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JESUS AND THE NEW EDUCATION

THESIS BY

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JESUS AND THE NEW EDUCATION

CHAPTER I, INTRODUCTION

THE STATEMENT OF THE PROBLEM

It is the object of this study to examine the teaching methods and principles of the new pedagogy in the light of those of Jesus of Nazareth, in order to discover

1. The points of agreement or disagreement,
2. The defects and values of the new pedagogy, and
3. Their significance to education, especially religious education.

THE VALUE OF THE STUDY

Such a study should prove valuable

1. To public school teachers, who face the task of developing morality in class rooms from which the Bible has been wholly or partially barred as a sectarian book;
2. To departments of religious education in colleges and universities whose leaders seek to know the best methods of developing character;
3. To students of psychology, who seek to know how to train the emotions, and through them the will;

4. To theological seminaries which are training men for the Christian ministry;
5. To all students of Christ's teaching and life who seek to place them in a modern setting.

CHRIST AS A TEACHER

This study covers a field in which too little interest has been taken. It helps to make possible a larger application to modern education of the methods of Jesus, methods proved successful by the history of nearly twenty centuries. There is probably no position that might be taken relative to the life, work, and teachings of Christ that is not the subject of dispute. The literature of the Church has ascribed to Him transcendent qualities of personality and supernatural powers over nature, following the gospel records. Other writers, more critical, if not hostile to these ideas, have made Him purely human, the subject of legendary tales on the part of His credulous followers, an enthusiast, a myth, or even an impostor. One great modern psychologist has made out that the essential Christ is psychological, a matter of soul stuff. He says:

" The author is convinced that the psychological Jesus Christ is the true and living Christ of the present and of the future. He is the spiritual Christ of the Resurrection, whom alone Paul knew and proclaimed, although he is here described in modern terms, and it is this that now chiefly matters, rather than what an historical person was or did in Palestine two thousand years ago. " 1

1. Hall, G. Stanley, " Jesus the Christ in the Light of Psychology," Volume 1, page vii, Introduction.

Although the subject of Christ as a teacher has not been adequately treated in the pages of educational literature, it is important to consider Him from that standpoint. The problems which education must face today need particularly to be viewed in the light of the past as well as the present, and modern leaders of educational progress need to look to the life and words of One Whose influence in the world has been, and is, so vast and far-reaching. Says Squires:

" More than one third of the people in the world are His professed followers. Careful investigations show that the number of Christians is steadily growing while the adherents to all other forms of religion are becoming fewer every year. ... The influence of the Great Teacher has been steadily growing through every department of life." ²

G. Harold Ellis declares:

" That Jesus was a teacher has never been recognized as it ought in educational literature, lives of Christ, and theology. Educational works have ignored Him, lives of Christ have degraded Him, art has made Him a pathological specimen, and theology has made Him a metaphysical abstraction." ³

THE HISTORY OF THE PROBLEM

A few books have been written on this subject, such as these: A translation from Wendt by John Wilson, published under the title, " The Teachings of Jesus," ⁴ others by Slaten,⁵ B. A. Hinsdale,⁶ J. A. Marquis,⁷ F. P. Graves,⁸

2. Squires, W. A., "The Pedagogy of Jesus in the Twilight of Today," p. 38.

3. Ellis, G. H., " The Pedagogy of Jesus," Pedagogical Seminary, 1902, p. 441-459.

4. Wendt, (John Wilson, Translator) " The Teachings of Jesus."

5. Slaten, A. Wakefield, " What Jesus Taught."

6. Hinsdale, B. A., " Jesus as a Teacher."

7. Marquis, J. A., " Learning to Teach from the Master Teacher."

8. Graves, F. P., "What did Jesus Teach?"

and F. W. Smith.⁹ A recent book entitled, "The Pedagogy of Jesus in the Twilight of Today," by W. A. Squires, seeks to show in what respects the methods of modern religious education may be improved by comparing them with those of the Great Teacher, following in part ^{Dr.} H. M. Horne's excellent work.¹⁰

THE LIMITATION OF THE FIELD

The field of this investigation was limited by considering the methods and principles of the new education as exhibited in twenty experimental schools, to most of which reference will be made. They are:

1. Mrs. Johnson's school at Fairhope, Alabama,
2. The Elementary School of the University of Missouri, at Columbia, Missouri,
3. Public School No. 45 at Indianapolis, Indiana,
4. The Kindergarten of Columbia Teachers' College,
5. The Francis Parker School at Chicago,
6. The Schools of Madame Montessori in Italy,
7. William Wirt's Schools at Gary, Indiana,
8. Valentine's Colored School at Indianapolis (School No. 26),
9. The Public School for boys at Oundle, England,
10. The Girls' Secondary School at Streatham Hill, England,
11. Badley's Coeducational School at Bedales, England,
12. The Marlborough Infants' School in Chelsea, London,
13. F. F. O'Neill's School at Kearsley, Lancashire, England,
14. Dr. O. Decroly's Private School at Brussels, Belgium,
15. Roger Cousinet's School near Arcis-sur-Aube, France, taught by Mlle. Wauthier,
16. The Humanitarian School at Laren, Holland,
17. The Boys' School at Glarisegg, Switzerland,
18. The Public Experimental Schools at Hamburg,
19. The School of the Legionnaires' Orphanage, at Krnsko, Czechoslovakia, (Discontinued)
20. Bakule's school at Prague.

The sources of the knowledge of these schools were two reports made after personal visits; the first by Evelyn Dewey,

9. Smith, F. W., "Jesus--Teacher."
 10. Horne, H. M., "Jesus the Master-Teacher."

in collaboration with John Dewey,¹⁰ the second by Carlton Washburne in collaboration with Myron Stearns.¹¹

THE CRITERIA OF THE STUDY

From the classification made by Dr. H. H. Horne, in an article written for the Educational Review,¹² a list of ten criteria were adopted by which to compare the methods and principles of Jesus' teaching with those of the new schools. These criteria were later reduced to eight. The writer found no important characteristics of the schools in question which could not be considered under these heads. They are:

1. Education by Experience,
2. Education by Self-Activity,
3. Recognition of the Physical Basis of Learning,
4. The Pupil-Centered Curriculum,
5. Intrinsic Motivation,
6. The Teacher is a Guide or Director,
7. Free Discipline,
8. Moral Training.

10. Dewey, John and Evelyn, "Schools of Tomorrow."

11. Washburne, Carlton and Stearns, Myron, "New Schools in the Old World."

12. Horne, H. H., "Again the New Education," Educational Review, February 1928, pages 91-98. For his criteria, and the manner in which the criteria of this paper were derived from them, see Appendix I.

CHAPTER II

THE TEACHING TECHNIQUES OF JESUS

What were the teaching techniques of Jesus? The chapter titles of some of the books here considered show both agreements and differences. Dr. Horne speaks of Jesus as using objects, securing attention, making contacts, using problems, teaching by conversation, asking questions, giving direct information by His answers and discourses, using parables to illustrate His teaching,^{and} taking advantage of occasions which presented themselves. He used contrast, He spoke in the concrete, He expressed himself by symbols and images. While working with crowds where necessary, He chose to work with individuals. He used the personal touch, He appealed to instincts, He expected His pupils to act upon His teaching. ¹ F. W. Smith in his little book called "Jesus-- Teacher," speaks of Jesus as using all kinds of means. His material was adjusted to the pupil. He was able to "come into close and sympathetic contact with His pupils." He was a "master of the pedagogy of interest." He endeavored to develop those He taught. He was "a master in objective teaching a millenium and a half before it took effect with the 'Reformers'

¹ Horne, H. H., "Jesus, the Master Teacher," perhaps the most adequate treatment of this subject.

in education." 2 Hall speaks of Jesus as inaugurating a campaign of education of a new and original nature. He devotes two long chapters to the parables and the miracles of Jesus. 3 H. M. Tipword, writing upon the pedagogics of Jesus speaks of the methods of Jesus as, "The objective or illustrative method," "the analytic-synthetic method," "the inductive-deductive method," "the method of suggestion," "the Socratic or catechetic method," "the method of discipline," 4 C. R. Brown in his article, "Christ as a Teacher," in the Encyclopaedia of Sunday Schools and Religious Education, speaks of Jesus' method as personal and pictorial. His teaching is positive, rather than negative. 5 Squires states that Jesus taught by His personality, that He made successful contacts with His pupils, that He began with the abstract, that He made personal application, that He used the situation, that He appealed to curiosity, that He secured and held attention, that He made His teachings plain by illustrations drawn from Scripture, from nature and from human life, that He used symbols and object lessons, questions and answers. He entered into friendly companionship with His disciples, although He maintained strict discipline. He trained His disciples to decide for themselves. He corrected wrong thinking in His pupils. He influenced both their thought life and their emotional

2. Smith, F. W., "Jesus-- Teacher." p. 35-44.

3. Hall, G. Stanley, "Jesus the Christ in the Light of Psychology," Vol. 1, Page 304.

4. Tipword, H. M., "The Pedagogics of Jesus," Part II.

5. Brown, C.R., "Christ as a Teacher," in the Encyclopaedia of Sunday Schools and Religious Education."

life. He used expression, expected action, and His school produced men of action. 6

Jesus techniques and methods of teaching might be divided into six classes: His discourses, His conversations, His parables, His questions, His answers, His miracles.

