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SOCIO-PSYCHOLOGICAL DETERMINANTS IN THE DEVELOPMENT OF RELIGIOUS EDUCATION THEORY

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I. INTRODUCTION

Section 1. Definition of the Subject.

The problem of this study was to ascertain to what degree, if any, sociology and psychology have influenced religious education theory in the past, and further, to indicate, upon the basis of a study of the present findings of those sciences, what would be a socio-psychological basis for a theory of religious education.

The point of view of Bolton, as set forth here, has been assumed in this study:

> "The principles of education then must be gleaned from a study of man and the forces that are operative in shaping his destiny.....In brief, in examining the problem of education we must view it in the light of psychology, biology, sociology and history."[1]

Since religious education has to do its work in the same social milieu and with the same general types of individuals as general education, we may assume that it is equally important for religious education to use as a basis these sciences.

But in such an inquiry as this it is obviously desirable to make clear just what is included in the term "theory". By that term is meant "the rational aspect of practice" and, as will be shown a moment later, it has to do not only with explicit statements of theory, but also with the theories implicit in certain educational practices even though there has been no rationalization of them into theories.

If a raison d'etre is demanded for such a study as

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1. Bolton, F. E. Education - Vol. 24, p. 389.

this at a time when the general tendency of research in religious education is toward "practical problems" it lies in the fact that, even after a quarter of a century, religious education has many unsettled theoretical questions. In a recent survey of religious education during the past twenty-five years, Dr. Theodore G. Soares has said:

> "Certain it is that at the end of a quarter of a century of study we find ourselves far less certain of our way then we thought when we were contending for graded lessons and for religious instruction 'suited to the needs of the child'; when we thought that the pious phrase 'the child in the midst' really settled important questions. But our confusion is the result of the extraordinary growth of activity and interest in religious education, of an endeavor to understand what the various schools of psychology, of social psychology, and of education, have to contribute to our science, of the very brief time in which experimentation and discussion have been carried on, of the urgent necessity for preparing workers for the fields that were clamoring to be supplied and text-books for teachers that were asking for help."[1]

It is with the question of the understanding of the various schools of social psychology and sociology and their implications for a theory of religious education that this thesis is to deal.

There is plainly a difficulty which accompanies the attempt to treat a subject from the theoretical point of view. This difficulty inheres in the very concepts "theory" and "practice" themselves. But if these terms are thought of as abstractions to aid the process of thinking, and not as two clearly distinct elements of the educational process,

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1. Soares, Theodore G. Journal of Religion - January, 1926.

the amount of confusion will be greatly minimized. Bolton has clarified this issue in an enlightening statement:

> "It is difficult to imagine anything more unintelligent than the attitude of some practical persons towards theory. They appear to believe that their successful practice has somehow got rid of theory, the truth being merely that they have not taken the trouble to bring to clear consciousness the principles on which they have worked. Even when they have taken this trouble they are no further forward, because they fail to see that the result is theory. Since it is so directly related to practice they do not recognize it as theory. To their minds it is a part of practice. But it is a theory none the less: for theory after all is only the rational aspect of practice.....The fact is that in the ultimate resort there cannot be anything but a purely artificial distinction between practice and theory, willing and thinking. Practice is thinking in every fibre of it.....Ordinarily we put the fact in a wider content when we theorize, and in a sense seek a remoter end than when we use the fact practically. The question of precedence between theory and practice involves a discussion that can result in very little advantage, as will be evident to those who realize the inherent interdependence of the two."[1]

Theory, then, is here thought of as the resultant of a detached view of what one is doing. The Greek word 'theoria' gives a key to its meaning. A theorist is one who sees things both as process and purpose, "with insight, foresight, proportion and perspective".

A further word as to the scope of educational theory to be dealt with in this study: All modern educators agree that there are at least two grand divisions of all educational phenomena: the education that an individual gets merely by virtue of living in a group - the folk-ways and mores - and

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1. Quoted by: Adams, John, in The Evolution of Educational Theory - pp. 4-5.

that which he gets on account of the conscious effort of the group or groups to impress upon him certain skills, certain attitudes and certain ideals. It is this latter aspect with which we are concerned here.

An effort has been made to keep constantly in mind the world-view of the psychological and social sciences, and to think of the question of religious education in the light of it.

As especially contributing to this world-view must be considered (1) the influence of natural science and its theory of evolution, (2) the coming of the historical spirit, (3) the rise of the new psychology, (4) the development of sociology into a science. Here we are interested to a greater extent in the last two named, viz., the psychological side which is especially concerned with the individual unit, the nature of the child; and, second, the sociological side which will deal with the social environment, the progress in social thinking and the changing concepts of the ideal social method as these have been operative in determining religious education theory.

Section 2. The Method.

The method employed in the first part of this thesis was that of historical research. The only thing that approached a hypothesis was the idea that it might be possible to trace through the development of religious education theory during the last twenty-five years a constantly growing use of psychological and sociological science.

Before going into the subject of method more thoroughly, a word in regard to its mechanics might be injected here. The scheme used by the department of Sociology in the University of Chicago was made use of in the study. It greatly facilitated the collection and arrangement of materials. Various colored four by six inch slips of paper were used for the different types of material, direct quotations being put on yellow, bibliographical references on blue, summaries on pink, and the main body of the thesis being written on white.

The study was begun by a survey of the literature of religious education, including the genesis of the Sunday school and early education in New England. But the proceedings of the conventions of the Religious Education Association were the chief sources considered in the first part of the thesis. The data obtained in this way might be called opinion data, since they consisted, for the most part, of statements made by individuals in convention and declarations of the opinion of the convention in the form of resolutions.

Another type of data obtained was that of inferences drawn from the observation of systems in current use in religious instruction and the reasons for their use. Finally, the changing methodology of related fields was studied with a view to comparing these with the changes in methodology in religious education to see if there was a common determinant.

Another part of the general method was a survey of the field of educational psychology, especially that dealing with child psychology. This was done for the purpose of ascertaining to what extent, if any, the agencies of religious education had appropriated their findings for their own use.

The final step was to find what was the dominating conception of human nature as revealed by psychology and social psychology. This involved a study of group psychology and its relation to education, the determining factors in social conditions for education and the use of introspective psychology in finding social and psychological facts basic for a theory of religious education.

An incidental factor in the method was the listing on a special type of paper all problems that arose in connection with reading, so that if it was decided that these did not bear on the immediate problem they could be appended as "problems for further study".

After sufficient material had been collected to warrant hazarding an examination of it relative to making an outline, this was done. The outline grew out of the material and gave the main divisions of the thesis as they now appear.

Section 3. The Background of Religious Education in America as shown by a Study of Early New England Conditions.

It is not intended here to give an exhaustive analysis of conditions in early New England, but barely to sketch a background against which to trace the determining factors in religious instruction up to the time when the more definite movement for a new religious education began to take form.

Since the question of the place of religious education in our nation did not arise until the issue was raised as to the legality of the control by one element of the population of the education of those who dissented from its conception of education, it is desirable to show the conditions out of which this important controversy arose.

