, Smith concludes that "this experimentalistic religion is in fundamental conflict with Hebrew-Christian faith,"[4] and he warns that this is the sort of "religion" which is being taught in the public schools where progressive education is in control.

Another writer expresses the feeling that many have against Dr. Thayer's type of character education in the following words:

> . . . . excellent though this contribution to a more desirable child training may be, it leaves out the very heart of religion--the stressing of ultimate ideals, the recognition of a Supreme Member within the group and the uniquely effectual experience of worship.[5]

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1 Ibid., p. 201.
2 Ibid., p. 198.
3 Ibid., p. 199.
4 Ibid., p. 201.
5 Shaver, Erwin L.: "Progress in Weekday Religious Education" in Religious Education, January-February, 1946, p. 8.

This lack of stress upon "ultimate ideals" contributes to giving the public school the reputation of being secular. In fact, its lack of "recognition of a Supreme Member within the group" makes it deserve the title of "godless". Many, such as Dr. H. Shelton Smith, would go beyond the statement quoted above and say that there are other real omissions and wrong emphases in the public school that make it so secular in its emphasis that it is harmful to the American youth.

2. Religion Taught Through the Regular Curriculum of the Public School

The religious liberals from whom Dr. Thayer would welcome help in developing a "framework of values"[1] are presenting a solution similar in many ways to this character education. William C. Bower in his book, Church and State in Education, sees the fundamental principles of democracy as the values upon which "a new world order will have to be erected."[2] He justifies his position by saying that these principles are, in their deepest nature, profoundly religious and Christian. Therefore, he sees a new approach to religion, a functional conception which reveals religion to be simply a phase of a people's total culture.[3]

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1 Ante, p. 31.
2 Bower, op. cit., p. 35.
3 Ibid., pp. 59, 60.

According to Dr. Bower, religion can now be placed on the same basis as literature, science, history, philosophy, the social sciences and the arts as a way of revealing values, ethics and morals.[1] Hence, religion can be taught as a subject in the present-day educational system, according to this writer.

A similar position was recommended at a recent conference of the American Education Fellowship in New York City. The result of a panel discussion on religious education was the suggestion that:

> There should be instruction in the public schools in the fundamental values and standards common to all religions and beliefs rather than sectarian religious instruction on released time as at present . . . .[2]

Charles Clayton Morrison of the Christian Century advocates a similar approach to religious education saying that the schools should impart knowledge about religion. This instruction would be secular, not the inculcating of religious devotion nor the indoctrination of particular beliefs.[3]

Thus far there has been no survey of this particular practice, no appraisal of its special merits or demerits, and no question raised as to its legality. However, there are many who oppose it as an adequate program of

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1 Ibid., p. 63.
2 "New Methods Urged in Teaching Religion", from the New York Times, March 15, 1947.
3 Morrison, Charles Clayton, "Protestantism and the Public School", in The Christian Century, April 17, 1946, p. 491.

religious education because of the lack of emphasis it places on the "historical fundamentals of orthodox New Testament Christianity."

3. Latent Religious Resources in the Public School[1]

Two procedures are seen as possibilities in the present school curriculum without the addition of a course in religion.[2] The more widely discussed and generally practiced method is that of enriching the several areas of public school study and experience with the resources of religion as normally belonging in those areas. For example, art should include religious art and music, sacred as well as secular music. The other approach is one which would stress the spiritual values possible in the public school curriculum, program, organization and personnel.

Dr. Erwin L. Shaver comments in his article on weekday religious education where he mentions these two procedures:

> There are untold latent resources for teaching a large part of our religious heritage by this method, even though it may not fully comprehend what we seek in a complete program of religious nurture.[3]

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1 Shaver, op. cit., p. 8.
2 Ibid. p. 10.
3 Ibid.

4. Religion Taught by Churches in Cooperation with Public Schools

Specific religious instruction along the lines of the traditional Christian and Jewish beliefs is being offered in the weekday church school, which is a system sponsored by the churches and working in close relationship with the public school. This type of school is an essential part of the church's educational program and may be sponsored by a local church or by several churches which are cooperating in the community for this work of religious education. It has no organic relationship with the public school although the latter cooperates with the weekday church school program, sometimes to the extent of allowing classes to be held in the school buildings. Usually the weekday church school sessions are held in church buildings or in buildings owned or rented by the cooperating churches. These classes are held during regular public school hours, or during the last period of the day, or after school. The three arrangements are known as "released time," "dismissed time" and "free time", respectively. The teachers in this system fall into three general groups. There are full-time Bible instructors, many of whom are certified by the state to teach Bible. Part-time lay Bible teachers and ministers teaching Bible part-time are in the minority, but some groups find it necessary to use such leadership temporarily at least.

The released time system, which is by far the most

wide-spread of the weekday church schools, is operating on both elementary and secondary school levels. The earlier development stressed the operation of the plan in the elementary grades, more frequently in the fourth, fifth and sixth grades, but increasingly in the junior high school. The older plan of granting high school credit for Bible study, usually carried on in Sunday school, has been adapted so that the classes are more frequently conducted in the public school buildings, as elective courses, by teachers selected and paid by the churches. This secondary school program of weekday religious education is widespread in Maine, Texas, North Carolina and West Virginia, although there are also high school programs in a number of communities in other states.

The North Carolina plan is a good example of the way church and state can cooperate successfully to "increase the religious content of the public school curriculum".[1] Its objectives were described in a religious education periodical as follows:

> The courses are designed to supplement, not supplant, essential activities of home, school and church in the process of character building. The central purpose of those who guide the movement is skillful instruction in the content of the Bible and the application of its teachings to the problems of every-day life. A correlative objective is the recognition of religious truth

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1 Gwynn, P. H. : "Weekday Religious Education in North Carolina", in Religious Education, May-June, 1944, p. 169.

as a vital element of a complete education.[1]

Mr. P. H. Gwynn, Jr., chairman of the Committee on Week-day Religious Education of the North Carolina Council of Churches, explained the attitude of those who sponsor the weekday church school in his state as a desire to add a spiritual emphasis to the public school system. He wrote as follows:

> Citizens of North Carolina are convinced that education of the mind without adequate cultivation of the soul tends to breed a materialistic philosophy of life, which stifles the liberty of the spirit. From an understanding of this fact arises a determined effort to increase the spiritual elements of the public school experience.[2]

Such an aim to increase the "spiritual elements of the public school experience" would be considered as hardly possible of attainment by those who conceive of the public school philosophy as being definitely antagonistic to the Hebrew-Christian faith.[3]

5. Christian Private and Parochial Schools

Finally comes the approach to weekday religious education that is under special consideration in this thesis. Included in it are the schools that have a definite basis in Christian teaching. They are of two types--parochial and private. The parochial schools are those

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1 Ibid., p. 173.
2 Ibid., p. 174.
3 Ante, p. 33.

sponsored by the parish or church group and are represented in Protestant circles by the Lutheran, Seventh Day Adventist, and Mennonite Churches. In these schools the doctrines of the prticular churches are specifically taught. The private schools represent a smaller group that also has for its basis definitely Christian teaching, but not the particular indoctrination of the parochial schools. They may be interdenominational as the Stony Brook School, Stony Brook, Long Island, New York, or they may be sponsored by groups of parents who are united by a common church background. Such schools are sponsored by members of the Christian Reformed Church and are known particularly as the Christian Schools. They are united in the National Union of Christian Schools at Chicago, Illinois. The teaching at Christian Schools is in accord with the fundamental Calvinistic doctrines of the Christian Reformed Church, but the schools are set up to give general Bible teaching, while indoctrination in the particular beliefs of the denomination is left to the local church. For this reason, members of other denominations often find it particularly desirable to send their children to the Christian Schools in order that they may receive education unified in a Christian philosophy.

These two types of schools answer the cry of those who rightfully claim that Christian education is getting only the "tag-end in life" under the present system.

Those who sponsor these schools represent, as is easily recognized, the dogmatic wing of Protestantism who feel that one cannot afford to leave the facts of faith and of the Bible to the casual process of learning which is current in a great many of the Protestant churches as well as in the public school. In this respect, these Protestants are much like the Roman Catholics who also desire to make all Christian truth explicit and catechetical. Although the writer may not agree with all the dogmatic procedure and content of the Christian Reformed Schools, still she feels that the Protestant Church must learn to be dogmatic about the fundamentals of faith and must learn now to present these facts to the whole life of the adolescent. It is to the above purpose that this thesis is being written and that the Christian School and the Catholic school are being presented in the following chapters.

E. Summary

The contributions of the early Protestant theologians to education include certain principles that have had a great influence upon public education in America.

During the colonial period religion was the foundation upon which schools were founded and carried on. This situation was possible because of the close relationship between the churches and the government and because

of the homogeneity of the colonies themselves. However, with an increasing number of different kinds of church groups coming to this country it seemed advisable in the interest of freedom of religion for all to give the control of education to the state. Moreover, to prevent the possibility that any one Church might become too powerful, provision was made for the separation of church and state in the First Amendment to the Constitution. The amendment did not exclude the influence of education by religion nor the control of a private or parish school by one particular Church.

During the nineteenth century several factors contributed to the growing split between education and religion. They included the growth of the frontier, the growing tide of immigration and the secularization of American culture. While these influences were at work, Horace Mann and others made their great contributions to the cause of free public education with an emphasis on improved methods and teacher training. One of the fundamental concerns of these same educators was that there be religious instruction, non-sectarian in nature, but at the same time vitally religious, in the schools. For a time, it appeared that religion might retain her influence on education by a non-sectarian emphasis in the text-books and upon the schools in general. However, more complete secularization came about during the last part of the nineteenth century.

Today the philosophy of the progressive educators which is definitely anti-Christian is influencing the public schools to a great extent. Various systems of weekday religious education are proposed and sponsored by Protestant church groups as ways to give the children of America a real and vital faith. They include the introduction of facts about religion into the curriculum of the public schools, weekday church schools and Christian or parochial schools. The approach of the Christian Schools will be examined in the following chapter as it is exemplified in one particular secondary school, the Eastern Academy.

CHAPTER II

THE PHILOSOPHY AND PROGRAM OF CHRISTIAN SCHOOLS AS SEEN IN EASTERN ACADEMY

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A. Introduction

One prominent Chicago layman[1] asked a group of ministers three years ago how, in the face of the anti-Christian attitude of the public schools, he could keep the vows he took at the baptism of his children to bring them up "in the nurture and admonition of the Lord." He saw the man-centeredness of secular education as being at odds with the Christian claims that men are the subjects of redemption and he asked:

> How do children with this concept ever gain a feeling of standing under divine judgment? of being in need of repentance? of being dependent upon divine deliverance from sin?[2]

This lawyer concluded "that Protestant parochial schools carry the only promising answer to an educational situation which causes us to say -- we are troubled."[3] Another layman, an educator, voiced the urgent need for some such Christian training when he made the following statement:

> If the public school organization cannot be sufficiently altered, then some other method must be devised

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1 Mulder, John: "We Are Troubled", unpublished manuscript, May, 1944.
2 Ibid., p. 6.
3 Ibid., p. 8.

> which can do a better job than our best Sabbath schools now do. Would it be out of question, where churches are strong, to establish parochial schools? Whatever the solution, it is badly needed -- believe me -- and at once.[1]

It is the writer's purpose in this chapter to see what a particular Christian School, representative of the National Union of Christian Schools has to offer in the face of the present dilemma.

B. General Background and Aim

The Eastern Academy is an accredited secondary private school with three hundred and sixty students and a faculty of fourteen teachers and principal. It is maintained by the Eastern Academy Association, a local organization made up of the students' parents and other interested adults.

On September 3, 1919 the Eastern Academy was founded in Paterson, New Jersey as the "Christian High School for Paterson and Vicinity." It was the "natural or normal result of an increased demand for high school education"[2] throughout the country at that time. Since the people who sponsored the Christian grade schools in the community believed sincerely that the approach of the public

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1 Paydon, Joseph Findlay, "The Greatest Weakness in American Education", in The United Presbyterian, January 20, 1947, p. 11.
2 Bontekoe, op. cit., p. 13.

school was inadequate, they felt that the high school their children would attend should be "positively God-centered".[1] As stated by their historian, "the most important reason for the creation of a Christian high school was to provide Christian education", and the aim of this Christian education was to develop the "whole of human personality so that it would be better equipped for Christian service."[2]

C. Philosophy of Education

1. Process of Education

> One may look at a window pane in one of two ways. Either he may stare at the pane itself and make it alone the object of observation, or he may look through the pane up at the heavens. So there are two ways of studying nature and history. One may lose himself in the bare facts, or one may look up through the facts at God, Who is revealed in all the works of His hands and in the guidance of the destinies of men and nations.[3]

The above quotation expresses the fundamental attitude of the Christian School philosophers. They see the process of education as explained in the following paragraphs.

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1 Ibid.
2 Ibid., p. 14.
3 Kuiper, R.B., quoted in "What is Christian Education?", pamphlet by Mark Fakkema, prepared under the auspices of the National Union of Christian Schools, p. 2.

In the first place, education is a unifying, an integrating process, which concerns itself with something more than the pupil's intellect. It also concerns itself with the education of the pupil's will and feeling. However, the pattern of man's unified life is objectively fixed in God. Therefore, his entire, unified life is modeled after God, his Maker.

Consequently, education is an adjusting process in which the educand is adjusting with God, with environment and with time. Having the guidance of the teacher, the pupil self-consciously interprets matter and thought as revealing God; then pupil life comes to reflect the God-glorifying life which is implied in all of life.

However, education is "a work of God," and as such is a redemptive process. The adjusting process is not possible unless the regenerating power of God "in and through Christ" operates in a man. Because man fell from his original position as "image-bearer," he must be restored to life and action and being by Christ's suffering, death and resurrection becoming a subjective experience in him. Then and only then can the adjusting process, the coming into God's image, take place.1

The various parts of this process include the four aspects of man's becoming God-like. He must be rendered intellectually, volitionally, emotionally and effi-

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1 "What Is Christian Education?", pamphlet, pp. 4-21.

ciently God-like.1

One leader of the Christian School movement has presented the distinctiveness of such a philosophy in the following words:

> Christian education so conceived presents a tremendous challenge. It is an education that can come only from God. It can go forward only through God with whom the teacher functions as a co-worker. It has its end in God.2

2. Attitude Toward Progressive Education

In opposition to the fundamental precepts of modern progressive education, the Christian school teaches a submission to the absolute character of truth and goodness and submission to the objectivity of truth as found in the Scriptures. It is held that according to such a system, objectivity of truth characterizes the Christian School and gives a certain tranquillity, a calm objectivity, but not the cold immobility of conservatism.3 Rather, it is maintained that the Christian School is averse to all conservatism and is motivated from within to continuous reformation.

Although Christian Schools may be called presump-

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1 An unsigned editorial, "A Christian Philosophy of Education," in The Christian Home and School Magazine, January, 1947, p. 3.
2 Schultze, H.: Manual for Collaborators on Course of Study for Christian Schools.
3 VanDerKooy, T.: The Distinctive Features of the Christian School, p. 23.

tuous for claiming to have in its possession the truth for which others are still searching, and although this tranquillity can acquire the appearance of staidness and conservatism, the answer according to one philosopher of the Christian School system is that the basic view of the whole life being lived in the presence of an absolute sovereign God will exert a wholesome influence toward the conscientious observance of one's daily task; hence, in the sphere of education this same view will demand unceasing reformation.

3. Responsibility for Education

The original founders of the Christian Schools were thoroughly convinced that weekday Christian education was the responsibility of the parents, and they defended their position on the basis of the Covenantal relationship in which their children were placed by baptism and upon certain precepts of the Bible.