HIS DISCOURSES

One of the longest discourses of Jesus is the Sermon on the Mount.⁷ This discourse might be called the constitution of the new kingdom of God which Jesus came to set up. First, Jesus describes the character of the subjects of the kingdom, those who are poor and mean in the common thought of man. Second, Jesus describes the duty and obligation of the citizens of the kingdom. Like salt, and light, they are to reflect a beneficent influence into society. Jesus next shows the continuity of the kingdom. It does not involve the destruction of the old legal code of the Jews, which they much cherished, but rather completes and fulfills it. Murder, adultery, the making of oaths carelessly and retaliation are forbidden in their more hidden as well as in their outward manifestations, and love, which is so great and sincere as to include even enemies, is the real fulfillment of the obligation imposed by the old law. The righteousness of the new kingdom is to be performed in a disinterested spirit, as it concerns almsgiving, fasting and prayer, and the general duties of life.

6. Squires, W. A., "The Pedagogy of Jesus in the Twilight of Today." General Summary.

7. Matthew, Chapters 5-7.

Religion is seen to lie in the inward intent as well as in the outward act. Practical admonitions close the discourse, the conclusion being a vivid contrast between those who should heed the words of Jesus and those who did not.

In this discourse may be noted such teaching characteristics as the employment of concrete words, the presence of contrasted ideas, the note of authority, and the predominance of positive admonitions. The concrete expressions include such phrases as:

"A city set on an hill," (Matt. 5:14)
 A gift brought to the altar, (5:23)
 The right eye plucked out, (5:29)
 The right hand cut off, (5:30)
 A trumpet sounded before one, (6:2)
 "The fowls of the air," (6:26)
 "The lilies of the field," (6:28)
 "Wolves in sheep's clothing," (7:15)

found in His words exactly quoted or with a slight grammatical change. Contrasted ideas are:

The candle under a bushel, the candle on a candlestick, (5:15)
 "In danger of the council," "in danger of hell fire," (5:22)
 The old righteousness, the new righteousness (5:17-6:34),
 Treasures on earth, treasures in heaven (6:19-20),
 The single eye, the evil eye (6:22-23),
 The mote and the beam (7:3-5),
 Bread vs. a stone as food (7:9),
 The strait and wide gates, the broad and narrow ways (7:13-14),
 The good tree, the corrupt tree (7:17-18),
 The house built upon the rock, the house built upon the sand (7:24-27).

The note of authority appears in such phrases as:

"Verily I say unto you (5:18),
 "Ye have heard that it was said by them of old time... but I say unto you...(5:21-2)

Jesus speaks of Himself as one who is to judge men at some future time:

"Many will say to me in that day, Lord. Lord, have we

not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works? And then will I profess unto them, I never knew you: depart from me, ye that work iniquity." Matthew 7:22-23.

There appears in this discourse a general note of command:

"Rejoice and be exceeding glad (5:12),"

"Let your light so shine...(5:16),"

"Swear not at all (5:34),"

"Love your enemies (5:44),"

"After this manner... pray ye (5:69),"

"But seek ye first the kingdom of God (6:33),"

"Judge not that ye be not judged (6:71),"

"Enter ye in at the strait gate (7:13),"

Positive commands predominate. There are about twenty-one positive commands and fifteen negative commands, according to a count made by the writer.

The Farewell Discourse of Jesus 8 begins with a symbolic act. The disciples have been contending together as to which is the greatest. Jesus girds Himself with a towel, and washes the disciples' feet, showing them that they ought to perform deeds of service for one another. He takes a meal of fellowship with them. He points out the traitor, who leaves the company. Now He speaks intimately with the disciples. He calls them "little children." He gives them a new commandment, that they should love one another. We note a difference between this discourse and the Sermon on the Mount. Jesus is now speaking to a group which He has led far into the secret of His teaching, and He can now reveal His deeper thoughts to them.

HIS CONVERSATIONS

Of Jesus' conversations, two might be mentioned, The conversation with Nicodemus and the conversation with woman of Samaria.

Nicodemus, a ruler of the Jews, comes to Jesus by night. One great question is in his mind, perhaps expressed; "How do we enter into the kingdom of God?" Jesus answered, that it is necessary to be born again, a great mystery to the literal-minded Nicodemus.⁹ Nicodemus asks a few questions at the beginning, the rest may be classed as a discourse. Jesus attracts attention here by a puzzling declaration. We find elsewhere in Jesus' teaching these same striking and puzzling statements, such as these:

"Let the dead bury their dead (Matt. 8:22),"

"I came not to send peace, but a sword (Matt. 10:34),"

"Whosoever shall do the will of my Father which is in heaven, the same is my brother, and sister, and mother (Matt. 12:50),"

"The last shall be first, and the first last (Matt. 20:16),"

"It is easier for a camel to go through the eye of a needle, than for a rich man to enter into the kingdom of God (Mark 10:25),"

"Can the blind lead the blind? (Luke 6:39)"

In His conversation with the woman of Samaria, Jesus makes contact by making an unusual request. The Jews had no dealings with the Samaritans, and it was a strange thing for a man thus to address a woman. In spite of this, Jesus asks for a drink of water.¹⁰

9. John 3: 1-21.

10. John 4:1-30.

HIS PARABLES

The parables of Jesus are the means by which we "see farthest into ..." (His) "...own heart." 11 Hall cites Jülicher as naming fifty-three parables, of which twenty-five are true parables and illustrative narratives, the rest being such short comparisons as the question, "What man is there of you, whom if his son asks bread, will he give him a stone?" 12 Bruce distinguishes three kinds of parables: theoretic parables, parables of grace, and parables of judgment. 13 Following Bruce, we find three classes; parables of the kingdom, parables of judgment, and parables of grace.

Of the first class, the parable of the sower is a good example. Here are described, by figures familiar to Jesus' auditors, the different ways in which the teachings of Christ are received. Other parables suggest the growth by progressive stages from a very small beginning, to a great end. These parables are, "The Wheat and the Tares," "The Blade, Bar and Full Corn," and "The Mustard Seed."

Ten parables might be named: "The Steward," "The Rich Man and Lazarus," "The Talents," "The Two Sons," "The Vineyard," "The Marriage Feast," "The Rich Fool," "The Wise and Foolish Virgins," "The Sheep and the Goats," "The Unforgiving Servant," In the parable of "The Steward,"

11. Hall, G. Stanley, "Jesus the Christ in the Light of Psychology," Vol. 2, Page 517.

13. Bruce, A.B., "The Parabolic Teaching of Christ."

12. Matthew 7:9

an unfaithful steward about to be discharged, makes provision for the future by shrewd dealings with his lord's debtors.

The disciple is to show equal foresight for his welfare in the next world, by the proper use of his resources here.¹⁴

In the story of the rich man and Lazarus, Hall thinks that the rich man is condemned for being rich while Lazarus is rewarded for being poor. But the cruelty shown by the rich man to his unfortunate brother are certainly implied.¹⁵

The parable of the talents shows that to the citizens has been given a graduated responsibility according to their capacity. The reward varies with the work done. The servant who neglects his task because he thinks it not worth while is punished by the loss of what he has.¹⁶

Five of the parables may be called parables of grace; "The Lost Sheep," "The Lost Coin," "The Prodigal Son," which Hall calls the most comprehensive of all the parables,¹⁷ the story of "The Good Shepherd", and the allegory of "The Vine and the Branches."

HIS QUESTIONS

Not only did the Great Teacher teach by His discourses, but He taught also by His questions. They may be classified as, questions asking information, those presenting a problem, those making in effect a statement, those conveying a rebuke, and those which might be termed leading questions. The questions asking for information are questions such as these:

14. Luke 16:1-13.

15. Ibid. verses 19-31.

16. Matt. 25:14-30.

17. Hall, G. Stanley, Op.cit. above, p. 559.

"What is thy name? (Matt. 5:9)

"Seest thou ought? (8:23)

"What wilt thou that I should do unto thee?" (Luke 18:41)

The second class of questions are those relating to a problem. At the announcement that His mother and brethren are waiting to speak with Him, Jesus answers, "Who is my mother, and who are my brethren?"¹⁸ Of the young ruler Jesus asks, "Why callest thou me good?"¹⁹ Of the Pharisees who came to Him questioning His authority to cleanse the temple, He asks, "The baptism of John, whence was it, from heaven, or from men?"²⁰

Some of Jesus' questions are really statements in question form, such as these: "What man is there of you, who, if his son shall ask a loaf, will give him a stone?"²¹ "What shall a man be profited, if he shall gain the whole world, and forfeit his life?"²² "Can the blind lead the blind?"²³

Some of the questions convey a rebuke, such as these:

"Why are ye fearful, O ye of little faith?" (Matt. 18:26)

"How can ye, being evil, speak good things?" (Matt. 12:34)

"Why make ye trial of me, ye hypocrites?" (Matt. 22:18)

"What, could ye not watch with me one hour?" (Matt. 26:40)

Some of the questions might be called leading questions, that is, questions that lead up to a certain answer, such as these:

"Believe ye that I am able to do this?" (Matt. 9: 28)

18. Matthew 12: 48

19. Luke 18:19.

20. Matthew 21:25.

21. Matthew 7: 9, R.V.

22. Matthew 16: 26, R.V.

23. Luke 6:39.

"Have ye understood all these things?(Matt. 13: 51)
 "Wilt thou be made whole?" (John 5:6)

HIS ANSWERS

Jesus taught not only by his questions but by His answers. In the twenty-second chapter of Matthew are three very significant answers which Jesus made to questions asked. The Pharisees and Sadducees sought to catch Him with questions, the answers to which would discredit Him with the people, or get Him into trouble with the legal authorities. Their first question was cleverly worded: " Is it lawful to give tribute unto Caesar, or not?" If He said " Yes," He would lose the favor of those who hated the Roman yoke, if He said " No," they would have an excuse for putting Him to death, as opposing the rule of Caesar. Jesus said to them, " Show me the tribute money." They brought Him a denarius:

" Whose is this image and superscription?"