As Cope points out, there was no need of separate institutions for religious instruction:

> "To the early settlers in New England separate institutions for religious education would have seemed as superfluous as separate schools for instruction in civic liberty. Religion was their mental and spiritual bread. It was at least one of the causes of their being where they were and seemed to them the dominating factor in all they did. When they came to establish schools, as they did very early, at least in the development of the Massachusetts Bay Colony, religious subjects tooka large place in the curriculum."[1]

Why should the parish have felt that it was its duty to be responsible for the education of its children? As a matter of fact it was not responsible for the whole program of education as such, but only for seeing that the families

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1. Cope, H. F. The Evolution of the Sunday School. P. 59.

provided instruction for their children. The community did undertake to provide it for one element of the population, namely, the dependent children. Fish has given us a glimpse of the status of education in the English parish at the time of the colonization of America. This furnishes an explanation for the turn education took in early New England.

> "In the absence of national control, it is apparent that there was no such thing as a system of educational support in England at the time of the American migration. Secondary schools were sustained in larger measure by endowment than by any other means. Elementary schools were primarily dependent upon the scholars' fees.....It was the parish, however, that was most frequently and closely connected with elementary education. If the fees were not sufficient to encourage a schoolmaster to settle, the vicar, the curate, the clerk, or some other officer was on the spot, mainly supported by his other occupation, to fill the gap in return for a sum which, if not sufficient to live upon, was not unwelcome as an addition to his income. Doubtless many vicars received the parish poor children without fee. The school was nearly always in a parish building, and the responsibility for providing a meeting place for it was generally recognized as a parish duty..... It is evident that, though public opinion was not ready, under English conditions, to assume the burden of granting universal opportunity by a national system of compulsory support, much less that of making the acceptance of this opportunity itself compulsory, nevertheless the feeling was developing that, in the absence of other means, the local unit was responsible for providing the opportunity by its own initiative.....nor was there any objection to this on the ground of confusing secular and religious functions. The idea of free education in cases of necessity was in the air, but not that of separation of church and state.
>
> "It did not, therefore, seem strange to the inhabitants of the more vigorous daughter of the parish, the New England town, that in a country where private endowments could not be counted upon, and where public land endowments brought in little or no return, the town should be required to see to it that a schoolhouse be provided, a schoolmaster encouraged to engage in the work, and the children of

the poor be educated at town expense."[1]

William H. P. Faunce, in a paper read at the Convention of the Religious Education Association in 1907, shows how all the education there was in those early days was definitely of the religious type; and also how the dominating view was that the acquiring of information on religious subjects would lead to religious character.

> "In the early history of the American colonies, there was no divorce of mental and moral training. Nearly all of the eight pre-revolutionary colleges had their foundations laid deep in moral earnestness and religious faith. Their primary object was the training of a "godly ministry", and their very mottoes, Christo et Ecclesiae, Lux ac Veritas, In deo Speramus, show how profound was the religious conviction that gave them birth.
>
> "At that time all primary education, as well, was permeated and colored by the dogmatic teaching of religion. In Massachusetts, church and state were united, and no man could exercise suffrage unless he were a church member. In Connecticut the standing order was not abolished until 1833. But the witness to the old primary education is the old New England primer, of which two or three million copies were printed during a century and a half. In all that long period every New England child learned to read by the help of that famous primer. When the child learned the letter "A" he learned to repeat: "In Adam's fall, We sinned all". The letter "O" introduced him to Obadiah, the letter "Z" taught him the virtue of Zaccheus, and the entire alphabet was made the vehicle of Biblical history and Puritan theology. Then followed that primer, which held undisputed sway, the Ten Commandments, the Shorter Catechism, and a summary of Christian duties. In our early American education, all books, studies, schools, from the first day with the primer, to the last day in college, were arranged with the conviction that the acquisition of knowledge and the teaching of religion could never be separated."[2]

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1. Fish, C. P. The English Parish and Education at the Beginning of American Colonization. School Review -Vol.23, pp.433-9.
2. Faunce, W. H. P. Religious Education, v.7, 1912. p. 10.

One cannot escape the fact that the education of the early colonists was thoroughly permeated with the religious ideal. The aim was to make them good citizens, but also citizens of the Kingdom of God, though their idea of the Kingdom of God was almost entirely mystical. It was not until the latter part of the eighteenth century that the phrase began to get a social meaning.

> "That the aim of education in America as conceived at various times in our early history by our highest legislative authorities was largely religious, can be abundantly shown by citationsfrom the enactments of the said authorities. Sometimes this purpose is set forth in the preamble to a law providing for the establishment of schools by some legislature; sometimes it is found in the royal instructions delivered to a governor; again it occurs in a charter to some school; still again we find it in a statement accompanying a grant of public money for some particular purpose. It shows itself in laws of a general educational nature, aiming at a common school education for all youth, as well as in provisions of a more limited scope looking to the education of the Indians, or to the preparation of ministers of the gospel."[1]
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> "The serious purpose in the minds of the founders of these early schools is shown by the following statement regarding the New Haven school which was to be '.....for the better training up of youth in this towne, that through God's blessing they may be fitted for public service hereafter, either in church or commonwealth.'"[2]
>
> "In 1655, when the New Haven Colony contained seven towns, the law made ample provision for the education of children. In each settlement the 'officials were from time to time to have a vigilant eye over their brethren and neighbors .....' Parents and masters must endeavor 'either by their own ability and labor, or by employing such schoolmasters or other helps and means as the plantation doth afford or the family may conveniently provide' to teach children and apprentices 'to be able duly

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1. Brown, S. W. The Secularization of American Education - p. 5.
2. Dexter, E.G. A History of Education in the United States- P.41.

> to read the scriptures and other good and profitable printed books in the English tongue.....and in some competent measure to understand the main grounds and principles of the Christian religion necessary to salvation.'"[1]

But, as Dexter points out, there was also the aim of making the child able to read the common law and to understand it. This was especially applicable to the "capital laws", the severity of which is incredible to a modern.

