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THE RELATION OF CHURCH AND STATE
IN THE CHARACTER EDUCATION OF CHILDREN
IN THE UNITED STATES

by

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CHAPTER I.
INTRODUCTION

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- A. The Problem of the Present Study.
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CHAPTER I

INTRODUCTION

A. The Problem of the Present Study.

The problem of the present study is to determine the relation of church and state in America with reference to character education. There is involved in this the principle of the separation of church and state which results in the church and state functioning as separate agencies of character education.

Certain conditions exist which indicate that the present situation is undesirable. The outstanding difficulty is that the state's educational program conducted by the public schools is restricted with reference to religion. The character education program which the public school promotes must be carried on without the aid of religion. At the same time it is declared that a democracy needs religion in order to be perpetuated.^{1.} Daniel Webster declared, "If the people do not become religious, I do not know what is to become of us as a nation."^{2.} Public officials are increasingly expressing the belief that religion is a necessary part of the development of the child. An illustration of this is the growing tendency on the part of school officials to release their pupils for religious training during school hours.

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1. Cf., Tuttle, H.S.: Character Education by State and Church, p.141.
2. Quoted by: Jackson, J.K and Malmberg, C.F.: Religious Education and the State, p.91.

The church's program of character education possesses weaknesses and raises questions which require careful study. Thus it seems that both of these major character-forming agencies are hampered under present conditions in carrying out effectively their work with respect to this important objective.

A direct union of the church and the state in an effort to present a combined program of character education does not seem possible because of the American principle of separation. Plans for the correlation of the work of the two agencies have, however, been advanced. It is believed that there is now dawning a new era of cooperation between the church and the state with respect to character education.

1. Such cooperation will suggest many problems which will require solution.
- 2.

B. The Importance of the Problem.

Both the church and the state in recent years have been giving increasing attention to the character education of children. The state, through the public schools, has been putting special emphasis on the development of character. The church, through its Sunday Schools and other units of program, has also been showing an awakened interest in character education. Instead of relying so much on knowledge and belief, it is maintained that the church has come to regard religious experiences as vital and of paramount importance.

- 3.

* * * * *

1. Cf. Tuttle, H.S. : Character Education by State and Church, p.141.
2. Dr. W.S. Athearn names some specific problems. See Athearn, W.S.; The Minister and the Teacher, pp. 64-68.
3. Cf. Athearn, W.S.: Character Building in a Democracy, p.41.

The church and the state may be said to be mutually interested in character development and to be each dependent on the other. If a materialistic philosophy of life is advanced by the state, it is seen that the church is endangered. If the church, on the other hand, fails to provide its children with proper spiritual foundations, citizenship and the state are endangered.¹

Character education is regarded as being particularly necessary at the present time. A lowering of character in general seems to be in evidence. Whether this is due to the fact that religion has no place in public education, or whether it is a result of modern life, cannot be ascertained; but whatever the cause, some more adequate provision for the development of character is needed. The crime situation of today is cited as evidence of a failure to properly develop character. It has been observed also that the nation is at low ebb spiritually.² These are matters of importance not only to the church but to the state as well.

C. The Method of Procedure Followed.

The method which we shall use in the study of the problem under consideration will be one largely of comparison of the state and the church as agencies of character education. Thus the strength and weakness of each will be determined. First, in order to obtain a background of the problem, we shall examine

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1. Cf. Athearn, W.S.: Character Building in a Democracy, p.41.
2. Cf. Athearn, W.S.: The Minister and the Teacher, p.56.

briefly the historical development of each of these agencies of character education. Second, we shall try to ascertain the functions of the two agencies in regard to the character education of children. Third, we shall examine the limitations of each. Fourth, we shall make an evaluation of each, taking up each individually and judging each by the same criteria. By this procedure we hope to be able to see the problem in a clearer and more complete form and to suggest certain conclusions with respect to it.

CHAPTER II

HISTORY OF THE RELATIONSHIP OF CHURCH AND STATE IN THE
CHARACTER EDUCATION OF CHILDREN IN THE UNITED STATES.

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- A. Dominant Agencies of Character Education
 - a. The Home
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 - a. The Development of the Public Schools
 - b. The Roman Catholic Parochial Schools

c. Cooperation between the Church and the Public School

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CHAPTER II

HISTORY OF THE RELATIONSHIP OF CHURCH AND STATE IN THE
CHARACTER EDUCATION OF CHILDREN IN THE UNITED STATES.

It is necessary in a study such as this to understand the background of the problem which is to be considered. This background will be furnished by a brief historical survey tracing the development of the relationship of church and state, in so far as it effects the character education of children, down to the present time. We shall first consider the three agencies of character education; the home, the church and the school. This will be followed by a study of the development of the church and the state as agencies of education and the effect of this development on character education. Three periods will be considered; the colonial period, the period after the Revolutionary War and the period beginning a few decades after the Revolutionary War and extending to the present time. In this way we propose to point out the steps that both the church and the state have taken in character education and the relation which has existed between them.

A. Dominant Agencies of Character Education.

It is found that there are three outstanding agencies through which the character education of American children is carried on. These agencies have been intrusted from the beginning with this responsibility. They are the home, the church and the school.^{1.}

1. Cf. Athearn, W.S.: Character Building in a Democracy, p.17.

a. The Home.

The home has always been recognized as a powerful influence in the formation of character.^{1.} It has been called "the great character developing agency."^{2.} It is in the home that the child receives his first impressions, the parents being essentially teachers. The effect of contact with the home is said to last throughout life, written indelibly in the character of the person. The first two or three years of the child's life are described as his "most malleable period."^{3.} In this same connection, Goodsell says:^{4.}

"Childhood is profoundly imitative, and it is literally true that the pattern of feeling and of behavior set for children by fathers and mothers - to say nothing of older brothers and sisters - determine in overwhelming measure the pattern they weave into the tapestry of character."

* * * * *

1. Concerning the Jewish home of Bible days, it is stated: "In a virtuous home no opportunity was lost - at the table, at home or abroad, evening or morning - of instilling reverence of God's laws into the minds of the family, and of teaching them its express words throughout, till they knew them by heart." Gelke, C.: Life and Words of Christ, Vol. I, p. 171. Of the early Christian home we read: "The education of their children assumed a new interest with Christian parents, but at the same time caused them new anxieties and cares, since ...it was needful more especially in the earlier times, to guard them from the evil influences in the midst of which they lived, - from the contact of idolatry all around them, - from the contagion of companions on every side." Smith, W.: and Cheetham, S.: Dictionary of Christian Antiquities, Vol. I, p. 660.
2. Myers, A. J. Wm.: "Character Education in the Christian Church," Religious Education, June 1929, p. 540.
3. Todd, Arthur J.: "The Family and Character Education," Religious Education, May 1929, p. 437.
4. Goodsell, Willystine: "Character Building in the Family," Ibid, p. 441.

One of the principal duties of the home is that of developing the character of children, it is maintained. Miss Talbot, formerly Dean of Women at the University of Chicago, declared the home's chief function to be "the building up of men with noble minds and souls."^{1.} In the past, it is pointed out, the character education in the home was strongly religious in nature. The family altar has been named as one of the three most important agencies of religious instruction, along with the denominational college and the church.^{2.} The present-day home is charged with not carrying out this function in a satisfactory manner. One authority declared that there has been a "marked decline"^{3.} in religious education in the home.

b. The Church

The large part of the responsibility for religious education rests on the church, says Athearn.^{4.} The church in the past has been derelict in its duty to children, it is claimed. Bettssaid, "The Protestant Church has never taken religious education seriously."^{5.} He pointed out that even in the Methodist

1. Quoted by Bane, Lita: "Character Training in the Home," Religious Education, February, 1929, p.131.
2. Athearn, W.S.: Character Building in a Democracy, p.22.
3. Ibid., p.40. Cf. also Fiske, G.W: Purpose in Teaching Religion, p. 108.
4. Ibid., P. 41.
5. Betts, G.H.: The New Program of Religious Education, p.63.

Church, where the child is considered to be right with God at the beginning, the conservation of the child has been subordinated to the reclamation of adults.^{1.} The Church is criticized by another^{2.} for emphasizing ritual and form rather than character building.

In recent years it is observed that the church has begun to awake to its responsibilities and opportunities in the field of character education. Church leaders have been giving increasing emphasis to that part of the work of the church which has to do with the training of the young. Church programs are including this phase as one of the most important parts of their work.^{3.} In 1915 the Baptist Convention declared, "The importance of Religious Education gains increasing recognition. It is becoming a concern of good citizenship as well as a Christian obligation."^{4.} The Methodist Yearbook in 1926 stated:^{5.}

"The problem of religious training of our youth is basic to every other task of the church undertakes. To fail at this point is to undermine every other enterprise; to succeed here is to undergird every other ministry to the world's needs."

1. Op. cit., p. 57
2. Gilliland, A.R.: "The Psychology of Character," Religious Education, May, 1932, p. 422.
3. Cf. Tuttle, H.S.: Character Education by State and Church, pp. 14-16.
4. Northern Baptist Convention, 1924. p. 250, quoted by Tuttle, H.S.: Character Education by State and Church, p.15.
5. Methodist Yearbook, 1926, p.163, quoted by Tuttle, H.S.: Character Education by State and Church, p.16.

Athearn pointed out that there are three outstanding contributions which the Christian religion seeks to make: first, it offers a Christian view of the world, universal in its scope; second, it provides a goal for moral endeavor in the person of Christ; third, it makes an analysis and criticism of current morality, which the public school is incompetent to make because it is too closely linked with the popular will.^{1.} From these contributions of the church, it can be seen that it has a unique function to perform in the character education of children which no other agency can adequately perform.

c. The School.

The state has also in recent years through its public schools been placing greater importance on its character education program than it ever did before, according to authorities.^{2.} Superintendent O'Shea of the New York public schools said recently that character development "is the greatest if not the sole aim of education."^{3.} The emphasis which the schools have been placing on the development of character is shown by the fact that every National Education Association Convention for the last nineteen years has been confronted with a statement of the need for character education in the public schools.^{4.}

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1. Athearn, W.S.: The Minister and the Teacher, pp. 38-40.
2. Cf. Tuttle, H.S.: Character Education by State and Church, p.28
3. "From School to Prison," Literary Digest, July 23, 1932, p.17
4. Cf. Tuttle, H.S.: Character Education by State and Church, p.12

In the 1928 convention there were fourteen addresses before the
 1.
 entire convention and twenty-three in section meeting. This

emphasis is also shown by the Tenth Yearbook of the Department
 of Superintendence which was on the subject of "Character Education."
 2.

Cities and states in all sections of the country are endeavoring to better carry on the work of character education in the schools. Boston has instituted a course in citizenship through character development. Detroit has prepared a syllabus on character education. Los Angeles has a course devoted to the study of character and conduct. Oakland, California, has studies in character growth. Among the states, Utah, South Dakota, Nebraska and Oregon have prepared outline programs for the guidance of teachers in character
 3.
 education.

B. Development in the Colonial Period of the Education¹ Systems
 of the Church and the State in Regard to Character Education.

Having noted the three principle agencies which carry on the function of character education of children in the United States, we shall now observe the development which has taken place in two of these agencies: the church and the state. We shall first observe this development in the Colonial period of American History.

a. Influence of the Reformation.

1. Op. cit., p.12

2. 1932.

3. Tuttle, H.S.: Character Education by State and Church, p.12.

First of all, it is necessary to realize the effect that the Protestant Reformation had upon the establishment of education in the American Colonies. Brown describes this effect on education as follows:^{1.}

"The modern educational development received its greatest impulse from the Protestant Reformation. When the seat of authority in religion was transferred from an "infallible church" to an "infallible book," the necessity for universal education became at once manifest. It might require centuries before the great nations should develop an adequate program of education for all the people. But the nations which accepted the Protestant interpretation of religion were of necessity committed to such a policy."

The effect of the Reformation was particularly manifest in New England in the colonial days. Here the principle of universal learning of the Scriptures furnished the motive for the establishing of the school system.^{2.}

The schools in all of the colonies are said to have been under the influence of religion. Athearn says that in the colonial schools "religion was an integral part of the school curriculum and the parish pastor was usually the parish schoolmaster."^{3.}

b. Types of Colonial Schools.

Not all the colonies had the same kind of educational system. There were in general three types of school systems.^{4.}

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1. Brown, A.A.: A History of Religious Education in Recent Times, p. 29.
2. Cf. Tuttle, H.S.: Character Education by State and Church, p.20.
3. Athearn, W.S.: Character Building in a Democracy, pp. 17,18.
4. Brown, A.A.: A History of Religious Education in Recent Times, pp. 31-33.

In Virginia and most of the South the policy of education for the rich only prevailed. The apparent contradiction of the Reformation principle of universal learning in these colonies was due to the educational system in England where the poor were given training only as apprentices. In the middle colonies ¹ the parochial system was used, whereby each denomination educated its own children. This was deemed necessary due to the many different sects living in this section. In New England there was the common school for the benefit of every one, made possible by the homogeneity of the people living in that section. The Massachusetts law of 1642 reveals the type of school that existed in New England. It required every town to train its children to acquire an "ability to read and understand ² the principles of religion and the capital laws of the country." Every town of more than fifty householders was required to have a schoolmaster. The other New England states, with the exception of ³ Rhode Island, modelled their schools after those of Massachusetts.

c. Textbooks.

The textbooks which were used in the colonial days had a decidedly religious emphasis. The Hornbook which was used in New ⁴ England contained principally the alphabet and the Lord's Prayer.

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1. New York, New Jersey, Pennsylvania, Delaware, and Maryland.
2. Dexter, E.G.: A History of Education in Recent Times, p.584.
3. Brown, A.A.:A History of Religious Education in Recent Times, p. 35.
4. Ibid, p. 37.

A survey of the New England Primer shows the following contents: the alphabet, the Lord's Prayer, the Apostle's Creed, woodcuts, the story of the martyrdom of John Rogers, prayers for children, William Cotton's Catechism, poems and sentences to impress

religious truth on the young. ^{1.} Cubberly says that the textbooks were "English in their origins and religious in their purpose." ^{2.}

He names the Hornbook, the Primer, the Psalter, the Testament and the Bible as the books that were used. The Catechism of the church also received a prominent place in the instruction. ^{3.}

C. Development after the Revolutionary War of the Educational Systems of the Church and the State in regard to Character Education.