"Caesar's".

" Render therefore unto Caesar the things which are

Caesar's and unto God the things that are God's." 24

Certainly this is good pedagogy. Jesus takes advantage of a problem brought to Him to drive home a great principle. The answers of Jesus to the other two questions might be cited as similar examples.

HIS MIRACLES. ?

The good teacher teaches not only by what he says but by what he does, therefore the miracles of Jesus are included

and Jesus' ~~miracles~~ may ~~also~~ be classed among His teaching methods. Between the position of G. Stanley Hall who thinks of them as symbolic myths and exaggerated facts, and the teaching of the Church that they are to be accepted literally, there are naturally many views as to their significance. Though it be conceded that there can be no suspension or reversal of the laws of nature, the way is still open to believe that in nature itself there are higher laws and lower laws, so interrelated that the action of a lower law may be overcome by one that is higher. It is therefore conceivable that a larger knowledge of atomic structure and of the laws of mind would show that the miracles of Jesus were but natural phenomena of a higher order, accomplished by laws now unknown.

The miracles may be divided into three classes: mental healing, physical healing, and nature miracles. Of the first class the following may be listed: The healing of the demoniacs at Gadera, the healing of a dumb, demon-possessed man in Galilee, the healing of the daughter of the Canaanitish woman, and similar miracles. Whether there are cases of actual demon-possession or cases of mental aberration similar to those found today, these miracles show Jesus' power over the mind.²⁵ He was a master of the art of

25. The distinction drawn between demon possession and other kinds of mental disorder in Matthew 4:24, would seem to indicate that a distinction was made in Jesus' day between demon possession and other forms of insanity.

psychotherapy. Says Hall:

"The fame he early acquired, his magnetism, poise, confidence, authority, manner, broke mental fetters, stimulated dormant selfhood, aroused healthful reactions, gave new and supplanting thoughts, freed the enslaved imagination, broke the power of fixed ideas, changed the current of diseased wills and made him a master in this field of moral psychotherapy, from whom, with our conceptions of the fatalistic dominance of somatic and also hereditary influences, we have still much to learn." ²⁶

We may list as miracles of physical healing, the cleansing of a leper near Capernaum, ²⁷ the raising of Jairus' daughter, ²⁸ the healing of two blind men, ²⁹ the raising of Lazarus and similar miracles. The nature miracles are, the stilling of the tempest, ³⁰ the feeding of the five thousand and the four thousand, ³¹ the cursing of the fig tree that withered, ³² the changing of water into wine, ³³ and walking upon the sea. ³⁴

In these miracles Jesus recognized the need of physical and mental health for right living. He demonstrated objectively the purifying power of His doctrines. Says Hall again,

"They are symbols of Jesus' ecstatic and abounding life, and thus they contain the very heart and soul of the gospel, and tell us in different allegories only one thing, viz., that a far better, richer, more potent, free, joyous human life has actually existed and can again be in and for us." ³⁵

~~Page 14, Above~~

26. Hall, G. Stanley, Op. cit., Vol. 2, page 619
27. Matthew 8:2
28. Mark 5:41-42
29. Matthew 20:34
30. Mark 4:39
31. Matthew 14:19-20, 15:36-37
32. Mark 11:14, 20
33. John 2:1-11
34. John 6:19
35. Hall, G. Stanley, Op. cit., Vol. 2, page 674

CHAPTER III

COMPARISON OF THE TEACHING OF JESUS WITH THE NEW EDUCATION

INTRODUCTORY

Nearly two thousand years after the Great teacher walked in Galilee, we are facing a new era of experimental education rooted in the principles of the educational reformers; Comenius, Rousseau, Pestalozzi, Froebel, Herbart, and in our own time, John Dewey, Kilpatrick and others. Is there any correlation between Jesus' methods and principles and these which we find today?

THE CRITERIA

In making this comparison eight principles have been selected as representative of the new education:¹

1. Education by Experience,
2. Education by Self-Activity,
3. Recognition of the Physical Basis of Learning,
4. The Pupil-Centered Curriculum,
5. Intrinsic Motivation,
6. The Teacher is a Guide or Director,
7. Free Discipline,
8. Moral Training.

These are now taken up in order.

EDUCATION BY EXPERIENCE

Education by experience means education by life situations as contrasted with education by books, by memorizing or other formal methods. It is education by experiences which the

1. See page 5 and Appendix I.

child himself has. According to Dewey education is active and passive, both trying and undergoing.² It is the reconstruction of experience: "that reconstruction or reorganization of experience which adds to the meaning of experience, and which increases ability to direct the course of subsequent experience."³ This is the more necessary in view of the fact that the gradual breakdown of family life as an institution for the training of the child throws upon the school this task in larger and larger measure.⁴

It is not hard to find experimental schools in which this principle is worked out. In G. H. Badley's School at Bedales, England, the boys and girls are permitted to work and play together, thus producing conditions similar to those of family life. Sentimentalism is discouraged by the attitude of the group itself. This attitude is partly due to a tradition which has been growing up at Bedales for over thirty years. To an inquiry regarding this matter, Badley replied that coeducation for boarding schools was the natural and logical outcome of his view of education, that is, training for the whole of life by means of the fullest possible range of experiences.⁵ This harmonizes with the view of Cox, who speaks of the school as a purposely controlled and idealized community.⁶ In the school of the Legionnaires' Orphanage at Krnsko, Czechoslovakia, now discontinued, the children were given

2. Dewey, John, "Democracy and Education," p. 165.

3. Ibid. p. 89-90.

4. Squires, W.A., "The Pedagogy of Jesus in the Twilight of Today," p. 26.

5-6. See next page.

the opportunity of bringing up a real baby. Two of the little girls volunteered to be his special mothers.⁷ In Frantezik Bakule's school at Prague the children actually supported the school.⁸ In Wirt's schools at Gary, Indiana, playground activities form an integral part of the school curriculum. The child goes to school in the same building from the day he enters the kindergarten until as a youth he is ready for college. The pupils conduct a post office and serve lunch to the school. The vocational training is practical.⁹ In Mrs. Johnson's school at Fairhope, Alabama, nature study and field geography classes are conducted almost entirely out of doors.¹⁰ In the elementary school of the University of Missouri at Columbia, Missouri, under the direction of Professor G. L. Meriam, the children of the first three grades are given a chance to study 'flowers, trees and fruits; birds and animals, ... the weather and the changing seasons, ... holidays, the town grocery store, or the neighborhood dwellings, and the clothing which the children see for sale in the stores.'¹¹ In these schools the curriculum is not confined to books. It is life itself. Natural objects are used as a part of the teaching

5. Washburn⁶ and Stearns, "New Schools in the Old World," p. 30.

6. Cox, P. W. L., "Curriculum Adjustment in the Secondary Schools," p. v. Preface.

7. Washburn and Stearns, op. cit., p. 129f.

8. Ibid. p. 160.

9. Dewey, John and Evelyn, "Schools of Tomorrow," Page 205f.

10. Ibid. 31st page.

11. Ibid. p. 44.

material in their natural setting where possible. The conditions of life outside the school are reproduced within the school itself.

Jesus anticipated this principle in His teaching. He educated His pupils by life situations. They lived out of doors. Jesus was a keen observer of nature and referred to natural scenes and objects in his teaching, such as, 'the sower that went forth to sow,' 'the lilies of the field,' 'the tares growing among the wheat, fishing as analogous to saving men. He was not out of harmony with such modern teaching as would have the child's experience broad enough to include some aesthetic as well as social elements. Loving the beauty of the lily He would certainly agree with O'Neill of Kearsley when the latter said that they wanted their pupils to see "the beauty in nature, and the beauty in literature."¹² Jesus saw life in a large way. In His parables He speaks of business relationships, ^{and} of a happy family gathering. He graced with His presence a marriage feast at Cana of Galilee. He was at home in every society, and He taught His disciples to follow Him.

Yet Jesus taught also that the call of His kingdom was a challenge that might under some circumstances involve and justify the breakup of family life.¹³ No emphasis

12. Washburne and Stearns, Op. cit. (p. 20 above) p. 63.

13. Matthew 11: 35-37.

was laid upon any vocation except that of preaching the gospel of His kingdom. The education which Jesus gave His disciples was directed exclusively to that great end and what it involved.