> "There was every reason in those days for an insistence upon a familiarity with the 'capital laws'. As the life to come was held to be dependent upon a knowledge of the 'principles of religion', so the present depended to an extent that seems almost incredible in these later days, upon full understanding of them. The following sections from the capital laws of the 1650 codification (and there were many more of a similar nature) will serve to illustrate the importance of this.
>
> Section 14: 'If any child or children above sixteen years old and of sufficient understanding, shall curse or smite their natural father or mother, he or they shall be put to death; unless it can be sufficiently testified, that the parents have been unchristianly negligent in the education of such children, or so provoked them by extreme and cruel correction that they have been forced thereunto to preserve themselves from death or maiming.
>
> 'Section 15: If any man has a stubborn, or rebellious son of sufficient understanding and years, viz., sixteen years of age, which will not obey the voice of his father or the voice of his mother, and that where they have chastized him he will not hearken unto them; then may his father or mother being his natural parents lay hold on him and bring him to the magistrates assembled in court, and testify unto them that their son is stubborn, and rebellious, and will not obey their voice and chastisement, but lives in sundry notorious crimes, such a person shall be put to death.'"[2]

There was not in these early colonies a very clear cut distinction between the functions of church and state in the

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1. Dexter, E.G. A History of Education in the United States- P. 45.
2. Dexter, E.G. A History of Education in the United States- P. 43.

matter of education, as Trumbull points out:

> "The founders of New England had no thought of building up a Christian Commonwealth without the Bible-school training agency. But as they looked upon the church and state as having common oversight of this work, and upon the work itself as covering seven days in the week, their week day schools were their Bible schools, according to the ancient Jewish theory. Quite naturally, therefore, they gave the whole of the Lord's day to worship and sermonizing, upon the pre-supposed basis of a week's catechetical teaching."[1]

In fact there existed a relatively completely democratized life, due to pioneering conditions. The newness and strangeness of the country, common enemies and common hopes, the clannish spirit which was bred thru religious zeal, and ,above all, the tendency to be his brother's keeper (a characteristic of Puritanism) made the New England town an almost ideal collective unit for religious education.

At this point it may be desirable to say a word about the aims of higher education in the colonies. This is such familiar ground that it will suffice to include only one or two references to it. That this religious aim was not confined to the elementary aspects of education in that early day is shown by the following quotations from Sharpless and Crawford, respectively.

> "In 1643 an old account explains the purpose of the foundation (of Harvard): 'After God had carried us safe to New England and we had builded our houses, provided necessaries for our livelihood, rear'd convenient places for God's worship, and settled the civil government, one of the next things we longed for and looked after was to advance learning and perpetuate it to posterity; dreading to

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1. Trumbull, Yale Lectures on the Sunday School - P. 88.

leave an illiterate ministry when our present ministers shall lie in the dust'. The principle of the college was frankly theological..... To found a New Emmanuel in the new country, to maintain its theology and its traditions, its rigid Calvinism, and its devotion to human rights, its demand that a commonwealth must be godly and its religion orthodox, that dangerous heresies must be crushed and the truth upheld by civic power, this was the spirit of Harvard of the first generation."[1]

"The General Assembly of Connecticut in 1753 declared "that one principal and proposed end in erecting the college (Brown) was to supply the churches in this country with a learned, pious and orthodox ministry....."

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"..But in New England all the earlier colleges were the offspring of religious faith. The motto of Harvard, Christo et Ecclesiae - and of Yale, Lux ac Veritas, and of Brown, In Deo speramus - all affirm the religious motive behind the New England enterprise."[2]

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1. Sharpless, I. The American College - P. 5.
2. Crawford, The American College - P. 5.

Section 4. The Secularization of American Education.

We turn now to a consideration of the process of secularization which has brought about the distinction between religious education and all other education.

Educational laws during the colonial period were very favorable to religious education, as we have seen. But with the coming of immigrants and the increasing heterogeneity of the population this was no longer possible. Especially in the middle colonies do we see the growing tendency toward the district school which would be free from sectarian teaching, since it was to serve the community in which there were various elements represented. Cope finds, accompanying this situation, other factors influential in secularization.

> "Following the Revolutionary War there was a breaking up of old habits. Certain types of sceptical and atheistic thinking had become the vogue in the colleges and a tide of material development seemed to sweep before it many of the old domestic customs and pious observances. It was the incoming of new life and the breaking of the old bottles. Just at that time sectarian differences and disputes became unhappily pronounced. Between the two tendencies, to irreligion and to sectarianism, religious instruction in the schools fell into disuse and even on Sundays churches were often too busy holding their own, one against another, to have much regard for the religious nurture of the young. Such tendencies are clearly marked in the literature of the period. They account in large measure for the failure of the Sunday-school idea - evidently planted in colonial soil before the time of Raikes -to germinate and develop rapidly in North America."[1]

But if we turn to Brown, in whose "Secularization of American Education" we have the best brief and authoritative

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1. Cope, H. F. The Evolution of the Sunday School - P.30.

account of this movement, we shall find still other important factors. Brown made his study through the legislative approach. He finds in school laws some of the most reliable data on the secularization process.

> "The colonial period of American educational history we have already shown to have been largely dominated by the religious purpose and aim of education. The period immediately succeeding, ending approximately with the middle of the nineteenth century, was in many respects an intermediate, a transition period in educational affairs. It was in this period that the necessity of education as a preparation for citizenship began to be felt with greater intensity on account of the multitudes of European immigrants who swelled our citizenship lists; it was in this period that the states, especially the rapidly developing middle western states, rich in public land, began to respond with great liberality to the demand for educational funds and equipment; it was in this period that the problems involved by school systems and educational institutions, partly civic and partly religious in their aims and control, began to press themselves upon the American consciousness. The legislation of this period, in so far as it attempted to deal with the problem, was of purely local nature. There was comparatively little legislation in which the subject of religious instruction was mentioned. We have already shown that so far as favoring the religious element in education was concerned the state legislation was confined to some half-dozen states; so far as opposing this element was concerned the state legislation of this period is confined to about the same number of states. The full tide of the secularization movement is seen in the legislation enacted from about 1850 on."[1]

There appears to have been considerable legislation of a negative and prohibitive character in the beginning of the movement toward secularization. This Brown takes to mean that considerable religious instruction had carried over into the public schools, otherwise such negative and prohibitory

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1. Brown, S. W., The Secularization of American Education-P.56

legislation would have been unnecessary. We begin now to get a distinct feeling of this tendency toward secularization in the laws that were passed.

> "The aim of education as set forth in this later legislation was civic, industrial, professional, not religious or ecclesiastical. Morality, character, knowledge, skill were emphasized, but to prepare leaders for the church, to supply a ministry, or to propagate the principles of the Christian religion no longer are mentioned as aims. Law schools, medical schools, normal schools, agricultural schools, and mechanical schools are provided for, but no favorable mention is made of schools or departments of theology."[1]

Brown proceeds to trace these laws in various states forbidding religious instruction or the establishment of departments of theology in state universities. Other chapters deal with: laws forbidding the use of sectarian text-books, laws forbidding the establishment of religious tests, laws forbidding the appropriation of public funds to schools under ecclesiastical control, constitutional provisions concerning the aims of education, state constitutional enactments in regard to the above-mentioned matters, state supreme court decisions favoring religious ideals of education, state decisions favoring the secular ideal of education.

The conclusions Brown reached in his study are herewith presented.

> "The foregoing citations from laws, from constitutional provisions and from judicial decisions portray rather definitely some of the more important phases of a process which has been going on in this country for something over one hundred years. The laws cited, which bear dates prior to 1776, and

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1. Op. cit. - P. 57.

occasionally one in the early national period, show as a rule the close connection of church and school of religion and education during the colonial days and the early years of the republic. They show the largely religious aim of education, the largely religious nature of the subject matter of instruction, and the considerable part played by the church in the control of the schools.