Many leaders of Christian Schools are of Holland background or come from the Netherlands where state aid for church schools is supplied. Therefore, it might be expected that they would favor such legislation. However, Mr. Harvey R. Brasser, principal of the Eastern Academy said that the great majority of Christian School leaders would prefer no state aid. He expressed the common feeling that "wherever you get financial aid you get control." Education,

according to Mr. Brasser, is the parent's responsibility and must be paid for by the parent.

Mr. Gerhardus Bos, principal of the North Fourth Street Christian School in Paterson, who received his training to be a teacher in Holland, said fundamentally the same thing, "No state aid, for thereby we lose our liberty."

An examination of The Christian Home and School Magazine indicates that there are some educators in the Christian School system who support the other side of the question. However, it appears from an appraisal of the various articles on the question that, as Mr. Brasser says, the majority see the dangers involved in what they believe to be a violation of the First Amendment to the Constitution.

D. Philosophy Applied in the Curriculum

The Christian School philosophy aims to render the child intellectually, volitionally, emotionally and efficiently God-like through an integrating, adjusting and redemptive process, coming from God and having its end in God.

The whole philosophy of Eastern Academy is, of course, based on the general philosophy of Christian Schools. However, each school is free to determine its own educational policy. Just what the approach of the Eastern Academy is will be evident in the observations that follow.

It is the basic conviction of the administration of Eastern Academy that the curriculum of the school should grow out of the philosophy of the entire faculty, that it should be based on the experience and belief of all the teachers. To this end, the bi-weekly faculty meetings during the school year 1946-47 are being devoted largely to a consideration of the philosophy of the Christian School and a study of the application of that philosophy to the curriculum.

1. Aims Carried Out in the General Curriculum

a. Learning to Think

The Eastern Academy emphasizes the necessity of learning how to think, over against the accumulation of facts. The school tries to have students see some of the problems they are going to meet in business or home situations and to be prepared for them by their experiences in the school, and a workable Christian philosophy of life evolved from these experiences.[1] Evidence that this emphasis works out in practice is seen in the testimony of ex-students, especially those who continue their academic studies. For example, one boy studying in the United States Navy training program wrote to the principal that he was able to make real progress because he knew how to approach

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1 Taken from conversation with Mr. Brasser, principal of Eastern Academy.

his studies, whereas some of his companions from other schools had only a group of facts they had learned.

b. Christian Interpretation of World Events

Class discussions aim to develop a Christian interpretation of world events. This policy is exemplified particularly well in history classes. There the students present their reactions to history as they see it in textbooks, the daily newspaper, the radio, and as they hear it interpreted at home and on the street. From their discussions, attitudes are built, consciously or unconsciously, and a Christian interpretation colors those attitudes.

One particular class session may serve as an example. A class in problems of American democracy was opened by reference to the hymn used at the morning assembly. It had contained the following words:

> O beautiful! My country!
> Be thine a nobler care
> Than all thy wealth of commerce,
> Thy harvests waving fair: 1

After the students had asked themselves whether the words of the hymn were appropriate, they turned to find one answer in a discussion centered around the Spanish-American War. The good points of America's foreign policy were noted. However, one of the comments coming out of a consideration of the Platt Amendment was that such legislation was morally wrong. One member of the class suggested

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1 Christian Hymnal, p. 355.

that the ideal most worthy of this country's consideration, and the one that had been followed by America in many cases was expressed in the last words of the hymn mentioned earlier. They were as follows:

> Be it thy pride to lift up
> The manhood of the poor;
> Be thou to the oppressed
> Fair Freedom's open door![1]

c. Examination of All the Facts

The policy of the school is to present both sides of controversial questions, giving the student an opportunity to know both the facts his teacher does not agree with, as well as those with which he is in accord. In biology classes, the extremely materialistic view of the evolutionary theory with its arguments and proofs is given, as well as the view that God is creator. It is pointed out that as soon as the public school teaches evolution, it is not neutral in its approach, as it claims to be. It is really propagandizing for the theories of scientific evolution.2

d. Developing a Workable Philosophy of Life

The courses in business are an area in which Eastern Academy places special emphasis upon developing a workable philosophy of life. It is the desire of the faculty that the student get a philosophy that is deeper, "more

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1 Ibid.
2 Taken from conversation with Mr. Gerhardus Bos, principal of North Fourth Street Christian School, Paterson, N. J.

straight to the core than the popular conception."1 In salesmanship class the problem is raised as follows: "Should one follow the policy expressed in the words, 'anything to get a sale across'?" In business law the students face the questions: "May you as a Christian take advantage of going into bankruptcy?" or "Is the state the ultimate authority?" In pointing the way toward a solution of these questions, the teacher shows the importance of recognizing a sixth avenue to the mind, the avenue through which the intimate friend talks, through which God talks to the individual.

e. Using Good Pedagogical Methods

Several phrases that appeared often in the comments by various faculty members as they discussed the school and their work indicate that certain elements of modern educational procedure are an integral part of the principles of education at Eastern Academy. According to one, education is "God-centered, but also child-centered;" again and again teachers talked about "learning by doing" and "encouraging the students to express their own thoughts." As far back as 1924, the principal, Mr. William Roseboom aimed in working with students to "bring out the best in

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1 Taken from conversation with Mr. Brasser.

them."[1] Teachers say that an application of this approach is seen in the leadership taken by the students and in the fact that they are "prompt to express their opinion."

Examinations aim to help the pupil to learn to think rather than just to report a sum of facts learned. One example of learning by doing was mentioned in connection with a bookkeeping class where the pupil presented new material as a practice teacher would do.

The Eastern Academy is incorporating into its curriculum the use of certain equipment and other modern procedures that are recognized as pedagogically sound. In keeping with recent emphases upon multi-sensory aids, this school has set up a faculty committee which studies the needs for such aids and makes recommendations for ways they may be used to make teaching more effective. Excellent sound movie equipment is available for the use of the teachers, and a regular program of educational films is carried out for the whole school with preparation before the film is presented and testing afterwards. Extention of the library service has been achieved and further enlargement there is planned. Field trips are made to museums, industrial plants and other places of educational value, in connection with certain class work.

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1 Bontekoe, op. cit., p. 47.

Text-books are recent, child-centered and have many suggestions for purposeful activities. Drill books with diagnostic tests and a motivating apporach are used.

Improvements suggested by the administration for the near future include supervised study, expansion of the physical education program, incorporation of courses in industrial arts and home economics, and revision of the Bible curriculum. An example of a specific suggestion for curriculum improvement is seen in the recommendation that courses in mathematics should contain problems made up out of information about Christian schools as a functional means of teaching.

2. Aims Carried Out in Religious Education

One question that the Eastern Academy faces along with almost every other agency of weekday religious education is the correlation of its religious program with the work of the churches.

Rev. Oscar Holkeboer, teacher of Bible at Eastern Academy, explained, in general, the approach of the local churches and the related approach of the Christian School to religious education. The individual pastor teaches the dogma of the Church through catechetical instruction and teaches the Bible to the end that the child may be brought to a saving knowledge of Christ. The Christian School teaches the Bible with several objectives in mind. First, it aims to give the Christian a world view so that citizenship in

his country, in fact, so that his whole life will be approached from a Christian point of view. Other objectives of the religious education in the Christian School are evident to some extent in the syllabus Mr. Holkeboer has suggested for a revised program of Bible study. Including a few changes from the present schedule, the suggested program is as follows:

Freshman Year (Old Testament)--Genesis to Kings
Sophomore Year (Old Testament)--Kings and the Prophets
Junior Year--Life of Christ and the Acts of the Apostles; Church History (elective)
Senior Year--Reformed Doctrine

In practice, the classes in Bible give instruction along the following lines:

1. Principles of practical Christianity
2. Historical approach
3. Literary and other cultural values
4. Principles of good citizenship[1]

E. Philosophy Applied to Teacher Training

Because Christian School leaders believe firmly in the importance of their educational system, their standards for teacher training are high. All the teachers and the administrator of Eastern Academy fulfill the academic requirements set up by the New Jersey State Department of Education. In addition, eight of the fifteen members of

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1 Taken from conversation with Mr. Holkeboer.

the faculty have one or more graduate degrees of the rank of masters, and eight teachers are doing further graduate study at present. The State requirement is merely for an A. B. or B. S. degree. According to Mr. Brasser, principal, several factors bring about such high academic standards among the teachers. They are:

> A real professional attitude taken by our teachers, for self improvement and for better results in the classroom. Teaching is a serious business.
>
> The Board encourages further study by giving an increase in the annual salary of $100 for an M. A. degree, and $200 for a Doctors. Upon completion of the first 32 hours beyond the Masters the first $100 toward the Doctors is given.1

It has always been the policy of the Eastern Academy Association to bring to the school well-trained teachers, and hence their standards of salary have always been as high as it was possible to make them.

In comparison to many kinds of work open to men and women of comparative training, school teaching in any system is not a well-paid position. Therefore, the fact must be emphasized that devotion to the cause of the Christian Schools is a factor of equal importance with the academic training of the Christian School teacher.

F. Philosophy Applied in Student Activities

As in any modern high school, extra-curricular

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1 Taken from letter from Mr. Brasser, March 24, 1947. See Appendix, p. 130.

activities at Eastern Academy are an important part of the program. The working of the Christian philosophy is evident here as well as in other parts of the school life.

The Student Council is in the position of unifying all other extra-curricular activities. It is the student voice in fostering "a higher standard of Christian citizenship," encouraging "interest in curricular and extra-curricular activities," acting as a "medium for student opinion," and assisting "the principal, when necessary in carrying out student activities and projects."1

The growth of the Student Council at Eastern Academy exemplifies the careful planning given to a new project here. Begun as a home-room organization, it was first granted a one-year charter, now holds a two-year one and, no doubt, will have still more extended powers next year. In the opinion of the principal, members are feeling their responsibilities, and they are making suggestions for the good of the school. There is a healthy experimentalism in the attitude of the members of the Student Council toward the organization itself.2

It has been found at Eastern Academy in the case of the Student Council that student participation can be

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1 Proposed Constitution of the Student Council of the Eastern Academy, p. 1. See Appendix, p. 131.
2 The opportunity for students to make constructive suggestions through the Student Council seems to be a bit limited by the lack of continuity in membership. For (Cont'd.)

controlled and allowed to grow gradually as the participants learn to take responsibility.

Other student activities include twelve extra-curricular organizations which cover the usual fields of student interests such as sports, cheerleading, dramatics, philately, journalism and social fellowship. In these groups the philosophy of the school carries over; for example, one of the goals of the athletic groups is good, clean sportsmanship.1

The Pi Beta club is maintained "for the purpose of spiritual development through a discussion of Bible themes with a desire to seek God's kingdom first."2 It seems that this club was organized because of a felt need for more discussion of certain subjects mentioned in Bible class. The presence of the club indicates that a natural desire for student participation is not being met in class. However, to divorce discussion from the class and to place it in a club which is elected by only part of the students is not the best way to meet the problem. In such a case the transmitted theory about Christian living is separated from personal experience.

The extra-curricular program of Eastern Academy as

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example, the President of the Student Council for this school year had not been a member of the organization before last fall although he is a Senior.

1 Of course, this same goal is encouraged by many public schools.

2 Report of the principal to the Board of Directors, February, 1947.

a whole brings to light certain principles which are valuable for this study:

1. Student participation (as in the case of the Student Council) can be controlled and allowed to grow gradually as the participants learn to take responsibility.

2. Activities such as sports, dramatics, journalism, and so forth offer opportunities for learning to be a Christian in life situations.

3. There is a desire for vital cooperative thinking about Christian problems among high school students.

G. Philosophy Applied in Personal Relationships

1. Pupil-teacher Relationships

The general policy back of pupil-teacher relationships in the class room was expressed by Mr. Brasser when he said that freedom of discussion is the practice and still the "teacher is definitely leader in the class." The teacher "believes in discipline and inhibition, but also in the good that is in us through the Holy Spirit."1

Counseling is done by every teacher on the faculty because each one is interested as a Christian in the problems

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1 Freedom of expression in the whole school attitude was exemplified in the suggestion made by Mr. Brasser that this writer interview students for their comments on the school. Students were told to express what they really thought and the result was that they did speak freely. The students were an average high school group with varying interests and attitudes. Many of the comments about the (Cont'd.)

of the student's spiritual and moral life. Each teacher wants to see his pupils become true Christians and therefore is on the alert to answer questions of faith and Christian behavior. Such an arrangement makes it possible for many problems to be worked out informally in the normal routine of school life. Mr. Holkeboer, the Bible teacher, has the title of "spiritual adviser" and takes advantof opportunities to advise whenever possible. However, he finds that the help of other faculty members keeps many difficulties from arising.[1]

2. Inter-pupil Relationships

From the students themselves come numerous comments on the good fellowship they have with one another at Eastern Academy. One girl who had previously attended a

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> school were favorable; that is, the fellowship among the students was especially appreciated; admiration of the teachers was a common opinion. One student felt that the Student Council should have more power but was appreciative of Mr. Brasser's plan for a gradual development of student control over certain activities. Some of the girls wished that a larger sports program might be established, while the boys who happened to be in the group saw a need for a greater emphasis on debating and public speaking. One boy made a plea for some of the same changes in the Bible curriculum which are under consideration by the Bible teacher at the present time (Ante,p. 57). This boy asked particularly for three additional emphases in the Bible courses: memorization, study of prophecies given and fulfilled, and more real Bible study without commentaries.

1 Taken from conversation with Mr. Holkeboer.

public school stressed this fact particularly. The social activities of the school are varied, and since it is co-educational, the school offers the finest of natural situations for the development of girl-boy friendships.

In many churches of all denominations the fellowship meetings, camps and conferences are encouraged because they offer, among many other advantages, an opportunity for young people to make Christian friends. In the Christian high school these contacts are a daily occurrence.

H. Philosophy Applied in Relationships of School with Home and Church

1. Relation of the School to the Parents

The education of the Covenant child is the responsibility of the parents according to the basic philosophy of the Christian Schools.[1]

For practical reasons, the teachers take charge of the weekday religious education in loco parentis. However, the parents are the power behind the teachers. In the case of the school under consideration, it is the Eastern Academy Association, made up of the parents, which is actually the governing body of the school.[2] Specific duties are

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1 Ante, p. 49.
2 Constitution of the Eastern Academy Association, p. 4. See Appendix, p. 118.

carried out through a Board of Directors, consisting of fifteen members, nominated by the Board and elected by the Association. Through its various committees the Board takes charge of the certain administrative functions and the financing of the school.[1]

There is a contact between the parents and the school that is of an even more personal nature. The Eastern Academy Parent Teacher Association, which is made up of all teachers and parents of students attending Eastern Academy, offers an opportunity for social functions at which parents and teachers meet.[2] Here is "Father's" opportunity to ask "Teacher" what the trouble is with "Junior's" grades, and for "Teacher" to find out from "Father" what "Junior's" home problems are.

Another organization that brings parents into a vital relationship with the school is the Eastern Academy Ladies' Circle, a group of interested mothers who are very active in their efforts to give moral and financial help to the school and to propagandize the cause of the school.

The parents in such a situation feel their responsibility so keenly that they also take an active part in individual cases where their cooperation with the school may help. They are anxious to see that discipline shall

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1. Ibid., pp. 7, 8. See Appendix, pp. 121, 122.
2. Constitution of the Eastern Academy Parent Teacher Association, p. 1. See Appendix, p. 125.

be maintained. Therefore, it is the usual procedure for the parents to support faculty disciplinary action, and in most cases, to discipline the child at home.

The general policy of the faculty can be seen in the plan for discipline procedure that has been formulated recently at the Eastern Academy. Throughout the recommendations made in this report are provisions for such steps as the following: a thorough case history in which the reaction of the parents is especially noted, the informing of the parents concerning a problem, informing of the Educational Committee, and consultation with the parents.[1]

Cooperation between parent and school is the key-note. There is a commonness of purpose in the Christian beliefs of teachers and parents which leads to a vital relationship in this area.