The Revolutionary War marked the beginning of a new era in relation of the church to education. In the period following the war we see both the church and the state assuming their places in the educational field which they have held down to the present time.

a. Religion Eliminated from the Public Schools.

After the Revolutionary War and the establishment of the government of the United States, the church gave way to the state

1. Op. cit., p.38.
2. Cubberly, E.P.: Public Education in the United States, p.30.
3. Ibid., p.30

in the control and management of the schools. It was not a sudden departure, however, but one which was due to various trends which had been going on in the colonial days.^{1.} Among these, one of the most important was sectarianism. Tuttle wrote, "Not atheism but denominationalism first removed religion from the program of the schools."^{2.} As time went on more and more sects sprang up on the shores of the American continent and less and less was there religious unity, even in New England where religious unity had at first prevailed. Sectarianism made education by the church impractical. If each church educated its own children, no one of them would be able to do its work effectively. Nor was the "majority rule" which prevailed in politics a suitable way in determining which church should control the schools in the community, the state or the nation. There was no desire to foster a system of religious oppression, however mild it might be, on the American schools. Thus there was no other way but for the state to take charge of educating the children. To do so meant the elimination of religious instruction in the schools.^{3.}

1. Cf. Jackson, J.K. and Malmberg, C.F.: Religious Education and the State, p. XIX
2. Tuttle, H.S: Character Education by State and Church, p.21
3. Cf. Athearn, W.S.: The Minister and the teacher, p.31.

Another factor which had an influence on the new phase of education which came into existence after the Revolution was the aristocracy of the schools as they had been conducted under the supervision of the church. Their chief interest was, it is maintained, to prepare students "for the learned professions or for the occupation of gentleman."^{1.} The democratic ideals which sprang up during this period would not tolerate such a theory of education. Athearn says, "It was a passion for democracy and not an antagonism for religion that removed formal religious teaching from the schools."^{2.}

It is shown further that the churches had become so intolerant that it was impossible for them to reach any agreement upon common religious fundamentals which could be taught in the public schools. Other factors, also, entered in to force the state to assume responsibility for the schools; some of these were the increase of industry, the springing up of cities and universal suffrage.^{3.}

b. Basic Concepts appearing after the
Revolutionary War.

1. Brown, A.A.: A History of Religious Education in Recent Times, p. 52.
2. Athearn, W.S.: The Minister and the Teacher, p. 52.
3. Brown, A.A.: A History of Religious Education in Recent Times, p.52.

There were three basic concepts of government appearing after the Revolution, which Athearn maintained had much to do with the future of education in this country. These were the separation of church and state, religious freedom and educational opportunity for all. 1.

The last was advanced by Horace Mann, under whom, Athearn says, " the common school system became the recognized agency for indoctrinating the children of all the people with the common knowledge, common attitudes, common skills, and common ideals necessary to preserve the social solidarity of our nation." 2.

Separation of church and state received great impetus from the theories of John Locke. His conclusions, which exerted a powerful influence in America, were as follows: 3.

"First: All power of civil government relates only to man's interests, is confined to things of this world and hath nothing to do with the world to come. Second: The church itself is a thing absolutely separate and distinct from the commonwealth."

It was in the colonies of Maryland and Rhode Island that separation of church and state was first instituted in this country, but it was not until the establishment of the new nation that separation became general. Thomas Jefferson felt that one of the

- 1. Athearn, W.S.: Character Building in a Democracy, p.18.
- 2. Ibid, p.18.
- 3. Holcomb, A.N.: The Foundations of the Modern Commonwealth, p.119.

great acts of his life was the Virginia Statute of Religious Freedom by which the church of England was disestablished in that colony. The first amendment to the United States Constitution, made in 1791, forbade Congress to make any law respecting the "establishment of religion or prohibiting the free exercise thereof."¹.

c. The Bible Displaced as a Textbook.

The use of the Bible as a textbook began to diminish even before the church gave up its control. One of the first books to displace the Bible was Dillworth's A New Guide to the English Tongue, published in England in 1740. The first real American textbook was Noah Webster's American Spelling Book, which came out in 1783. As a reader for the advanced grades, the Bible gave way to Bingham's American Perceptor, published in 1794.² It was not without misgivings that some citizens saw the Bible lose caste in the schools in the early days of the nation. One minister saidly remarked, "The reading of the scripture in schools is either wholly neglected or reduced to a disgusting and inferior part of puerile duty."³

d. The Establishment of Sunday Schools.

Having given up its function of general education, the church still had a duty to perform in regard to the spiritual and moral welfare of its children; either religion would have to be taught

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1. Op. cit., p.119.
2. Brown, A.A.: A History of Religious Education in Recent Times, p.51.
3. Ibid., p. 51; quoting from Pray: A History of Sunday Schools and Religious Education, p.198.

in supplementary schools conducted by the church or parochial schools would have to be established. The latter would have meant the breakdown of education by the state. The Protestant Church, in the main, has supported the public schools and given its religious instruction in supplementary schools. This policy was in accord with a statement made by Horace Mann in 1848 in which he declared he favored, "Free Schools for all and the right to every parent to determine the religious education of the children."

The idea of a Sunday School was first promulgated by Robert Raikes in England in 1780 when he founded a school for poor children meeting on Sundays. Some of the objectives of this school were:

"the prevention of vice, the encouragement of industry and virtue, the bringing of men 'cheerfully to submit to their stations,' obeying the laws of God and their country, the leading of pupils in the 'pleasant paths of religion here,' and the preparing of them 'for a glorious eternity!'"

As the plan was instituted in England the Sunday School was merely trying to do for the poor children what the schools during the week did for the rich. The curriculum was the same. The reason for this was that the poor children had to work on week days and had no opportunity to receive education except in the schools meeting on Sunday.

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1. Athearn, W.S.: Protestantism's Contribution to Character Building in a Democracy, pp. 7-8. Among the Protestant denominations, the Lutheran and Christian Reformed Churches have maintained parochial schools.
2. Athearn, W.S.: The Minister and the Teacher, p. 53.
3. Brown, A.A.: A History of Religious Education in Recent Times, p.47.
4. Athearn, W.S.: Character Building in a Democracy, pp.43,44.

In America previous to the Revolution there was no need for religious training outside of the schools. The Parish minister was the schoolmaster, and the Catechism and the Primer gave the child religious instruction. There were, however, a few Sunday Schools established even in this period.

The first Sunday School to use Raikes' plan as a basis was that of William Elliot which was instituted in 1785. This was begun as a private enterprise, but it was later moved to the Burton-Oak Methodist Church in Bradford's Neck, Virginia.

A few years later Sunday School Unions began to be formed. After the War of 1812 there were a number of them started, including those at New York in 1816, at Boston in the same year and at Philadelphia in 1817. In 1824 the American Sunday-School Union was formed. By 1830 some of the leading denominations had formed Sunday-School Unions.

D. Development of the Educational Systems of the Church and the State in Regard to Character Education.

We shall next note the development of the church and the state in the field of education down to the present time and the effect of this development on character education.

a. Development of the Public School.

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1. Brown, M.C.: Sunday-School Movements in America, pp. 19,20.
2. Sunday Schools were established at Plymouth, Massachusetts, in 1695; at Roxbury, Massachusetts, in 1674; at Ephrata, Pennsylvania, in 1740. Brown, M.C.: Sunday School Movements in America, p.20.
3. Brown, A.A.: A History of Religious Education in Recent Times, p.48.
4. Ibid., p.50.

The American public school has made splendid progress in the years during which it has been developing. There have been many battles which have had to be fought and won in order that the school might be made what it is today. According to Cubberley, there have been seven important goals which have had to be achieved in order that America might have "free, tax-supported, non-sectarian, state-controlled schools."¹ These were: tax-support, the elimination of the pauper-school idea, the complete freedom of the schools, state supervision, the elimination of sectarianism, the extension of the system upward, the addition to the system of the state university.²

b. The Roman Catholic Parochial Schools.

Despite the splendid progress that the public educational system in this country has made, the Roman Catholic Church has refused to allow the state to control even the secular education of its children. While the Protestants generally gave up this function to the state, the Roman Catholics have, wherever possible, build and maintained their schools.³

After the Civil War strong resentment began to spring up against them in some quarters for their position in this matter. There seemed to be a fear lurking in the minds of

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1. Cubberley, E.P.: Public Education in the United States, p.128.
2. Ibid., p. 128.
3. Cf. Athearn, H.S.: The Minister and the Teacher, pp.32-33.

some that public funds might some day be used for the support of parochial schools. The American Protective Association was particularly strong in its condemnation of the Catholic Schools. So important did the issue become that President Grant referred to it in a speech at Des Moines in 1875. In this address he said, "Leave the matter of religion to the family altar, the church and the private school, supported entirely by private contribution. Keep the church and state forever separate." He later proposed an amendment to the Constitution forbidding the teaching of religious tenets in any public school or the "granting of any school funds, or school taxes or any part thereof, either by legislative, municipal or other authority for the benefit or in aid, directly or indirectly, of any religious sect or denomination." The amendment failed in Congress but the issue was evident in the presidential campaign of 1876 between Hayes and Tilden. Since then the issue has arisen from time to time but not with the same intensity.

A recent development has been the passing of ^{the} Compulsory Education Bill in Oregon in 1922. This law required the attendance of all children at the public schools, thus eliminating the private and parochial schools. It was declared unconstitutional by the United States Supreme Court in 1925. It was stated in the decision:

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1. Zollmann, Carl: The Relation of Church and State, Lotz, P.H.: and Crawford, L.W.: Studies in Religious Education, p.420.
2. Ibid., P. 421.
3. Ibid., 421, 422.
4. Ibid., p.422.
5. Jackson, J.K. and Malmberg, C.F.: Religious Education and the State, pp.15,16.

"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."

c. Cooperation between the Church and the
Public School.

Since the time when the schools passed out of the hands of the church there has been little cooperation between the church and the school. The church depended on the Sunday School, the family altar and the denominational college as sufficient to meet the needs of its children from a religious standpoint. Recently the need for cooperation between the church and the public school has been recognized. Bower says:

"As a result of these newer trends in education there is a growing consciousness that education is a continuous process in the experience of the child and that some sort of articulation must be worked out between religious education and public education. Religion cannot be taught apart from the rest of the child's experience and be as effective as religion".

One of the recent trends in the line of cooperation between the church and the public school has been the legalizing of Bible reading in the public schools. Since 1900 this trend has been very evident. All the laws making the reading of the Bible obligatory have been passed since that time.

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1. Cf., Athearn, W.S.: Character Building in a Democracy, p.22.
2. Bower, W.C.: "The Church as Educator", Religious Education, April, 1927, p. 390.
3. Jackson, J.K.: and Malmberg, C.F.: Religious Education and the State, p.1.

Another development has been the granting of credit in the high schools for Bible study. In 1927 there were twenty-six states granting such credit. In each of these states a syllabus of study is generally prepared as a basis.^{1.}

It is being recognized that, regardless of theories, of separation of church and state, religion cannot very well be eliminated from certain subjects taught in high school. Literature, music, and art have a bond uniting them with religion which it is difficult to sever. Even such subjects as history, economics and political science cannot be entirely separated from religion.^{2.}

d. Supplementary Schools of Religion.

The establishing of church schools to supplement the Sunday Schools in religious training has been a movement which has received much support in recent years. These schools have been begun in an attempt to adjust the training of the child and bring more religious influence into his life. These church schools have generally taken the form of Daily Vacation Bible Schools, meeting during the summer vacations, and Week Day Schools of Religion.

The first Week Day School which attracted the attention of religious and Educational leaders was founded at Gary, Indiana, in 1914.^{3.} So rapidly did the movement gain momentum that in 1928 it was estimated that there were 1,200 of these schools in the United States, with an enrollment of over 100,000.^{4.}

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1. Op.cit., p.61
2. Cf. Hillis, Lewis B.: "Trends in the Relation of Education and Religion," Religious Education, June, 1932, p. 541.
3. Jackson, J.K. and Malmborg, C.F.: Religious Education and the State, p.35.
4. Young, T.B.: The Week Day Church School, p.8.

The Week-Day Schools, it is claimed, to be really effective, need the cooperation of the public schools, particularly in the matter of time. Consequently the practice of "released time" was instituted. Under this plan students are released from the public school to the church for a certain period of time each week with the consent of the parents. In 1927 there were thirty-four states which permitted "released time" either by law or common consent.^{1.}

The following are given as some of the reasons why Week-Day Church Schools should be established:^{2.}

- (1) To meet the universal need and increase the demand for dynamic religion.
- (2) To give religion its rightful place in the whole scheme of a child's development and education.
- (3) To secure the time and frequency necessary for religious information and for developing religious habits and skills.
- (4) To secure for the teaching of religion such educational standards as will challenge the respect of the pupils.
- (5) To bring under the influence of religious instruction many who are at present untouched by the agencies of the church itself.
- (6) To build into our national life the basic Biblical and ethical concepts underlying Christianity and commonly accepted by all denominations as the foundation of character and good citizenship.
- (7) To unite all churches in a great common task, helping to break down the barriers of extreme denominationalism.
- (8) To help the church see that if it is to fulfill its destiny it must become increasingly a teaching church."

There are three general types of the Week-Day Church Schools: The Denominational or Individual Church Type, the Cooperative and the Interdenominational Type. Under the first system each church is absolutely independent in its religious training. In the Cooperative

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1. Op. cit., p.17

2. Young, T.B.: The Week-Day Church School, p.3.

Type each is represented on a council which supervises all of the Week-Day Schools in the Community. The Community Type provides for a common course of study for all the schools. The community selects the teachers, provides facilities and raises funds.^{1.}

E. Summary.

The three dominant agencies of character education are the home, the church and the school. The home wields a powerful influence because the early years of the life of a child are his most formative period. In the past the home has linked its character education with religion but in recent years it seems to have fallen down as an agency of religious education. The church for a number of years did not live up to its full responsibilities in the training of children, it is maintained; but it is now awakening to its task. The church has certain unique functions in the matter of character education which no other agency can adequately perform. The school, like the church, has recently been placing a new emphasis on character education.