"In the laws and constitutional provisions enacted subsequent to about 1850, following an intervening period devoted largely to local legislation, in which there is state legislation relating to religion and education in but few states, we see the preponderance of the church in educational affairs supplanted by that of the state. The dominant aim of the school becomes a civic one, the subject matter of instruction is purged of everything savoring of a sectarian or denominational religious nature, and control shifts from the church and her ministry to the state and her officials.....Most of the constitutional provisions have to do with safeguarding the school revenues, derived from permanent funds and taxation, against diversion to contending religious educational claimants, and with protecting the schools themselves from the zeal of contending religious sects, who have sought from time to time to use the public agencies of instruction for the propaganda of their own religious tenets."[1]

"The secularization of public education represents but one phase of the differentiation and separation of the ecclesiastical and the civic powers which has been going on in this country from the earliest years of its history.....That some interpret this principle more liberally or more narrowly than others is true, but throughout the Union such changes as have been made in recent years (to 1912) have been almost without exception in the direction of secularization. Some states have gone much farther with it than others. The older states have tended as a rule to abide most closely by the old practices and ideals. Some of the newer states of the West have taken the most advanced position therein: others have lagged the farthest in the rear. Nowhere has there been a return to religious control, once the state has taken over the educational function. Nowhere has sectarian or denominational religious instruction been re-instated by any state after having been excluded." (this was before the Oregon law.) "Nowhere has the work of education by the state for citizenship been acknowledged as a failure and abandoned. Everywhere more and more of

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1. Brown, S. W. The Secularization of American Education - P. 155.

the revenues of the states are being devoted to educational ends. The American states have unbounded confidence in their ability to educate for their own purposes."[1]

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1. Op. cit. - P. 157.

Section 5. The Dominant Concection of Religious Education 1850-1900 .

We have seen how religious instruction was left out when a public school system (or what was to amount to a public school system) came into being. We shall now give a cursory glance at the development of religious instruction in the half century immediately preceding the period with which we chiefly shall deal.

The type of religious instruction during this period, and indeed a type which prevails largely even today, was characterized by its definite aim to prepare a child for eternity. Although he might learn to be a citizen of the state by performing the duties of a citizen, he had to become a citizen of the kingdom of God by a special process of instruction entirely unrelated to everyday experience.

One of the most popular means of instruction was the catechism, used by certain groups. The catechism was a natural expression of the accepted pedagogy of the time which assumed that the way to teach was to give the child a certain thing to learn and then have him "stand up and recite". It was arranged in a way that would have made possible a certain amount of good instruction, had it been in the hands of skilled and earnest teachers. But, according to Trumbull, it did not thus prove profitable.

> "It was in order to promote interlocutory teaching that catechisms, presenting truth in the form of question and answer, were prepared in such fullness and variety by Protestant church leaders. But the use of those catechisms widely degenerated into a

> perfunctory service of asking rote questions with the purpose of securing memorized rote answers in reply, apart from any necessary interchange of thought or of knowledge between teacher and pupil. Thus it came about that the catechism stood in the way of catechetical teaching; the stepping stone became the stumbling block."[1]

But within those groups of a more evangelistic character it was not the catechism that was the chief means of instruction. In fact, instruction per se was minimized in favor of an experience of salvation. Children were thought of as little men and women and there was attributed to them the same evils and the same need of "being born again" that attended adults. Thus religious instruction within these groups, even if it existed, was not dignified to the place where it was on a par with the more demonstrative and spectacular evidences of the possession of the religious life.

The Sunday-school originated independently of the church and its development as a great movement waited upon its adoption by the church. In regard to this pro-church period of the Sunday-school Trumbull says:

> At first the Sunday-school had paid teachers, and its instruction was mainly limited to lessons in reading, and in the church of England catechism. Afterward it secured voluntary teachers, and its lessons included the memorizing of Bible verses. Gradually its plans and methods were expanded, until they comprised the systematic study of the Bible in limited lessons, week by week, with a classification of scholars in accordance with their ages and attainments. And with progress in the character of the school itself, there was a corresponding progress in its influence in the direction of securing agencies for the extension of Christian knowledge.[2]

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1. Trumbull, H. C., The Sunday School, p. 75.
2. Trumbull, H. C., op.cit., p. 119.

Education in early New England was a private matter, that is the parents were responsible for the education of their children. The poor or neglected children, however, were provided for by the community. The Sunday-school, it appears, resulted originally from this same effort to provide instruction for neglected children. Cope shows how this was illustrated by the experience of Raikes:

> It was not until Robert Raikes had been for twenty years at his work in England that there was any general awakening to the recognition of the rights of the poor to educational advantages. In 1811 what was known as the National Society was founded. Its purpose was to give the children of the poor both religious and secular instruction. The religious teaching was to be given by the established church, the Episcopal, and the subject matter was to be in accordance with her teachings. These schools were, until 1833, purely voluntary; in that year the government made its first grant of money to them. Out of that grant arose the great educational controversy in England which has been carried on into the twentieth century. The schools first founded by the National Society became known as National Schools. These are recognized by the government and in them religious teaching is given by teachers of the state church.[1]

But it was the adoption of the Sunday-school by the church that made it an effective agency. It was left to America to bring this institution from its place as a temporary expedient for the instruction of poor children to that of a recognized agency for the discharge of definite functions in the life of the church. There were three main reasons for this action of the churches, according to Cope. They were (1) a growing recognition on the part of the churches

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1. Cope, H. F., The Evolution of the Sunday-school, P.45.

of their duty of teaching religion, (2) the suggestive work of Raikes, and (3) a sense of "the deplorable spiritual condition of their times" on the part of the Christian people.

We have seen how, when due to a more diverse population, religious instruction was forced from the schools of the state. The burden of instruction was then placed upon the churches. The chief methods used by them were (1) the catechism (by some groups) and, (2), the technique of conversion (by other groups).

The churches, faced with a problem of instruction and looking about for more adequate means, found the Sunday school, hitherto used for secular instruction (though always with a paramount religious purpose), a convenient device for their purpose. It was the fact that this device was so eagerly seized upon by the churches that brought it from obscurity to the position of the <u>piece de resistance</u> of religious organization in this country.

C H A P T E R I

THE SOCIO-PSYCHOLOGICAL ELEMENTS IN EDUCATIONAL THEORY APPLIED TO RELIGIOUS EDUCATION

Section A. - The Influence of the Theory of Evolution on Educational Theory.

It is not intended here to do more than give a very sketchy outline of the influence of evolution on educational theory. But a few of the principal modifications resulting from a new method of investigation and the application of this method to the human species will orient one into the general methodological milieu out of which modern educational theory has arisen; for the theory of evolution was but the result of an attempt to apply the methods of science to the study of biological humanity. If a more detailed examination of the influence of the scientific method on education is desired, the reader is referred to H. S. Dimock, "Some Educational Implications of the Scientific Method for Religious Education" (thesis 1926).

It is not to be assumed that there was any direct influence of evolution upon educational theory. What there was was indirect.