2. Relation of the School to the Local Churches

Although there is no organizational relationship between the Eastern Academy and the local churches of the Christian Reformed faith, there is real cooperation between the school and church groups.

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1 Discipline Procedure of Eastern Academy, p. 1. See Appendix, p. 128.

Much publicity concerning the work of the school is transmitted to the parents by means of the churches, and the cause of Christian Schools is propagandized through the church organizations. Since the training of the Covenant child is of such great importance in the Reformed faith, the Christian Reformed minister aims to build up in the hearts of his people the will to sponsor distinctively Christian education for their children.

Most important of all, in the cooperation of church and school, is the correlation of the programs of Christian education in the two organizations. The school assumes that the church will teach the Reformed doctrine through catechetical instruction and will lead to the conversion of the catechumens. Therefore, keeping the catechetical instruction of the church in mind, the school gives Bible instruction along the lines mentioned previously.[1]

There are other activities in the school that contribute definitely to the spiritual life of the student. They include the daily assembly for prayer and Bible reading, the prayers at the opening and close of the day, and the personal evangelism that is of a spontaneous nature. Therefore, there is no wide hiatus between the church and school experience.

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1 Ante, p. 57.

3. A Case Study That Reflects These Home-School-Church Relationships

The unifying process, the adjusting process and the redemptive process of education can work best in a life when home, school and church cooperate to solve a problem. The following case exemplifies their operation:

> A student, restless in the war years, had enlisted in the Marines, and, although under the age limit, had served with them for a time. After he was located by his parents, he was honorably discharged and returned to school. There he took an active part in school activities, was given opportunities to use his talents and encouraged to do so. However, his continued restlessness was evidenced in extremely poor class conduct and, especially, in his violation of school principles in the newspaper work he was doing. For such reasons he was put on probation by the principal, then suspended from school, readmitted upon the request of the father, but finally dismissed officially by the Educational Committee of the Eastern Academy Association. However, the desire of that father to have his son attend the Christian School, and his faith in that school was so great that he would not give up; he insisted that the boy be given another chance. After many conferences that involved all the parties concerned, the boy was readmitted. The father and faculty together continued to work on the task of readjustment and the results have been most encouraging. Today the boy is back in a number of student activities having proved his right to be there by good behavior; his conduct is good in class; the principal has had almost no occasion to suggest change of behavior to him during this school year. The boy was confirmed in his church in the fall of this year, and he is one of the most active members in the Pi Kappa Club, the extra-curricular organization for discussion of the Bible and spiritual problems. In a recent oratorical contest at the school, he presented a carefully prepared address that was given first place. He is now planning to go to the church college where he wants to pursue his interest in journalism. Naturally, the boy has not lost his active spirit. This fact is evident from his participation in activities and his class-room attitude -- an inquiring after the explanation. However, this questioning mind is put to work, and it is being channeled in the right directions.

I. Summary

The Eastern Academy is typical of predominantly Christian Reformed Schools where the Christian School philosophy is being put to practice in a specific situation.

Because of its close relationship to Christian teaching, religion permeates the whole life of the institution. In such a school, the pupil learns how to find a unified life, modeled after God, his Maker. He does this by working out a philosophy of life with a Christian interpretation of world events. In the process he examines the varying points of view and evaluates them for their respective worth. He is aided by well-trained Christian teachers who guide him skillfully in learning to adjust to life situations. Actual opportunity for reflecting the "God-glorifying" life is found for student and teacher alike in the whole program of the school, and particularly in the student activities and informal pupil-teacher and inter-pupil relationships.

The Christian School leaders are desirous that every student have the regenerating power of Christ which makes all other education possible. Therefore, they join with church and home to make known to the child the fact that the suffering, death and resurrection of Jesus Christ must become a personal experience in him. They show him that then, and only then, can his life be truly a God-glorifying life, a unified life, a well-adjusted life.

This unifying, adjusting, redemptive process, as demonstrated in the Eastern Academy, is the typical plan of the Christian Reformed program of weekday religious education. Against it will now be placed the Roman Catholic philosophy and a school which exemplifies the best of educational method in that communion.

CHAPTER III

CATHOLIC PHILOSOPHY

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A. Introduction

One of the basic questions in any philosophy of weekday religious education, according to the Catholic emphasis is, "To whom does education belong?" This chapter will present: first, the Catholic answer to this question; and secondly, the general Catholic philosophy of weekday education as it grows out of the answer to the question stated above.

There is no doubt as to where one should go to find an authoritative Catholic answer to the question. The statements found in the encyclical of Pope Pius XI on "Christian Education of Youth" issued December 31, 1929, will be examined. Two Catholic educators will be referred to as authorities on interpreting the Catholic philosophy of education; they are John D. Redden, Ph.D. and Francis A. Ryan, Ph.D. of Fordham University. Because the "Jesuit high schools exert a potent influence in the Catholic educational system in the United States"1, the book, "The Jesuits and Their Education, by William J. McGucken, S. J.,

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1 McGucken, William J.: The Jesuits and Education, p. 121.

Ph. D. of St. Louis University has also been examined and from it certain principles of Catholic educational philosophy will be studied. Additional information on the modern position in Catholic philosophy is found in Rev. Laurence J. O'Connell's recent book, Are Catholic Schools Progressive? and in current periodicals.

The word Catholic is used for Roman Catholic throughout the thesis.

B. The Catholic Answer--Education Belongs to the Church

1. The Social Groups Related to Education

The basic assumption of Catholic educators is that since man is a social being, education is a social and not merely an individual activity.1 Moreover, they say that the primary educational agency is the basic relationship between the child and God in which God is the Actor upon the child, through His gift of "sanctifying grace" which produces a potentiality for knowledge and action.2 All other agencies are classified as secondary because they "serve merely to stimulate the child's own educational activity."3 The three secondary agencies

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1 Pope Pius XI: Encyclical on Christian Education of Youth, p. 39.
2 Redden, John D. and Ryan, Francis A.: A Catholic Philosophy of Education, p. 104.
3 Ibid.

which provide in this way for the child's education are the family and the state of the natural order, and the Church belonging to the supernatural order.1 The religious rights and duties of these three groups in regard to the education of the child will be considered.

2. The Family: Rights and Duties

According to an encyclical of Pope Pius XI the mission of the family in providing education for the child is based upon the fact that the Creator has given to the father the "principle of generation, of education and discipline and of everything that bears upon the perfecting of human life."2 Indeed the responsibility of the family is large when one regards the great possibilities of influence through the home:

> That education, as a rule, will be more effective and lasting which is received in a well-ordered and well-disciplined Christian family; and more efficacious in proportion to the clear and constant example set, first by the parents and then by the other members of the household.3

Certain specific duties of the family toward the child's education as they are mentioned in this encyclical in this same context include: keeping the child in the home situation during early years, correct and effective parental

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1 Pius XI, op. cit., p. 40.
2 Ibid., p. 45.
3 Ibid., p. 57.

discipline, and patience in that discipline.

However, with the complete picture of education before one, one is reminded that the family is an "imperfect society, since it has not in itself all the means for its complete development."1 Immediately, it is pointed out that education belongs to a complete society which must have in it all the means for advancing the well-being of the entire group. Since the state has means for the temporal well-being of the group and the Church has further means for the eternal salvation of mankind, the authority of the family is subject in varying degrees to these two societies, as will be pointed out later.

And yet, the parent has certain duties distinctly his own in regard to the education of his children:

(1.) To see that the education of the children remains "under their own control in keeping with their Christian duty . . . .

(2.)"To refuse to send them to those schools in which there is danger of imbibing the deadly poison of impiety."2

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1 Ibid., p. 40.
2 Ibid., p. 46. Pius XI quotes the encyclical of Leo XIII, January 10, 1890 in giving this information and continues to point out that "this incontestable right of the family has at various times been recognized by nations anxious to respect the natural law in their civil enactments." Reference is made to the United States Supreme Court Decision in the Oregon School Case, June 1, 1925 where the statement of the Court was: (Cont'd.)

3. The Rights of the Church

"Education belongs pre-eminently to the Church."1 This statement is the key-note of the philosophy of Catholic education. These words which give supreme authority in education to the Catholic Church were set down by Pope Pius XI and have been taken up by Catholic educational philosophers as basic to their whole system. A two-fold argument is invariably given to substantiate this statement. First, the point is emphasized that Christ's Commission in Matthew 27:18-20 gives to the Church "the express mission and supreme authority to teach."2 Secondly, it is held that by reason of her "supernatural motherhood," the Church "generates, nurtures and educates souls in the divine life of grace, with her Sacraments and her doctrine."3

A Catholic layman quoted by Pius XI has pointed out that one important fact based on the above argument

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> "The fundamental theory of liberty upon which all governments in this Union repose excludes any general power of the State to standardize its children by forcing them to accept instruction from public teachers only. The child is not the mere creature of the State; those who nurture him and direct his destiny have the right coupled with the high duty, to recognize, and prepare him for additional duties."

1 Ibid., p. 40.
2 Ibid.
3 Ibid., p. 41.

is that the Church alone possesses the whole of moral truth, that is; all moral truths, part of which man may learn by the help of reason and also "those which form part of revelation or may be deduced from it."1 Furthermore, the scope of the Church's authority over education includes all fields, as stated in the Codex Iuris Canonici (c.1375):

> Therefore with full right the Church promotes letters, science, art, in so far as necessary or helpful to Christian education, in addition to her work for the salvation of souls; founding and maintaining schools and institutions adapted to every branch of learning and degree of culture.

And Pius XI adds:

> Nor may even physical culture, as it is called, be considered outside the range of her maternal supervision, for the reason that it also is a means which may help or harm Christian education.2

As a result of such authority being claimed on the part of the Church, it is natural that she believes herself empowered to set down certain restrictions for her people in regard to the attendance to any but a Catholic school:

> . . . . the frequenting of non-Catholic schools, whether neutral or mixed, those namely which are open to Catholics and non-Catholics alike, is forbidden for Catholic children, and can be at most tolerated, on the approval of the Ordinary alone, under

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1 Ibid., p. 42.
2 Ibid., p. 42.

> determined circumstances of place and time, and with special precautions. Neither can Catholics admit that other type of mixed school, ... in which the students are provided with separate religious instruction, but receive other lessons in common with non-Catholic pupils from non-Catholic teachers.1

After going on to enumerate the advantages of Christian education over any other, Pius XI corroborates his position on the supreme right of the Church to education by saying:

> Now all this array of priceless educational treasures, which We have barely touched upon, is so truly a property of the Church as to form her very substance, since she is the mystical body of Christ, the immaculate spouse of Christ, and consequently a most admirable mother and an incomparable and perfect teacher.2

4. The Rights of the State

According to the Catholic viewpoint, the rights and duties of the state in regard to education are restricted on all sides by the priority of rights on the part of the Church and of the family.3 Certain realms of educational activity that do not "conflict with religion or morality" are left to the state.4 They are civic education and that education which makes "due provision for the right administration of public affairs and for the

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1 Ibid., p. 60.
2 Ibid., p. 67.
3 Ibid., pp. 50, 51.
4 Redden and Ryan, op. cit., p. 113.

protection of its peace, within or without the realm."1

Civic education according to Pius XI means the "practice of presenting publicly to groups of individuals information having an intellectual, imaginative and emotional appeal, calculated to draw their wills to what is upright and honest, and to urge its practice by a sort of moral compulsion."2 Redden and Ryan explain civic education further as training in "the virtues of patriotism, justice, charity, chastity, restraint, obedience to authority, and respect to law."3 The latter part of the education which is left to the State is the establishment and exclusive direction of "schools whose purpose is to prepare for definite civic duties, such as military and naval academies."4 Several such statements would indicate that the Church would not interfere with the educational activity of the state in the realm of civic education:

. . . . . .

1 Pius XI, op. cit., p. 50.
2 Ibid., p. 50
3 Redden and Ryan, op. cit., p. 112. It would seem that there would be conflicts between the Catholic Church and the state on such teachings as those concerning what is "upright and honest" and "charity, chastity, obedience to authority." For example, the encyclical points out specifically the way "persons grievously err" (p. 56) in their approach to sex education. Such a teaching would, it seems, involve teachings on "chastity, obedience to authority."
4 Ibid.

> The Church has no authority, direct or indirect , or of any other sort or description, over the acts of the State, so long as these are not in conflict with religion or morality.[1]
>
> Everything therefore in human affairs that is in any way sacred, or has reference to the salvation of souls and the worship of God, whether by its nature or by its end, is subject to the jurisdiction and discipline of the Church. Whatever else is comprised in the civil and political order, rightly comes under the authority of the State; for Christ commanded us to give to Caesar the things that are Caesar's, and to God the things that are God's.[2]

The specific rights and duties of the state in regard to education are elsewhere stated briefly as the protection of the moral and religious education of youth by removing public impediments that stand in the way, taking measures to secure that all citizens have the necessary knowledge of their civic and political duties and a certain degree of physical, intellectual and moral culture.[3] However, the state must remain "strictly within the bounds of its own proper function as a state."[4] It is also the duty

. . . . . .

1 Redden and Ryan, op. cit., p. 113.
2 Pius XI, op. cit., p. 51. It is difficult for a Protestant mind to see wherein it would be possible to make such a separation when Catholic schools (which it is required that Catholic children attend-p. 60.) are set up along the following lines:

> The only school approved by the Church is one wherein Catholics are free to follow their own plan of teaching, and where religious instruction is given in accordance with the legitimate demands of parents and where the Catholic religion permeates (underlining not in the original) the entire atmosphere . . . . " (Redden and Ryan op. cit., p. 118)

3 Pius XI, op. cit., p. 49.
4 Redden and Ryan, op. cit., p. 113.

of the state to protect in its legislation the prior rights, already described, of the family as regards the Christian education of its offspring," and consequently also to "respect the supernatural rights of the Church in this same realm of Christian education."[1] The state is made the guardian under the church to see that the child receives education in spite of possible parental carelessness:

> It also belongs to the State to protect the rights of the child itself when the parents are found wanting either physically or morally in this respect, whether by default, incapacity, or misconduct, since, as has been shown, their right to educate is not an absolute and despotic one but dependent on the natural and divine law, and therefore subject alike to the authority and jurisdiction of the Church, and to the vigilance and administrative care of the State in view of the common good."[2]

Lastly, Pius XI states that the <u>support</u> of Church schools by the state is the latter's duty because of the fact that the state receives public taxes from all citizens, including Catholic, for the needs of all and that "it is only right that it use these means to the advantage of those who have contributed them."[3] In fact, Pius XI goes on to explain that state support should be given in a nation where there are different religious beliefs and that in doing this:

> It is the easier and more reasonable method of procedure, to leave free scope to the initiative of the

. . . . . .

1 Pius XI, op. cit., p. 48.
2 Ibid., p. 49.
3 Ibid., p. 61.

> Church and family, while giving them such assistance as justice demands.[1]

This pronouncement expresses the official attitude of the Catholic Church today toward the state's support of religious schools in countries such as the United States.

It sets the Catholics in opposition to the principle of the First Amendment to the Constitution of the United States which sought to encourage the education of all children of the various faiths under one roof. Something of this Catholic opposition to public education and its weakening influence upon the religious character of the public schools has been mentioned in the first chapter.