EDUCATION BY SELF-ACTIVITY

The second principle of the new education considered is that of self-activity. This includes the use of problems, the scientific approach to the material of instruction, the project method, the use of research and individual reports, class discussions and conferences, pupil participation, the laboratory method and play. It involves also education by development. The principle of education through experience emphasizes the stimulus of the environment, while the principle of self-activity emphasizes the response. Dewey distinguishes between conceptions of self-activity in a broader and narrower sense. He says:

" Much has been said about the importance of self-activity in education, but the conception has too frequently been restricted to something merely internal-- something excluding the free use of sensory and motor organs. Those who are at the stage of learning from symbols, or who are engaged in elaborating the implication of a problem or idea to more carefully thought activity, may need little perceptible overt activity. But the whole cycle of self-activity demands and opportunity for investigation and experimentation, for trying out one's ideas upon things, discovering what can be done with materials and appliances. And this is incompatible with closely restricted physical activity."¹⁴

By Thorndike's law of effect learning requires self-activity in which desirable actions lead to satisfaction

14. Dewey, John, " Democracy and Education," p. 353,
Also Appendix 2I.

within the nervous organization of man.¹⁵ Says Dr. Horne:

"The mind in the source of its own reactions upon the world. Having power within itself, the mind commands this power upon occasion: it sets itself to work. Such activity is properly described as self-activity. This principle of self-activity in consciousness is the root of all knowledge, feeling and will. Without the mind's response to the world, there is no world."¹⁶

We find this principle in the experimental schools. In Bakule's school in Prague, the pupils have earned money to support the school by making toys, flower-sticks and boxes. One little girl with the three fingers of her one hand carved and colored a box before the visitors.¹⁷ In Decroly's school in Belgium the children prepare and give lectures to the rest of the class, answering questions afterward.¹⁸ In Cousinet's school the children learn history by dressing dolls, and give lectures from pictures cut from old books on rainy days.¹⁹ In Mrs. Johnson's School at Fairhope, Alabama, the children manage a garden, tell stories, or read them aloud, and work in the carpenter shop.²⁰ In the Kindergarten of Columbia Teachers' College, the children learn to make doll clothes, doll houses and miniature villages.²¹ In the orphan school at Krnsko, the pupils conducted a miniature ^{village} large enough to play in.²² In Meriam's school at Columbia, Missouri, handwork occupies an hour of the school day. Both boys and girls work in the carpenter shop, the youngest beginning

15. Thorndike, E. L., "Educational Psychology," Vol. 2, p. 4. See also Appendix II.

16. Horne, H. H., "The Philosophy of Education," p. 170.

17. Washburne and Stearns, Op.cit. (p. 21 above) p. 458.

18. Ibid. p. 76.

19. Ibid. p. 95.

20. Dewey, John and Evelyn, "Schools of Tomorrow," p. 31f.

21. Ibid. ~~p. 110-114~~ p. 110-114. 22. Ibid. as 17 above p. 143.

usually with doll hammocks.²³ In the Francis Parker School at Chicago, the children learn English by printing.²⁴ In Madame Montessori's schools in Italy, the children keep the school room in order, wait on the tables and wash the dishes at the noon-day lunch. In some of the schools they care for gardens.²⁵ In the boys' school at Oundle, England, it is required that every boy spend one week out of ten in the shop, where he makes equipment for the school.²⁶ Perhaps the best example of learning by self-activity is found in the Gary schools. There the children, large and small, do shop work, or laboratory work. They act as clerks and manage a mock political campaign. The younger children enter the shops as watchers and helpers. The children even take care of the school grounds.²⁷

Self-activity was involved in Jesus' teaching. Jesus emphasized action. His exhortations were to be heeded and obeyed. He departed from the traditional methods of His time, by which the pupil was to memorize the law, and the sayings of the Rabbis. Says Geikie: The almost endless comments of the Rabbis must be mastered by years of slavish labor, before one was recognized as a really educated man. ²⁸ Jewish education consisted almost exclusively of a knowledge of the law, and other scriptures. Jesus followed a course now taken by the new education. Says Kilpatrick:

23. Dewey, John and Evelyn, "Schools of Tomorrow," p. 50-1.

24. Ibid. ~~p. 45-6~~ p. 56. Facing Illustration

25. Washburne and Stearns, "New Schools in the Old World," p. 8.

26. Dewey, John and Evelyn, Op. cit., p. 187f, 251-8

27-28 See next page. 25. Ibid. p. 145-6

" Rid the schools of dead stuff..... for most pupils, Latin can, and should follow Greek into the discard, likewise with most of Mathematics for most pupils. Much of present history should give way to study of social problems,"²⁹ Jesus gave nothing expressly for memorization, unless it was a simple prayer, although much that He said has been memorized. But Jesus introduced something of the scientific attitude, the problem-solving attitude, into education. As doing this He ought to be classed as a true scientist although His work and His teaching were necessarily adjusted to the mental horizon of His day as is, in a measure, that of every scientist. Says Hall:

" His conceptions of the cosmos were... in no respect in advance of his age. Of nearly everything taught in modern universities he knew nothing, while of literature, even that of classic Greece and Rome, and of factories and modern institutions generally, he does not seem to have had the slightest anticipation. ... But the psychology that is at once dynamic, genetic, and pragmatic, and can penetrate below the shallow surface of consciousness to the unconscious depths below, finds in the great Galilean both the master craftsman in psychodynamics, and in the collective records of him the richest of all the fields for further exploration. Here he is not below but far ahead of present-day science.... His psychology was not that of the schools any more than the botany of Burbank or the physics of Edison, but like them He controlled natural agencies and brought out beneficent, practical results. We can hardly assume that Jesus would not welcome all sciences that bring forth fruits or, indeed, any and every kind of knowledge that means service,"³⁰

Jesus' teaching included paradoxes which made his auditors think, " He that findeth his life shall lose it,

²⁷ Dewey, John and Evelyn, " Scholasticism of Jesus," p. 28.
²⁸ Geikie, Cunningham, " The life and Words of Christ," p. 67.
²⁹ Kilpatrick, W. H., " Education for a Changing Civilization," p. 111.
³⁰ Hall, G. Stanley, " Jesus the Christ in the Light of Psychology," p. Vol. 2, p. 486-8.

and he that loseth his life for my sake shall find it." 31
 "Whosoever hath, to him shall be given, but whosoever hath not, from him shall be taken away, even that which he hath." 32
 "So the last shall be first, and the first last." 33 Hall finds in Jesus' teachings apparent inconsistencies, such as these: " His kingdom is inner or outer, in this life or the next. " It is of slow growth or comes with catastrophic suddenness. ... It is attained by struggle, or is a free gift. ... it comes as a boon to the "... (good) ... " and a doom to the (bad). 34 These seeming contradictions may be reconciled by combining them. The kingdom is first inner, then outer. It is both in earth and in heaven. It is both present and future. One phase of it comes with slow growth, while another phase of it is to be ushered in catastrophically. It is attained by struggle and yet made available as a free gift. It blesses the good who receive it and curses the bad who reject it. While Jesus is its real head, it may be considered in some of its aspects independently of Him. These apparent contradictions and paradoxes in Jesus' teaching, together with other striking and startling expressions, make His teaching attention-compelling and thought-provoking. Jesus invited investigation. He said to the disciples who

31. Matthew 10: 39.

32. Matthew 13: 12.

33. Matthew 20: 16.

34. Hall, G. Stanley, " Jesus the Christ in the Light of Psychology," Vol. 2, p. 369.

inquired where He dwelt, "Come and see." He assumed the reliability of man's candid thinking. "If any man willeth to do his will, he shall know of the teaching, whether it be of God, or whether I speak from myself."³⁵ "When he, the Spirit of truth is come, he shall lead you into all truth."³⁶

Jesus taught the kind of development that involves self-activity. He believed in cultural evolution. Says Hall:

"In the limited sense that stands for the most striking of all religious evolutions, viz. that of the New Testament developing out of the Old, in which it lay concealed, Jesus was facile princeps of cultural evolutionism."³⁷

This teaching of development appears in the parable of the sower, the parable of the growth of the seed, the parable of the leaven. In each of these parables the new life is a growth from one stage to another. In this teaching of a development that implies self-development, or a measure of self-development, Jesus not only taught a new activity, but His whole philosophy hindered the old activity. The new wine of the kingdom was not to be poured at all into old wine skins. The new man needs to experience a new birth.

Jesus made His teaching dynamic rather than static. He anticipated the pedagogical principles developed by the educational reformers, Pestalozzi, Froebel and Herbart; 'observation before reasoning,' 'the concrete before the abstract,' and 'from the known to the related unknown.'³⁸

35. John 7:17.

36. John 16:13.

37. Hall, G. Stanley, "Jesus the Christ in the Light of Psychology," p. 537, Vol. 2.

38. Tipson, H. M., "The Pedagogics of Jesus," p. 80-81.

Jesus gave 'vertical ability,' rather than 'horizontal ability'; although He inspired the latter. Hall remarks:

" This life involved new ideals, motives, goals, a higher potentialization, and a completeness unmarred by sin. ... It meant a heightening of every power of man, a new dominion of the soul over nature." 39

It is not to be supposed that Jesus was out of touch with all play activities. He loved children. He watched them play.⁴⁰ He attended feasts. It is possible to find in His questions and answers a certain high play of the mind. The childhood of Jesus is not described beyond a short reference, but what is given leaves room for the inference that he was like other children in this regard.^{40A} Says Dr. Horne:

" Did Jesus play as a boy? Let us see. He was the oldest of seven children. ... There were four 'brothers' and at least two 'sisters'. The houses in Nazareth were all small. There was close association with the children of the family, even with the neighbors' children. ... Children came to him when a man as though he loved and understood them, and this they would hardly have done in case as a boy his play instinct had remained undeveloped." ⁴¹

THE RECOGNITION OF THE PHYSICAL BASIS OF LEARNING

Third principle to be described is that of the recognition of the physical basis of learning. The time is past or passing when education in the school consists wholly of

39. Hall, G. Stanley, " Jesus the Christ in the Light of Psychology," Vol. 2, p. 671-2.

40. Matthew 11: 16-17. ^{40A} Luke 2:52

41. Horne, H. H., " Jesus-- Our Standard," p. 54-55. Dr. Horne states that "By some these children are regarded as his cousins; by others as the children of Joseph by a former marriage; by still others as Mary's younger children," Ibid. p. 54.

mental work, accomplished under unhygienic conditions.⁴²

E. L. Thorndike has made an important contribution to the knowledge of the physical basis of learning. He finds the learning process to consist, from the physical standpoint, in the working of certain bonds within the neural organism, by which certain responses naturally attend certain stimuli according to the laws of exercise, readiness, and effect. By the law of readiness is meant, roughly speaking, that it is satisfying for a nerve system to act that is ready to act, while it is annoying to a nerve system to act that is not ready to act. The law of exercise is essentially the older law of habit; use increases and disuse decreases the strength of a nerve system to function. The law of effect is, that action bringing satisfaction to the organism strengthens the nerve connection involved, while action bringing annoyance weakens it.⁴⁴ This makes man's common activities into instinctive reactions following certain laws of his nervous organism.