> The influence of the concept of evolution upon the philosophy of education has been great, but indirect. As the general intellectual outlook of humanity becomes more dynamic, and the interest in novelty, variation of progress, correspondingly greater; and as faith grows in the genetic method as a method of intellectual analysis and definition, educational philosophy inevitably is influenced by the change.[1]

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1. Dewey, John, in Cyclopedia of Education, Monroe, p. 529.

Graves is in agreement with Dewey in placing the theory of evolution at the head of the list of influences on modern education.

> But the most characteristic and far-reaching influence in education today is that contributed by the Darwinian theory of evolution...It has given an entirely new meaning to education, and because of this broadened and deepened conception, it has greatly modified the course of study and revolutionized the method of approaching educational problems. It has wrought very much the same changes in the treatment of intelligence that it did in the biological sciences. Consciousness is no longer regarded as a fixed set of entities, but as a developmental process. Instead of classifying and cataloguing mental processes in fixed groups, efforts are made to study their growth both from the standpoint of the race and of the individual. It is held that only through a knowledge of its origin and development can any phase of mentality be properly understood, and that it must be traced from its incipient to its most advanced stages....More revolutionary than this actual increase in knowledge, however, is the change that has taken place in the conception, imagery and terminology of education. Educational discussions are now filled with such terms as 'variation', 'selection' and 'adaptation', and such conceptions dominate all educational thinking... Thus education is generally viewed by present day leaders as an evolutionary process, modifying the individual and society, and constantly producing new adjustments...Through the reception of Darwinian evolution, education has been born again.[1]

Huxley, in 1894, urged the placing of the scientific method into the elementary schools. This would have included some elementary branches of science but would have had as its aim chiefly the training in observation.

> If there were no such thing as industrial pursuits, a system of education which does nothing for the faculties of observation, which trains neither the eye nor the hand, and is compatible with utter ignorance of the commonest natural truths, might still be reasonably regarded as strangely imperfect...

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1. Graves, F. P., History of Education, p. 390f.

> In the next place, no good reason, except the want of capable teachers, can be assigned why elementary notions of science should not be an element in general instruction.[1]

Coe, also, sees in the introduction of the scientific method and scientific subjects a very definite influence on educational theory. The old theory of a cultivated individual for his own sake cannot stand the increasing emphasis on human efficiency.

> Regulated observation and experiment; the resultant discovery of laws; new control of natural forces as an end result - these are marks of the scientific movement....The most obvious educational effects of the movement are the introduction of various sciences into the curriculum....A cultivated individual, valued for what he is in and of himself, is less and less the standard of success. The purpose is shifting toward increase of human efficiency.[2]

Bateson shows how the theory of the inheritance of acquired characters has been exploded. This affected education by showing how inheritance is limited to purely biological phenomena. This banished the hope, long held by certain educationists, that training of a spiritual sort could be passed from parent to child through the germ plasm.

> In recent years, the study of variation and heredity (known as Genetics), the phenomena by which we must suppose evolution to proceed, has made rapid progress. The knowledge thus obtained limits in several ways our expectations as to the results which education can attain. That education can modify the composition and development of such people as our own is not in doubt; but even a preliminary acquaintance with what may be called racial physiology (recently acquired) has greatly promoted an under-

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1. Huxley, T. H., Evolution and Ethics and Other Essays, P. 220-1.
2. Coe, A Social Theory of Religious Education, P. 28-9.

> standing both of the possibilities of modification and of the way in which these changes are actually effected by the institution of public education.[1]

But J. Mark Baldwin, in his "Development and Evolution", published in 1902, develops the concept of "social Transmission." He had already called attention to the fact that there ought to be a new set of terms for describing the socially transmitted characters as opposed to those congenitally transmitted. The value of this transmission process is that:

> ...it keeps alive a series of functions which either are not yet, or never do become congenital at all. It is a means of extra-organic transmission from generation to generation. It is analogous to physical heredity because (1) it is a handing down of acquired physical functions, while yet not physical reproduction, and (2) it directly influences physical heredity in the way mentioned, i.e., it keeps certain variations alive, thus sets the direction of ontogenetic accommodation, thereby influences the direction of available congenital variations of the next generation, and so determines phylogenetic evolution.[2]

Thus when education is seen as dealing with human material, the limitations of which are clearly fixed, on the one hand, and sees itself as a complement of the biological process in maintaining the stream of life, on the other, it acquires new dignity as well as new problems and new responsibilities.

> May not the rise of the social life be justified from the point of view of a second utility in addition to that of its utility in the struggle for existence as ordinarily understood, the second utility, i.e., of giving to each generation the attainments of

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1. Bateson, W., "Evolution and Education", Encyclopedia and Dictionary of Education, P. 590 f.
2. Baldwin, J.M., Development and Evolution, P. 104.

> the past which physical heredity is inedaquate to transmit?...Now as social life advances we find the beginnings of the artificial selection of the unfit; and so these negative principles begin to work directly in the teeth of progress, as many writers on social themes have recently made clear. This being the case, some other resource is necessary besides physical heredity. On my hypothesis it is found in the common social standards of attainment to which the individual is fitted to conform and to which he is compelled to submit. This secures progress in two ways: First by making the individual learn what the race has learned, thus preventing social retrogression, in any case; and second, by putting a direct premium upon variations which are socially available.[1]

The type of thinking described further in the next quotation of Dewey's had as its natural result when applied to education a change from the schoolmaster's blithely ignoring the child while being pre-occupied with the subject matter, to a greater interest in child nature and child needs.

> ...the classic type of logic inevitably set philosophy upon proving that life must have certain qualities and values - no matter how experience presents the matter - because of some remote cause and eventual goal. The duty of wholesale justification inevitably accompanies all thinking that makes the meaning of special occurrences depend upon something that once and for all lies behind them. The habit of derogating present meanings and uses prevents our looking the facts of experience in the face; it prevents serious acknowledgement of the evils they present and serious concern with the goods they promise but do not as yet fulfill. It turns out to be the business of finding a wholesale transcendent remedy for one and a guarantee for the other.[2]

Dewey points out that an essentially different way of thinking about the universe followed in the wake of evolution. This way of thinking was characterized by a concern with con-

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1. Baldwin, J. M., op. cit., pp.59-60.
2. Dewey, Essays in Contemporary Thought, P. 15.

crete, present phenomena and the laws of cause and effect immediately operating therein as opposed to the older logic which was concerned more with remote ends.

> When Henry Sidgwick casually remarked in a letter that as he grew older his interest in what or who made the world was altered into an interest in what kind of a world it is anyway, his voicing of a common experience of our own day illustrates also the nature of that intellectual transformation effected by Darwinian logic. Interest shifts from the wholesale essence back of special changes to the question of how special changes serve and defeat concrete purposes; shifts from an intelligence that shaped things once for all to the particular intelligence that things are now shaping; shifts from an ultimate goal of good to the direct increments of justice and happiness that intelligent administration of existing conditions may beget and that present carelessness or stupidity will destroy or forego.[1]

But the most significant modifications of the educational theory have resulted from the adoption of the point of view of functional psychology which had as its basis the better understanding of the mind. This was furnished by a shift from Kant's introspective method of determining the nature of consciousness in the adult mind to a conception of the mind as growing according to the needs of adjustment to its environment, from childhood on. There follow two statements from leading religious educators which show that they did not fail to see the connection between evolution and the new education. Aside from his giving rather too large a place to instincts, Coe's statement remains a valuable one.