The latest development in this controversy has been the New Jersey case regarding bus transportation for students of parochial schools.[2] In this case the Catholics have made "a great step forward"[3] in their demand for state

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1 Ibid., p. 61.
2 The Supreme Court decided (5 to 4) in favor of publicly paid transportation of children to Catholic parochial schools on the basis of such aid being considered as a matter of public welfare like fire, police, and other protection. Justice Jackson in his minority comment pointed out the fallacy of this argument.
3 Reverend Mother Mary Virginia in Doctrine Class at School of the Holy Child Jesus, Suffern, New York.

support of parochial schools.[1]

C. General Catholic Philosophy of Education

1. Introduction

As is natural, the Catholic philosophy of education is based upon the Catholic philosophy of life. The Catholic philosophy of life flows from ultimate principles, speculative and practical truths which are used as norms for individual and social conduct.[2] Furthermore, it is claimed that scholastic philosophy is:

> The only complete, adequate, natural way of thought . . . . which supplies the rational foundation for our [the Catholic] way of life and way of thought.[3]

From the above, it is evident that a Catholic philosophy of education is based on deductive, a priori reasoning, and that any consideration of it must begin with a study of scholastic philosophy. The Catholic approach to moral and ethical teaching, the place of religion in Catholic education and the Catholic attitude toward modern progressive education grow out of this basic scholastic philosophy.

. . . . . .

1 This decision has wide implications for the future of public education. The Protestants may well demand public funds for their private or parochial schools. Although the majority feeling today is in favor of salvaging public education, a serious threat has come to the public school.
2 Redden and Ryan, op. cit., p. vii in Preface.
3 Ibid., pp. vii and viii.

2. Scholastic Philosophy

Scholastic philosophy is called the product of unaided reason.[1] In being applied to education, scholastic philosophy becomes the school of psychology which "supposes that the mind, or soul, is capable of undergoing a particular kind of activity; and this capability it calls a faculty."[2] By "soul" the scholastic means the determining factor of our mental capacities. One Catholic writer calls it "the subject of our mental life, the ultimate principle by which we feel, think and will."[3] On the basis of these premises the scholastic emphasizes the training of the intellect.

The trend of Catholic thought and activity is toward an emphasis on the period of the Middle Ages out of which scholasticism grew.[4] Indication of this fact is seen in the establishment on last February 2 of a Medieval institute at Notre Dame University:

> to study the principles and ideals of Western civilization in the Middle Ages, and to apply them for the benefit of art, science, religion, politics and other phases of modern living.[5]

. . . . . .

1 Ibid., p. viii.
2 McGucken, William J.: The Jesuits and Education, p. 160 (underlining not in original).
3 Ibid., quoted from Maher, M.: Psychology (9th Edition, London: Longmans, Green and Co., 1925), p. 461.
4 Lehman, L. H.: "Back to the Middle Ages," in The Converted Catholic Magazine, April, 1947, p. 104.
5 Ibid.

Another indication of the renewed interest in scholastic philosophy is seen in the following tribute to the Summas of Thomas Aquinas as it appeared in a recent issue of Life magazine:

> Compared with the Summas, modern systems of philosophy seem complex, chaotic, self-contradictory and fragmentary. In the 20th Century neo-Thomists have gone back to the Summas for a more satisfying philosophy than later men have produced. It might not fully satisfy theological extremists of any school. But like the Gothic cathedral it was spacious enough to include them all. And, as the cathedral, embodying in stone man's need for God, soared above the medieval town, the Summas, embodying man's need to know God, soared above the invisible landscape of the mind.[1]

3. Moral and Ethical Training

The moral and ethical side of education is a primary emphasis in the Catholic philosophy of education. The emphasis on the training of the will becomes the basis for such character education. The relationship is made clear by the following:

> Since character comprises the whole sphere of the educated will and stands for the sum of the ethical traits which give each one moral individuality, it is plain that education must aim especially to cultivate the moral and religious side of human nature.[2]

This will is to be trained by a process of guiding a human

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1 The Middle Ages, second in Life's series on the "History of Western Culture," Life Magazine, April 7, 1947, p. 102. In this article the "Middle Ages" is called the "glowing era when men knew that all things were possible to faith", when "all Christian men, according to their degrees of understanding, were at one."

2 Ibid., p. 161, quoted from Meyer, op. cit.

being from a "state of imperfection to a state of perfection", developing the body and the senses with the soul and all its powers harmoniously.[1] It is on such a basis that "the formation of Christian men, loyal to Church and loyal to State" is based.[2]

In statements of Catholic educational philosophy the moral and ethical teaching of the Catholic Church is given a leading place:

> Catholic philosophy of education recognizes that instruction and training in the principles of the moral law is the sine qua non of all education at any level.[3] In a Catholic education, religious and moral training must take the chief place.[4]

In the encyclical of Pius XI quoted previously, this moral teaching is related specifically to the Catholic Church for moral truth belongs not exclusively but wholly to the Church; that is, She has immediately from God the whole of moral truth. It is further pointed out that part of this truth man may learn by the help of reason and part from revelation or deduction from revelation.[5]

The process of gaining this moral truth is centered around a knowledge of God and His immutable law, according to educators, Redder and Ryan.[6] They go on to say

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1 Ibid., quoted from Tierney, Teacher and Training, pp. 15ff.
2 Ibid., p. 166.
3 Ibid., p. 582.
4 Ibid., p. 156, quoted from Blakely, op. cit., pp. 72-73.
5 Pius XI, op. cit., p. 42.
6 Redder and Ryan, op. cit., p. 583.

that the knowledge of God, His perfections, His manifestations of Himself to man through the human nature assumed by His Divine Son give to the moral law the motive for its fulfillment. In fact, they point out, "The reason why moral law means little or nothing to a great many individuals today is that they do not know God and His Divine Son."[1] The method by which one may gain this knowledge for following Christ is by the study of religion, by conforming to the teachings of the moral law, that is, the methods of the scholastic.[2]

4. Religion, the Core of Education

Another fundamental doctrine of the Catholic philosophy of education is the place of religion in regard to the rest of the curriculum. Religion is the core of the curriculum, as Pius XI points out in saying:

> For the mere fact that a school gives some religious instruction (often extremely stinted) does not bring it into accord with the rights of the Church and of the Christian family, or make it a fit place for Catholic students. To be this, it is necessary that all the teaching and the whole organization of the school, and its teachers, syallabus and textbooks in every branch, be regulated by the Christian spirit, under the direction and maternal supervision of the Church; so that religion may be in very truth the foundation and crown of the youth's entire training; and this in every grade of school, not only the elementary, but

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1 Ibid. It must be remembered that the Catholic interpretation of the terms used in this statement is different from the Protestant interpretation.
2 Ibid.

> the intermediate and the higher institutions of learning as well.[1]

Blakely says that "all branches of knowledge must expand in the closest alliance with religion, and all types of study be enlightened by Catholic truth."[2] And McGucken says of the Jesuit teacher, "he endeavors to impregnate every shred and fiber of education with Catholic principles and practice."[3]

The place of secular subjects is one of due recognition "to insure their respective contributions to the immediate and ultimate aims of education."[4] However, one is reminded that these subjects must always be taught as means to ends, and the statement of Pius XI quoted above makes clear that the ends toward which all subjects are taught are the propagation of religion in the individual.

Based on the scholastic philosophy, education is taught with religion at the core; that is, the religion that is of an authoritative, non-empirical nature.

5. Attitude of Catholic Educators to Modern Progressive Education

Catholic leaders and educators have for the most part opposed the philosophy of modern progressive education;

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1 Pius XI, op. cit., p. 60.
2 Blakely, op. cit., pp. 72-73.
3 McGucken, op. cit., p. 166.
4 Redder and Ryan, op. cit., p. 98.

Pius XI in the exposition of his opinion terms it "false naturalism"; another writer, Rev. Laurence J. O'Connell says, "Its philosophy is prevailingly unsound and unacceptable to the Catholic educator."[1] Below are presented Laurence's list of criticisms of the philosophy of progressive education:

1. that it subscribes to the theory of biological evolution and of man's continuity with nature;
2. that it confuses individuality with personality;
3. that it rejects the doctrine of original sin and of man's elevation to the supernatural state;
4. that it denies the existence of a spiritual soul and the duality of man's nature;
5. that it regards education as having no other purpose than preparation for citizenship and the development of social efficiency;
6. that it considers education to be best effected by control of the function in directing and shaping the child's mind and will;
7. that, by insisting on education as a response to the felt needs of the child, it robs education of all real ends or aims and neglects the training of the will;
8. that, although rightly giving importance to activities, it does not place sufficient value on knowledge which is properly intellectual.[2]

The final conclusion of this writer is that there is both good and bad in progressive education, that while the philosophy is generally unsound, that a number of its practices are admirable. O'Connell approves of the practices of modifying the school program to meet the need of the individual child, recognizing the importance of

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1 O'Connell, Laurence J.: Are Catholic Schools Progressive? p. 155.
2 Ibid., pp. 154, 155.

motivation and of social emphases, and introducing scientific methods and a sound testing program.[1]

It is interesting to note the position held by Pius XI in 1929. In regard to what he termed the fallacies of false naturalism the Pope claimed that "every method of education founded, wholly or in part, on the denial or forgetfulness of original sin and of grace, and relying on the sole powers of human nature, is unsound."[2] He went on to say:

> . . . . what is worse is the claim, not only vain but false, irreverent and dangerous, to submit to research, experiment and conclusions of a purely natural and profane order, those matters of education which belong to the supernatural order . . . .[3]

One may conclude from the above that certain spokesmen for the Catholic school system see advantages in some phases of modern progressive education and are anxious to incorporate these advantages into their program.

D. Summary

The Catholic philosophy of weekday religious education has been briefly surveyed. It has been the object of

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1 Ibid., p. 155. An example of the way Catholic schools are adopting such methods is seen in the outline of the program of the Archdiocese of Chicago as presented in Conrad A. Hauser's book, Teaching Religion in the Public School, pp. 189-205. An application of modern testing and an emphasis on teaching character education is evident.
2 Pius XI, op. cit., p. 55.
3 Ibid.

the writer to present the Catholic approach in terms of their own papal pronouncements and the words of recognized Catholic educators. Their philosophy of education is as firm and dogmatic as the doctrine they teach. It not only contrasts radically with the general Protestant viewpoint on these matters but also with that of the Christian School movement just presented. However, it will also be observed that the two have in common the setting forth of a program of education in which religion is interpreted as the basis of knowledge.

CHAPTER IV

THE PHILOSOPHY AND PROGRAM OF THE SCHOOL OF THE HOLY CHILD JESUS

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THE PHILOSOPHY AND PROGRAM OF THE SCHOOL OF THE HOLY CHILD JESUS

A. Introduction

Because there are certain similarities to the Christian School movement in the Catholic system of education, a study will now be made of the School of the Holy Child Jesus, a private academy. The procedure will be the same as that used in the examination of the Eastern Academy.

B. General Background and Aim

The School of the Holy Child at Suffern, New York, is one of the eleven schools on the secondary level in the United States at which the Sisters of the Society of the Holy Child Jesus are teachers. Of these schools, nine are academies where the Sisters have convents, and the other two are diocesan high schools where the Sisters are in charge of the instruction in two or three departments.

The school at Suffern is a private boarding school for girls, accredited by the State of New York for high school work. It has fourteen teachers on its faculty and a student body of eighty-five, including thirteen day pupils. There are five lay teachers, while the other nine are nuns of the convent.

The Society of the Holy Child Jesus which was founded in England in 1846 by Mother Cornelia Connelly, an American convert from Protestantism, has as its "principal exterior work . . . . Catholic instruction and education of all classes".[1] According to the words of the foundress, "The Society has chosen education as a means to gain souls to God."[2] To accomplish this goal the particular school being studied here has set up an educational system which aims to be "broad and deep, containing within itself progressive adaptability."[3]

Through their system of education the Sisters endeavor to give the children:

> . . . . careful religious training, aiming to develop the individual personality of each child and to give an education, intellectual, social and physical which will best enable her to meet all situations of life.[4]

C. Philosophy of Education

1. Process of Education

According to the hand book of the School of the Holy Child, the students are taught "to seek truth" as a means of preparation for intelligent and efficient participation in life. The future life is regarded as "the sub-

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1 "The Society of the Holy Child Jesus", pamphlet, p. 17.
2 "Society of the Holy Child Jesus, A Centenary Record 1846-1946", pamphlet, p. 12.
3 "School of the Holy Child, Student's Hand Book", Suffern, New York, p. 5.
4 Ibid., p. 4.

lime end for which they were created" and is to be "kept in mind" during preparation for this life. The integrating power of this philosophy is "found in the teachings of the Catholic Church which insists that religion and learning must go hand in hand . . . ." On the basis of this philosophy, it is deemed possible to obtain truth by an objectivity that does away with bias and prejudice, for it is held that contradictions are dissolved when the person learns that "all truth is one and in its possession is found liberty and contentment."[1]

The student's training is intellectual, social, and physical "with a moral and ethical emphasis". Intellectually, the aim in all studies is to give the girls "power to think through a problem on right principles". Her critical faculties are to be trained along the right lines, and it is necessary that she have clear and definite ideas of right and wrong. Socially, she is to be taught to "honor and respect properly constituted authority in all departments of life since the source of such authority is found in God." Finally, in her physical training "the school aims to teach her that her body is the 'temple of the Holy Spirit' and therefore must be respected by herself and others."[2]

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1 Ibid., p. 6.
2 Ibid., p. 7.

It is evident that the basis of these teachings is the scholastic psychology discussed previously. Moreover, the Reverend Mother Mary Virginia, the Sister in charge of the school, stated that the scholastic psychology is applied at this school.

The philosophy of education has in it a unifying process not mentioned specifically in the hand book referred to above. According to a student editorial, the school life is united by a "common love -- that of the Holy Child, the strongest possible bond of union".[1] The student goes on to say that, in application, this love must become a part of each girl and dominate all her actions. In a conversation with the writer, Reverend Mother Mary Virginia pointed out the way this emphasis on the love of Christ operates in the school. She said in essence:

> We try not to teach a system but to teach a Person. You can't teach a Person without being that Person. We try, not only to be Christ-like ourselves, but also to show the children that they are to be other-Christs. They are part of the whole mystical body of Christ. Christ is born in us and has to grow. Therefore, we have to give him to others, to be apostolic. He needs our hands (underlining added by the writer).

Certain main emphases are evident in the above processes in the philosophy of education. First, there is a training of the mind in the search for truth, the scholastic method. Secondly, this training is unified by the

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1 Matts, Mary Lou: "Cor Unum et Anima Una", in The Column-Vine, school newspaper, October, 1946, p. 2.

love of the "Holy Child" who, according to the teaching of the Catholic Church, is born in each person and must grow by being given in a greater measure to others. This training must be reflected in action; "in loyalty to His school, in courtesy to His religious (sic.), in kindness to His children."[1]

2. Attitude Toward Progressive Education

Not in the idea of a progressive philosophy, but in the methods of teaching, the Sisters use the findings of modern progressive education. They "endeavor to meet the wants of the age by following the best methods used in modern education."[2] It is pointed out frequently in the pamphlets concerning the Society that this policy of meeting the wants of the age was one of the precepts of the Mother Foundress in her original Rule. Another emphasis found in the Rule was on the atmosphere of "watching over" the children rather than "watching" them, and the idea of trusting the girls in order to develop responsibility.[3] Therefore, the teachers feel that some of the teachings of modern progressive education are in keeping with the basic philosophy of the Society as set up by Reverend Mother Cornelia Connelly, foundress.

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1 Ibid.
2 Society of the Holy Child Jesus, op. cit., p. 29.
2 Ibid.

3. Responsibility for Education

It was stated earlier that the integrating power for the philosophy of the school is found in the teachings of the Catholic Church. Therefore, the authority over education belongs to the Church. This principle is carried out in the practice of the School of the Holy Child for the school is under the control of the diocese although it is completely self-supporting financially.

D. Philosophy Applied in the Curriculum

1. Aims Carried Out in the General Curriculum

The methods used in such classes as English, history and science reflect the school's philosophy just as the methods of the classes in religion do. As an example, a class in English literature, senior year, will be examined.