The development of character education in the colonial period can be traced back to the Reformation where the principle of universal learning had its origin in the Protestant view that everyone should be able to read the Bible. This influence was particularly manifest in New England. There were three types of school systems in the colonies: the schools for the rich in the south, the parochial schools

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1. Jackson, J.K. and Malmberg, C.F.: Religious Education and the State, pp.39-42.

in the middle colonies and the Common School in New England. In all of the colonies the schools were linked with religion. The textbooks were largely of religious nature.

After the Revolution the church gave way to the state in education and thus religious teaching was eliminated from the schools. The change was due to sectarianism, the new democratic ideals, the intolerance of the various sects and other causes of less importance. Three basic concepts of government appeared after the Revolution: separation of church and state; religious freedom and educational opportunity for all. With the new control of the schools, the Bible disappeared as a textbook. Sunday Schools began to be organized in this period to give the child religious training which had formerly been acquired in the public school when the church had been in charge of the educational system. The idea for the Sunday Schools came from England, but the use to which they were put in the United States, that of giving religious instruction, was new.

In its development to the present time, the public school has made splendid progress. A disturbing issue between the church and the public school has been that centering around the Roman Catholic parochial schools. This issue reached the greatest intensity after the Civil War. It continues to crop up from time to time. A need that has developed recently has been that of cooperation between the church and the public school. Bible reading in the schools and the granting of high school credit for Bible study are instances of the growing recognition of the importance of cooperation. The establishment by the church of supplementary schools such as the Daily Vacation Bible Schools and the Week Day Schools of Religion for the purpose

of giving religious training is an illustration of the new realization on the part of the church of its educational obligation.

Thus we see the process through which the church and the state have passed in this country in the educational field. With some understanding of the background we are better equipped to consider each of these agencies in their function of character education. We are also able to see some of the implications of the relationship that exists between the church and the state in education and the effect of this relationship on character education.

CHAPTER III

FUNCTIONS OF CHURCH AND STATE IN THE CHARACTER EDUCATION
OF CHILDREN IN THE UNITED STATES

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- A. Conflicting Views Regarding the Functions of Church and State in Character Education.
 - a. The Anti-religious View
 - b. The Religious View
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CHAPTER III
FUNCTIONS OF CHURCH AND STATE IN THE CHARACTER EDUCATION
OF CHILDREN IN THE UNITED STATES

It is the purpose of the present chapter to make a study of the church and the state as agencies of the character education of children in order to determine the phases of character education which each is equipped to perform. First, we shall examine conflicting views with reference to these functions. Second, we shall study the aims of both the church and the state in their character education programs. Third, we shall investigate the common interests which the church and the state have in character education.

A. Conflicting Views Regarding the Functions of Church and State
in Character Education

A study of the functions of the church and the state in regard to character education shows differences of opinions. These differences are reflected most clearly in the contrast between the views of the anti-religionist and those of the religionist, between the philosophy held by the Roman Catholic Church and that held by the Protestant Church.

a. The Anti-religious View.

The anti-religionist, of course, maintains that religion has no function to perform in character education. He would completely hand over the child's character to be moulded by the state. This is the system prevailing in Soviet Russia. In America, however, this view does not meet with very general approval, Americans quite generally admitting that the church does have a function to perform

1.
in developing of character. There is, however, a movement in this country to eliminate religion and make the public school the sole agency in character development. It is this movement which seeks to control the public schools today.

b. The Religious View

The religious view seems to be the common one in the United States. It is well expressed by Parsons in the following manner:

"As a preserver and transmitter of the moral tradition and in the formation of what we call Christian character, the church has not now and never has had a competitor worthy of the name."

Religion, it is claimed, is in the minds of many "the fundamental and only adequate motive for right living." 4. Athearn points out that the function of education is to develop all the phases of the life of the child. Religion is one of these phases. Therefore, if education is to perform its complete task it cannot omit religion. Yet Public School education cannot include religion. Because of these facts it seems to rest with the church to insure the child a well-rounded education. As Athearn observes, "The state has relied upon the church to teach morality and religion." 5.

c. The Protestant View

1. Cf. Tuttle, H.S.: Character Education by State and Church, p.10.
2. Cf., Athearn, W.S.: The Minister and the Teacher, p.57
3. Parsons, Philip A.: "Common Needs and Objectives of Church and State in Higher Education," Religious Education, June, 1932, p.526
4. Tuttle, H.S.: Character Education by State and Church, p.10.
5. Athearn, W.S.: Religious Education and American Democracy, p.10.

The position of the Protestant and Roman Catholic churches on the relationship of church and state in education differ widely from each other. The Protestant position is in support of the public schools and in favor of supplementary training by the church, "a dual system of schools," as Athearn calls it,¹ to meet the needs of American Democracy. The resolution of the International Council of Religious Education summarize the stand of the Protestants. In these the Council²

- " (a) Reaffirms its faith in the public schools and urges upon citizens of all creeds the necessity of extending and developing these schools in the interest of democracy and free institutions;
- (b) Reaffirms its faith in religious education as an indispensable means of preserving both the virtues of the citizens of the state and the spiritual ideals of the church;
- (c) Urges the churches to preserve inviolate the principle of separation of church and state by the strict observance of all laws and traditions that have been created to guard the freedom of church and state."

d. The Roman Catholic View

The Roman Catholic Church, on the other hand, is opposed to the entire public school system. It has set up parochial schools wherever possible for the education of its children.³ One Catholic writer declares, "We deny the competency of the state to educate even for its own order; its right to establish purely secular schools, from which all religion is excluded."⁴ Dr. John A. Ryan maintains that in accordance with the principle of the union of

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1. Athearn, W.S.: Protestantism's Contribution to Character Building in a Democracy, p.7.
2. Quoted by: Athearn, W.S.: "Character Building in a Democracy", p.146
3. Cf. Athearn, W.S.: The Minister and the Teacher, p.32.
4. Burns, J.A.: "The Catholic School System in the United States," pp.223-224; Quoted by: Smith, Gerald Birney: "Attitudes of the Churches as to the respective Spheres of Church and State in the matter of Religious Education." Religious Education, April, 1927, p.347.

church and state the state should officially recognize the Roman Catholic religion as the religion of the commonwealth and should at least protect the believers against the propagation of false doctrines. He says:

"Error has not the same rights as truth Since the profession and practice of error are contrary to human welfare, how can error have rights? How can voluntary toleration of error be justified?.... The men who defend the principle of toleration for all varieties of religious opinion assume that all religions are equally true or that the true cannot be distinguished from the false."

The result of this policy which has been pursued by the Roman Catholics is the parochial school system of the present day. The Catholics have been unwilling to divide the education of their children into secular and religious education. Since the state is unable to give religious training, the church feels that it is the only agency which can furnish the complete education necessary for the proper development of its children.

Protestantism has never as a whole favored the parochial system. There has been a feeling that under this system there would be no surety that each child would have an opportunity for an adequate education. The children belonging to the smaller denominations would not have the same opportunities which those belonging to larger ones would have. Moreover, it has been felt that democracy depends on the solidarity created by the public school system.

1. Holcombe, A.N.: Foundations of the Modern Commonwealth, p.120, quoting Ryan, A.A. and Millar, M.F.X.: The State and the Church.
2. Cf. Athearn, W.S.: Protestantism's Contribution to Character Building in a Democracy, p. 7.
3. Ibid., pp.7,8.

B. Aims in Regard to the Character Education of Children in the United States.

In order to clarify the character education of the public school and ^{of} the church in the present study, it is advisable to consider the aims of each of them. We must know what goal each is striving to attain. We can judge then whether these goals are worthwhile and whether they are being reached.

a. Aims of the Public School.

We shall consider first the aims of the Public School. The primary aim of the public school is held to be the developing of good citizens.^{1.} One clue as to the nature of the aims of the school is to be found in the definitions of character given by the leaders. The Yearbook of the Department of Superintendence for 1932 gives the following definitions of character which have been advanced by education:^{2.}

"(1) general goodness, vaguely defined. (2) Conformity to convention mores. (3) Life in accord with some religious dogma. (4) Composite of many specific conduct habits. (5) Service of the state. (6) Social usefulness, personal self-sacrifice for the larger good. (7) Love, good motives, desire to serve. (8) Harmonious adjustment of the personality; happiness. (9) Composite of traits, virtues and ideals. (10) Self-control; inhibition in accord with rational principles. (11) Self-expression, the obligation to get the most out of life. (12) Intelligent living; objectively, disinterestedness, foresight, understanding, discrimination, of consequences, fair-mindedness, scientific spirit. (13) Beauty, as life that is aesthetically satisfying. (14) sincerity in action, accord with conscience. (15) Imitation of some ideal persons. (16) Creative experience; continuous reconstruction

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1. Cf. Tuttle, H.S.: Character Building by State and Church, p. 68.
2. Tenth Yearbook of The Department of Superintendence, National Education Association, 1932, p. 32.

of life; growth. (17) Integration of values; doing the best possible thing in each situation."

The objective of character education is stated as follows: "The discovery of a way of living which conserves and produces as many values as possible. Character education is the facilitation of this way of life."
1.

It can be seen from the above definitions that religion has little place, in the minds of these educators, in character. The Yearbook does have this to say, however, in regard to religion and its relationship to character development:
2.

"People whose values are bound up in some vital religion must inevitably find their character objectives in accord with their faith. If by religion are meant a man's supreme values and deepest loyalties, then no religious man can set his character values outside his religion. They may have little to do with the religion he professes. They are inevitably bound up with the religion by which he lives, but not with outworn dogmas."

Charters states that the aims of character education are three-fold. The first of these he thinks is developing "established traits of character and personality; the second, teaching children to think through situations involving these traits; and the third, creating in children "emotional convictions" regarding the importance of them and to this generation of certain qualities of character."
3.

There is, of course, no one plan or system by which the schools of this country are seeking to build character. The school system of

- 1. Op. cit., p.32
- 2. Op. cit., p.23
- 3. Charters, W.W.: "Aims and Methods of Character Training in the Public Schools," National Education Association, 1930, pp.747,748.

the United States is too large and too decentralized for any such unity. We can, however, group certain tendencies which are in evidence in this line today and see the general trend of modern education in its newly recognized field of character development. There appear to be three types of character education in the schools today, according to Athearn. The first builds its curricula around a moral code, the basis being the rule, "A good citizen is honest; therefore I will be honest." The second type has its curricula constructed around moral ideals. The third type organizes its curricula around conduct situations, the basis being the theory that character is a "by-product" of moral experience.^{1.}

Athearn holds that each of these types has for its foundation a theory of education. He says that the curricula of the modern school is generally organized around the social and biological sciences and that the study of these sciences involves the study of origins, destiny, racial progress, and standards of conduct. If the ethical instruction of the public school should be built on naturalistic and materialistic theories of life, we are told that the school would become directly hostile to the Christian religion.^{2.}

Materialism in the public schools seeks to eliminate religion from the field of character education, maintains Athearn. As he states it, materialism holds that "it is possible so to sensitize the intelligent citizen in respect to his duties as a citizen" that religion is

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1. Athearn, W.S.: Protestantism's Contribution to Character Building in a Democracy, pp. 9,9.
2. Ibid, 8,9.

1.
no longer necessary to democracy. He points out further that ethics is the heart of social science, that religion is the heart of ethics, and that any teaching omitting religion is "empty, shallow and unfruitful,"² and adds:³

"If the state is to shut religion out of the public schools, the church must find a way to give a vital religious experience to every child of the nation in order that the ethics that give meaning to the social sciences in the schools of a democracy may be permeated with religious content and insight."

b. Aims of the Church

The church, like the state, has for its goal the building of good citizens, but it claims to go further than this.⁴ In considering the aims of the church, it will be helpful to think of the distinguishing features of religion. It is these which the church seeks to implant in its children. Some of these features are given as follows: "the unifying of life, the ennobling of ideas, the strengthening of courage, exalting of hope, the subordination of selfish interests, consecration to the good of others."⁵

Tuttle stated the aims of religious education as follows:⁶

(1) It must provide or make certain that some agency provides those habits which give social worth to immediate conduct...

(2) It must cultivate or make certain that some agency cultivates those judgments necessary for successful social conduct...

(3) To set up ideals interpreted in terms of the effect of conduct as a substitute for, because inclusive of, the forms of conduct involved in right habits...

1. Athearn, W.S.: The Minister and the Teacher, p.57

2. Ibid., p.59

3. Ibid., pp. 59,60.

4. Cf. Tuttle, H.S.: Character Education by State and Church, p.68

5. Ibid., p.143.

6. Ibid., pp.81,84

- (4) The cultivation of an attitude towards life...
- (5) Development of satisfying beliefs."

The last three of these aims, he says, can be fulfilled only by religious agencies.^{1.}

The 1928 bulletin of the Week Day Church School in New York² stated the aim of the Protestant churches in this way:

"The aim of religious education from the viewpoint of the evangelical denominations is complete Christian living which includes belief in God as revealed in Jesus Christ and vital fellowship with Him, personal acceptance of Christ as Savior and His way of life, and membership in a Christian church; the Christian motive in the making of all life choices, and whole-hearted participation in and constructive contribution to the progressive realization of a social order controlled by Christian principles."

Athearn thinks that the whole purpose of the church's education is to "unite the life of the child with the life of Christ,^{3.} and so to lead him to be one with the Father." He holds that it is the duty of the church to give the child a Christian view of nature,⁴ of the universe, of society, of individual persons, of God, of prayer.

The International Council of Religious Education has given the following criteria of judging religious education, which serve as⁵ the objectives considered desirable by the Council:

- (1) Does it lead the pupil into a personal relationship with God?
- (2) Does it give the pupil an understanding and appreciation of the life and teaching of Jesus, lead him to accept Christ as Savior, Friend, Companion, and Lord, and lead him into loyalty to Christ and His cause?

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- 1. Op. cit., p.82.
- 2. Young, T.B.: The Week Day Church School in New York State, p.4.
- 3. Athearn, W.S.: The Minister and the Teacher, p.17.
- 4. Ibid., p.17.
- 5. International Council of Religious Education; International Standards in Religious Education, Standard B for the Sunday Church School, 1929, p.5.