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1. Dewey, Essays in Contemporary Thought, P. 15.

> The doctrine of evolution, which contemplates the individual in his relation to a species, leads us to think of education in terms of racial processes and racial betterment. Individualistic notions tend to be crowded out of our minds even by our attempts to follow nature. For the inclusion of education within the notion of natural history looks both forward and backward - backward from the human toward the brute, forward from the brute toward the human, and from the human that is toward that which may be. The idea of progress, it is true, has no place in the definition of evolution as a mode of change. Yet the actual history of life cannot be contemplated in its entirety without seeing that progress does occur under natural law....Thus in its own way evolutionism reinforces idealism. If from the natural history point of view children belong to nature, from the same point of view nature belongs to them. In their education nature takes possession of herself and reaches consciously toward goals that are only dimly forshadowed in prehuman species. Whether or not the acquired characters can be inherited, Davidson is right in regarding education as conscious evolution. For, in the first place, eugenic control of stock through education concerning reproduction and racial interests is already in sight and, in the second place, education organizes and directs the actual use of instincts, which are so large a part of our mental inheritance.[1]

Cope, even in one of his earliest books, appears definitely conscious of the implications of the evolutionary hypothesis for his particular field of education.

> The new psychology is the child of the doctrine of evolution, the former unthinkable without the latter. The psychology which the modern Sunday school teacher learns is distinguished by two great characteristics: (1) it regards the human being in every aspect of his life as a product of a long course of development and it regards him as a unit, a complex personality, and not a bundle of faculties. Out of the first conception grows our genetic psychology. The child stands at the fulness of the ages; (2) it insists that education is the development of the whole life as a whole, not the conservation of a special part called the soul, still less the

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1. Coe, A Social Theory of Religious Education, P.32.

> training of the faculties called the mind, but the development of a whole and indivisible personality into the possession of all its powers, into reception of all its inheritances, into adjustment to all life, into efficiency in every phase of living and serving.[1]

Likewise, Starbuck emphasizes the concept of "growth", a term which was much less likely to draw fire from the conservative element in 1903, the time he made the statement.

> What, now, are some of the implications for religious education of the acceptance of the developmental point of view? 1. Religions grow. 2. Religious education is a part of education in its largest sense. 3. The Bible is a product of world development and a record of race history. 4. The end of Sunday schools and other religious instruction is growth - growth of individuals and society. 5. We shall be led to respect the needs of children as distinct from those of adults.[2]

One of the most fruitful concepts that can be used in such an analysis as this is that of "getting over" certain ideas and practices merely by virtue of living in a world into which have come more vital and challenging interests than those hitherto cherished. Therefore, rather than go further into the treatment of the influence of evolution on educational theory, we may conclude with the statement that just as the whole world view of man was changed by the coming of the evolutionary concept, so educational ideals and theories were necessarily a part of the change.

> Old ideas give way slowly; for they are more than abstract logical forms and categories. They are habits, predispositions, deeply engrained attitudes of aversion and preference. Moreover, the conviction persists - though history shows it to be a hallucination - that all the questions that the

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1. Cope, H.F., Evolution of the Sunday School, P. 140.
2. Starbuck, E.D., "Religious Education", v. 1,

human mind has asked are questions that can be answered in alternatives that the questions themselves present. But in fact intellectual progress usually occurs through sheer abandonment of questions together with both of the alternatives they assume - an abandonment that results from the decreasing vitality and a change of urgent interest. We do not solve them; we get over them. Old questions are solved by disappearing, evaporating, while new questions corresponding to the changed attitude of endeavor and preference, take their place. Doubtless the greatest dissolvent in contemporary thought of old questions, the greatest participant of new methods, new institutions, new problems, is one effected by the scientific revolution that found its climax in the "Origin of Species."[1]

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1. Dewey, Essays on Contemporary Thought, P. 19.

Section B. - The Influence of Educational Psychology on Religious Education

One of the three important movements in influencing the development of religious education mentioned by Professor Soares in a recent survey of religious education during the past 25 years (Journal of Religion, Jan., 1926.) was the rise of an interest in child study. In this section the aim is to set forth the indications of certain influences upon religious education of this new study of the child and the educational psychology resulting from it.

The first marked notice of this influence is seen in the attempt on the part of religious educators and organizations to use the method of educational science. Although they were to find later that their great contribution to the science of education lay in the peculiar contribution they could make by reason of the nature of their task, it seemed to have been the aim of the early leaders to take over the methods of education then prevalent. Perhaps one of the most influential of the early writings in the new field of religious education was "The Principles of Religious Education" edited by the Sunday School Commission of the Episcopal Church of the Diocese of New York, in which Nicholas Murray Butler had a famous chapter. The following is taken from the preface of this work:

> The church has not advanced with the day school along the lines of educational reform. The study of pedagogical principles has been made an essential in secular education, while the church has largely over-

> looked it, as applied to her Sunday schools; and almost completely ignored it in the training of her clergy. And she has done this, in spite of the fact that in theory the teaching function of the church is her most ancient and characteristic one, lying at the very heart of the commission.
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> The basic principle, therefore, underlying these lectures is that the Sunday school is a school. Its problems are educational problems. Its scope of instruction, its curriculum, its text-books, charts, maps, the equipment and training of its teachers, the hours and times and places of its work - all these are questions to be considered in the light of educational principles.[1]

An interesting illustration of the tendency to bring to bear the prevailing educational psychology on the problems of religious education is the following statement made in the first volume of "Religious Education". It will be seen that the writer assumes both a theory of a religious instinct and the much used "period" theory of child development.

> There remains to consider the educational method of dealing with the religious life. This method must be fundamentally psychological. It rests upon the psychological fact that religion is an elemental attitude of the total human self toward what it feels to be a divine life....The educational method does not attempt to create religion or to prove its credibility, but to train and develop an already existing impulse. From this point of view it would seem that the great desideratum in the present situation of religious education is a workable pedagogical method of arranging the material to be taught in a graded system which shall provide material suitable to the changing and therefore different levels of the developing mind.[2]

In 1913 Walter S. Athearn was called upon to make a criticism of the teacher-training plan of the International Sunday School Association. Both the fact that the Association

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1. Butler, N.M., "Principles of Religious Education." Preface.
2. Stoops, J.D., "Religious Education," v. 1, P. 126-7.

desired the criticism and the character of Athearn's report indicate a sensitiveness to prevailing educational tendencies.