The class opened with unison prayer as do all class sessions at the school, and continued with dictation of the assignment. The vocabulary drill for the day was concerned with ten words from a standard vocabulary test.[1] The girls were tested, then the words were pronounced, discussed and used in sentences for clarity.

Turning to the study of the Romantic movement in English literature, the teacher asked questions of a review

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1 Inglis Tests of English Vocabulary, Form B, Ginn and Company.

nature. She used as motivation the fact that there was a visitor present who would probably like to know what the girls had been doing. The class used a text-book which is presumed to be life-centered in method and is quite recent in publication.[1]

In discussing the Classicists who preceded the Romantic movement, the teacher went into causes and effects of their activities. In a review of "Tinturn Abbey" and "Intimations of Immortality", she brought out the religious implications of these two poems in a natural and unaffected way. She had wisely resisted a previous opportunity to moralize, evidently because it would have been stiff and unnatural.

The poem under consideration for the day was Coleridge's "Alice du Clos". It was treated with an appreciation of the romantic theme which appealed to the girls. It was read aloud, partly by the girls and partly by the teacher. The reading was well-done, and showed an appreciation of the poetic form.

The girls were well-prepared and throughout the class hour they were attentive and ready to participate in class discussion. The teacher-pupil rapport was good.

The teacher of the class was the Reverend Mother who later told the writer that her general policy in teach-

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1 Literature and Life in England, Scott Foresman and Company, 1943.

ing literaturewas to correlate it with her teaching of Doctrine. For example, she emphasizes the doctrine that man is a rational creature made in the image of God. Then, as she explained, he has the responsibility of abiding by a moral law. In the study of literature this law must be applied by man. He must choose and study that which is morally right.

In the above situation and comment are seen the following principles of the school's educational procedure.

1. Use of ritual prayer
2. Use of drill
3. Motivation
4. Good choice of text-books
5. Religious application but an avoidance of over-moralizing
6. Development of critical faculties of moral judgment

2. Aims Carried Out in Religious Education

The course of study of the School of the Holy Child includes four years of required courses in religion according to the following religion syllabus:

First Year --- St. Matthew's Gospel
Part I of Religion: Doctrine and Practice - "The Commandments"
Parts I and II of Church History

Second Year -- St. Luke's Gospel
Part II of Religion: Doctrine and Practice - "Grace and the Sacraments"
Parts II and III of Church History

Third Year --- St. Mark's Gospel
Part III of Religion: Doctrine and Practice - "The Creed"
Part IV of Church History

Fourth Year -- St. John's Gospel
Christian Social Principles
The encyclicals on Marriage, Education, Social Order

It is evident from the names of the courses themselves that there is a three-fold emphasis on Bible study (the Gospels), Doctrine and church history.

a. Aims of Bible Study

Bible study is a consideration of the Gospels themselves with the Bible as the text-book. The emphasis is on the life and teachings of Christ.[1]

b. Aims of Church History Study

According to one of the church history text-books,[2] the courses in that field aim to show the practical results of the Church's activity in the world as a defense against unfriendly persons who attack the apparent (sic.) failure of the Church to achieve the purpose of her dogmatic and sacramental armory.[3] As another aim, church history purposes to put the pupil in contact, during his most impressionable years, with the annals of the "greatest humanizing agency the world has ever seen."[4] It aims to serve as a "correlation point for the more secular intellectual treasures the race is bequeathing the student during

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1 Taken from conversation with the Reverend Mother Mary Virginia.
2 Laux, John: Church History, p. vii in the Introduction.
3 Ibid.
4 Ibid.

his initiation into mental maturity and breadth of outlook."[1] The study of history is to supplement the study of Bible and Doctrine by emphasizing the social values of the Church.

c. Aims of Doctrine Study

Doctrine has always been at the center of the curriculum in the schools sponsored by the Society of the Holy Child Jesus.[2] In the text-book used at the School of the Holy Child, Doctrine is explained as learning about religion,[3] learning one's duty to God and what one must do to be saved.[4] Cassilly goes on to say that the source of this learning is the Church which was established after Christ's resurrection and "still exists and flourishes today."[5] According to this Catholic author, Doctrine is, in the high school curriculum, the most important subject, the most fascinating subject and the most difficult one. He reminds the student that Doctrine must be made practical. His words are:

> Not only is it necessary to know and understand our religion; we must also carry out in our lives what we learn . . . .

. . . . . .

1 Ibid.
2 Society of the Holy Child Jesus, loc. cit.
3 Cassilly, Francis B.: Religion: Doctrine and Practice, p. 1.
4 Ibid., p. 2.
5 Ibid.

d. Observations on Three Religion Classes

(1) Church History Class

In the church history class visited by the writer, the lesson for the day was "The Oppression of the Jesuits." The answers of the pupils were directed to the causes of the oppression. They were prompt and concise in form; they showed a close study of the text. As a review measure the teacher recommended that the pupils give "big words" that would cover the causes rather than an analysis of the same. Such answers as the following were the result:

-the Jesuits' strong defense of the Church
-fear, hatred, jealousy
-secularism in France
-other "isms" in France (Jansenism, free Masonry)

In the last part of the class hour, the teacher explained mass for the following day from the Missal. Calling upon the girls for comments on the scripture portions, the Sister gave them a good opportunity to make the message meaningful. The teacher, herself, made practical suggestions for their use of the Missal as personal devotional reading.

(2) Sophomore Doctrine Class

One class in Doctrine, second senior (i. e. sophomore), had for its lesson, "The Sacrament of Marriage". The basis of their study was the Church's teachings as presented in their text-book. As far as the writer was able to observe, the procedure was for the teacher to present

a well-organized outline of the Church's regulations concerning marriage, using the class to fill in certain points they had gleaned from their study of the text-book. There were spontaneous questions from the girls, who asked particularly about the dispensations which make marriage possible in spite of certain impediments of the Church law.[1]

(3) Senior Doctrine Class

The senior class in Doctrine, taught by the Reverend Mother, was in the midst of studying the encyclical on "Christian Education of Youth" when visited by the writer.

After an opening prayer, the subject of the morning was introduced. The following are some of the principles of the school's educational procedure that were evident:

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1 The facts regarding such impediments were presented in the class as follows:

> Marriage is a sacrament; thereby, it is a contract in which the Church has the right to set up certain regulations. In respect to this contract there are "impediments" of two kinds, "impeding" and "annulling". The impeding impediments can be broken by the Church if necessary because they are not a part of natural law. They cover marriage of a person who has taken a vow of virginity or marriage with one of a different faith. Such a marriage can take place if one secures a dispensation. Annulling impediments cannot be broken; there is no dispensation, and if a person goes through marriage and one of these conditions exists, the marriage is void. These (cont'd.)

1. Functional word study throughout class period (when need arose)

2. References to current developments[1]

3. Correlation of class-room material with sermon heard the previous Sunday

4. Application of lesson to the girls' own experiences:

   a. Suggestions by teacher

   b. Original compositions

The compositions showed very well that the girls know how to apply to human experience such precepts of the school's philosophy as the following:

1. The integrating power in the search for truth is found in the teachings of the Church.

2. All truth is one and in its possession is found liberty and contentment.

3. From such a search for truth one gains power to think through a problem on right principles.

4. Unity is found in the love of the Holy Child Jesus.[2]

E. Philosophy Applied to Teacher Training

A good educational background is emphasized for the teachers of The School of the Holy Child. The nuns and the lay teachers fulfill the minimum state requirement

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latter impediments include a former marriage, consanguinity within the third degree, difference of cult (i. e. marriage with an unbaptized person), affinity and spiritual relationship.

1 The recent New Jersey school bus case was commented upon as "a great step forward", "will go down in history".

2 For complete copies of three compositions, see Appendix,

of a B. A. degree. The training school for the nuns is connected with the college at Rosemont, Pennsylvania where the Mother House of the Society is located. At the college, training of an accredited college level is received. Moreover, several of the nuns at the school are studying now for advanced degrees.

Devotion of these Sisters to the cause of Christian education is witnessed to a great extent by their choice of this particular order which has as its "principal exterior work . . . . the instruction and education of all classes."

F. Philosophy Applied in Student Activities

The School of the Holy Child has many extra-curricular activities similar to those of the Eastern Academy or of any other high school. In the clubs there is a special emphasis on the arts.

The Student Council has largely the same type of objectives as the Eastern Academy Student Council.[1] There is an important emphasis on the honor system by which the girl learns to put into action the behavior she has studied. She is expected to report herself for violation of any rule, and to remind any girl, who is not observing regulations and is neglecting to report herself, of her

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1 See Appendix, p. 135 and Ante, p. 59.

obligation.

Another organization that is of outstanding importance in the application of the philosophy to life at the School of the Holy Child is the Sodality. This activity aims to further the following:

1. Personal holiness through devotion to Our Lady and her Son
2. Catholic Action[1]

Through these avenues a person is given an opportunity to develop her own spiritual life and to apply her faith in action. Catholic Action is the participation of the laity in the "conversion of the world and the improvement of every phase of man's life". The pupil's part in this important lay program of Catholic Action correlates with the philosophy of the school as can be seen in the following statement concerning Catholic Action in the school:

> The pupils' part in this great program is to learn thoroughly the principles of their religion, to study the application of those principles to their present and future lives, and to live and act according to those principles during their years at school so that it will be natural for them, when they have finished their formal education, to think and act in every department of life according to the teaching of the Church. Even during their school days they will find many opportunities to carry out the work of Catholic Action in their homes, in their social relations with each other, in the routine of school life, and in the extracurricular activities of the school.[2]

The girls at the School of the Holy Child carry on Eucharistic duties such as "promoting devotion to the

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1 See Appendix, p. 138.
2 Cassilly, op. cit., p. 7.

Blessed Sacrament" and do mission work such as sending boxes and visiting hospitals. These activities are inspired by the love of the Holy Child Jesus, according to the unifying influence of this love.

The relationship between action and learning is emphasized in that good behavior is the basis of membership. Four excellent Cachets[1] in Discipline are required for membership as well as votation by the members of the Sodality and by the faculty. This votation is based upon five principles of behavior.[2]

The Sodality offers, as do the other extra-curricular activities, an opportunity for student expression. The bi-weekly meetings are conducted by a committee of the girls and aim particularly to develop leadership on their part. Once a month the Sodality presents special programs to the whole school. They consist of original talks by the girls, prayer and hymns. They show careful preparation and a well-developed understanding of the spirit and traditions of the school.[3]

. . . . . .

1 Cachets are weekly reports in discipline and application.
2 See Appendix, p. 139.
3 The writer visited an Assembly held in preparation for the Retreat (a three day period of silence for meditation and prayer). Special sermons are heard during this time, and various religious activities are carried out. Conversation is restricted to the smallest amount of necessary talking. Reading of devotional books is urged and sometimes Retreat scrapbooks are made. The Assembly talks gave advice for observance of the Retreat and emphasized the keeping of not only the regulations for the Retreat, but also the spirit of it.

Other activities, such as clubs in the arts, music, the Athletic Association, and the Journalism Club are included in the extra-curricular program of the School of the Holy Child. These clubs further the aims of the school. They are based on student request; they emphasize a high standard of achievement and they encourage the training of the Catholic mind by activity.

G. Philosophy Applied in Personal Relationships

1. Pupil-teacher Relationships

The basis of the pupil-teacher relationships is seen in the goal of the Society, which is stated as follows:

> The Society having chosen education simply as a means to gain souls to God, its first care must always be to instill into the children "sound principles of religion and solid love of God, which is the end and scope of all studies, teaching, and occupation of the sisters."[1]

The actions of the Sisters are therefore guided by a desire to have the girls learn the Christian way of life and to carry it out in their own lives. The nuns show a personal interest and concern for each girl and a sincere pride in their accomplishments. In the boarding school situation they should be able to meet all kinds of problems in Christian living whenever they arise.

The girls evidence a great respect for the nuns

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1 The Society of the Holy Child Jesus, op. cit., p. 17.

and the relationships between the Sisters and students appear to be pleasant. Naturally, each individual teacher shows a particular kind of personality relationship. The attitude of the Reverend Mother toward the girls is outstanding for the kindness and interest that is evident on her part and the response it encourages. She shows that she is always in control of the situation, of course, but allows freedom to the girls. She commented:

> In our anxiety to have things run smoothly we do too much ourselves. That is a mistake. We should let them make a few mistakes and learn how to do things themselves.

In keeping with the objective of uniting the school in the love of Jesus, the Sisters are directed in their Rule to "strive to see Jesus in each of the children whom they have to train."

2. Inter-pupil Relationships

The emphasis on the love of the Holy Child is the foundation for inter-pupil relationships. Students are reminded that this spirit must be seen in all parts of pupil life, such as recreation, debate, study and visits together. The goal was expressed very well by one of the students in the editorial mentioned previously:

> For happy, successful school life, we must possess this unity grounded in love; each one of us must have this spirit. How can it be acquired? By prayer and by supernaturalization of all that we do. Then we must give our best to every act that we form, whether it be homework or a debate, because it has been consecrated to the Holy Child. We cannot give

> too much, for the more we give to Christ the more He will give back to us, both as individuals and as a school.[1]

Inter-pupil relationships are restricted to a selected group by reason of the character of the school. There are also regulations that give upper class girls certain privileges on the basis of their position of a-chievement.

H. Philosophy Applied in Relationships of School with Home and Church

1. Relation of the School to the Parents

The School of the Holy Child is a specialized institution because it is a boarding school supported by tuition paid by the parents of the students. As such, it differs from the Catholic parochial schools which are supported to some extent by the diocese. However, the control of the policies at the School of Holy Child are supervised by the diocese with academic procedures regulated by the Provincial Examination Board for all Holy Child schools.[2]

The usual Catholic parochial practice is based on the premise that the parents are fundamentally responsible for the child's education; therefore, a child should be kept in the home situation if possible and educated in

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1 Matts, Mary Lou, loc. cit.
2 See Appendix, p. 146.

the Church's school.[1] There are certain reasons for the establishment of schools such as the Holy Child, where the child is taken out of the normal home situation. First, this private school serves as a substitute for broken homes, giving as home-like an atmosphere as possible. Secondly, many girls come from the city to the suburban community in which the school is located for the advantages of open air and space. Thirdly, this particular school is recognized for its high academic standards, and some parents of the area, Protestant and Catholic alike, send their girls to it because they see deficiencies in present-day public education.

The parents are welcomed to the school and special entertainments are arranged for them. The girls are urged to show in their home visits the spirit of the Holy Child which has been developed in them at the school, that is, to show Christ living in them.

2. Relation of the School to the Diocese

As was mentioned before, the School of the Holy Child is controlled by the local diocese. Therefore, the teachings of the school are in accord with the doctrine of the Catholic Church.

The Sisters cooperate within the diocese with the

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1 Ante, p. 73.

local churches and other Catholic educational institutions. There is definite cooperation with the priests of the nearby Mont Eymard Seminary. This seminary is a school for boys sponsored by the Fathers of the Blessed Sacrament. Special instruction in the music of the Church is carried out by one of the priests who comes to the school for regular classes. The priests also conduct the daily Mass at the school chapel, give the sermons at special religious functions, including the Retreat, and cooperate in many similar ways. The girls attend Sunday Mass in the local parish church.

I. Summary

The School of the Holy Child, as a specialized private school, presents a place where Catholic teaching at its best may be observed.

It is evident that philosophy of religious education, as formulated by the Society of the Holy Child Jesus, is carried out in this high school. It was observed that the development of critical faculties of moral judgment can be carried out in various classes, such as, English literature, Bible, church history and Doctrine. All these classes, especially the one in Doctrine, lead the student in a "search for truth" through intellectual training. The teachings of the Church are the source of this learning, and they must become effective in life if they are really to be mastered.