Dr. Horne emphasizes the physical basis of learning when he says:

"The senses on the one hand, and the muscles on the other, are the two first gateways through which educational influences must proceed. ... Only a sound physical education can support a sound mental education. ... All habits consist in turning over to the lower centers alone stimuli that once required the higher centers for their reaction. And from this psychological point of view, the whole of education, from the alphabet to philosophy, is but equipping a man's nervous system for proper and best reactions on stimuli." ⁴³

42. Dewey, John and Evelyn, "Schools of Tomorrow," p. 18-19.

43. Horne, H. H., "The Philosophy of Education," p. 61-63.

44. Thorndike, E. L., "Educational Psychology," Vol. 2, p. 1-4, also Appendix II.

The agencies for physical education in modern schools are manual training, play, gymnastics, and athletics. The curriculum of the Fairhope school includes physical exercise.⁴⁵ Exercise is provided for in Meriam's school at Columbia,⁴⁶ and in many, if not all of the other experimental schools. Modern athletics, and the physical examination of school children also show recognition of the body, as affecting the mind, of the child and the physical basis of learning..

Jesus recognized this principle. He emphasized health by healing both mind and body. He implied the influence of sense-defects upon learning when He said, " The light of the body is the eye, if therefore thine eye be single, thy whole body shall be full of light, but if thine eye be evil thy whole body shall be full of darkness. If therefore the light that is in thee be darkness, how great is that darkness. " ⁴⁷ His use of occasion and appeal to instincts might be cited as related to Thorndyke's laws of readiness, exercise and effect, since men are more ready to act according to instincts, and to follow interests already awakened.⁴⁸ But the teaching methods of Jesus recognized a higher influence than that of natural laws. He taught His disciples to crucify natural desires when they interfered with present duty. Determination, not desire, was to control.⁴⁹ If Jesus anticipated the stimulus-response psychology, it was upon a high plane of physical life, with the infusion of a higher ideal. From all implications that man is merely a mechanism, Jesus would emphatically dissent.

45. Dewey, John and Evelyn, Op. cit. p. 29. 46. Ibid. p. 42.

47. Matthew 6:23. 48. Thorndyke, E.L., Op. cit., p. 1-4

49. Matthew 17: 24.

PUPIL-CENTEREDNESS

The fourth principle of the New Education is the principle of pupil-centeredness, which, as it concerns the school, might be called paidocentricism. In its larger sense it is properly termed individualism. Under this principle may be included such topics as: the recognition of the individual, and of individual differences; the use of intelligence tests and respect and respect for the personality of the child. Concerning this, Dr. Horne writes:

or

"All the new contemporary educational tendencies are paido-centric, that is, child-centered. A little child is leading the education and teachers of our day. His nature and needs are foremost in the new theory and practice. It is the century of the child, as Ellen Key describes it." 45

In the Montessori schools a part of the work is designed to give adequate expression to the child's inner faculties. 46 In the Gary schools each child is examined by a doctor and those who are not strong enough for regular class room work are permitted to take work suited to their strength. The arrangement of the curriculum is such that a pupil can spend more or less time on a subject or drop it altogether. 47 The curriculum is adjusted alike to the rapid pupil, the average pupil and the slow worker. In Fairhope the pupils are divided into small enough groups so that the teacher can adapt the work to the needs of the individual. 48 In

45. Horne, H.H., "Again the New Education, Educational Review, February 1928, p. 92-3.

46. Dewey, John and Evelyn, "Schools and Society", p. 145

47. Idem. 191-2

48. Ibid. 39-40

In Cousinet's schools in France each pupil is permitted to do the thing which he can do best.⁴⁹ In the public experimental schools of Hamburg the aim is 'the freeing of each child's individuality'.⁵⁰ Various plans have been adopted in this country to adjust education to the needs of the individual. By the Dalton Plan, subject laboratories take the place of class rooms, each under the care of a teacher. To them the pupils go when they need help in working out their stated assignments. Half of the day is free time, the rest being given to conferences, assembly, art, athletics and manual training. This plan is extensively used in England, and is coming more largely into use in this country. The Batavia Plan gives to the slow pupil the help of a special teacher. The Mannheim system in Germany provides for different types of education for children of varying ability. In the Platoon system, the pupils are divided into two platoons. Each platoon spends a half day in the home room and the other half day in auditorium, gymnasium, library, shop, domestic science rooms, and other special rooms.⁵¹

Jesus emphasized this principle in the broader sense. Says F. P. Graves: " Evolution in education may be interpreted from the standpoint of individualism. Individualism was first fully recognized in the teachings of Christ."⁵²

49. Washburne and Stearns, "New Schools in the Old World," p.98

50. Ibid. p. 116

51. Dewey, John and Evelyn, "Schools of Tomorrow," 182-3 (Gary) O'Shea, M.V., (Editor), "The Child; His Nature and His Needs, p. 17-19

52. Graves, F.P., " A Student's History of Education," p. 441

At a time when the education of His day emphasized law and tradition, Jesus stressed the interests of humanity. To Him the Sabbath was made for man.⁵³ He stirred the Pharisees to anger by performing deeds of mercy on the holy day. He had personal interviews with individuals. He lived on terms of friendship while at Bethany with Mary, and Martha and Lazarus. He had a deep respect for personality. When an erring woman was brought before Him, He refused to increase her embarrassment by gazing at her. Instead He stooped down, and wrote on the ground.⁵⁴ He commanded His disciples to seek to win back a sinning brother by speaking to him alone.⁵⁵ Reconciliation is more important than making the sacrifice upon the altar, or an indispensable condition to it.⁵⁶ Jesus had a high regard for children, and in this anticipates the modern pedagogy which is centered in the child.⁵⁷ To Jesus, the man who injured a child deserved to be cast into the sea with a millstone hanged about his neck.⁵⁸ Writes Dr. P. R. Radosavljevich to Dr. Horne:

" The attitude of the Great Teacher toward the children

53. Mark 2:27.

54. John 8: 6. By one interpretation. See Bruce Barton's

"The Man Nobody Knows," p. 50-51.

55. Matthew 18: 15.

56. Matthew 5: 24.

57. Horne, H. H., Article, " Again the New Education," Educational Review, February 1928, p. 92-93. (Article p. 91-8)

58. Matthew 18: 6.

ought to be taken as a real model for all the Christian and non-Christian educators. Almost all modern studies in child-study lead to the pedagogy of Jesus. For here the child is treated not as an adult, but as a child in the spirit of Truth and Freedom.⁵⁹

Jesus recognized individual differences. This appears in the parable of the talents, where the different capacities of individuals are clearly implied. The parables of Jesus are allegorical case-studies. Perhaps, as Dr. Horne suggests, quoting from Hall, they were Binet tests of spiritual insight.⁶⁰ They placed truth in such a light that it could be received with as little hindrance (as possible) from prejudice. Jesus helped men through them to discover themselves.

INTRINSIC MOTIVATION

Another characteristic of the new education is intrinsic motivation or spontaneity. This stresses psychological rather than logical learning; the waking of interest by natural rather than by artificial appeals. Dr. Horne says concerning interest in education:

"Interest is one of the great words in education, because it removes drudgery from the school, puts the motive power of the feelings at the disposition of the teacher, and is the immediate aim in all instruction. ... So long as the school was thought of as a preparation for later real living, its tasks were also drudgery, but now that the school has become a participation in present real living, its labors are also become meat and drink to young souls."⁶¹

Under the Dalton Plan each student works out his assignment in his own way. Freedom brings spontaneous interest.

59. Horne, H.H., "Jesus the Master Teacher," p. 182.

60. Ibid. p. 81.

61. Horne, H. H., "The Philosophy of Education," p. 191-2.

In the Gary schools spontaneity is encouraged by a varied program.⁶² The child's desire for play is utilized. In the Fairhope school the pupil's develop muscular accuracy by throwing stones at a large tree in the yard.⁶³ In Professor Meriam's school at Columbia, Missouri:

" Most of the games the children play are competitive, for they have found that the element of skill and chance is what the pupils need to make them work hard at the games. Bean bags and nine pins are favorites; any game, in fact, where they can keep score; the teacher acts as scorekeeper for the little children, and when the game is over they copy the score in a folder to refer to and see how they progress. ... They watch the best player, studying how he moves and stands, and make drawings. The teacher also writes on the board some of the things the pupils say as they play, and at the end of the game they find a reading lesson which they have made themselves, and which gives an account of their game; in copying this into their folders they have a writing lesson. " ⁶⁴

E. F. O'Neill, in the Kearsley school, bases his instruction upon what the children themselves desire to know. Once

"...a new child from another school entered and showed that he knew some poetry by heart. O'Neill stopped his other work, let the rest of the children work by themselves, and began introducing this boy to Tennyson, and gradually to Browning. He spent the whole week reading poetry with the child. Other children began gathering around; the group became bigger and bigger until the children ~~the children~~ were listening with their eyes wide open, one of them with tears streaming down his cheeks. As O'Neill said, ' The spark has been lighted. These children's appetites will grow with what they are fed on.' " ⁶⁵

The Francis W. Parker School in Chicago discourages all artificial incentives such as grades or prizes. ⁶⁶

62. Dewey, John and Evelyn, " Schools of Tomorrow," p.182-3.

63. Ibid. p. 38.

64. Ibid. p. 48.

65. Washburne and Stearns, " New Schools in the Old World," p. 55, 59-60.

66. Dewey, John and Evelyn, Op. cit. p. 38.

Did Jesus follow this principle? He used as an incentive the promise of reward. He appealed to man's acquisitive instinct in a higher form by promising a heavenly as well as an earthly reward for the sacrifice of all here. ~~There~~

"There is no man that hath left house, or brethren, or sisters, or mother, or father, or children, or lands, for my sake, and for the gospel's sake, but he shall receive a hundredfold now in this time, houses, and brethren, and sisters, and mothers, and children, and lands, with persecutions; and in the world to come eternal life." ⁶⁷

Yet the giving of all must be disinterested, and it seems that Jesus spoke in this way to afford ~~for~~ the first advances toward Christian discipleship a motive which should be later outgrown.