- (3) Does it lead to a progressive and continuous development of Christlike character?
- (4) Does it lead into enthusiastic and intelligent participation in the building of a Christian community and World?
- (5) Does it develop the ability and desire to participate in the life and work of the church?
- (6) Does it give a Christian interpretation of life and of the universe?
- (7) Does it give a knowledge, understanding, and love of the Bible, and an intelligent appreciation of other records of Christian experience?"

The aims of the church as stated by these various authorities show that while the church does have the same aim as the state in developing good citizens, it goes much farther and seeks to build its character on the foundation of religion. In the evangelical Christian churches this means not only belief in God but an acceptance of Christ as the Savior. The aim is to implant a deep spiritual life in the child from which Christian conduct may emanate.

C. Common interests of Church and State in the Character Education of Children in the United States.

The church and the state are not entirely independent from each other as agencies of character education. They possess certain common interests which tie them together.

a. Religion as a Basis of All Values.

First of all, it is necessary to realize the place which religion plays in our civilization. With an understanding of what this place is we shall be able more clearly to understand how the interests of the state are tied up with those of the church. Religion, it is said, is the basis of all values, acting as "their

1.
 inner source and harmonizing ground." One writer spoke of it as
 2.
 the "source, preserver and promoter of man's highest ideals."
 3.
 Durkheim called religion "the mother of social institutions."
 4.
 Hocking referred to it as "the Mother of the Arts." He pointed out
 that almost every phase of our life was at one time a religious func-
 tion. Included in this category are: "dancing, legislation, ceremony,
 5.
 science, music, philosophy, moral control."
 6.

Ex-President Coolidge said in 1931:

"Our doctrine of equality and liberty, of humanity and
 charity, comes from our belief in the brotherhood of man
 through the Fatherhood of God. The whole foundation of
 enlightened civilization, in government, in society and in
 business, rests on religion."

b. Protestantism and Democracy.

Athearn very picturesquely described the interdependence that
 7.
 has existed and still exists between democracy and Christianity:

"Protestantism and Democracy were married at Geneva,
 Switzerland. Calvin performed the marriage ceremony. From
 that date until now, Protestantism and Democracy have interacted
 helpfully upon each other. Wherever Protestantism has flour-
 ished, there democracy has thrived. Where democracy has pre-
 vailed, there Protestantism has developed most freely. Both
 thrive on intelligence. Both attach supreme importance to
 the individual soul. Both believe in freedom of conscience
 and equality before the law. Protestantism builds a free
 church; democracy builds a free state. The future courses
 of Protestantism and Democracy lie together - a free church
 within a free state."

1. Athearn, W.S.: The Minister and the Teacher, p.48.
2. Gilliland, A.R.: "The Psychology of Character", Religious Education, May, 1932, p.423.
3. Quoted by: Athearn, W.S.: The Minister and the Teacher, p.48.
4. Quoted by: Ibid., p.49.
5. Quoted by: Ibid., p.48.
6. Quoted by: Mead, F.S.: The March of Eleven Men, p. 174.
7. Athearn, W.S.: Protestantism's Contribution to Character Building in a Democracy, p.5.

Democracy and Protestantism have both fostered education in this country. Their common interest in the public schools is revealed in the Ordinance of 1787 which was made for the Northwest territory. This contained the following statement: "Religion, morality, and knowledge being necessary to good government and the happiness of mankind, schools and the means of education shall forever be encouraged." 1.

In 1915 the prize essay of the National Education Association was written on the subject of "The Essential Place of Religion in Education." In this essay, the author, Charles E. Rugh, said that love of God and man is the source of all the characteristics making for greatness in individuals and nations. 2.

The close link between religion and democracy is shown further by the following statement which was made on the occasion of an interdenominational agency for the promotion of religious education: 3

"It is essential to the well-being and continued existence and development of democracy, that every individual in the state shall have moral and religious training.... In a period of social readjustment when a democratic and hence a moral and a religious solution of social problems is the only middle ground between aristocracy and radicalism which is not a compromise, the national need of an efficient and universal system of religious training is peculiarly essential and immediate."

c. The Effect of Character on Crime.

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1. Bashford, J.W.: "The Next Step Forward," Religious Education Association, Proceedings of the First Convention, Chicago, 1903, p.40.
2. Quoted by: Tuttle, H.S: Character Education by State and Church, p.13.
3. Athearn, W.S.: Character Building in a Democracy, p.140.

It is claimed that we are living today in a period of unprecedented crime. There is stolen in the United States every year about

1. \$3,000,000,000. Fifteen hundred persons are killed by murder and
2. homicides annually. The cost of fighting this crime is tremendous. 3.

The fact that the large majority of these crimes are being committed by youths adds to the seriousness of the situation. Police
4. Commissioner Mulrooney of New York said:

"The child problem in crime is growing worse all the time. Our figures show that there is taking place a gradual lowering of the ages of young people entering the paths of the criminal. Boys of no more than 17 or 18 years of age are now committing murders and are participating in all sorts of stick-ups with complacent nonchalance."

The youths who are committing crimes, it is said, are not for the most part connected with Sunday Schools or any other religious influence. The church has failed to reach them it is contended.

5
A pronouncement by the Church League reads:

"Many judges, prison wardens, chaplains and others in close touch with delinquents and criminals declare that the vast bulk of crime is committed by young men whose home influences have not been helpful or whose moral and religious training has been neglected."

Supreme Court Justice Lewis L. Fawcett, of Brooklyn, New York, in eighteen years of experience had 4,000 cases of youths under the age of twenty-one charged with crimes of various kinds. Only thirteen of

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1. Op. cit., p.33.

2. Ibid., p.34.

3. The cost of federal criminal justice for the year ending June 30, 1930, was over \$52,000,000. In 365 cities the total amount spent for this purpose was over \$194,000,000. World Almanac and Book of Facts, 1932, pp.380,381.

4. New York Times, April 13, 1931, p.12.

5. The Church League: "Crime Prevention through Moral and Religious Education," Missionary Review of the World, February, 1931, p.109

these were, at the time of the crime, members of a Sunday School.

1.

The Judge said:

"If we could keep the youths of America in Sunday School during the period of character formation, or at regular attendance upon religious worship, we could close the criminal courts and jails. There would be no raw material to work on. And what is good for the youth would be equally good for adults. The sustained, wholesome moral atmosphere imparted by habitual attendance upon Sunday School and church will expell criminal impulses."

A statement attached to a bill in the New Jersey state legislature regarding provision for religious training further emphasizes this point

2.

as follows:

"Statistics show that the national crime wave in which the youth of today plays the leading role continues unabated, over three-fourths of the crimes recorded being committed by children under twenty-one years of age. The state as the guardian of society, has a grave responsibility and should take immediate action to correct this condition due in the main to ignorance of God, and to materialistic education, and it is felt that religious training as contemplated, at the same time preserving inviolate the constitutional guarantee of civil and religious liberty, will help to ameliorate an alarming situation, namely, the rising tide of lawlessness which if unchecked will overthrow our national institutions."

d. The effect of Character on War.

Not only are the crimes of individuals attributed to lack of character, but also the crimes of nations. Dr. Henry Neumann maintains that it is not in the criminal acts of the few, but in the moral

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1. White, J.Campbell: "The Cure for Crime," Forbes Magazine, September 15, 1928.
2. Jackson, J.K. and Malmborg, C.F.: Religious Education and the State, pp.25, 26.

unenlightenment of the masses that the chief danger to our civilization lies. It is declared by another:

"The civilization of Central Europe did not go to smash in the summer of 1914, and in those fateful years which followed, for lack of brains.... The civilization of that fair and promising section of the earth went to smash for lack of character."

Character is thought to consist in "the ability to hold an ideal in consciousness and to control every act of every day in terms of that ideal." The teachers therefore must implant ideals in the children. Among these ideals which they must implant is that of peace on earth, good will to men. It is held that save in the presence of this ideal war will never be effaced. The following procedure is advocated for the building up of the ideal of peace by the teacher:

(1) Put the ideal of peace into the inner consciousness of the children of the race.

(2) Eliminate from the experience of the child all things that tend to stimulate the fighting instinct.

(3) Throw around the child an environment which would develop his altruistic and cooperative impulses, thus substituting for those things that make rivals and victors, positive rehearsals in those things which make comrades and brothers.

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1. Tuttle, H.S.: Character Education by State and Church, p.5.
2. Athearn, W.S.: Character Building in a Democracy, p.vii
3. Athearn, W.S.: The Minister and the Teacher, p.14.
4. Ibid., pp.14,15.
5. Ibid., pp.14,15.

D. Summary.

There are various views regarding the functions of church and state in character education. The anti-religionist would allow no place for the church. The religionist, on the other hand, sees a very necessary part that the church must play in the development of character. The Protestant and Roman Catholic faiths also take different stands in this matter. The Protestant position is in support of the public schools with schools conducted by the church to supplement the education of children. The Catholics prefer to give the secular as well as the religious training to their children in their own schools, allowing no place for the public schools. The aims of the public school are many and diversified, though they have little to do with the religious side of the child's life. The chief aim seems to be the building of good citizens. A danger is felt in materialism making the school an enemy of the church. The aims of the church go farther than the aims of the school. While the church is interested in the child's conduct, it is also interested in the building up of his spiritual life. In the Protestant evangelical churches, the acceptance of Christ is stressed.

Church and state are shown to have common interests in the character education of children. In connection with these common interests, religion is found to be the basis of all values. The link which has existed between Protestantism and democracy has been particularly strong. Both of them have a deep interest in education, and depend upon education for their continuance. Church and state are both

concerned with the problem of crime. The fact that youths are committing most of the crimes shows the need for more character training by the church and the state. War also is an evil which is attributed to lack of character, the elimination of which is possible only as character education is developed.

CHAPTER IV

PROBLEMS INVOLVED IN THE CHARACTER EDUCATION
OF CHILDREN IN THE UNITED STATES.

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PROBLEMS INVOLVED IN THE CHARACTER EDUCATION
OF CHILDREN IN THE UNITED STATES.

- A. Limitations of the State in Character Education.
- B. Limitations of the Church in Character Education.
- C. The Problem of Correlation between Church and State.
in Character Education.
- D. Influences which Character Education Must Counteract.
- E. Summary.

CHAPTER IV

PROBLEMS INVOLVED IN THE CHARACTER EDUCATION
OF CHILDREN IN THE UNITED STATES.

A study of the relationship between the church and the state in character education involves an investigation of some of the problems in this field. We shall consider in our study of these problems the limitations of both the church and the state. We shall consider also the matter of the correlation of the two agencies, and problems concerning the influences both must counteract.

A. Limitations of the State in Character Education.

As an agency of character education, the public school has much to contribute; but it is recognized that it has very definite limitations. Professor Charles E. Rugh at a conference on Religion and Character held at Northwestern University in 1929, declared that the school's method of approach lies in the intellectual grasp of knowledge. When it¹ has fulfilled that function, he maintained, its work is ended. It is up to the family and the church, he held, to bring the religious element into the child's life, an element which the school cannot bring in. Taking a similar view, Tuttle showed that while the school is an asset "in the social adjustment of the child and the spiritualizing of his ideals," still it is only an asset in this regard. He maintains that the church must be the

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1. Quoted by: Dennison, Henry H.: "Does Character Education Require the Church?" Religious Education, November, 1931, p. 703.

responsible agency "for the basic motives of conduct and the final
1.
integration of character."

Moral instruction in character education is found to be in-
sufficient. In June 1922 the International Sunday School Council
2
of Religious Education declared in a resolution:

"No program of moral instruction possible for the public schools
is in itself adequate means of moral training; but the moral habits,
backed by the practice and the non-religious motives contributed by
the public school may serve as a basis for more spiritual and re-
ligiously motivated instruction given in church schools."

Tuttle maintained that a character education program which
eliminates religion entirely is limited in its effectiveness because
3.
of three weaknesses: the first is "its short range motivation."
He claims that the public school is not practical enough in its
character education and that it does not look far enough ahead into
4.
the future. The second limitation is "that large dependence is
5.
placed on the value of knowledge." Both church and the public school
are guilty in this regard, he thinks. An illustration of this is in
Bible study in the public schools where the Bible is taught as
literature. In an investigation of over 20,000 pupils, a large number
"thought they had either gained nothing or actually had formed ideals
6.
contrary to those of their literature study." Tuttle held there
7.
is danger in assuming that "Knowledge tends to modify conduct."
Fiske agrees that "the teaching of the Bible is not an end in itself,
8.
but the means to an end."

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1. Tuttle, H.S.: Character Education by State and Church, p.101.
2. Ibid., p.62
3. Ibid., p.63
4. Ibid., p.64
5. Ibid., pp.64,65
6. Ibid., p.97
7. Ibid., p.98
8. Fiske, G.W.: Purpose in Teaching Religion, p.66.

The third weakness according to Tuttle is due to current ideas of the nature of morality. He states that the approval of a child's associates is the most powerful control in the training of the child. Since morality consists largely of established customs there should be something deeper in the character education of the child. The school can do little more than train the child in the "mores". It is religion alone which can bring a sense of true values; and it is religion alone which can build up conduct around these values.^{1.}

Athearn, also, sees certain limitations inherent in any program of character education which the public school might undertake. He maintains that "The genius of our American democracy has limited the scope of public education, and placed definite educational obligations on the church."^{2.}

The churches are becoming aware to some extent of the obligations placed on them by the limitations of public school education. In 1917 the Congregational Council declared:^{3.}

"It is high time that all the forces of the Protestant churches be mobilized for one comprehensive, thorough-going community and nation-wide program of Christian education; a program in which the peculiar prerogatives of the state in education shall be safeguarded while the peculiar weaknesses and limitations of state education are fully recognized and its deficiencies supplied."

Thus we see that the school is felt to have contributions to

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1. Tuttle, H.S.: Character Education by State and Church, p.65.
2. Athearn, W.S.: The Minister and the Teacher, p.38.
3. Tuttle, H.S.: Character Education by State and Church, p.17, quoting from Minutes, National Council Congregational Churches, p.17.

make in the field of character education , but that it is limited in that it cannot bring in the religious element. These limitations of the public school may be said to place a responsibility on the churches to supply those phases of character education which the school cannot supply. We shall now investigate the church with reference to its limitations.