> 1. That the results in increased teaching efficiency are inadequate when compared to the time and energy spent.
> 2. That 51 per cent of the enrollment fails to complete the course.
> 3. That the reading habit has not been created and libraries have not been encouraged.
> 4. That a sense of selfsufficiency has been created in those who are unprepared.
> 5. That the first course has not served as an incentive to further study.
> 6. That the First Standard Text-books have been inadequate both in quantity and quality of their content.
> 7. That the element of time has been ignored in the "50 lesson" scheme.
> 8. That the average Sunday school worker is prepared to pursue a much higher type of work than that provided in the first standard courses, and that such courses are now offered to the same people in secular branches of extension bureaus of state and nation.
> 9. That text books of the newer type are available in all the fields of religious education.
> For these reasons our committee recommends a revision of existing standards to harmonize with the recognized principle of education and to meet existing educational needs.[1]

We get the same note in the 1912 convention in this statement from a paper by Boocock on "The Graded Sunday School Today." He says:

> It is becoming more widely felt that, in addition to Christian character and consecration in the teacher, he needs to have some exact knowledge of the child, some practical acquaintance with the principles of teaching and some just perception of what we may call, for want of a better term, "the spiritual food values" in the lesson to be taught. [2]

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1. Athearn, W.S., "Teacher Training Standards", v.9, "Religious Education", P.550.
2. Boocock, Wm. H., "Survey of the Graded Sunday School Today", "Religious Education", v. 7, P. 187.

If there was a tendency to take into account the methods which were an outgrowth of child psychology, there was also considerable agitation for change in materials. This agitation is manifested most clearly in the growing dissatisfaction with the international series and the beginnings of the use of graded lessons.

The International Series were adopted in 1873 by the International Sunday School Association. Trumbull gives an account of their beginning.

> The International lessons were formally inaugurated at the beginning of 1873, under a recommendation from a purely voluntary and undenominational assemblage of Sunday school workers, in a national convention for the United States; that recommendation being subsequently approved by Sunday school workers in Canada and in England. At the start not a single denomination, as a denomination, was in favor of the International lesson plan. Well nigh every great religious publishing house was opposed to it; nor could anyone of these houses adopt it without rendering useless valuable plates and copyrights of series of lesson helps.[1]

It is interesting to notice from the following citation from Trumbull's account of the beginning of the series that the thought of the designers did not reach beyond the thought of the type of subject matter that was to be presented to the children. The needs of the child were apparently a secondary consideration, if they were considered at all.

> One of the chief points in discussion at the time of the adoption of this lesson system, and which is still a point in its criticism, concerns

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1. Trumbull, H. C., "The Sunday School," P.136-7.

> the wiser method of selecting passages from the Bible, in order to its thorough systematic study. Four plans had, severally, their earnest and conscientious advocates. First, a system of Bible doctrines, as outlined in the principal catechisms of the churches, was preferred by many as a basis of sound Bible teaching. Second, personal duties, God-ward and man-ward, were thought by a few to be the most important basis of practical Bible teaching. Third, the life of our Lord Jesus Christ in prophecy and in history, especially as its main features are indicated in the seasons of the church year, was deemed by a multitude the fitting basis of reverent Bible teaching. Fourth, the Bible itself as a book, as the Book of books, with its exhibit of doctrines, and of duties, and of the life of Christ, was more generally looked upon as pre-eminently the basis of systematic Bible teaching; and this latter plan it was that was adopted as the plan of the International lesson system.[1]

We shall not consider the types of criticism that began to be directed against the International series. This criticism would fill volumes, but a few types chosen at random will indicate some of the grounds upon which they were counted inadequate. Dean Mathews, in 1903, found both the arrangement of material and the lack of adaptation to various periods of child development a basis for criticism.

> The most serious objections which can be brought against it are: (1) its tendency toward atomism - that is to say, the presentation of bits of Scripture rather than the Scripture as a whole, and thus breaking of any continuity of teaching; (2) its forcing of students of different mental development to study the same lesson; (3) its failure to lead the pupil forward by successive years - that is to say, it lacks pedagogical merit; (4) its disregard of the period of spiritual crises.[2]

Two criticisms from E. O. Vaile and Charles De Garmo,

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1. Trumbull, "The Sunday School", P. 137.
2. Mathews, Shailer, "Religious Education", v. 1, Pp. 188-9.

respectively, charge that the International series do not even accomplish their avowed purpose of Biblical instruction, to say nothing of the place of Biblical instruction in a plan of character development.

> The International Sunday School lessons are the most unphilosophical and unpedogical school appliance now in extensive use. The persistency with which they hold their place is a severe reflection upon church people and managers as was the old A.B.C. method upon public school teachers. Our children go to Sunday school for years and come out with no clear and comprehensive knowledge of the Bible, its chief characters or its doctrines. What they get is a confused jumble of dim ideas which are of no service either an an element of intelligence or as a guide to right living.[1]
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> It is quite possible for children to attend Sunday school from the earliest years until adult life without acquiring very much knowledge of the Scriptures.[2]

J. H. Street, in an address before the Religious Education Association in the 1907 convention, predicted the future of the International series by saying that unless they conformed to changing ideals of method, they would be supplanted. He, at least, attempts to evaluate their past contribution to religious instruction.

> Anyone familiar with the history and growth of the Sunday school movement must be conscious of the great service that the International lessons have rendered. They brought order out of chaos and enthusiasm instead of indifference, and greatly elevated the spirit and purpose of the workers. They have fostered, possibly created and fostered an interest in the Book, and then their use has built up a spirit of tolerance and a consciousness of the brotherhood of the race. They have produced a healthy emulation among the publishing houses whereby a better type of religious literature has resulted

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1. "Education", v. 24, P.476; E. O. Vaile, editor of "Intelligence.
2. "Education", v. 24, P. 476; Prof. Charles De Garmo.

> though much of that bearing directly upon the lessons has but little passing and still less permanent value, and when tried by the touchstone of modern text-book requirements is found wholly wanting in precious content. Various strictures have been pronounced against them, some justly, some unjustly. With these we are not concerned. The vital question for us is do they meet the requirements of gradation, comprehension and adaptation? It is unnecessary to examine them in the light of these requirements, for they violate every one of these fundamental pedagogic principles; and since they are wrong in principle they are totally inefficient in application, and no matter what service they have rendered, they must be reformed or they will be supplanted.[1]

In the same convention, G. E. Dawson indicated the trend that the selection of materials would take, if the implications of the coming educational psychology were accepted.

> Nor are we entirely without help in our attempt at a personal solution of the problem of educational material. There are at least some things fairly well established in modern psychology and education, that enable us to face in the right direction. Scientific educators are at least agreed that the material of instruction should be selected from the learner's point of view. We may call this the psychological choice of lesson material, because it proceeds from an inductive inquiry as to the nature and needs of the life that is to be educated. The psychological choice of the materials of instruction is strictly modern, although its beginnings were made as far back as the renaissance of the 15th and 16th centuries.[2]

The pioneers in the movement for religious education were mainly concerned with a new point of view, the historical as far as the Bible was concerned. Not many of them thought of supplanting or even supplementing it with other material.