Jesus used as an incentive the warning against coming punishment. He appealed to fear:

"If thy right eye causeth thee to stumble, pluck it out, and cast it from thee: for it is profitable for thee that one of thy members should perish, and not thy whole body be cast into hell." ⁶⁸

Says Hall:

"Jesus eschatology reinforced mental hygiene... the age-long scare which eschatology threw into the souls of men was a drastic moral pedagogy, and has left some scars... but on the whole it was the most beneficent and efficient autatherapy Mansoul has ever brought upon itself." ⁶⁹

Again:

"Jesus far more than any other developed and gave the world a moral heaven and hell. He made them definite, real,

67. Mark 10: 30-31.

68. Matthew 5: 29, R.V.

69. Hall, G. Stanley, "Jesus the Christ in the Light of Psychology," Vol. 2, p. 414-15.

longer, more durable, and more important than anything mundane. ... It is perhaps the most stupendous work ever achieved by a ethicoreligious genius. It has quickened sluggish consciences which nothing else could touch. ... What the world most needs is a fixed and indissoluble association in our very neurones between sin and shuddering horror, so that the nerves shall tingle and crepitate when we do or contemplate wrong." 69

These incentives are certainly extrinsic; some might call them artificial. We find here principles which are in a measure contradictory to those of the new education.

But Jesus also sought to generate and utilize impulsions from within. He appealed to love. He touched upon the relation between parents and children. He urged fidelity in the married relationship. His disciples were to love one another and even enemies. He spoke of love to God and man as the fulfillment of the law. Thus Christ captured one of the strongest natural instincts of mankind and made it central in His kingdom.

Jesus aroused interest by taking advantage of occasions. His ability to do this has been described as one of His chief characteristics as a teacher.⁷⁰ He knew how to make contacts. He invited companionship. He called men by name. He showed knowledge of character. He showed interest in men as individuals.⁷¹ He asked suggestive and thought-provoking questions. He performed striking acts. He made startling statements. He gave deserved

69. Hall, G. Stanley, "Jesus the Christ in the Light of Psychology," Vol. 2, p. 587.

70. Squires, W. A., "The Pedagogy of Jesus in the Twilight of Today," p. 90.

71. Horne, H. H., "Jesus the Master Teacher," p. 23-4.

complements, He displayed dauntless courage, He exerted the attracting forces of a most unusual personality. He utilized the sudden question. On one occasion a man called to Him from the crowd, "Teacher, bid my brother divide the inheritance with me." Jesus turned this question to account by telling a story, the lesson of which was, that covetousness is a thing to be avoided, dangerous and even fatal to a man's best interests. 72

Jesus used interesting stories to bring His lessons to the understanding of His hearers. O'Shea speaks of resting children by means of captivating stories.⁷³ We are thus reminded that there is a relaxation in the teaching methods of Jesus corresponding both to the modern use of story-telling and the modern use of play. He made His program attractive, not by any process of sugar-coating, but by worth-while content. In his chapter entitled "The Play Way," John Adams says: "The teacher who wishes to utilize interest does not seek to eliminate the uninteresting,".... (but).... "to put it in its proper place in relation to what is interesting." ⁷⁴ Jesus did this. He infused into the drudgery of everyday life a high and invigorating ideal.

6

72. Luke 12: 13-21.

73. O'Shea, M. V., (Editor) "The Child, His Nature and His Needs," p. 435. From chapter written by O'Shea.

74. Adams, John, "Modern Developments in Educational Practice," p. 210.

THE TEACHER A GUIDE OR DIRECTOR

In the new education the teacher is a guide or director. He is to influence through his personality, as a part of the teaching situation. He is to inspire activity rather than to make it less necessary. He is "not to make pupils learn, but to make learning so attractive and compelling in interest that pupils will want to learn." 75

It must be remembered that:

The teacher "does not occupy the central position as in the Herbartian system. The eyes of the pupils are not on the teacher but on their work. ... The good teacher... as rapidly as possible makes himself unnecessary. He is in the background, seeing the children live and grow, helping them when necessary, and most content when not needed." 76

The Dalton Plan makes contact with the teacher optional rather than required; the Platoon Plan as at Gary substitutes contact with many teachers in a departmental system for contact with one teacher in the old way. In the new education "teachers and pupils work together at unsolved problems." 77

In the school at Kearsley the teacher was absent from one classroom when the visit reported was made, and had been gone nearly a month. Two twelve-year-old girls took entire charge. 78 In Decroly's private school in Brussels, the

75. Horne, H. H., "The Philosophy of Education," p. 274.

76. Horne, H. H., Article, "Again the New Education," in the Educational Review for February, 1928, p. 93-4.

77. Kilpatrick, W. H., "Education for a Changing Civilization," p. 127.

78. Washburne and Stearns, "New Schools in the Old World," p. 53.

children do part of the teaching.⁷⁹ Cousinet makes it a rule never to interfere while the children are working.⁸⁰ In the Public Experimental Schools of Hamburg as well as in the Boys' School at Glarisegg, the children choose their own teachers.⁸¹ In the Hamburg schools the teachers are friends and companions of the children, joining in the discussion where necessary, and maintaining discipline rather by tact than by authority.⁸² In Bakule's school at Prague, pupils and teachers are partners, working toward a common end.⁸³ In the Humanitarian schools at Laren, Holland, the pupils learn morals by the teachers' example.⁸⁴

Jesus never tried to force anyone to believe Him. He said "Come." He commanded with authority, but it was rather the authority of persuasion than that of coercion. He spoke of Himself as meek and lowly of heart. Nietzsche has misunderstood Him, and where he has not misunderstood Him has slandered Him.⁸⁵ As Hall says, he thinks of Him as

"... in every sense the reverse of a hero or a genius," (who)... "substituted puling faith for reason and science..." (and)... "brought the dregs of society to the top. ... His religion is the best possible for slaves, cowards, and the vulgar herd, but is impossible for great or virile men. It is fundamentally enervating." ⁸⁵

For Christ Nietzsche would substitute an ideal man who is worldly, selfish and cruel.

79. Washburne and Stearns, "New Schools in the Old World," p. 76.

80. Ibid. p. 98.

81. Ibid. p. 105.

82. Ibid. p. 110.

83. Ibid. p. 149f.

84. Ibid. p. 85.

85. Hall, G. Stanley, "Jesus the Christ in the Light of Psychology," Vol. 1, p. 172.

Jesus entered into the most delightful of companionships with His disciples. He lived with them from day to day and shared with them every experience. The disciples stood upon common ground and worked for common interests, and yet they needed correction. Their aims were selfish, and had to be rebuked. There is danger that there will not be enough correction in the new education, so that such a method as the Montessori method, "when made the governing theory in education," will develop children "not into little Christians but into little pagans."⁸⁶

Jesus' authority rested in part upon His personality. Dr. Horne, quoting from Hall, speaks of six essential qualities of the personality of the Christ, viz., "life from within, ... moral struggle, ... complexity and compositeness, ... exploration of all the higher powers of man, ... being perennially in his prime, and ... realization as far as possible of all ideals."⁸⁷ One of the trends of the new education is emphasis upon the teacher's moral character. Jesus exemplified the fact that the teacher must win and control by his personality.

But Jesus' authority rested also upon His relation to God as fulfilling God's plan and purpose. He laid down definite rules of conduct. He made it plain that there are laws of the moral life which are absolute and unchanging. He did not follow the new education in its willingness to

86. Squires, W.A., "The Pedagogy of Jesus in the Twilight of Today," p. 286.

87. Horne, H. H., "Jesus the Master Teacher," p. 190.

experiment, and in its avoidance of the use of direct authority. Yet in contrast with the scribes and Pharisees Jesus desired to lead His disciples to liberty within the new law of love,⁸⁸ a liberty which became complete when what was required was fully desired.

"Then said Jesus to those Jews which believed on Him, If ye continue in my word, then are ye my disciples indeed; and ye shall know the truth, and the truth shall make you free." ⁸⁹

FREE DISCIPLINE

What has been just said leads naturally to the next principle. In the new education there is free discipline, the absence of imposed authority. ^{omit} Formal instruction is not given except as called for. Under the Dalton Plan the pupils are given assignments and consult the subject-teacher at will. In the Fairhope school the pupils are permitted to do what they please as long as they do not interfere with others.⁹⁰ They are required, however, to keep at work while in school. In the school at Kearsley the children are permitted to work at any occupation~~x~~ they choose, being entirely free to move about and talk with one another. In the Hamburg Experimental Schools the pupils are free to speak and act without restraint beyond that of the group, although the teacher

88. James 1: 25.

89. John 8: 31-32.

90. Dewey, John and Evelyn, "Schools of Tomorrow," p. 95.

may exercise an influence. Argument sometimes leads to disorder. In Krnsko the children have their afternoons free.