B. Limitations of the Church in Character Education.

The limitations of the public school are seen to be largely inherent and difficult of correction in a democracy such as ours. The church, too, possesses limitations, but they are not of the same type as those of the school. While they are thought to be remediable they are, nevertheless, serious.

Some of these limitations of the church are found to be as follows: its inefficiency, the small number of children reached, inadequate time , lack of good pedagogy, untrained teachers, poor curriculum, little supervision, lack of money, inadequate buildings and equipment. In addition to these weaknesses, Athearn points out that religious education in the home has declined in recent years; that there is a lack of educational statesmanship in religious education, and that a satisfactory leadership for religious education is not being provided by the colleges and seminaries. He also maintains that "the church does not take its educational work seriously."

- 1. Cf. Dennison, Henry H.: "Does Character Education Require the Church?" Religious Education, November, 1931, p.708. Quoting: Gove, F.S.: Religious Education in Public School Time , pp.115,116.
- 2. Athearn, W.S.: Character Building in a Democracy, p.40.
- 3. Ibid., p.74.

The church, according to Hillis, is under a tremendous disadvantage because of the prominent place which the public school occupies in the child's life. The child, this writer believes, does not attribute importance to things not taught in the public school. When he is not in school he is interested primarily in recreation, and he resents anything that interferes with that recreation. Consequently he grows up considering religion as something apart from life and not a vital necessity. This attitude, according to Hillis, has been developing from
 1.
 generation to generation.

For the most part the limitations of the church are seen to be limitations concerned with organization and methods. They are not inherent in the nature of the church, but they are serious handicaps to the effective carrying out of a program in character education.

C. Problem of Correlation between Church and State in Character Education.

Because of the limitations of both the church and the state, attempts have been made to correlate the programs of the two. Athearn points out that "education is a unified process. The laws of the mind demand the close correlation of the secular and the church schools."
 2
 He feels that the curricula, teaching methods, and plan of gradation
 3.
 should be correlated.

1. Hillis, Lewis B.: "Trends in the Relation of Education and Religion," Religious Education, June, 1932, p. 541.
2. Athearn, W.S.: Religious Education and American Democracy, p. 19.
3. Ibid., p.19.

Correlation involves the problem of maintaining the proper balance between Church and State. It is recognized that the principle of separation of church and state cannot be violated. It is further recognized that each religious organization must be enabled to make its contributions. This problem is one that faces every community seeking to provide all of its children with adequate religious training.

Coe has summed up some of the problems involved in correlation which it will be well to consider. Among these are the following: ^{1.}

"1. Where modifications of the public school program are desirable, what safeguards of religious liberty and of civic control should be set up?

2. Granted that religious education required weekday sessions, what should be the specific purpose thereof, and how should the weekday work fit into a unified policy for the church school?

3. Granted that religious education is a community problem, what kinds of cooperation are desirable and practicable between Catholics, Protestants and Jews?

4. How should a supply of adequately trained ^{teachers} be secured?

5. Granted that education should be, ideally, a unified whole, should the unifying and coordinating agency be the state or the church? Should the state give credit in religious instruction, or should churches give credits for public school credits and training?"

Other problems which he brings to our attention are: the amount of time which should be devoted to religious education, the obtaining of suitable curricula, the matter of administration and supervision. ^{2.}

Athearn names three problems which he believes to

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1. Op. cit., pp. 130,131.

2. Quoted by: Ibid., pp. 129-131.

be uppermost in correlation. The first of these is division of labor. With regard to this, he says that much of the public school's subject matter could be used by the religious teacher. Proper selection would result in advantage to both the public school and the church school.^{1.} The second problem which he mentions is that of the educational load of the American child. He stresses the importance of regarding the religious schools of the state as having a part in the load which the child is supposed to bear.^{2.} The third problem is that of integration of time schedules. Athearn states that the church does not ask that the state teach religion, but it does ask for a fair amount of the child's time in order that it can furnish the necessary religious training.^{3.}

Church and state have a shared responsibility, according to Athearn. The cooperation of the two is necessary if the best results are to be attained. In this connection he says:^{4.}

"In so far as morality is dependent upon religion, just so far is the public school incompetent to guarantee the moral integrity of the nation. It must have the aid of the church. The education of children in a nation committed to the principle of the separation of church and state is a shared responsibility. The church and state are allies, not competitors. Mutual cooperation is the ideal method."

The values resulting from the correlation of church and state in their educational functions are attested to by Tuttle. He points

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1. Athearn, W.S.: The Minister and the Teacher, p. 65.
2. Ibid., p.66.
3. Ibid., p.67.
4. Ibid., p.78.

out the danger of putting the secular life into one compartment and the religious life in another. The school is a "serious reality"¹ to the growing child, he thinks, and the closer his religious experiences can be linked with his school experience the better for him. He points out that it is not merely the amount of religious education which counts but "its association with the serious business of schooling gives it a prestige and a vitality lacking in a program which implies the sufficiency of secular education."²

In summary we see that correlation between the church and the state in character training is an attempt to overcome some of the deficiencies existing at the present time and to make education a more unified process. This can be done only so far as the principle of separation of church and state is not violated. There are many problems involved in correlation. Some of these are: the training of teachers for religious schools, the choosing of curricula, administration and supervision, the cooperation of the various religious sects, the division of labor between the church and the school, the amount of work that the church and the school can each demand of the child, the integration of time schedules. Correlation has a beneficial effect on the child because the association of religious training with his public school training gives his religious experiences a new meaning.

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1. Tuttle, H.S.: Character Training by State and Church, p. 144.
2. Ibid., p. 144.

D. Influences which Character Education Must Counteract.

There are certain influences in American life which make the task of character education most difficult. Among these are motion pictures, magazines and books of such nature as to have a harmful effect on the boys and girls who come in contact with them.

In reference to moving pictures, a survey has been made by Minnie E. Kennedy which shows that out of 404 films studied a large number showed such negative elements in the building of character as: marriage intrigue and unfaithfulness; divorce as a remedy for all the ills or inconveniences of marriage, or as a step to another marriage; social or individual drinking with approval; interior of gambling dens, houses of ill fame. Desirable qualities were shown in only 35 of these
1.
films.

Athearn sees great danger in present-day influences of this sort
2.
and says:

"Recent surveys of the character of commercialized amusements and the uncensored press leaves no doubt but what the minds of children, youth and adults in this and other nations are being weekly saturated with moral filth and vicious suggestions, which will tend to issue in vicious and criminal conduct, such as no previous generation has known."

Police Commissioner Edward P. Mulrooney of New York City said:
"Sensational tabloid newspapers and crime movies are in my opinion
3.
two principle factors in increasing crime among children."

1. Athearn, W.S.: Character Building in a Democracy, pp.36-38.
2. Athearn, W.S.: The Minister and the Teacher, p.77.
3. New York Times, April 13, 1931, p.12.

Judge William H. Smathers of Atlantic City made the statement that "motion picture concerns, featuring gangsters and gunmen pictures, are responsible for the nation-wide wave of juvenile crime",^{1.}

Bagley points out four influences in American life which character education must contend with, the first of these being mobility of population. He contends that with a mobile population education must seek to provide controls which the population would provide itself if it were stable. The second of these is that of "diverse standards of conduct represented by our conglomerate population". He links the problem of immigration with this condition, but also sees in the native-born population a "wide diversity of standards due to racial, sectional, occupational, cultural, and religious differences". The third influence is that of a spirit of lawlessness which has to some extent characterized this nation since its very beginning. But he points out that democracy must have a respect for law on which to rest and education must aid in building up this respect. The fourth influence is prosperity. He thinks that education, in raising the economic level of the people, must not fail to ward off the perils of wealth which brings ease, comfort, and a tendency to follow the path of least resistance. It further fosters selfishness and puts ideas of sacrifice in the background.^{2.}

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1. Quoted by: Trombly, C.C.: The Moving Picture Smoke Screen, p.8.
2. Bagley, William C.: Some Handicaps of Character Education in the United States, National Educational Association, 1929, pp.765,766.

E. SUMMARY.

Although having a place in the character education of the child, the state has certain limitations which are inherent in our democratic system. It is unable to provide the basis for character which the church through spiritual means can provide. It cannot develop a character education program which will cover all possible circumstances in life. It can give knowledge, but knowledge in itself is not sufficient. Its character education is based on current conceptions of morality, which is not a sufficient basis. The state, therefore, through its schools, can aid the church, but it cannot supplant it.

The church, also, has its limitations. These are not, like those of the school, inherent in its nature. They consist largely of faults in the organization and administration of its educational work. Among these deficiencies are: the small numbers reached, the lack of time, poor teaching material, untrained teachers, lack of supervision, poorly equipped buildings, Another serious limitation is the lack of prestige that the church is suffering in comparison with the school, due to the prominent part the school plays in the life of the child.

In line with these limitations comes the problem of correlation between the church and the state in their character education programs. This correlation must not violate the necessary freedom of the schools from ~~sectarian~~ religion. Problems of time, of curriculum, of cooperation between the various sects, of teaching standards, are involved. Care must be taken not to overload the child with work. The values of correlation and cooperatiOn are many, the chief one being that it unifies

all of the child's education and attaches greater importance to his religious training.

Character education in the United States faces certain harmful influences which require the united efforts of the church and the state to combat them. One of the most outstanding of these is the motion pictures. There are also certain handicaps which hinder the development of character in this country. Included in these are: mobility of population, diverse standards of conduct, a tradition of lawlessness, and prosperity.

CHAPTER V

EVALUATION OF THE PLACE OF THE STATE
AND THE CHURCH IN THE CHARACTER EDUCATION
OF CHILDREN IN THE UNITED STATES.

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EVALUATION OF THE PLACE OF THE STATE
AND THE CHURCH IN THE CHARACTER EDUCATION
OF CHILDREN IN THE UNITED STATES.

- A. Evaluation of the Place of the State in the Character Education of Children in the United States.
1. Numbers Reached by the Public School.
 2. Time Provided for Public School Education.
 3. Facilities Provided for Public School Education.
 4. Teachers in the Public School.
 5. Supervision of Public School Education.
 6. Methods found in the Public School.
 7. Aims of Public School Education.
 8. Motivation, Its Place and Extent Found in Public School Education.
 9. Integration of Character through Public School Education.
 10. Permanence of Teaching with Reference to the Character Education of the Public School.
 11. Results in Character in Public School Education.
 12. Summary.
- B. Evaluation of the Place of the Church in the Character Education of Children in the United States.
1. Numbers Reached by the Church.
 2. Time Provided for Education in the Church.
 3. Facilities Provided for Education in the Church.
 4. Teachers in the Church.
 5. Supervision of Education in the Church.

6. Methods Found in Education in the Church.
 7. Aims of Education in the Church.
 8. Motivation, Its Place and Extent Found in Education in the Church.
 9. Integration of Character through Education in the Church.
 10. Permanence of Teaching with Reference to the Character Education of the Church.
 11. Results in Character Education in the Church.
 12. Summary.
- C.A. Comparative Study of the Place of the State and the Church in Character Education.

CHAPTER V.

EVALUATION OF THE PLACE OF THE STATE
AND THE CHURCH IN THE CHARACTER EDUCATION
OF CHILDREN IN THE UNITED STATES.A. Evaluation of the Place of the State in the Character Education
of Children in the United States.

Having considered the history and functions of the church and the state as agencies of character education, and the problems which these two agencies must meet, it is fitting that we should know evaluate the place of each in this task. In this way we shall be better able to determine where the strong points and weak points of each lie.

The method we shall use to evaluate the place of the state and the church in the character education of children is to consider each of them individually in regard to the following criteria: numbers reached, time provided, facilities provided, teachers, supervision, methods found, aims, the place and extent of motivation, integration of character, permanence of teaching with reference to character education, results in character. It shall then be in order to make a comparison of the two agencies. We shall first consider the place of the state in the character education of children.

1. Numbers reached by the Public School.

Due to compulsory attendance laws, the public schools of the United States reach a large percentage of the children. The estimated number of children of school age, i.e., five to seventeen, in the country during the school year 1927-28 was over 30,800,000. Of this number about 26,000,000 were in the public schools and 3,400,000 in private

and parochial schools, making a total of over 29,400,000.^{1.} The figures for children between the ages of seven and thirteen show that in 1930, 95.3 per cent of the total number of children of this age were in the public schools. This was an increase of 4.7 per cent over the figures for 1920.^{2.}

2. Time Provided for Public School Education.

The average length of public school terms in the United States in 1930 was 172.7 days. This number has been steadily increasing, the average in 1920 being 161.9 days.^{3.} The average number of days attended by each pupil enrolled was 143.^{4.} The number of hours spent in school each day is approximately five for each child in the cities. The time varies from four hours and thirty-five minutes in the first grade to five hours and forty-five minutes in high school.^{5.}

3. Facilities Provided for Public School Education.

The value of public, elementary and high school property in 1927 was placed at \$5,486,938,599. which was an increase of over one hundred per cent over the value in 1920. The number of buildings for public, elementary and high schools in 1928 is given as 254,726.^{6.} It should be observed in this respect that the public school buildings are generally well equipped.

4. Teachers in the Public Schools.

There were 854, 263 public school teachers in the United States

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1. World Almanac and Book of Facts, 1932, p. 482.
2. Ibid, p. 254.
3. Biennial Survey of Education in the United States, 1928-1930, Bulletin 1931, No. 20, United States Department of the Interior, p. 8.
4. Ibid, p.28.
5. Length of School Day, City School Leaflet No.25, Department of the Interior, Office of Education, July, 1927.
6. World Almanac and Book of Facts, 1932, p.482.

in 1930.^{1.} The ratio between pupils and teachers was 30.5 to 1.^{2.}

Education has become one of the outstanding enterprises of the nation, two persons out of every seven of our entire national population being engaged in some form of educational work, either as teachers or pupils, or in some other connection with education.^{3.}

The influence of this vast teaching force of the American public schools upon the children whom they teach has been regarded by some as generally beneficial. Athearn says:^{4.}

"While denied the privilege of teaching religion, the public schools have been influential agencies of moral training. The teachers in the public schools have been men and women of high moral character and profound religious convictions. The indirect influence of their lives upon the unfolding ideals of childhood and youth has been an invaluable contribution to the moral integrity of the nation."