The girls are taught by nuns who are well-trained academically. The teachers base their procedure on the scholastic psychology of training mind, soul and will to think, feel and will in the right way. They make use of some contributions which progressive education makes to method, such as, motivation and functional word study.

In the extra-curricular activities there are opportunities for the girls to develop their spiritual lives and to apply their faith to action "along the right lines."

The spirit of the school, which is reflected in the personal relationships among teachers and pupils, is based on the love of the Holy Child Jesus. The individual must learn to be like Jesus, to see Christ in other people, and thus to minister to Him in them.

In the absence of a normal home situation the nuns make the school as much like a home as possible and aim to influence the homes, present and future, through the girls.

CHAPTER V

GENERAL SUMMARY AND CONCLUSION

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A. Summary

Because of their deep religious convictions and their sincere concern for mankind, the early Protestant church leaders were also pioneers in the field of education. They opened up new methods and presented an entirely new concept of education -- education for all, no matter what the social position. Education was necessary, they believed, if religion was to drive out superstition, if it was to become the possession of the laity as well as the priesthood. They saw education as the responsibility of the parents but turned it over to the state for practical reasons. They trusted the state rather than the church after bitter past experience. However, these Protestants did not desert education at the point of giving its control to the state, but labored to make the state so fundamentally Christian that its educational philosophy would be Christian. They believed firmly that education should give "direction to a spiritual integrating center," and to that end they wished to see all subjects such as science, the arts and languages subordinate to Christian truth as revealed in the Scriptures.

The New World saw, for a time, schools supported by the state and giving definite religious teaching because there was a religious unity in various parts of the colonies.

However, as soon as education was attempted on a large scale in a growing country with the influx of people of different racial and religious backgrounds, it apparently proved difficult to keep the Bible in the school room. An appeal to the First Amendment on the part of any group very easily eliminated all religious exercise and instruction from the public school. This was a slow but sure development. It is true that the Protestants have been somewhat to blame for this on account of their disunity. However, Roman Catholic exclusiveness which has not only taken her own children out of the public school but has insisted upon the removal of the Bible from the life of the school must bear the greater part of the responsibility for these developments.

By the turn of the century the situation had become so alarming, especially in large metropolitan areas where the schools seemed to come under the influence of actual anti-religious secularism, that Christian leaders saw that something drastic had to be done, if large numbers of America's youth were not to go unreached by at least the fundamentals of Christian faith and morality upon which this nation is built. They have sought possible solutions to the problem within the limits of the Constitution, and progressive Catholics and Jews have cooperated with the Protestant educators in this search.

Some of the answers were summarily reviewed in the first chapter. The weekday church school aims particularly to reach children and young people who have no contact or adequate contact with church. It has attempted to give the student the feeling that religion is not inferior to the other phases of his education and that it should have a very real part in his total experience. Instruction in the teachings of the three major faiths has been provided under the auspices of the churches in cooperation with the public school. A basic religious teaching included in the curriculum and taught by the regular teachers has been another proposal practised to a small extent.

However, it has been seen that there are many who do not see a possible answer in either of these proposals. To them, the anti-religious emphasis of the public school in many areas would nullify any program that might be attempted in cooperation with the organized school system. This group is, for the most part, the strongly orthodox wing of Christianity. Its members are raising a cry for private or parochial schools where religion can be taught as the principal subject and throughout the curriculum. The movement is growing, it has been seen, especially among the Lutheran, Calvinistic and Episcopalian communions. Because of their religious exclusiveness, the Catholics have always had this system. This charge can be brought,

in some degree, against the Protestant groups also, but in the present circumstances, is being regarded as an emergency measure.

The private or parochial school does not reinforce the cause of universal education, and it is comparably insignificant in view of the whole program of religious educational effort. However, those groups who have maintained such schools do have a program that is being eyed with great interest in the light of the present dilemma. Many are asking what they have to offer, it has been seen. It may not be possible to carry over into the public school system many of the values of the private school, but the excellence of many such schools should be a constant challenge to those who are occupied with the problem of organizing effective weekday religious education.

The Christian Reformed Church, throughout its history, has believed in private weekday schools supported by the parents. This program served as a good field of investigation of the type of religious education described above. It has been seen that, according to the Christian Reformed belief, education must prepare the individual through an integration of will, feeling and intellect to model his life after God, Whom it is his chief end to glorify. Education must interpret matter and thought as they reveal God and thus point the way for the individual

to adjust with God, with the environment and with time. This adjusting process shows the God-glorifying life at work. The power for the adjustment is found in the redemptive process of Christ's death being made personal in the life of the student.

As an example of a practical application of this philosophy, the Eastern Academy at Paterson, New Jersey was studied, and the observations were set forth in the second chapter of this thesis. It was carefully noted that, in every department of the school life, these principles were carried out with great effectiveness in the building of Christian character.

In the third and fourth chapters, the writer placed the philosophy and an example of Catholic weekday religious education against this Protestant picture.

Catholic education stands absolutely for the training of will, feeling and intellect as the way of learning how to think through a problem on the right principles according to the teachings of the Catholic Church. The writer took, as an excellent example of Catholic private school education, comparable to the above, the School of the Holy Child Jesus in Suffern, New York. In studying the program and life of the School of the Holy Child, the writer observed, as set forth in the fourth chapter, that the educational philosophy of the Catholic Church was well practiced in class procedure, other activities and personal

relationships. This particular school emphasizes and shows a unity based on the love of the Holy Child.

B. Conclusion

The fundamental differences between Protestant and Catholic religious education are obvious in a comparison of the two schools presented here. The writer presents the following conclusions from this study:

1. There is in modern public education a dilemma based on the secular, anti-religious character of schools in many areas of the United States.

2. The answer of certain orthodox groups is the private church school where vital religious teaching becomes "a spiritual integrating center" for all activities.

3. There are certain values for Christian education to be found in these private schools. No specific applications have been ventured by the writer.

4. Both the Catholics and Reformed Protestants, represented here, show that a sense of mission is necessary in one's attitude toward religious education.

5. Both schools show the successful application of high academic standards.

6. An emphasis on Christian behavior, faith made evident in action, results in strong Christian lives. The compelling power back of this behavior differs in

these two types of Christianity.

a. The Catholic presents fine ideals of Christian living in an atmosphere conducive to good behavior. The unifying power is the spirit of Christian love as seen in the child Jesus.

b. The Protestant sees that there remains in the Catholic approach a dualism in which two natures of man are continually at war with each other. This is a result of legalism, as against grace. The teaching of Protestanism faces the need for a regeneration in and through Christ before Christian behavior can become truly God-centered.

7. The Christian Reformed schools stand firmly for the basic convictions of their faith.

8. Protestanism, as a whole, needs to regain a sense of mission, to stand firm on their convictions and to teach them to succeeding generations in all possible ways.

APPENDIX

A.

CONSTITUTION OF THE

EASTERN ACADEMY ASSOCIATION

ARTICLE I.

NAME

The official name of this organization shall be the "The Eastern Academy Association." Its monogram is E.A.A.

ARTICLE II.

BASIS

The basis of this organization is the Word of God as interpreted in the Reformed Standards.

ARTICLE III.

PURPOSE

The purpose of this organization is to establish and maintain one or more schools for Christian Higher Education.

ARTICLE IV.

MEMBERSHIP

A. The Board shall consider as members of the Association and thus enroll all who subscribe to Articles 2 and 3 of this constitution, have attained the age of 21 years, and are

1. Either parents or guardians who have children enrolled in the school;

2. Or persons paying an annual membership fee, the amount of which is to be recommended by the Board of Directors for approval by the Association annually, or making an annual donation which shall at least be equal to the annual membership fee.

B. If a member denies Article 2 of this constitution he shall be deprived of his membership by the Board of Directors at one of its regular meetings.

However, the member thus deprived shall have the right to appeal his case to the meeting of the Association.

ARTICLE V.

MEETINGS OF THE ASSOCIATION

A. Semi-annual meetings shall be held by the Association during the months of February and September.

At the February meeting the order of business shall be:

Election of members of the Board of Directors

Annual reports rendered by:
The Principal
The Secretary
The Treasurer
and the discharge of such other matters as may be legally presented by either the Board of Directors or the Association.

At the September meeting the adoption of a proposed budget shall take place and such other matters discharged as may be legally presented to the meeting by either the Board of Directors or the Association.

B. The Board of Directors shall be authorized to call special meetings of the Association at its own discretion. However, it shall at all times call such a meeting whenever 15 members of the Association address a written request in which the purpose for the meeting is described, to the secretary of the Board.

C. Forty members shall constitute a quorum at the meetings of the Association.

ARTICLE VI.

BOARD OF DIRECTORS - ELECTIONS AND MEMBERSHIP

A. The Board of Directors shall consist of fifteen members. The Directors shall be elected from a nomination to be presented by the Board to the Association for its approval.

In making the nomination the Board shall seek to have the various localities interested in the Eastern Academy represented as much as possible.

B. One third of the membership of the Board shall retire annually, but members may be re-elected for one additional term. The term of office shall be three years.

C. The Board shall fill by appointment all vacancies during the interim and submit the same at the February meeting of the Association for approval.

ARTICLE VII

BOARD OF DIRECTORS -

MEETINGS, ORGANIZATION, DUTIES

A. The Board of Directors shall meet at least monthly. The Principal shall be expected to attend these meetings to render his monthly report in writing.

B. As soon as possible after the February meeting of the Association, the Board shall meet and elect the following officers:

President
Vice-President
Secretary
Treasurer
Assistant Secretary and Treasurer

Their duties shall be those usually pertaining to these offices.

C. At this meeting the President shall appoint the following committees:

1. Educational Committee
2. Finance Committee
3. Building & Supply Committee
4. Propaganda Committee

D. The Board shall appoint a visiting committee for each month of the school year, to consist of one member of the Board and one member of the Association, not a member of the Board, to visit the school while in session.

This committee shall render a written report of its findings to the Board at its regular meeting.

E. The Board shall appoint the principal, teachers and other personnel and determine their salaries and terms of service.

The salaries shall be paid according to the method adopted by the Board in consultation with the personnel (monthly, semi-monthly or bi-weekly).

F. The Board shall recommend for the approval of the Association the amount of tuition to be paid.

ARTICLE VIII

BOARD OF DIRECTORS - DUTIES OF COMMITTEES

A. The Educational Committee shall in cooperation with the Principal have general supervision of the instruction given.

It shall recommend for reappointment or appointment a sufficient teaching staff for the ensuing year.

It shall make provision for the educational supplies.

B. The Finance Committee shall supervise the proper financing of schools. To that end it shall make a study of school financing and come to the Board with recommendations from time to time.

The committee shall have charge of raising the funds for maintaining the schools and shall have direct supervision of the work of the Financial Agent, should one be employed.

The committee shall also take care of the proper bonding of the treasurer.

C. The Building and Supply Committee shall have charge of the buildings and grounds and supervise the work of the janitors.

It shall also purchase the necessary fuel, building supplies, and equipment.

D. The Propaganda Committee shall have charge of all the propaganda work engaged in by the Board, as well as of the school paper.

It shall make a study of propagandizing the cause of Christian Higher Education and come to the Board with recommendations from time to time.

ARTICLE IX.

INSTRUCTORS

A. All Instructors shall be confessing members of a church of Reformed persuasion and shall subscribe to Article 2 of this constitution. They shall possess a Bachelor's or a higher degree from an accredited institution.

It shall be required of all instructors that they apply the principles expressed in Article 2 of this constitution to all the subjects taught by them.

As a rule married women shall not be considered for appointment.

B. The tenure of office of the instructors shall be as follows:

First appointment for one year.
Second appointment for one year.
Third appointment for two years.
Fourth appointment for three years.
Fifth appointment for an indefinite period.

Instructors may be dismissed by the Board of Directors for the following reasons:

Unchristian walk of life and/or UnReformed teaching.
Incompetence in his teaching.
Insubordination.

Dismissal of instructors may also take place on account of financial disability of the Association or decreased enrollment of the school.

C. In case of illness, full salary shall be paid for a period of one month during any academic year to instructors and other personnel.

Arrangements beyond this period shall be left to the discretion of the Board of Directors.

In case of death in the immediate family no deduction shall be made for a period ordinarily not exceeding five days.

D. Under ordinary circumstances no instructor shall resign during the academic year.

ARTICLE X.

STUDENTS

A. Students who have completed the course of elementary school satisfactorily and can furnish written proof thereof, may be enrolled in Eastern Academy.

Students coming from other high schools must submit record of credits earned before they shall be enrolled.

It shall be left to the discretion of the Principal in consultation with the educational committee to deal with exceptions to these rules.

B. The general conduct of the student body shall be in harmony with the ideals of the school.

The principal shall have the authority to suspend a student temporarily for cause. Parents must be immediately notified of such suspension, as well as the educational committee, which committee shall deal with such a case according to its discretion, the Board of Directors having the right to make final disposal of the case.

C. Reports concerning the student's work shall be forwarded to the parents regularly.

ARTICLE XI.

CURRICULUM

A. The curriculum shall be arranged by the principal in consultation with the faculty, after which it shall be submitted to the educational committee for approval.

B. The curriculum shall conform with the basis of the Association as well as with the requirements of the

State Department of Public Instruction, provided that these requirements do not conflict with the basis of the Association, as expressed in Article 2 of this constitution.

C. Biblical subjects, both doctrinal and historical, shall constitute part of the curriculum.

ARTICLE XII.

ADMINISTRATION, etc.

A. Every schoolday shall be opened with prayer and the singing of a psalter number or other sacred song. One of the instructors shall lead in prayer and read a selection from the Bible unless the principal requests a visitor to do so. Every instructor shall close with prayer in his class at the close of the last period of the day.

B. The principal shall be held responsible for the keeping of all academic records.

C. All matters pertaining to the administration of the school not provided for in this constitution, shall be left to the discretion of the Board of Directors in consultation with the principal or the principal and faculty.

ARTICLE XIII.

AMENDMENTS

A. Proposed changes in the constitution must be submitted to the Board of Directors in writing at a meeting held at least one month prior to the date of the annual meeting of the Association.

B. Proposed changes of the constitution shall be published by the Board of Directors prior to the annual meeting of the Association.

C. Articles two and three are not subject to amendment.

B.

CONSTITUTION OF THE

EASTERN ACADEMY PARENT TEACHER ASSOCIATION

I NAME

The name of this association shall be Eastern Academy Parent Teacher Association.

II OBJECTS

The Objects of this association shall be:

1) To create a program through which parents may get an understanding of the school's purposes and what the teachers are trying to do for the children.

2) To develop between parents and the school an esprit de corps for solving their mutual problems with the boys and girls.

3) To furnish a medium for social contacts among parents, and between parents and teachers.

4) To formulate aims and objectives for the school.

III FINANCES

The treasury of the association shall be supported by voluntary contributions.

IV MEMBERSHIP

All teachers of Eastern Academy and parents of students attending Eastern Academy shall be considered members of the association. Board members remain members of the Association until their terms expire.

V THE EXECUTIVE BOARD

The Executive Board shall be composed of ten members of the association, preferably two members from each Christian Grade School District, and two members from the Eastern Academy faculty. The term of office shall be for two years.

One-half of the Board shall retire each year, namely one board member from each district and one faculty member, and shall be subject to re-election for one term.

Election of Board members shall take place as follows:

1) The time of election shall be the last meeting of the association during the school year.

2) The Board shall present a nomination to the association for approval, revision, or/and addition.

3) The election shall take place by ballot. A vacancy occuring in the Executive Board shall be filled by the Executive Board for the unexpired term.

The Executive Board shall elect, by ballot, its own officers. These officers shall be:

President--preferably a parent
First Vice-President
Second Vice-President
Secretary
Treasurer
General Assistant

4) The duties of the Executive Board shall be to direct the Association in carrying out its objectives. The Executive Board shall meet before the first meeting of the school year and before the meeting at which election shall take place, and whenever the president deems necessary.