Jesus said, "If the Son shall make you free, ye shall be free indeed."⁹¹ According to McMunn, there are three stages of discipline in the school. The first stage is that of repression by force, the second is the stage of dominant personalities, represented by such men as Arnold and Thring. The third stage is that of freedom from all repression.⁹² While some of the new schools approach the third stage, the pedagogy of Christ would seem to belong to the second. However, Jesus taught this freedom in the sense that an inner ^{spirit of love} is to impel the action that would otherwise be required, thus making obedience spontaneous.⁹³ Jesus had no sympathy for the petty inhibitions of the Rabbis. His inhibitions were productive and not paralyzing and consistent with real freedom. He taught that the sincere and honest disciple should know the truth.⁹⁴

MORAL TRAINING

The moral emphasis of the new education might be said to have three directions: education for society, education for democracy, and education for internationalism.⁹⁵

91. John 8: 36.

92. Adams, John, "Modern Developments in Educational Practice," p. 283-4.

93. See p. 42 above.

94. John 8:32, 16:13, 7:17.

95. Horne, H. H., Article, "Again the New Education," Educational Review, February 1928, p. 95-6.

Cousinet's experimental schools in France have been suggested as examples of education for society. Here the pupils work in groups. Part of them write what others dictate. Some, who are specialists in style, criticize the others. Other are specialists in spelling. Since each pupil is exercising his speciality, personality is not stifled, but rather expressed.⁹⁵ The Francis Parker School in Chicago uses dramatics to train the pupils to work together.⁹⁷ In the Gary schools the older children learn co-operation and responsibility by looking after the younger ones.⁹⁸ In Bedales the problems of coeducation are solved in an excellent way. "The attitude of the boys toward the girls and of the girls toward the boys is comradely and straight-forward. This has been partly brought about by a tradition growing up for thirty years."⁹⁹

Education for democracy, or education for life in a democracy, involves vocational training, since in a democracy like the United States there are few who do not have to work. It involves giving a sense of the responsibility of citizenship, since the control of the government, theoretically at least, rests with the people themselves. It includes the training of men who are fitted to be leaders in civic enterprises and movements. Such training is given in the Gary schools, where the

⁹⁵. Washburne and Stearns, "New Schools in the Old World," p. 93.

⁹⁷. Dewey, John and Evelyn, "Schools of Tomorrow," p. 126.

⁹⁸. Ibid. p. 195. ⁹⁹. Washburne and Stearns, Op. Cit. p.29-30.

pupils conduct mock political campaigns. 100

Education for internationalism looks beyond national boundaries toward world brotherhood. The Humanitarian School at Laren, Holland, seeks to teach the ideals of universal brotherhood and peace by the attitude of the teachers and through the type of emphasis placed upon the teaching of history, geography and literature. 101

Jesus emphasized man's relation to his fellows. His disciples were to bring a new message of hope to the world-- the new message of the kingdom. They were the 'salt of the earth,' the 'light of the world.' They were to teach and to heal. They were to love all men, even enemies. They were to take without retaliation offenses offered them personally. They were to achieve greatness in the coming kingdom only through service here. Their talents were to be put to use. They might not withhold the cup of cold water from the lips of a thirsty brother. Jesus taught true comradeship between men and women both by His emphasis upon fidelity in marriage and by His own high and chaste friendships with women.

Jesus said little about the problems of the citizen, yet He did not countenance rebellion against Rome. The money belonging to Caesar was to be rendered to him in tribute. He taught nothing inimical to the performance of all the

100. Dewey, John and Evelyn, "Schools of Tomorrow," p. 199-200.

101. Washburne and Stearns, "New Schools in the Old World," p. 84-85.

proper duties of citizenship. He was personally democratic. He mingled with publicans as well as with Pharisees. He did not despise the Samaritans. Undoubtedly the structure of the ideal democracy can be constructed within the philosophical scaffold of Jesus' teachings. Certainly greatness by service is more characteristic of true democracy than of any other form of government, since all others recognize hereditary rank.

As to vocational training, Jesus did not despise tradesmen of trade. His foster father was a carpenter, and He refers to tradesmen in his parables. Four of his disciples were fishermen, one a tax-collector. He refers in His teaching to bankers, sowers, reapers, landowners, diggers and plowmen. The angels announcing His birth appeared to shepherds. He referred to the work of the tailor when He spoke of mending an old garment with new cloth.¹⁰² Certainly Jesus was democratic so far as sympathy toward labor is concerned. Incidentally, although this feature ~~of the~~ of the new education is not separately mentioned, Jesus anticipated the emphasis upon vocational training in the new education.¹⁰⁴

Jesus was an internationalist in the deeper implications of His teaching and work. He healed the daughter of a Canaanitish woman and the servant of a Roman centurion. He limited

102. Using the word in a broad sense as practically synonymous with 'workman.'

103. Mark 2:21. See Horne, H.H., "Jesus our Standard," p. 89-100.

104. See also Slaten, A. W., "What Jesus Taught," p.118-127.

the ministry of His disciples to Jews, but this limitation was temporary as judged by His final commission, in which He commanded them to preach the gospel to all nations. His death was to appeal to all men: " And I, if I be lifted up from the earth, will draw all men unto me."105

In bringing to the world a new realization of the essential brotherhood of man, Jesus' attitude was in contrast to that of His time. Socrates (as quoted by Geikie) thanked the gods daily that he was 'man and not beast, male and not female, Greek and not barbarian.' The Romans considered all who did not belong to their own state as enemies. The Jews of Jesus' day hated those not Jews. They dined only with those of their own people. Proselytes were enjoined first to "...despise the gods...adjustre their country and to cast off parents, children or brothers." No one could have eternal life who read the books of other nations. Gentiles were not permitted to learn the Hebrew language, or read the law.106 Jesus spoke of those who should come from the east and the west and the north and the south and sit down in the kingdom of God.107

105. John 12:32.

106. Reference to preceding part of this paragraph, Geikie, Cunningham, " The Life and Words of Christ," p.8-9, 66.

107. Luke 13:29.

CHAPTER IV

CONCLUSION

THE LIMITATIONS AND DEFECTS OF THE NEW EDUCATION

In the light of the comparison made in this paper what are the defects and limitations of the new education?

1. Jesus avoided trifling. To the extent that education by experience is interpreted as education by experiment there is danger of throwing away the gold with the dross. The avoidance of formal instruction may be carried to such an extreme that trifling and non-consequential matters absorb most of the time devoted to school activities.

2. Jesus demanded action. Children who are easy-going and do not appreciate the ideals of the new system, can drift along and get little or nothing.

3. Jesus emphasized man's religious life. The effort to enlarge the school curriculum and lengthen the school day gives less opportunity for the religious education of the child in home and church, while in this country this teaching is barred from the public school.

4. Jesus put spiritual development first. Physical training can be overdone until we have a race mentally and spiritually undernourished.

5. Jesus made use of formal instruction. Of the project method Dr. Horne has well said: " If used alone, it is sure to leave knowledge unorganized and great unwelcome gaps in our cultural acquaintance with man's past story." ¹

6. Jesus appealed to instincts. It is not possible to eliminate marks and examinations entirely without putting something in their place which many teachers are untrained to do,; namely, sense of reality in the work itself and a high aim.

7. Jesus used authority. However fine and friendly the relationship between the teacher and the pupil, there must be authority somewhere, on the side of the teacher, if he is to accomplish his work.

8. Jesus lived with His disciples. The Dalton Plan and Platoon System lessen the time which the individual teacher has with his group, thus giving him less time to influence them.

9. Jesus looked to the future; his disciples were to work in prospect of a higher life to come. Vocational training easily crowds out cultural training and centers attention upon the present. We need still to see the present in the light of an anticipated future, to plan for the fullest life here and in the world to come. This involves the highest idealism.

1. Horne, H. H., Article, "Again the New Education," Educational Review, February, 1928, p. 97.

10. Jesus emphasized man's relationship to God. Of the new education Dr. Horne says:

"For the most part the new education lacks the stress on the personality of the teacher and the personal relations between teacher and pupil that the older idealistic philosophy and purposive psychology so strongly emphasized. By the same token the new education, while strongly moral and social, is but slightly spiritual, meaning by this man's sense of relationship to God as larger than, and inclusive of his sense of relationship to man."²

THE VALUE OF THE NEW EDUCATION

What is the proper estimate of the value of the new education as compared with the methods and principles of Jesus?

1. Education by experience is the best, and perhaps the only fully successful kind, if by that we mean life situations which include in due proportions, text-book study and formal instruction. Jesus trained His disciples by life situations, but He did not entirely eliminate the element of formal instruction.

2. Jesus taught by self-activity but controlled the activity. The conduct of His disciples must be conformed to the law of God as interpreted in the light of the New Covenant.

"Whoever therefore shall break one of these least commandments, and shall teach men^x so, he shall be called the least in the kingdom of heaven; but whoever shall do and teach them, the same shall be called great in the kingdom of heaven."³

Under this requirement might be included all of Jesus'

2. Horne, H.H., Article, "Again the New Education," Educational Review, February 1928, p. 97. See also note on next page.

3. Matthew 5:19.

teachings as to humility, sacrifice, and love to God and man. Education by self-activity is a proper and essential method only when the activity is properly controlled.