He elsewhere brings out the fact, however, that a survey of eighty-five teacher training institutions persuaded him that public school teachers upon graduating from their institutions have no "reasoned judgments with reference to the ethical problems of our democratic

citizenship."^{5.} Hartshorne and May bring out the fact that there is very little correlation between school teachers and pupils in their knowledge of right and wrong, the correlation being .028.^{6.}

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1. Biennial Survey of Education in the United States, 1928-1930, Bulletin, 1931, No. 20, United States Department of the Interior, Office of Education, p. 28.
2. Ibid., p. 12.
3. Morgan, W.P.: Teacher Training for the New World," National Education Association, Addresses and Proceedings, Volume 67, 1929, pp. 42, 43.
4. Athearn, W.S.: The Minister and the Teacher, p. 35.
5. Athearn, W.S.: "Are Teachers Prepared to Give Moral Training?," Religious Education, November, 1929, p. 468.
6. Hartshorne, Hugh, and May, Mark, et al: Testing Knowledge of Right and Wrong, Monograph, No. 1, Religious Education Association, pp. 43-47.

The teachers in the public schools must generally meet rigid requirements before they are employed. They receive thorough training for their work. In 1926 there were more than two hundred normal schools in the United States engaged in the training of teachers.^{1.}

5. Supervision of Public School Education.

It is generally recognized that the public schools of the United States are well supervised. There is, however, a demand on the part of some for even better supervision. The feeling is that with more competent supervision the level of the schools can be raised.^{2.}

The national government acts in this capacity only in an advisory manner,^{3.} although for some time there has been agitation to have a secretary of education in the president's cabinet. The State governments are the final authorities in public school education, the local communities acting with the state in the task of supervision.

6. Methods Found in the Public School.

The public schools have been continually endeavoring to improve their educational methods in order to secure better results. Various methods have been experimented with to this end. At the present time the project method is one of the most popular of these experimental methods among public school teachers. This method is considered by

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1. Moynan, W.P.: "Teacher Training for a New World", National Education Association, Addresses and Proceedings, Volume 67, 1929, p.42.
2. Cf, Jones, R.G.: "The Great Adventure", National Education Association, Addresses and Proceedings, Volume 68, 1930, p.124.
3. Cf, Athearn, W.S.: The Minister and the Teacher, p. 62.

some to be typical of the materialism which it is felt is underlying the public school today. ^{1.} In reference to this, Athearn says that "an aggressive group of naturalistic humanists is now profoundly influencing the character education programs of the American public schools." ^{2.} This issue involves the important field of the philosophy of education.

In regard to character education, according to a report of the Committee on Character Education of the National Education Association, ^{3.} the following are some of the methods which the schools may use:

- "(a) The example and personal influence of teachers and other school officers.
- (b) Indirect moral instruction through each and all of school studies.
- (c) Direct moral instruction by groups and on some occasions through personal conferences.
- (d) Student participation in the management of the school community - sometimes called student participation in government.
- (e) All other varieties of extra curricular activities of the school; e.g., assembly periods, debating, musical and dramatical performances, athletic contests, parties, etc."

There is considerable dispute as to whether the direct or indirect method should be employed in character education. In 1926 a survey showed 973 high school administrators in favor of moral instruction while 1,490 were opposed to it. ^{4.} In defence of the indirect method, Leighton declares, "So far as the school is concerned,

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1. Athearn, W.S.: The Minister and the Teacher, p.84.
2. Ibid., p. 58.
3. Charters, W.W.: The Teaching of Ideals, pp. 185, 186, quoting the Report of the Committee on Character Education of the National Education Association, Bureau of Education, Department of the Interior, p. 67.
4. Charters, W.W.: The Teaching of Ideals, pp. 183, 184, quoting from Gollightly, T.J.: The Present Status of the Teaching of Morals in the Public High Schools, p. 88.

character is developed through honest and thorough work in all the subjects studied, as well as in playtime." He maintains there is no one subject which develops character. ^{1.} Charters points out, however, that the indirect method possesses a lack of system which weakens its effectiveness. He recognizes that the indirect method is the basic method in the school's character education, but he maintains that when this method fails in particular moral situations the direct method should ^{2.} be employed.

7. Aims of Public School Education.

We have previously considered the question of the aims of the state in its character education. These aims were found to be many and diversified. The chief interest of the state appears to be in the making of useful citizens. It is extremely important to the state that its citizens be of good character. Consequently in recent years the apparent breakdown of character in this country has caused the state to emphasize character education in its schools. The state, however, cannot include in its aims the religious development of the child; it can educate the child only in the intellectual, social and physical spheres.

8. Motivation, Its Place and Extent Found in Public School Education.

Gilbert Murray, Professor of Greek at Oxford, once wrote that the biggest problem with which the cynic can approach the moralist is

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1. Leighton, J.A.: The Individual and the Social Order, p. 533.
2. Charters, W.W.: The Teaching of Ideals, p. 184.

this: "Granting that it is useful to society that I should be honest, why should I mind about society if I find it is to my personal advantage to be dishonest?"^{1.} It is this problem which faces all character education and to which a satisfactory solution must be found before character education can be successful. Some motivating force has to be supplied before character can be built.

Bartlett points out the danger of allowing self-interest to be the motivation of character education.^{2.} Religion is considered by Betts to be the strongest motivating force that there is. He says.^{3.}

"The public school can teach every desirable ideal of conduct that the church can teach - and teach it much better except for this sole factor; the motivation that comes from a sense of relationship to a divine being. This factor undoubtedly can be the most powerful influence in the growth of character."

Fiske speaks of the "comparative futility of any plan of habituation without adequate motivation by worship and religious loyalties."^{4.} He names family pride, patriotism and loyalty to friends, loyalty to institutions and standards of one's own group as motivating forces in character development, but he claims that "without religious motivation the usual result of moral training is merely prudential ethics, doing right because it pays and only when it pays."^{5.}

1. Quoted by: Gillis, James M.: "A Theistic Basic of Society," Religious Education, June, 1932, p. 506.
2. Bartlett, E.R.: "The Character Education Movement in the Public Schools," Lotz, P.H. and Crawford, L.W.; Studies in Religious Education, p. 454
3. Betts, G.H.: "Character Education as an Objective in the Public School," International Journal of Religious Education, November, 1928, p. 36.
4. Fiske, G.W.: "Aims and Motivation of Religious Education," Lotz, P.H. and Crawford, L.W.: Studies in Religious Education, p.81.
5. Ibid., p.83.

Myers takes a similar view when he points out that character education programs omitting religion, while valuable as far as they go, fail to produce "that fullest, purposeful, creative, dynamic personality of which mankind is capable."^{1.}

The schools, of course, cannot furnish the religious motivation. Their very nature prohibits them from doing this. They are criticized, however, for placing too much dependence on the value of knowledge in character education. Tuttle observes that until recently the term "moral instruction" was used, and that, while a change of emphasis is rapidly taking place, still, even yet, knowledge is given a disproportionate place.^{2.} The Central Conference of American Rabbis^{3.} in 1921-1923 stated the matter very well when they declared:

"The practice in many schools for many years and in some schools to this day has been based on the assumption that knowledge will lead to action. Teach a boy what constitutes the ethical life, and he will live the ethical life. No greater mistake in method could possibly be made. To assume that knowledge insures conduct is as naive as to assume that a person can develop into a genius by being told stories of the lives of geniuses."

While the state cannot furnish direct religious motivation, it can give some degree of indirect religious motivation through the medium of its teachers. Although the teacher may not instruct her pupils in religion the influence of a teacher who is herself inspired

1. Fiske, G.W.: "Aims and Motivation of Religious Education," Lotz, P.H. and Crawford, L.W.: Studies in Religious Education, p. 88, quoting Myers, A.J.W.: What is Religious Education?
2. Tuttle, H.S.: Character Education by State and Church, pp.64,65.
3. Ibid., pp.17,18, quoting Central Conference of American Rabbis, 1921-1923, p.314.

by religious motives may be of powerful effect. Her example and the influence of her ideals may cause the motivation which religion brings.

But, it is pointed out, not every teacher has such an influence and the public school consequently is not to be depended upon in this regard.

Tuttle says:

"One is therefore compelled reluctantly to return to the conclusion that with all its attainments the public school does not equip its pupils with ideals sufficiently unified nor dynamic to assure even that citizenship which makes democracy safe either for the pupils themselves or for the world."

Rugh maintains that nothing will advance religious education so much as causing teachers to realize the "religious nature of a good school and of the religious possibilities of their work when it is well done."

9. Integration of Character through Public

School Education.

Integration is an important factor in character development. Hartshorne thinks it is "valuable not in itself but because by means of it the organism conserves its identity - resists absorption into the environment while maintaining equilibrium with it." Charters maintains that in developing a strong personality, traits, habits, and customs must be integrated so that the person will act under the guidance

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1. Tuttle, H.S.: Character Education by State and Church, p. 69.
2. Ibid., p. 70.
3. Ibid., p.69, quoting Rugh, C.E. et al.; The Essential Place ofm Religion in Education, National Education Association, Monograph, pp. 16-21.
4. Hartshorne, Hugh: Character in Human Relations, p.217.

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of principles.

Character Education in the public schools seems to be without a strong integrating force because of the fact that it is forced to omit religion from its teaching. Tuttle writes of the school, "Habits it can set up, judgment it can instruct, but the integration of values it cannot accomplish. This is the unique task of religion."^{2.} Bower wrote in 1927, "There is a deep conviction that education without religion is inadequate for personal or social living."^{3.}

Tuttle brings out the fact that morality is composed largely of established customs. The force of morality is not in the value, but in the fact that they are customs. He goes on to say that without a religious interpretation of life there is little assurance of a "consistent sense of ultimate values." The school, according to this writer, can teach morality, but it cannot furnish the religious interpretation to integrate and unify this morality. It is up to religion to penetrate the value of customs and to organize conduct around values^{4.} instead of around mere forms.

It is this integrating force of religion that the public schools, because of the make-up of our democratic state, cannot include in their character education program. While it is seen that the schools can and do accomplish much that is worthwhile in the field

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1. Charters, W.W.: The Teaching of Ideals, p. 13.
2. Tuttle, H.S.: Character Education by State and Church, p.81.
3. Bower, W.C.: "The Church as Educator," Religious Education, April, 1927, p. 390.
4. Tuttle, H.S.: Character Education by State and Church, p. 65.

of character education, yet the fact that the integrating power of religion does not have an opportunity to function is regarded as showing the incompleteness of the state's program of character education.

10. Permanence of Teaching with Reference to the Character Education of the Public School.

Permanence is a quality which must be considered in the evaluation of any character education. Neumann says:

1.

"In all their relationships, present and future,.... the greatest need of our boys and girls is character, the habitual disposition to choose those modes of character that do most honor to human dignity."

While to some the state appears to be able to develop character of a permanent nature in its children, to others it seems to be handicapped when it comes to building character which will last. We are told by Tuttle that the character education which is conducted in the schools looks only toward the present or at best toward the "visible future." He feels that the school attempts to be extremely practical and, of course, in so doing, its interest cannot take in a wide scope. He maintains, however, that in reality the public school is not practical enough, since it "does not cover all practice." It fails to provide for distant and unlooked-for temptations which may appear. He says: "It may look to the future but its limitation lies in the fact that it does not look far enough into the future."

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1. Neumann, Henry: Moral Values in Secondary Education, Bulletin, 1917, No. 51, Department of the Interior, Bureau of Education, P. 7.
2. Tuttle, H.S.: Character Education by State and Church, p. 64.

"Character education, unsupported by religion, has a superficial foundation," says Fiske.^{1.} Because of its weakness in this regard we are told by Tuttle that the public schools' character education^{2.}

"is not adequate to furnish the permanent controls which an ethical society demands and which religion can furnish. As a matter of history the fact cannot be denied that a purely civic program of education has not yet succeeded in giving assurance of high ideals and consistent behaviour in the face of all crises."

The necessity for ideals in the building of permanent character is attested to by Sharp who says, "If the habit is to stand the test of time, the channel must be made by the ideal."^{3.} Habits, it is held, are not sufficient to insure permanence in character. In the Indiana Survey it is brought out that it is impossible to look ahead and provide habits for all situations which may confront young people after they leave school.^{4.}

11. Results in Public School Education.

While the public schools have steadily reduced illiteracy,^{5.} nevertheless in their effect upon character the results do not show improvement. Leighton lays the blame for the failure of the school in character education to the feeling prevalent in many communities that

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1. Fiske, G.W.: "Aims and Motivation of Religious Education," Lotz, P.H. and Crawford, L.W.: Studies in Religious Education, p.83.
2. Tuttle, H.S.: "Character Education by State and Church," p.67.
3. Fiske, G.W.: "Aims and Motivation of Religious Education," Lotz, P.H. and Crawford, L.W.: Studies in Religious Education, p.85, quoting Dr. Sharp of the University of Wisconsin.
4. Athearn, W.S. et al: Indiana Survey, Volume 2, p.451.
5. In 1930 the percentage of illiteracy for those in the United States was 4.3, a decrease from 1921 when the percentage was 6.0. World Almanac and Book of Facts, 1932, p.252.

"anything does if it can be gotten away with," this being the general opinion in regard to the obtaining of certificates of graduation. He says there is a lack of regard for "intellectual integrity and honest work."^{1.}

Warden Lawes of Sing Sing, addressing the National Education Association at Atlantic City, said, "Our splendid and costly educational program has done nothing - and I say this advisedly - nothing to mould the character of the people." He conceded that illiteracy has been reduced, but he maintained that increased education had created only a "fertile and ever-growing circulation for tabloid literature." He claimed that there was a missing link between education and character."^{2.}

3

Taking a similar view, Troth declared:

"Our major social disorders of the present age are not due to a shortage of intellect and knowledge rather than a shortage of wisdom. The great numbers of failures in the business world from the janitor to the President are due to weakness in personality and moral fibre. Our overcrowded prisons are living examples, demonstrating the need for the inculcation of moral habits in youth."