5) The duties of the officers shall be those normally incumbent upon them in their respective offices.

VI THE EXECUTIVE COMMITTEE

The Executive Committee shall be composed of the following officers:

President, First Vice-President, Second Vice-President and Secretary.

VII COMMITTEES

The following committees shall be appointed by the Executive Committee: Program, Refreshment, Publicity Committees. The duties of these committees shall be determined by the Board.

VIII PARLIAMENTARY PROCEDURE

All business shall be conducted according to Roberts Rules of Order.

IX AMENDMENTS

Amendments shall be made only by a two-thirds majority of members present, and shall be brought to the attention of a previous meeting.

X MEETINGS

The Association shall meet four times per school year, which shall be immediately after the first two issues of the report cards of each semester. Notice to the membership shall be sent by mail to the last address on record.

C.

DISCIPLINE PROCEDURE

1. Case History. The Committee recommends that a written record be kept of the conduct of students who come under discipline. The time to begin such written record will be at the discretion of the principal, or teacher and principal if a teacher is directly involved. The record is to give exact information pertaining to the conduct and discipline of the student including such items as date, place, persons involved, the offense, reaction of the student, reaction of the parents, etc. An important part of this case history will be the new report card if and when adopted. These case histories will be kept on file in the office in the student's folder.

2. Parents. The proper time to inform the parents and/or to consult with them pertaining to misconduct is to be left to the discretion of the principal, or teacher and principal.

3. Spiritual Adviser. The proper time to inform the spiritual adviser pertaining to misconduct is to be left to the discretion of the principal, or teacher and principal. The purpose is not for discipline but for developing a change in attitude.

4. Educational Committee. Whenever parents are informed of misconduct of their children the Educational Committee is to be informed at its next meeting.

5. Probation. If and when the principal places a person upon probation, the faculty and parents are to be informed in order that they may be made more conscious of the need for assisting such a student. The Educational Committee is also to be informed. The principal shall clearly state the terms of probation in each given case.

6. Suspension.

   1) Principal has authority to suspend until the next meeting of Educational Committee, at which time the case is to be considered.

   2) Principal informs the following of suspension:

a. Chairman of Educational Committee
b. Parents
c. Faculty Discipline Committee (elected by Faculty)

3) a. The usual procedure will be for the Faculty Discipline Committee and the Educational Committee to hold a combined meeting. However, the Chairman of the Educational Committee may ask for a recommendation instead of holding a combined meeting.

b. If the Faculty Committee gives a recommendation and the Educational Committee does not adopt same, then the Educational Committee shall enlighten the Faculty Committee as to the reasons for its stand.

7. If the Board of Directors does not decide in harmony with the recommendation of the Educational Committee and the Faculty Discipline Committee, the Board of Directors will enlighten the Faculty Committee as to the reasons for its stand.

8. The conditions under which a suspended student is readmitted are to be determined at the time by the Educational Committee, and the principal is to be informed.

9. The expulsion of a student shall be finally decided upon by the Board of Directors.

Note: The matter of harmonizing the constitution with these regulations is to be done after these regulations have been given a fair trial.

D.

EASTERN ACADEMY
272 North Eighth Street, Prospect Park
Paterson 2, New Jersey

School for Christian Secondary Education

Office of the Principal March 24, 1947.

Mrs. Eugenia Suffern
Biblical Seminary
235 East 49th Street
New York 17, N.Y.

Dear Mrs. Suffern:

In response to your question about the certification of our teachers, I am happy to inform you of the following:

> To be accredited with the N.J. State Dept. of Education, the teachers must be qualified academically, which means that they must be graduates of accredited colleges. This is also the practice of our Board of Directors. The minimum is an A. B. Degree. New Jersey State Teachers Certificates are only given to those who have teaching contracts with the public schools. However, even tho not specifically required by our Board, all of our teachers qualify for such certificates as far as academic requirements are concerned.

In regard to your question about the Masters Degrees I would say that there is such a large proportion in our faculty because of a combination of any of the following reasons:

> A real professional attitude taken by our teachers, for self improvement and for better results in the classroom. Teaching is a serious business. The Board encourages further study by giving an increase in the annual salary of $100 for an M. A. Degree, and $200 for a Doctors. Upon completion of the first 32 hours beyond the Masters the first $100 toward the Doctors is given.

I trust the above is clear and to the point. I shall be happy to answer further questions.

Very cordially yours,

HB:el Harvey Brasser, Principal

E.

PROPOSED CONSTITUTION OF THE STUDENT COUNCIL OF THE EASTERN ACADEMY

Preamble

We, the students of the Eastern Academy, in order to secure a better apprehension of our duties involved in the improvement of our school, and to establish a better and more successful organization, do hereby confirm and institute this Constitution for the Student Council of the Eastern Academy.

Article I. Name

The name of this organization shall be The Student Council of the Eastern Academy.

Article II. Objectives

The aims of the Student Council are as follows:

1. To foster a higher standards of Christian citizenship.
2. To encourage interest in curricular and extra-curricular activities.
3. To act as a medium for student opinion.
4. To assist the principal, when necessary, in carrying out student activities and projects.

Article III. Membership

Section 1. Representation

A. Class Representatives

Each class shall have four representatives, which must include:

1. All home-room presidents -except in violation of Section 2-1, in which case the vice-president shall represent his class.
2. The remainder of the four representatives shall be chosen by the class either by ballot or by acclamation.

B. Members-at-Large

1. There shall be three members-at-large.
2. The Council shall nominate five members at large, which number may be added to be petition of the student body. The petition must have a minimum of thirty signatures.

Section 2. Qualifications for Membership

1. In the event that a member in the opinion of the faculty
   a. is not obtaining satisfactory grades
   b. is not conducting himself properly
   the faculty has the power of removing him from the Council.
2. Members of the Council are subject to re-election.

Article IV. Officers

Section 1. Offices

There shall be four offices:
That of the President
That of the Vice-President
That of the Secretary
That of the Treasurer

Section 2. Election

Officers shall be elected by the Student Council at the first meeting of the year.

Section 3. Qualifications

1. Each officer must be a member of the Student Council.
2. Each officer must have the approval of the Faculty.
3. Officers are subject to re-election.
4. Officers must meet the qualifications as stated in--

(The blank is a reference to a section in the By-Laws (not yet drawn up) which will establish a point system of officers. This system will set a maximum number of offices which may be had by an officer of any organization by setting up a series of major and minor points. Thus, if a person is Editor of the "Envoy", Literary Editor of the "Echoes", President of the Forum Club, et cetera, he will have more points by his many offices than the maximum established by the Student Council and so cannot be an officer of that body. This system is yet to be worked out in detail.)

Section 4. Duties

Officers of the Student Council shall perform the duties incumbent upon them in their respective offices. If the officers do not perform their duties

to the welfare of the Council, they are subject to impeachment, as stated in --
(A reference to a statement in the By-Laws which will deal with the impeachment of the Officers.)

Article V. Sponsor

1. The Sponsor shall be elected each year by the Student Council.
2. The Sponsor is subject to re-election.

Article VI. Powers and Responsibilities

Section 1. The powers of the Student Council have been delegated to it by the Principal with consent of the Board of Directors.

Section 2. The powers and responsibilities of the Student Council are as follows:

1. To assist in the supervision and regulation of clubs and organizations.
2. To make rules and regulations necessary for the general welfare of student activities as outlined in Article 2.
3. To grant charters to all organizations, subject to approval of the principal, without which no organization may function. The charter of any club or organization may be declared null and void if:
    a. The club fails to meet its obligations.
    b. The club does not live up to its charter.
4. To recommend to any class an election of a new representative if the incumbent representative does not prove satisfactory to the Council.
5. Any student or any student organization has the right of appeal to the Student Council.
6. Any student or any student organization has the right of petition. This petition must be submitted in written form to the Ways and Means Committee.

Section 3. All rules and regulations passed by this organization must receive the approval of the principal under ultimate supervision of the Board of Directors. In the event of the veto of the principal, the Student Council has the right to appeal to the

Educational Committee of the Board of Directors.

Article VII. Committees

The Ways and Means Committee shall:

1. Consist of the officers of the Council.
2. Receive all petitions from students and student organizations.
3. Decide the order of business procedure for all meetings of the Council.
4. Make known to the Council the agenda decided upon by the Committee.

Article VIII. Meetings

1. At its first meeting of each year, the Student Council shall decide when meetings shall be held.
2. The Ways and Means Committee may call special meetings when it considers this action necessary.
3. A majority of the members of the Student Council shall constitute a quorum. A quorum shall be necessary to transact any business.

Article IX. Amendments

1. The Council must be notified of any proposed Amendment at the meeting prior to the one during which action is taken.
2. The Amendment shall be presented in written form and read in full at the meeting prior to the one during which action is taken.
3. The Amendment shall be adopted only by a two-thirds majority vote.
4. Amendments shall also be submitted thru the principal to the Board of Directors for final approval before becoming effective.

F.

CONSTITUTION OF THE STUDENT GOVERNMENT ASSOCIATION OF THE SCHOOL OF THE HOLY CHILD SUFFERN

The students of the School of the Holy Child observe an honor system which makes each responsible for her own good name and that of the School. Every one is expected to report herself for violation of any rule. Anyone who sees another not observing regulations and neglecting to report herself should remind her of her obligation. The spirit in which each one accepts her responsibility and uses her privileges will determine the success of the Student Government.

Article I.

NAME

The name shall be the Student Government Association of the School of the Holy Child, Suffern.

Article II.

PURPOSE

The purpose of the Association shall be to develop personal responsibility, to cooperate with the Faculty in maintaining high standards of honor and personal conduct; to encourage active cooperation in the good government of the school and to form an official body to express the opinion of the students in matters of general school interest.

Article III.

MEMBERSHIP

All students of the School of the Holy Child, Suffern, are members of the Association.

Article IV.

ORGANIZATION

Legislative Power: The Legislative Power is exercised principally by the Faculty who may delegate it in part to the Student Council.

Executive and Judicial Power: The Executive and Judicial Power shall be vested in the Student Council of which the Prefect and Second Prefect are ex-officio members.

Article V.

The Student Council shall consist of the President of the Student Council; the President of the Sodality of the Children of Mary; the President and Representative of each Senior Class.

ELECTIONS

All elections shall be held in the Spring.

PRESIDENT OF STUDENT COUNCIL

The Third Senior Class shall act as a nominating committee. At least two and not more than three candidates for the office shall be chosen by secret ballot. The names of the candidates shall be submitted to the Faculty for approval. The nominees shall be voted upon by the student body, including the graduates, in the presence of the Prefect and the President of the Student Council.

PRESIDENT OF THE CLASS

The names of two, or preferably three, candidates chosen by successive closed ballots, shall be submitted to the Faculty for approval, and then voted upon by the class in the presence of the Prefect and the President of the Student Council.

CLASS REPRESENTATIVE

After the Class President has been chosen the Class Representative shall be nominated and elected by the same procedure.

MEETINGS

Meetings conducted by the President of the Council shall be held every two weeks. The Prefects may attend. If the Prefect is not present, the minutes of the meetings shall be submitted to her. One of the members of the Student Council shall be chosen as Secretary.

DUTIES OF THE PRESIDENT

The President of the Student Council shall preside at all meetings of the Association and the Council. She shall have any specific duties appropriate to her office such as representing the School of social affairs, appointing students for various duties. She may call special meetings.

DUTIES AND POWERS OF THE COUNCIL

It shall be the duty of the Student Council to set the tone and spirit of the School, to express the opinion of the members of the Student Association regarding school affairs, and to aid the Faculty in enforcing school regulations.

The Student Council shall have the power to inflict penalty for violation of regulations and to reprove any officer for misconduct or for failure to perform the

duties of her office. If any further action should be necessary, the matter should be referred to the Prefect.

The Class Presidents shall have the additional privilege of calling and conducting class meetings at a time approved by the Prefect, or Class Mistress. The Class Mistress may be present at class meetings.

MEMBERS OF THE COUNCIL

Each Student Officer shall be responsible for the whole school in all matters pertaining to order, quiet, and general conduct, and shall bring to the attention of the Student Council any infringements of rules, and any suggestions for the good government of the school.

HONOR RULES

Every student entering the School of the Holy Child automatically becomes a member of the Student Government Association and is under obligation to respect and obey all school regulations. Special emphasis is given to regulations termed Honor Rules.

There are three Honor Rules in the School of the Holy Child.

1. It is an Honor Rule to keep silence in the Chapel Rank, from the time the Rank is formed until the Rank returns to the Study Hall. This rule applies to those who hold the Chapel Door and to those who give out Hymn Books.
2. It is an Honor Rule to keep silence in the Dormitory at night after the Three Tolls. This means that at the third Toll, which will ring one-half hour after the children have reached the Dormitory, Silence begins. Those who have late permissions are not bound by this Rule until they have had one-half hour to prepare for bed. This Rule is a matter of strict personal honor and puts every child under obligation to respect it as a school regulation.
3. It is an Honor Rule for a student who sees another not observing regulations and neglecting to report herself to remind her of her obligation.

SODALITY

The Sodality consists of three groups: Children of Mary; Aspirants and Angels.

CHILDREN OF MARY

The Sodality of the Children of Mary is aggregated to the Roman Prima Primaria and to it are communicated the indulgences and privileges granted by the Sovereign Pontiffs. At Suffern the Sodality is under the patronage of the Blessed Mother under the title of the Immaculate Conception, and of the Holy Angels.

AIM

The aim of the Sodality is twofold:

1. Personal holiness through devotion to Our Lady and her Son.
2. Catholic Action.

OFFICERS

The officers consist of a President, a Council composed of the Chairman of the various committees and a secretary chosen from this group.

The President of the Sodality shall take precedence after the President of the Student Council and is nominated by the Children of Mary and Aspirants and voted upon by the School with the approval of the Faculty.

COMMITTEES

The Committees of the Sodality consist of Our Lady's Committee, Eucharistic Committee and the Mission Committee. These are composed of Children of Mary, Aspirants and Angels. A Nun acts as Moderator of each Committee.

MEETINGS

Committee Meetings are held every two weeks; General Sodality Meeting is held once a month. The minutes of these meetings are kept by the Secretary of the Sodality.

RECEPTION

Aspirants who have fulfilled the necessary conditions are admitted to the Sodality by a public act of Consecration in the Chapel. The Aspirantship lasts from three to nine months and may be prolonged if necessary.

The ceremony for the reception of the Children of Mary follows the directions of the Sodality Manual. The Candidates wear white dresses and blue tunics, and carry candles.

ADMISSION OF CANDIDATES

Before being admitted into the Sodality students must meet the following requirements:

ASPIRANTS:
1. Formal application made in writing to the Prefect.
2. Four Excellent Cachets in Discipline.
3. Votation by Children of Mary.

CHILDREN OF MARY:
1. Four Excellent Cachets in Discipline.
2. Votation by Children of Mary (closed ballot).
3. Votation by Faculty (closed ballot if desired).

For admission into the Sodality, candidates must receive a two-thirds majority vote from both Sodality members and Faculty.

QUALIFICATIONS

The following points will be taken into consideration when voting:

1. FIDELITY TO SPIRITUAL DUTIES:
   (1) Frequent reception of Sacraments.
   (2) Weekly Communion at least.
   (3) Spirit of Prayer as manifested in fidelity to meditation, daily visit to the Blessed Sacrament, and Rosary.
2. OBSERVANCE OF RULES OF SCHOOL

This includes proper respect for authority and an intelligent, faithful observance of regulations at all times and in all places.

3. SERIOUS APPLICATION TO WORK:

This indicates the student's recognition of her present duty as student, and makes for self-control and seriousness of purpose.