3. Jesus appealed to the emotions. The new education is justified in making proper appeals to the emotions.

4. Jesus emphasized health, but did not put it first. The school should recognize and develop sound health, and this stress in the new education is a good one, if its advocates do not go too far and put it first.

5. The pupil-centeredness or paidocentricism of the new education is a valid principle, which is in harmony with Jesus' stress upon the importance of the individual. This does not mean individualism run riot and forgetting the real and solid achievements of the race.

6. Jesus used natural interests for high purposes. Appealing to the natural interests of the pupil is a valuable and valid method of education, if only those interests are included which can be made the basis of profitable lessons.

7. Jesus seized casual interests based upon events of the moment, and capitalized them. It is wise to make use of the natural occasion, but the teacher should have

2. (Continued) W.A. Squires, speaks of two theories of religious education. "The two theories differ not only as to the origin of religious ideals, but as to the essential nature of religion. One leads to a belief that religion is only morality at its best. The other leads to the conception of religion as an attitude toward a personal God, who is the Determiner of human destiny." "The Pedagogy of Jesus in the Twilight of Today," p. 216-217.

wisdom to adapt it to his own ends. Mere scattered discussion of miscellaneous topics is of little or no value to education.

8. Jesus exercised authority and corrected His disciples. The teacher should be a companion and friend of his pupils, but should not lay aside all authority, or withhold correction where it is needed.

9. The pupil should be free in that he is permitted to direct himself as far as possible, but that freedom is safe or wise only when he has been brought to a fine, high, and attitude (by his teacher), in which he will direct himself aright.

10. The moral training of the new education in its three directions: education for society, education for democracy, and education for internationalism, is proper, necessary, and in harmony with Jesus' teachings in their modern implications, if only larger stress is laid upon man's relation to God as basic to his relation to man.

The new education is a real advance in educational progress, if it is conservatively applied, but a knowledge of its limitations should attend a recognition of its value.

SUGGESTIONS

Some valuable suggestions may be made from this study to leaders in the field of religious and moral education.

1. Education by experience in the church school implies the use of objects, and of story-telling, in the teaching of religion. To this the story of Christ's life, and His teachings especially His parables, are admirably adapted.

2. The application of the principle of self-activity might include some use of the project method, with reports and discussions by the class. The teaching material itself might stress the practical side of life, such as the conduct of the boy or girl in the school, on the playground, and in the home. It is good to teach that we should be ready to die, if it is made plain that to be ready to die means to be ready to live, and that in practical situations. The Boy Scouts and similar organizations are doing a good work in this direction.

3. It is a good thing for the church to be equipped with a gymnasium, especially in under-privileged communities, and see that good use is made of it.

4. However much the church school teacher recognizes the importance of the material which he is teaching, he should not forget that he is teaching it to individuals. The Sunday School teacher in the rural church who has a class of five or six persons should realize the unique opportunity that is given to him to use the personal touch. Jesus had a class of twelve.

5. While the church school should not hesitate to make use of the eschatology of Jesus as a means of motivation, it may follow the new education in seeking to make moral

conduct unforced and spontaneous. Is this not, indeed, the church's real problem⁴, or at least a part of it?

6. The church school teacher, like the day school teacher, is most indispensable when he seems most dispensable. He influences most when standing in the background.

7. As related to and supplementing point 5, the church school may well teach that the loving service of Christ is true freedom.

8. There is a place for the stressing of man's social, patriotic and international responsibility, especially in so far as this is a matter of attitude, but his relation to God should be first.

9. In all this, following the true logical and chronological sequence, the question asked by the leaders in the field of modern religious education should be not, Wherein does Jesus follow the principles of the new education, but, Wherein does the new education follow Christ?

THE PREMINENCE OF JESUS AS A TEACHER

Jesus stands alone as the greatest teacher the world has ever known. We should be willing to agree with two estimates which have been made of Jesus' work. The first is that of Dr. Horne, who said,

(Jesus)... "lived and taught the highest moral and spiritual truths. ... He lived and taught the solution of man's greatest problem: the adjustment of the claims of the individual to those of society."⁴

4. Horne, H. H., "Jesus the Master Teacher," p. 202.

And again with Hall:

"Thus in Jesus the futurism of all the prophets culminated. The protensive diathesis of youth, of ascendent races; the mood of dawn and springtide, of abounding vitality and health of wholeness, aggressive energy, self-affirmation; the excelsior spirit of ambition; the zeal that would reform society and convert the world; the feeling that man as he is is but the embryo of what he is to become as superman; the impulse that would intensify the present because it is parturient of a far greater and better age, that believes in a golden age but conceives it as future rather than as past; the religion of eugenics, which holds that the present generation should live solely in the interests of the countless generations to be born from it, and to which the duty of all duties is to transmit the torch of life undimmed and burning ever brighter; the mania for progress and the phobia of stagnation or conservatism; the supreme will to serve and live for a long line of posterity rather ^{than} severe ancestors; the feeling that great destinies depend upon present decisions... all these are distinctly Christian in their psychogenesis."⁵

Some of us go farther than this in the presence of Christ and say with Thomas, "My Lord and my God!" But the debt that the world owes to Jesus as a teacher must be recognized by every informed and candid mind, including those who are leading the new education.⁶ The emphasis upon man's relationship to God, as being one that is free, loving and productive of the purest and most unselfish activities in the service of God and man, changing the old law of restraint to the new law of love, is perhaps the greatest contribution that Jesus made as a teacher, revealing by contrast the greatest defect in the new education, as ignoring this emphasis: and what it implies.

6. Hall, G. Stanley, Jesus the Christ in the Light of Psychology," Vol. 2, p. 412-13.

APPENDIX I

Dr. Horne has listed 25 criteria of the new learning as follows:

1. Child-centeredness
2. Pupil-participation
3. Recognition of Individuality
4. The Project Method
5. Discussion and Conference
6. Learning by Doing
7. The Work-Study-Play Plan
8. Little or No Formal Class Instruction
9. Intrinsic Motivation
10. The Teacher is a Guide or Director.
11. The School is Like Life
12. The School Building is a Combination Library, Laboratory and Workshop
13. The School is a Social Center
14. Effort is Based on Interest
15. Psychological Rather than Logical Learning
16. There should be Free Discipline
17. The Extra-curricular activities...held to be ..most Educative
18. The Curriculum is Experience
19. Intelligence Testing
20. Scales for Measuring Attainments
21. The Junior High School
22. Education Through Vocation not For Vocation
23. Education as Socialization
24. Education in Internationalism
25. Education as the Reconstruction of Experience 141

The criteria of this study were held to be inclusive of these points as follows:

EDUCATION BY EXPERIENCE includes above points Nos. 7, 11, 12, 17, 18, 22, 25.

EDUCATION BY SELF-ACTIVITY includes points Nos. 2, 4, 5, 6.

THE RECOGNITION OF THE PHYSICAL BASIS OF LEARNING ~~was added~~ ~~was added~~ was added. It is however suggested by the source referred to. 142

141. Horne, H. H., "Again the New Education," p. 92-6
 142. Ibid. p. 92

PEPIL-CENTEREDNESS includes points number 1,3, 19, 20.

INTRINSIC MOTIVATION includes points number 9, 14, 15, 20.

THE TEACHER A GUIDE OR DIRECTOR includes point/ number 6.

FREE DISCIPLINE includes points number 8 and 16.

MORAL TRAINING includes points number 13, 23, 24.

APPENDIX II

THORNDYKE'S TREATMENT OF THE PHYSICAL BASIS OF LEARNING

E. L. Thorndyke has made an important contribution to the knowledge of the physical basis of learning by his analysis of the learning process as consisting from the physical standpoint in the working of certain bonds within the neural organism, by which certain responses naturally attend certain stimuli according to the laws of readiness, exercise and effect. Over the synapses, or connections between nerves, some impulses pass more easily than others. This varied permeability, or modifiability is a natural condition of the synapses. Toward the impulses that pass more easily the neural organism is said to be in a state of readiness, toward those that pass less easily, unreadiness. When a conduction unit is ready to conduct any impulse, the conduction of that impulse is satisfying; if the unit is unready, unsatisfying. For a neurone ready to conduct to be hindered from conduction is also unsatisfying. Thorndyke thus sums up his laws:

" The law of Readiness is: When any conduction unit is in readiness to conduct, for it to do so is satisfying. When any conduction unit is not in readiness to conduct, for it to conduct is annoying. By a satisfying state of affairs is meant one which the animal does nothing to avoid, often doing things which maintain or renew it. By an annoying state of affairs is meant one which the animal does nothing to preserve, often doing things which put an end to it.

The Law of Exercise comprises the laws of Use and Disuse.

The Law of Use is: When a modifiable connection is made between a situation and response, that connection's strength is, other things being equal, increased. ... The Law of Disuse is: When a modifiable connection is not made between a

situation and a response during a length of time, that connection's strength is decreased. ... The Law of Effect is: When a modifiable connection between a situation and a response is made and is accompanied or followed by a satisfying state of affairs, that connection's strength is increased: when made and accompanied or followed by an annoying state of affairs its strength is decreased. ... By their action original tendencies are strengthened, preserved, weakened, or altogether abolished; old situations have new responses bound to them, and old responses are bound to new situations; and the inherited fund of instincts and capacities grows into a multitude of habits, interests and powers. ...

A man's intellect, character and skill is the sum of his tendencies to respond to situations, and elements of situations. 143

143. Thorndyke, E. L., "Educational Psychology," Volume 2, p. 1-4.

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