Of course the school is not the only agency responsible for character education which receives blame for present conditions in regard to crime and moral delinquency. The home and the church are also widely criticized. There are, however, many who see the alarming amount of crime as due in part to the lack of religious training in public education."^{4.}

- 1. Leighton, J.A.: The Individual and the Social Order, p.533.
- 2. Quoted in: "From School to Prison," Literary Digest, July 23,1932, p.17.
- 3. Troth, D.C.: Selected Readings in Character Education, p. 38.
- 4. Cf. Athearn, W.S.: The Minister and the Teacher, p. 56.

12. Summary.

The state reaches a large proportion of the children of school age. It has each child for an adequate amount of time to carry out its program of education. It has provided excellent facilities for carrying on its educational work. It has trained its teachers. It provides good supervision. The public schools are constantly endeavoring to improve their methods of teaching, thus making for experimentation. One of the newest methods is the project method which meets with criticism in some quarters because of its materialistic background. In character education in the public schools, the indirect method is used more than the direct. The aims of the state are centered around the aim to develop good citizens. In regard to integration and motivation, the state is considered by many to be handicapped because it cannot make use of religion. It is held that the state provides only for the immediate and visible future and does not seek to prepare the child for all future emergencies. The results of the character education of the state have not been what they should be, as the present situation shows. Whether the state is the agency at fault or not, its character education is not meeting the need of the time in any full measure.

B. Evaluation of the Place of the Church in the Character of Education of Children in the United States.

The church will next be considered in regard to the same criteria as were used for the state. We shall thus be able to ascertain in what respects the church is strong and in what respects it is weak.

1. Numbers Reached by the Church

The United States Census Bureau states that the total number of Sunday School pupils of all denominations in 1926 was 21,038,526.^{1.} These figures, of course, include adults as well as children. Between the age of five and eighteen it was estimated in 1931 that there were 34,000,000. It is declared that only one-half of this number were receiving any religious training.^{2.} The Inter-Church World Survey of 1920 revealed the fact that 28,529,950 under the age of twenty-five, belonging to the Protestant group, were not receiving systematic religious training. Less than half of this number were in Sunday Schools.^{3.} More recently this number without any religious training has been estimated at 37,000,000.^{4.} It has been pointed out that 19 out of 20 Jews receive no religious instruction; the same is true of 3 out of 4 Catholics and 2 out of 3 Protestants. Altogether 7 out of 10 receive no religious training whatsoever.^{5.} A survey made by Cope in Chicago showed that in that city one out of five was receiving religious training.^{6.}

The following conclusions were reached by Cope after investigations and studies in every section of the country and in every type of community for a period of over twenty years:^{7.}

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1. World Almanac and Book of Facts, 1932, p.448.
2. The Church League, "Crime Prevention through Moral and Religious Education," Missionary Review of the World, February, 1931.
3. Cope, H.F.: The Week Day Church School, p.15.
4. Dennison, Henry H.: "Does Character Education Require the Church", Religious Education, November, 1931, p.708.
5. Athearn, W.S.: Character Building in a Democracy, p. 25.
6. Cope, H.F.: The Week Day Church School, p. 15.
7. Ibid., p.16.

"(1) That the present systems of religious instruction in Protestant churches reach in any effective manner whatsoever not more than one-fourth of their children.

(2) That the present systems of religious instruction in Protestant Churches afford a continuous and effective system of religious education to much less than one-tenth of their children."

These figures, showing a large number of children who are not being reached by the church, are important because of their relationship to the crime situation. As one writer declares, "This is a seed plot of enormous proportions out of which criminals may naturally develop." 1. Another one says:

"Neither education nor punishment can expell criminal impulses and tendencies. Only awakened moral conviction can do this. And the one effective way to arouse moral conviction is to bring people into fellowship with God through definite religious instruction."

2. Time Provided for Education in the Church.

In the matter of time the churches are at a distinct disadvantage in the character education of children. The time during which the church has the child for religious training is found to be "inadequate and unpedagogically distributed." 3. Cope found that religious instruction for Protestant children in North America is confined to thirty minute periods each week with but few exceptions. These exceptions were in cases where there is religious instruction in the home, in churches where other periods of religious

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1. "Crime Prevention through Moral and Religious Education," Missionary Review of the World, February, 1931, p. 109.
2. White, J. Campbell: "The Cure for Crime," Forbes Magazine, September 15, 1928.
3. Dennison, Henry H.: "Does Character Education Require the Church," Religious Education, November, 1931, p.708, quoting Gove, F.S.: Religious Education on Public School Time, pp.115, 116.

training besides the Sunday School period are provided, in such agencies as the Y.M.C.A. and Y.W.C.A. and in the schools where the Bible is read.^{1.}

This does not mean, however, that the child has fifty-two of these thirty minute periods a year, for there are many factors that enter in to cut down the number of periods. These are, as Cope views them: (1) irregularity in attendance, the average number of periods for a year bring under thirty, (2) summer vacations, (3) special occasions,^{2.} (4) interruptions occurring from time to time.

Comparing the amount of time spent in religious training with that spent in the public school, in a group of three hundred children in a certain community it was found that in the most favorable cases the ratio was 1:33; in the median cases it was 1:60; for three-fourths^{3.} of the children there was no religious training at all.

3. Facilities Provided for Education in the Church.

There were in the United States in 1926 a total of 210,924 church buildings with a total value of \$3,839,500,610.^{4.} Many of these buildings, however, are not adapted for the education of children. In recent years the need for better facilities for this part of the church's program has been realized.^{5.} Bower writes, "Another evidence of a growing sense of the responsibility of the local church is the

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1. Cope, H.F.: The Week Day Church School, p.12.
2. Ibid., p.12.
3. Ibid., p.14.
4. World Almanac and Book of Facts, 1932, p.448.
5. Cf. Lotz, P.H.: "The Week Day Church School,"; Lotz, P.H. and Crawford, L.W.: Studies in Religious Education, p.268.

provision of suitable buildings and educational equipment for the teaching work of the church." ^{1.} It has been pointed out that if the church improves its classroom facilities, making them more modern, it will aid in giving it a more permanent place in the system of education and will remove one of the big barriers which prevents the church from being considered as on a par with the public schools. ^{2.}

4. Teachers in the Church.

The Protestant Church is dependent largely on voluntary teachers to teach its children religion. These teachers are for the most part untrained. ^{3.} There are in the nation more than two million men and women who fill the role of religious teachers every week. ^{4.}

It has been shown that one-fourth of these teachers began teaching before they reached the age of eighteen; half of them started to teach between the ages of twenty-five and forty-five; and nearly as many began their teaching after the age of fifty as did before the age of twenty-five. The reason for this is given that in the church the age of the teacher often increases with the age of the group being taught. This means that while the public school recruits its teachers from the middle and later periods of adolescence, the church is not drawing from these periods nearly as much as it should, since this is the time when vocations are chosen. ^{5.}

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1. Bower, W.C.: "The Church as Educator," Religious Education, April, 1927, p. 389.
2. Cf. Jackson, J.K. and Malmberg, C.F.: Religious Education and the State, p. 91.
3. Cf. Lotz, P.H.: "The Week Day Church School," Lotz, P.H. and Crawford, L.W.: Studies in Religious Education, p. 268.
4. Athearn, W.S.: The Minister and the Teacher, p. 234.
5. Ibid., pp. 232-234.

The typical church-school teacher is described as being "a married woman, thirty-seven years of age, with two children of her own, and with the responsibility of two other offices in the local church."^{1.} The following are the distinguishing marks which the American school teacher is said to possess:^{2.}

"(1) Sound moral character (2) Vital Christian faith (3) Eleven years of schooling (4) Housewives, Professional men and women, clerks and farmers, in the order named, furnish the major part of the Sunday-school teachers. (5) Nearly half come from the country or small villages. (6) The median age for the female teacher is 35 years; for the males, 42 years; for both, 37 years. (7) Teaching experience, six and one-half years, covering a wide pupil age-range (8) No professional training for teaching (9) No course in systematic Bible study."

It has been shown by tests that two outstanding facts characterize the church's teaching. Athearn states them as follows:^{3.}

"(1) The church is not succeeding in giving the youth of the land adequate religious concepts. (2) Wherever Christian ideas are properly taught they have a direct relationship to high moral conduct."

Lately there has been a strong demand for a trained leadership for the church's educational task. It is seen that dependence on volunteer teachers without any training or preparation is an extremely weak point in the church's program.^{4.}

5. Supervision of Education in the Church.

The church, in contrast to the public school, has no elaborate

1. Op. cit., p.233
2. Athearn, W.S.: Character Building in a Democracy, p. 101.
3. Ibid., p. 39.
4. Cf. Bower, W.C.: "The Church as Educator," Religious Education, April, 1927, p.389.

system of supervision. Indeed, supervision of the church's educational work is rare.^{1.} This is felt to be a loss in regard to the effectiveness of the work of the church in its training of children, for without supervision it is difficult to raise the standards of teaching. It is felt that if the church is to occupy a place on a par with the state in the educational system it must provide this supervision. Athearn is among those who feel the need of supervision in the church. He declares that one of the essentials for religious education which makes use of voluntary workers is: "Close supervision of all voluntary workers by technically trained and salaried supervisors."^{2.}

6. Methods Found in Education in the Church.

Up until recent times the teachers in the church schools did not put much emphasis on method. It was considered that any study of the Bible possessed value. It was taken for granted that any part of the Bible which the child could comprehend would aid in developing his religious life. The method was up to the individual teacher.^{3.} Lotz^{4.} says the methods of the Protestant Church have been antiquated.

This has been changed, however, within the last few years. In^{5.} reference to the change that has taken place, Bower says:

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1. Cf. Dennison, Henry H.: "Does Character Education Require the Church?", Religious Education, November, 1931, p. 708..
2. Athearn, W.S.: Character Building in a Democracy, p. 102.
3. Tuttle, H.S.: Character Education by State and Church, p. 217.
4. Lotz, P.H.: "The Week Day Church School," Lotz, P.H. and Crawford, L.W.: Studies in Religious Education, p. 268.
5. Bower, W.S.: "The Church as Educator," Religious Education, April, 1927, p. 389.

"Perhaps in nothing is the evidence of progress more striking than in the sensitiveness of many of the communions to the newer trends in the direction of a more vital method in teaching religion. The clear sense of the inadequacy of traditional methods in teaching religion is in itself the beginning of improvements."

Athearn feels, however, that the introduction of scientific methods into the teaching of religion has some dangerous tendencies. This danger, he holds, lies in the materialistic philosophies which often accompany scientific methods. He maintains that the religious educator must see to it that religious education is kept religious. The purpose of Christian education, he maintains, is to unite the child's life with the life of Christ and to bring him into fellowship with the Father. He says, "The Christian educator determines all his methods and selects all his material with this one end in view."^{1.}

In religious education the direct method is more widely used than is the indirect method, due to the nature of religious teaching. In the Indiana Survey it is revealed that almost all the teachers studied in the survey recognized the value of applying Sunday School^{2.} lessons in life.

7. Aims of Education in the Church.

The chief aim of the church in its education is to develop the religious life of its children and thus to motivate their actions so that they will be in harmony with the ideals of the race. Many think

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1. Athearn, W.S.: Character Building in a Democracy, pp. 119-124.
2. Athearn, W.S.: et al: Indiana Survey, Volume 1, p.66.

that the church's aims are opposed to those of the school. Tuttle informs us that this view is due to a lack of appreciation of the character education of the church and the public school. In reality, he says, the church and the public school are both pointed in the same direction in character education. The difference is that the church's goal is farther in the future. The aim of the public school is to make good citizens. The church, also, has this aim, but it does not stop with this. It has more far-reaching aims as well. It is, however, Tuttle claims, the aim to develop good citizenship and good behavior which wins public support for the character education of the church. He
 1.
 says:

"The church can never lose sight of the fact that in the thought of the public the justification for more religious education and the criterion of successful religious education is moral conduct."

8. Motivation, Its Place and Extent Found in
 Education in the Church.

In regard to motivation, the church's character education is
 2.
 considered to be the most strong. Athearn says:

"The task of religious education is to motivate conduct in terms of a religious ideal of life. The facts and experiences of life must be inter-fused with religious meaning. In a democracy the common facts, attitudes and ideals given as a basis of common action must be surcharged with religious interpretation."

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- 1. Tuttle, H.S.: Character Education by State and Church, p.68.
- 2. Athearn, W.S.: A National System of Education, p.30.

Religion, it is declared, is able to penetrate deeper than the form. It is pointed out that so long as only the form is motivated there is no assurance that right conduct will follow outside the bounds of the particular form. But religion makes value the motive and thus provides for every situation. Because of this fact religion as a motive is powerful, for "it is of the essence of the feelings." It is effective because it is applicable everywhere where the value is capable of being achieved. It is comprehensive because it covers all the activities by means of which the same value can be attained. It is dependable because "it represents the harmonious and unified values of life." It is permanent because it gives the greatest satisfaction.^{1.}

Gillis maintains that the only satisfactory sanction for morals is the divine sanction. He says that, "if society accepts the Ten Commandments as the everlasting expression of the mind and will of God, there will be law and order and good morals."^{2.}

It is declared that one's values must be farther removed than "the immediate standards of the group or the visible consequences" of one's acts, if one is to make a contribution to civilization. One must have a "sense of the supreme worth of personality" governing one's choices before these choices are the best. One must feel that there is

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1. Tuttle, H.S.: Character Education by State and Church, pp. 79-80.
2. Gillis, James M.: "A Theistic Basis of Morality," Religious Education, June, 1932, p. 510.

meaning to his life, before he can meet the situations of life in the best possible way. This is the contribution that religion is said to make as a motivating force in character education. 1.

While some question the assumption that religion is the chief motivating force in character development, 2. there are many who attest to its value in this regard. Coe says, "True religion, instead of being a department of education, is an implicit motive thereof," 3. Ellwood maintains that religious education is the only kind of social education which can adequately meet the world's crises because it is the only kind which can produce social idealism. 4. It is held by Fiske that religion "furnishes the noblest ideals for conduct and the most powerful loyalties for the motivation of character." 5. He holds that the spiritualizing of life is the highest possible objective and that there can be no substitute for spiritual motives. 6. Betts shows how character comes out of conduct and that conduct is merely response to situations in which we are required to act. He says, "Bring religion into the motives back of our every-day acts and its leaven is sure to work." 7.