4. LOYALTY TO PROPER AUTHORITY:

The student should recognize that she must conduct herself loyally in speech and in act and in such a manner as to bring credit on the school of which she is an integral part.

5. SOCIAL RELATIONS:
   (1) Honesty - in dealing with others and in school work; putting truth and justice above all other considerations.
   (2) Courtesy - in manner and speech; lady-like behavior in school, in public conveyances.
   (3) Consideration - in dealing with superiors and equals at all times.
   (4) Cooperation - with Faculty and student leaders. Willingness to accept responsibility and to help whenever needed.

(5) Support of school activities - whether in active participation or encouragement to fellow students.

ATHLETIC ASSOCIATION

The purpose of the Athletic Association is to stimulate interest in sports as a wholesome form of recreation. Membership is open to all students. The activities of the Association include inter-scholastic and inter-class and team games in hockey, basketball, baseball, tennis, volley ball and competitive drills.

CONSTITUTION

There will be two teams - Green and White
Two Captains chosen by their respective teams.

a - Eligibility for Captain:
1. Member of the Fourth or Third Senior Class.
2. Must have received gold or silver stars throughout the year.
3. Must have athletic ability
4. Must be approved by the Prefects.

b - Captains choose their own Assistants, who must be approved by the Prefects.

The Hockey and Basket ball Varsity will choose their own Captains. One girl may hold both offices or one for each as voted.

Membership in each team is permanent. New girls will be chosen in September by the respective Captains.

Duties of the Captains, which can be delegated to Lieutenants:

1. Attendance
2. Tardiness
3. Order
4. Weekly Stars
5. Equipment
6. Train team members

MONITOR FROM FACULTY:

Will oversee and approve or disapprove all Teams chosen; will be present at weekly awarding of stars; will regulate giving of the same; will plan and oversee Athletics with the Coach.

STARS:

Each member will receive a weekly rating and will be awarded stars:

Gold - Excellent
Silver - Very Good
Blue - Poor
Red - Very Poor
No Star - Complete Failure

Cooperation, effort, punctuality, and order will be taken into consideration in the awarding of the Stars.

Each member of the Varsity will receive an additional Gold Star.

FIELD DAY:

At the end of the year a Field Day will be held. On this day the two teams engage in competitive games which determine the winner of the Silver Cup, awarded at the athletic Banquet.

During the year designated games will count towards the winning of the Cup.

At the close of the Hockey and Basketball seasons, championship games will be held. These will count towards the Silver Cup.

GLEE CLUB

The purpose of the Glee Club is to encourage and develop musical talent. Membership is open to all students of the Senior School who successfully pass an examination to be given by the director. Continued membership depends on proper spirit, cooperation and ability. Officers include a President, and representatives of each section and class. The activities of the Glee Club consist of participation in the Glee Club contest, sponsored by the Music Education League of New York City, several programs to be given during the year and entertainment of the sick in hospitals.

DEBATING CLUB

The aims of the Debating Club are: 1. To develop poise and facility in public speaking; 2. To train students to think logically and quickly in the presence of an audience; 3. To arouse interest and the desire to be well informed in current social, political and economic questions as a preparation for adult participation in society; 4. To supplement and enliven school work; 5. To train pupils in distinguishing between factual information and

mere opinions; 6. To develop in students courtesy in discussing controversial issues; 7. To direct and foster Catholic-mindedness in the consideration and interpretation of current problems and proposed solutions. Membership is open to all students interested in debating. Officers consist of a President and a Secretary.

THE COLUMN VINE

"The Column Vine," the school newspaper of Suffern, was established at the request of the students. Its main purpose is to record school events as well as Alumnae news. Contributions in the way of news items, articles and stories are accepted from all students, and staff members are selected on a basis of journalistic and literary ability.

English Club

Membership in the English Club is an honor conferred on those ten students in the Second and Third Senior Classes who have done distinguished work in their English classes.

When members have reached the Fourth Senior they automatically become associate members.

Undergraduates who have been elected to membership in the English Club enjoy certain privileges in the library and are responsible for Book Week celebrations. Other activities include panel discussions on points of literary interest, book reviews, and entertainments of a literary nature both in school and abroad.

Besides recognizing outstanding work of advanced students, the Club proposes to give them opportunities for wider and more extended literary experience.

ART CLUB

The purpose of the Art Club is to cultivate in its members an appreciation of the beautiful; to discover and develop special aptitudes and talents and to direct them in the proper channel.

MUSIC APPRECIATION

Interest in Classical and Modern Music is fostered and encouraged in the Music Appreciation course which provides opportunity for the students to listen to, to study and to discuss the masterpieces of great composers.

DRAMATICS

Students interested in acting and stagecraft are

encouraged to participate in the production of school plays, in concerts and in assembly programs.

LIBRARY

The Library is open from 8:00 A.M. to 9:00 P.M. Books may be borrowed when the librarian is not in attendance, provided they are properly charged by the students.

Books may be kept for two weeks and may be renewed unless there is a special demand for their use by others.

Books may not be transferred from one student to another. They must be returned to the desk and recharged.

Reference books and current periodicals may not be taken from the Library.

Pictures and pamphlets may be kept for two weeks. When they are to be used for projects or bulletin board, they may be kept for an extended period of time.

A fine of two cents a day is charged for all overdue books.

Lost or seriously damaged books must be replaced by the student who has borrowed them.

Students may not bring ink into the Library. Fountain pens may be used and may be refilled at the inkwell provided.

Loud and unnecessary talking is forbidden in the Library so that all who use it may enjoy studying or reading in an atmosphere of undisturbed quiet.

Students who do not abide by the foregoing regulations will forfeit some or all of their Library privileges.

GENERAL REGULATIONS

1. Every student should conduct herself on all occasions in a manner befitting a student of the Holy Child Schools, and should recognize her obligations in upholding the reputation, honor and ideals of Suffern. (Student Government Pledge.)

2. Once a month pupils who live at a reasonable distance are allowed to spend a week-end at home. Any child losing weekly cachet (less than 70 in conduct) or

not returning at the hour specified will forfeit the privilege of the next weekend. This monthly week-end is determined by the School and may not be taken at any other time.

3. All should be present for the first day of school. Lesson points will be deducted for every session missed.

4. Pupils may receive visits on Saturday and Sunday afternoon.

5. Invitations to pupils and requests of parents should be made through the Prefect.

6. Parents are discouraged from sending candy, cakes, etc. to the pupils. Any foodstuffs received will be distributed in the dining room during meal time. Food may never be kept in the Dormitories and Classrooms.

7. Pupils will not be allowed to go to the telephone during class hours or study periods. The telephone may be used the following hours: 8:15 - 8:45 A.M., 12:00 - 1:00; 6:00 - 7:00 P.M. School phone, Suffern 1480.

8. Needed dentistry, shopping, dressmaking, etc., should be attended to without fail during the holidays and monthly week-ends.

9. Papers, magazines and books may be circulated only with permission of the Prefect. All correspondence with the exception of letters to and from parents must be submitted to the Prefect for inspection.

10. The School will take every reasonable precaution to safeguard the property of students, but it cannot be responsible for money or jewelry left about carelessly. Student Treasurers of Classes and Clubs must deposit all money in the Office.

11. Students are requested to take care of school property. It is never permissible for students to fasten posters, pictures, articles of any kind to the walls or furniture with thumb tacks, nails or glue. Students are held responsible for damage or defacement of school property.

12. Nothing may be borrowed without the owner's permission.

13. No student is permitted to smoke in the school

building or on the grounds, or at any gathering where the school is represented as a group; games, dances, teas, etc.

14. Chewing gum is not permitted.

15. No one may go to the telephone, or receive visitors or leave the school grounds without permission.

DRESS REGULATIONS

1. The regulation uniform is worn at all times unless an excuse is obtained from the Prefect.

2. Juniors and First Seniors may wear knee socks. Stockings must be worn at all times in school as well as to and from school.

3. Loafers or any similar type of shoe may not be worn on regular class days.

4. Hats must be worn to and from school.

5. Lipstick may not be worn in school or at any gathering where the group represents the school.

6. Nail polish may not be worn.

7. Complete Gym Uniform is required for all Gym Classes and Varsity Practice.

8. All articles of clothing must be marked with the student's name. The school is not responsible for unmarked articles of clothing.

GRADING SYSTEM

Weekly grades are given in each subject on the basis of 100 points, allotted as follows: 50 points for the weekly test; 25 points for class work; and 25 points for homework. The weekly test may be either written or oral according to the plan of the individual teacher.

All work missed through absence may be made up by arrangement with the subject teacher. A deduction of five points for each day's absence, however, will be made from the points allotted to class work.

Examinations are held each quarter. Quarterly reports are sent home.

Final examinations covering the work of the entire year are set by a Provincial Examination Board for all Holy Child Schools.

All students excepting those who enter in the third year high school must take the Regents Examinations set by the University of the State of New York.

DISCIPLINE

All students are given a mark every week for discipline which is meant to include attitude, appearance, punctuality, order and behavior. Marks may be lost through:

1. Lateness - for classes and assemblies.
2. Disregarding specific rules of the school.
3. Loud and unrestrained behavior.
4. Disorder in locker-rooms and classrooms.
5. Carelessness in regard to personal appearance.
6. Lack of loyalty and cooperation.
7. Rudeness in manner or speech.
8. Not respecting authority of student officers.

CACHETS

Every student receives a weekly report known as a "Cachet" covering discipline mark and a mark for application. These marks represent the general average for the week in discipline and academic work.

PROMOTION

No student who fails three major subjects will be promoted unless the work in two subjects is made up during the summer, and an examination in each subject is taken and passed successfully at Suffern.

REQUIREMENTS FOR GRADUATION

COLLEGE ENTRANCE DIPLOMA

The requirements for a College Entrance Diploma are English, four years; American History, one year; Geometry, Elementary Algebra (Intermediate Algebra recommended but not required); Laboratory Science, ninth year. Each student must choose a major sequence consisting of three years' study in some subject field (Science, Mathematics, Social Studies, Foreign Language), and a minor sequence consisting of two years' study in some subject field other than the one chosen for a major sequence. In addition to the requirements, enough work must be elected to

make a total of 16 credits. The College Entrance Diploma is granted on a basis of 75% in all required subjects.

HIGH SCHOOL DIPLOMA

A High School Diploma is granted to pupils who satisfactorily complete a four year secondary course of study approved by the University of the State of New York. Constants required by all pupils: English, four years, American History, Science (ninth year), Social Studies, (ninth year). In addition to these requirements enough work must be elected to make a total of 16 credits.

REGENTS COLLEGE ENTRANCE DIPLOMA

Candidates must pass a Regents Examination in each of the following subjects: English, four years; Latin or a Modern Language (three years) or three years of Science; Intermediate Algebra; Plane Geometry; American History or American History and World Backgrounds.

An average rating of at least 75% in all these examinations with a minimum passing mark of 65% must be obtained.

G.

ORIGINAL COMPOSITIONS OF SENIOR STUDENTS
AT SCHOOL OF THE HOLY CHILD
SUFFERN, NEW YORK.

A. M. D. G.

Betty Pellegrini March 19, 1947.

RELIGION IV.

"The result of the departmental attitude is the ignoring and the negation of the Supernatural."

First of all, let us begin with some definitions. What is departmental? Departmental - is pertaining to a department or departments. And an attitude? Attitude - is a state of mind regarding some matter. Then, what is departmental attitude? This is not a definition to be found in Webster's or Funk and Wagnall's. This definition can be obtained only by combining the previous definitions and applying them to the average man's life, and outlook on life. Can man separate his life as a man of the world, from life as a human being? Can he leave theory a theory, and fail to formulate it into practice? Yes, he can for man is a rational being, and though his freedom entitles him to choose between better and best, man fails to remember this, and chooses worst. Then, does man loose or gain by a departmental attitude? Yes, for it is this attitude that ignores the Supernatural. Take the story of Mr. John Brown. As the official he keeps watch on his beat - always on the look out for injustice and crime. Every day from eight to four this man is an official. From four to seven he is the head of the family, the bread-winner to be waited on hand and foot. From seven to ten he is the social gad-about, taking in the greatest Broadway hit or M. G. M's latest production. Then, again he is the official. Every day the beat to walk, the home to rule, and society to be play-boy for. Wait, there is something wrong, for Mr. Brown is not happy, yet, he is the average business man. He can eat, drink, and be merry. But there is something wrong. That something is that Mr. Brown has forgotten the reason for which he was created. If anyone stopped him and asked him why he was here, he might be embarrassed and there might be a long pause before he would finally admit that he did not know. Well, man is created to know, love and serve God in this world and be happy with Him forever in the next. Yes, to serve God. Not merely Church on Sunday, but every day - every minute we should be serving God. No, not always on our knees in

Chapel but by fulfilling His plan for us - as students, as officials, or as bread winners. 'Twould be funny if God should only give you Heaven on Sundays Mr. Brown. How can you separate God from your life, if God gave you your life and sustains it? Yes, this is the answer to the question - does man loose or gain by a departmental attitude -. Man's life must be devoted to loving and serving God. Yet, Mr. Brown, average American Business man, does not have time for this. He can assume this departmental attitude as regards, business, home and society, but always there is something missing, because man may not separate his life as a man of the world, from life as a human being. Notice I said may not, but man is free and is rational and so though he may not, he can.

A. M. D. G.

Jeanne McCormick E. de M. March 19, 1947.

RELIGION IV.

The Catholic graduate who is equipped with the Catholic's ready answer will be at a disadvantage in the world.

This statement is true for many reasons. First of all as we are all Christians trying very hard to be other Christs we must live as Christ did, and expect the same treatment from the world as He got. Christ was hated and rejected. He was scourged, crowned with thorns and finally crucified. As He was at a disadvantage in the world so we His followers who teach His doctrine will be. But we must rise above this obstacle and work unceasingly for Him heedless of the consequences. We must strive to be "Other Christs" in every sense of the word.

The Catholic graduate has been taught and instructed in the Catholic philosophy of life and he is responsible and obliged to live up to all he has learned. When he leaves the Christian environment he has been living in he will have to face a pagan world that opposes expressly and implicitly all that he believes. When he meets this he must stand firm in his faith and try to fight this godless spirit with the sword of peace and love. He must detect the subtle underhanded doctrines, as well as the openly expressed ones that go against his God and his faith. He must put into everyday practice what he has learned in theory or his Catholic education will have been a failure.

A. M. D. G.

Mary Lou Matt E. de M. March 17, 1947.

RELIGION IV.

"Modern life like modern thought is departmentalized".

In the early days of the Church there were only two philosophies; Christian and pagan. People took the teachings of the Church as a whole, or not at all. They thought as Christians, and lived as Christians. Even when they sinned, they acknowledged that they were sinning. Their beliefs were carried out in their lives; their world was Christian.

Our world is not Christian. Although, in theory there are still only two general philosophies; the Christian, and the non Christian, the supernatural, and the natural, in common practice they are no longer distinct from each other. The average man believes in, and lives a kind of hog-pog. He agrees with the Church on some points; cannot accept her teaching on others. His philosophy is a confused mixture of all the things he hears, and sees and reads. Nothing ties his life together. His way of thought changes with his environment. He has a mind for reading the paper, a mind for his business dealings, a mind for church. His moral code is public opinion.

Modern man is inconsistent. His religion is rather like his missal, which he takes out on Sunday morning, and puts back in its drawer after mass, until the next Sunday. But religion will not remain ever the same, like a missal, put away in a drawer - it is a living thing. The Catholic faith is not just a Sunday proposition, but a seven day a week, twenty four hour a day philosophy, to be carried into every phase of our lives. It must become a part of us, uniting all our actions, undepartmentalizing our lives, changing life from a confused, uncertain existence, to a road to perfect happiness.

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