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1. Tuttle, H.S.: Character Education by State and Church, pp. 142, 143.
2. Cf. Vieth, Paul H.: "Some Problems Defined," Betts, G.H.; Eisenlen, F.C.; Coe, G.A.; Religion and Conduct, p. 220.
3. Coe, G.A.: Education in Religion and Morals, p. 32.
4. Ellwood, C.A.: Christianity and Social Science, p.176.
5. Fiske, G.W.: "Aims and Motivation of Religious Education," Lotz, P.H. and Crawford, L.W.: Studies in Religious Education, p.83.
6. Ibid., p.87.
7. Betts, G.H.: The Character Outcome of Present-Day Religion, p.117.

9. Integration of Character through Education in the
Church.

Christianity has been called "the religion of whole-mindedness."^{1.}
It furnishes doctrine, creeds, and belief for the intellect; it pro-
vides ritual and ceremony for the emotions; it furnishes service for the
will.^{2.} Coe holds that religion alone provides a unification of the
self including one's fellow man and the entire world.^{3.} Horne says:^{4.}

"Education is the eternal process of superior adjustment of the
physically and mentally developed, free, conscious, human being
to God, as manifested in the intellectual, emotional and volitional
environment of men."

Religious experience is looked upon by Athearn as combining
all values into a perfect unity. It looks towards the integration of
these values, both in the individual and in society.^{5.} Religion,
especially the Christian religion, it is held, deals with the whole
person; the intellect, the emotions and the will.^{6.} It is regarded
by Gilliland as the "source, preserver and promoter" of ideals.^{7.}
Christian education, says Fiske, is the "integrating of personality by
Christlike ideals and loyalties."^{8.} To some, integration is achieved in
religion more by a search for the truth than by definite beliefs.^{9.}

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1. Athearn, W.S.: Character Building in a Democracy, p. 124.
2. Ibid, p. 124.
3. Coe, G.A.: Education in Religion and Morals, p. 31.
4. Horne, H.H.: The Philosophy of Education, p. 285.
5. Athearn, W.S.: The Minister and the Teacher, p. 49.
6. Athearn, W.S.: Character Building in a Democracy, p. 124.
7. Gilliland, A.R.: "The Psychology of Character," Religious Education, May, 1932, p. 423.
8. Fiske, G.W.: "Aims and Motivation of Religious Education," Lotz, P.H. and Crawford, L.W.: Studies in Religious Education, p.83.
9. Carmichael, A.M.: "Are Church and Public School Indispensable for Character Education?", Religious Education, May, 1932, p. 410.

Others, however, desire something more tangible. Harper says, "When all a man's personality traits have been integrated in terms of the Christian standard of life, Christian character blooms forth,"^{1.}

Feelings play a part in integration. We are told that, "The immediate reason for every act is found in feelings which may be roughly classed as satisfying or annoying."^{2.} It is the relation of these feelings to conduct and religion that makes it possible for character to be integrated in terms of religion.^{3.}

Stevens describes religion as the integrating force in the following way:^{4.}

" Religion as a creative experience has an integrative function which may act in the lives of those people who, owing to the stress and strain of modern adjustments, have become emotionally disintegrated. Religious devotion may become the basis for an effective reintegration and reorganization of the emotional life of the individual. As a valuing attitude religion may become a dynamic factor in the development of a spiritual interpretation of the world and a satisfactory perspective about life giving meaning to the immediate experience in terms of some larger value."

10. Permanence of Teaching with Reference to the Character Education of the Church.

It is maintained that the church is able to give a permanence to its character education such as the state cannot give. By this it is meant that the state can provide for conduct for the immediate and near future, but it cannot take in the range of life which the church

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1. Harper, W.A.: "Integration in Religious Education," Lotz, P.H. and Crawford, L.W.: Studies in Religious Education, p. 601.
 2. Tuttle, H.S.: Character Education by State and Church, p.86.
 3. Ibid, p. 87.
 4. Stevens, S.N.: "Method of Applying Religion as a Therapeutic Agent," Betts, G.H., Eislenlen, F.C.; Coe, G.A.: Religion and Conduct, p. 183.

does. The church is able to establish the value of outcomes, thus taking care of whatever emergencies and crises may appear. These values are unified and harmonized by religion. All future conduct is provided for in the life of one who is guided by a sense of values given to him by religion.

Fiske believed religious loyalties and motives to be more lasting than other forces which motivate character. Harper declared:

"Religious education is the highest type of education in that its prerogative is to unify the facts of the universe, personal and impersonal, and the appreciations, meanings, and values of all experience, personal and racial, with all the lure of the unexplored possibilities of the future, into a consistent and satisfying philosophy of life."

11. Results in Character of Education in the Church.

Just as many put the major blame for the present rate of crime in this country on the state, so do many others place the responsibility for the situation on the church. They feel that as a teacher of morality and religion the church has failed. It has been pointed out that while we have now the lowest rate of general illiteracy in the history of the nation, we have the highest rate of spiritual illiteracy. The American Committee on the War and the Religious Outlook gave the following report:

1. Cf. Tuttle, H.S.: Character Education by State and Church, p.64.
2. Fiske, G.W.: "Aims and Motivation of Religious Education," Lotz, P.H. and Crawford, L.W., Studies in Religious Education, p. 83.
3. Harper, W.A.: "Integration in Religious Education," Lotz, P.H. and Crawford, L.W.: Studies in Religious Education, p. 600.
4. Athearn, W.S.: The Minister and the Teacher, p. 56.
5. Athearn, W.S.: Character Building in a Democracy, P. 23.

"The testimony that we have received goes to show that if a vote were taken among chaplains and other religious workers as to the most serious failure of the church, as evidenced in the army, a large majority would agree that it was the church's failure as a teacher. We have not succeeded in teaching Christianity to our own number, let alone distributing a clear knowledge of it through the community at large."

Betts points out that many other agencies are involved in the responsibility for present-day conditions. He brings out, however, that the church must bear the load of the responsibility if it is to be true to its purpose. He says:

"For it is the purpose - perhaps ever the inescapable responsibility - of the church so to spiritualize men that its spirit and teachings will permeate and sublimate the other social institutions and act as a universal leaven to human life."

12. Summary.

In comparison with the state, the church is not reaching a very large percentage of the children of the country. The children whom it is not reaching are a source from which a large part of the criminals come. The time which the church has for giving instruction to its children is surprisingly meagre. In regard to facilities, the church has many splendid buildings, but they are often unadapted to the purpose of teaching children. The church's teachers are, on the average, fine men and women, but their lack of training makes the teaching work of the church weak. Lack of supervision also hampers the work of the church. In regard to methods the church has recently begun to introduce the scientific educational methods of the public school. These new

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1. Betts, G.H.: The Character Outcomes of Present-Day Religion,
p. 9.

methods are felt by some to have dangerous underlying philosophies. The church's aims include the aim of the state to develop good citizens, but they go further in that the church's primary interest is the developing of the spiritual life. The church is able to motivate character education in a way that the state is not able to do. The church is also able to integrate character much more effectively than the state is able to do. Religion makes character more permanent because it goes deeper than form and gets at values, thus providing for all situations, and emergencies. In the matter of results, the church, like the state, is weak. It has been considered generally a failure in its character education.

C. A Comparative Study of the Place of the State and the Church in Character Education.

Having made an evaluation of the place of the state and the church in the character education of children, it will be profitable to observe how the two agencies compare with each other. Such a comparison will allow us to see more clearly in what regard each is best fitted to carry on the work of the character education of children.

From this comparative study we see that in regard to numbers reached the state has a greater advantage than the church. Compulsory attendance laws, of course, have a large share in this. In the matter of time also, the state has a very distinct advantage. Cope found the ratio to be 1:60 in the cases which he investigated. While the number

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1. Cope, H.F.: The Week Day Church School, p. 14.

of church buildings compare favorably with the number of public school buildings, yet when it is remembered that many of the church dwellings are not at all adapted for the purpose of training children, the church is again seen at a disadvantage. In the number of teachers, the church leads more than 2 to 1, but the public school teachers are well-trained while the teachers in the church have received little, if any, training. The supervision of the public schools is generally considered adequate. There is almost no supervision of church educational work. In regard to methods of the church, when it breaks away from its antiquated methods of the past, copies to a large extent the methods of the school. The school has constantly been endeavoring to improve its methods. The method of the school in character education is less direct than that of the church. The aims of the church go farther than those of the school. The latter center largely around the developing of good citizens, while the church seeks to develop the spiritual life of its children as well as to make them useful members of society. In the matter of motivation, religion is regarded by many as the greatest motivating force in the developing of character. The church, in this regard, therefore, has an advantage over the state. The same is true of integration, religion being regarded as the most powerful force of integration. The church's teaching is regarded as being more permanent than that of the state. In results both the church and the state must admit failure for the results so far have been far from satisfactory.

From this we can observe that the state is better fitted as an agency of character education in regard to the numbers reached, time provided, facilities, trained teachers, supervision and methods. The church is seen to be better fitted in regard to aims, motivation, integration, and permanence of teaching.

The following table will serve to make the comparison clear:

	State	Church
Numbers Reached	95.3% between ages of seven and thirteen.(1930)	25% of their children reached by Protestants effectively.
Time Provided	Over 172 days a year. About 5 hours a week.	30 minute periods each week.
Facilities	254,726 buildings(1928) Well equipped.	210,924 buildings (1926) not adapted for educational work.
Teachers	854,263 (1930) Well Trained.	Over 2,000,000 Poorly Trained.
Supervision	Generally Adequate.	Very little.
Methods (general)	Scientific	Antiquated copying the state.
Methods (Char. Ed.)	Indirect	Direct
Aims	Good Citizenship	Good Citizenship plus spiritual development.
Motivation	Handicapped because of lack of religion.	Very strong.
Integration of character	Weak	Very strong.
Permanence	Does not cover all situations.	Looks to all future conduct.

CHAPTER VI
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- A. Restatement of the Problem and Procedure.
- B. Summary of Findings.
- C. Conclusions Suggested by the Study.

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SUMMARY AND CONCLUSIONS.

A. Restatement of the Problem and Procedure.

The problem with which the present study has been concerned is that of determining the relation of church and state in the character education of American children. We have seen that the principle of the separation of church and state is involved in this problem. This principle has prevented public schools from including religion in their program, though generally character education is considered an aim of public education. Religion has been recognized in this country as having a necessary part in the training of children. It has been, therefore, up to the church to supply the religious element in the character development of children. This situation results from there being two separate agencies for character education, the church and the state, each forced to function independently of the other.

In our consideration of the problem we examined first the history of the relationship existing between the church and the state since the founding of this country. We next took up the functions of the two agencies, considering different views of these functions, the aims of the church and the state in character education, and the common interests in character education held by the church and the state. Following this we examined some of the problems confronting the church and the state in their programs of character education. We concluded by making an evaluation of the church and the state as agencies of character education, including a comparative study of the possible contributions of both.

B. Summary of Findings.

Education during the colonial period of our nation's history was a responsibility of the church. With the Revolutionary War, however, a new period in education began. The state then assumed charge of the schools and as a result, the religious element which had been present in the teaching in the schools during the time when the church was in control passed out of public education. To take the place of the public school in teaching religion to children the Protestant churches, after the Revolution, developed Sunday Schools to give religious training to their children. The Roman Catholics, believing that the child should have a unified education, as far as possible have furnished both the secular and religious training to their children.

In recent years there has been a tendency on the part of the church and the state to cooperate with each other in their programs of character education. This cooperation has taken the form of principally of releasing pupils from the public schools to receive religious training. In line with this the church has been organizing supplementary schools of religion to furnish this religious training in addition to the Sunday School.

The functions of the church and the state are regarded with quite different views by different groups in the country. The anti-religionists would allow no place at all to the church in the character education of children. The religionists, on the other hand, see a very important and necessary place for the church in developing character. The Protestants and Roman Catholics also hold opposing views in regard to the functions of church and state in the training of children. The

Protestants allow the state to give their children secular education and endeavor to supplement this with religious education. The Roman Catholics, however, give no place to the state in the training of their children whenever they can provide schools of their own.

In regard to aims, the general aim of the state seems to be the development of good citizenship. The church has a broader goal, including good citizenship but taking in the child's spiritual life as well, in this way forming a basis ^{for} the building of good morals and character.

The church and the state possess common interests which make the problem of character education one which they meet together. First of all, religion is found to be the underlying basis of almost all phases of life. Protestantism and democracy are particularly closely related both by history and by nature. They stand for similar principles. In the matter of the effect of character on crime and war, the church and the state are also seen to be facing the common problems.

With this background, we made an evaluation of the place of the church and the state in the character education of children. By comparing the facts revealed in our evaluation we discovered that in certain respects the state was superior to the church as an agency of character education, and in other respects the church was superior.

C. Conclusions Suggested by This Study.

There are certain conclusions inevitable to this study. These are not intended to be final in any sense, but merely indicative of the direction in which we feel the best solution for the problem lies.

We have seen that both the church and the state possess weaknesses as agencies of character education. In regard to the church,

these are of such a nature that they can be corrected. Better facilities, more adequately trained teachers, and closer supervision should be provided. Methods should be put in use which are neither out of date nor mere duplication of the methods of the public school, but which are best fitted for carrying out the church's program of training its children. More time is needed for the educational work of the church. If possible, the cooperation of the state should be secured in this matter so that pupils may be released during public school time to receive religious training. If the public school officials will not cooperate, some provision for time outside of school hours should be made.

As for the state, the weaknesses which it possesses as an agency of character education are of a different nature than are those of the church. They are inherent weaknesses which under our system of democracy are not remediable. They result from the fact that religion cannot be made a part of the character education program of the public school. Motivation, integration of character, and permanence of teaching involve the religious element which the church alone can supply.

Therefore the state must recognize that it has an ally in the church which it must depend upon to round out its character education and to provide the basis for good citizenship. The church must also recognize that the state, with its excellent equipment, well-trained teachers and the large number of children which it reaches, is a powerful force in the building of character in American children. Thus the church through its religious education and the state through its secular education, can both make a contribution to the development of the character of the children of this country.

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