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1. Street, J. R., "Organized Sunday School Instruction", "Religious Education", v.4.
2. Dawson, G. E., "Religious Education", 1907, P.121 .

But in the following article Mr. Boocock challenges the hitherto implicit assumption that Biblical instruction would, in itself, produce Christian character.

> The ideal system, prepared by the collaboration of the competent biblical scholar, the child psychologist, and the practical and successful grade teacher, has not yet appeared. What we need is an adequate course of lessons based on a correct principle. At present we are proceeding upon a dual principle; we are trying to nurture the child in the religious life and we are trying to teach the Bible. The underlying assumption is that if we teach the Bible we shall teach the religious life. But that is not necessarily true. It depends upon what portions of the Bible are taught and how they are taught. My opinion is that we must frankly adopt a single principle, viz: that of religious nurture of the child or youth, and that the material should be selected solely with reference to its value to promote that end. This material will be taken chiefly, but by no means exclusively, from the Bible.[1]

The idea of graded lessons has been implicit in the foregoing discussion but we now turn to a more detailed consideration of its development as reflecting the incoming educational doctrines. Cope points out in his book "The Evolution of the Sunday School", that the idea of a graded Sunday school was not a new one at that time, though there is a marked difference between the mere recognition of ages as a principle of division for study and the adapting of the material used to the child.

> ...Range your scholars in classes, according to their age and ability...(from the rules of the Society for the Promoting of Sunday Schools Throughout the British Dominions" in 1785).[2]

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1. Boocock, W. H., "Religious Education", 1914, P.58.
2. Cope, E. S. S., The Development of Graded Lessons, P.49.

Since it is not desirable to go into a detailed study here of the origin of graded lessons, a summary of an article by Benjamin S. Winchester in "Religious Education", volume 7, will serve as an introductory statement. Winchester shows how the movement for graded lessons is a confession of faith in the new idea in education that teaching is to consider first the personality taught. He sees both in secular and religious education a movement for segregation of groups of individuals who are alike, the providing of a separate room and equipment for each grade, the movement toward smaller classes and the emphasis upon self-expression. He gives credit first to the Rev. Erastus Blakeslee who proposed that the life of Christ should be first in the Sunday School curriculum, followed by a study of the Old Testament with specific reference to the Messianic idea. He thought these should be arranged in six series,

> "three of them biographical and three historical, each series being prepared for use in seven grades. With the use of these courses of study he worked out a scheme extending over the entire period of childhood and youth and leading to graduation into the adult Bible class. As to method Dr. Blakeslee distinguished the different types of treatment which are likely to appeal most strongly to the different ages of childhood. Thus stories, hero-tales, narratives, biography, history and doctrine all find their places in his system."

But the fundamental assumption was that the Bible was to be the only source of material.

Next is Dr. W. R. Harper, of the University of Chicago, who, in the capacity of superintendent of the Sunday School, began to introduce modern educational methods. While in that

capacity he built a plant and reorganized completely the curriculum. Not finding available properly graded material he, along with others, inaugurated the "Constructive Series" of which more will be said later.

He next mentions Prof. George W. Pease, whose book "An Outline of a Bible School Curriculum", was the first to notice the implications of Dr. Butler's definition of education for religious education. This definition, it will be remembered, was "the gradual adjustment of the child to the spiritual possessions of the race." Pease thought Bible schools would need to perform a distinctive function; hence the necessity of grading them. His four fundamental principles show plainly the extent to which he had been influenced by current educational theory. They are: (1) careful classification with reference to mental ability by which he meant school attainments, (2) the subject matter is to be selected with reference to the mental powers, (3) the method of presentation will be modified accordingly, and (4) a regular system of promotion and recognition of attainment.

Here we begin to see for the first time the child as more important than the subject matter, for Dr. Pease would draw material not only from the Bible but from nature, history and biography.

By 1908 the International Sunday School Association is definitely committed to the graded principle.

> Your lesson committee have thus been compelled to face the fact that we are in the presence of wide and important movements in the world of Sunday school

> work...Your committee recommends the adoption by this convention of the following statements of facts and resolutions based thereon:
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> (1) A new situation has been gradually brought about; (a) by the action of this association in providing for the Beginner's Course at its Denver convention in 1903 and for the Advanced Course at its Toronto convention in 1905; (b) by the action of the Lesson Committee in April, 1907, favoring graded lessons.....
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> Therefore be it resolved that this convention authorize its Lesson Committee to continue preparation of a thoroughly graded course of lessons which may be used by any Sunday school which desires it, whether in whole or in part.[1]

Finally there is submitted an excerpt from an address delivered at the1909 convention of the Religious Education Association by George A. Coe, in which he shows how rapidly the graded idea took hold of the forces of religious educatidn once it had got started.

> Six years ago (1903) we girded ourselves for a long struggle in behalf of graded lessons in the Sunday school. But the victory was nearer than we guessed. The New York Sunday school commission of the Protestant Episcopal Church had already taken steps in this direction, and in 1903 it issued a graded cirriculum. Through various stages of organization the movement spread within the Episcopal Church. In 1904 the General Convention appointed a Sunday school commission which in 1907 submitted the most complete and thoroughly considered analysis of conditions and needs that has yet appeared before any ecclesiastical body. The General Convention acted favorably upon the report, and this action practically commits the Episcopal Church to graded lessons, pedagogical methods, efficient teacher training and pedagogical training of candidates for the priesthood. The effectiveness of this movement is indicated by the fact that, of 4,600 Sunday schools of this church, 2,000 are already making use of graded text-books, and that every lesson system published specifically for such schools has adopted the principle of gradation of material.

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1. Report of Lesson Committee, Louisville Convention 1908 "Religious Education," v. 3, Aug., 1908.

> With less completeness of organization, the movement has gone forward in other denominations. Local churches have experimented with the independent graded curricula; educationalists have devised various ideal schemes; ecclesiastical associations of greater or less scope have appointed committees and spread information, notably the State Congregational Association of Illinois and Wisconsin. Several publishing houses have helped to create a demand by offering graded text-books prepared by experts. The Sunday school department of the Methodist Episcopal Church committed itself to the principle of a completely graded curriculum. For the use of Catholics, a series of graded text-books is now in preparation by a professor in the Catholic University at Washington.[1]

Although an interest in child psychology was a necessary assumption of the foregoing modification of method and materials it is well to include here some specific evidence of that interest before we proceed to an analysis of the social influence on religious education theory.

In order to get a contrast between the point of view dominant just before the opening of the century and that of a few years after its opening, consider the point of view assumed in Felix Adler's "Moral Instruction of Children", published in 1893. Even a cursory glance at this outstanding work reveals the fact that his whole position rested upon the old faculty psychology. There is no very definite idea of the social character of morality but rather a tacit assumption of transcendental "moral truth" as the ideal. From the preface of the work is this quotation:

> Moral education is everywhere acknowledged to be the most important part of all education; but

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1. Coe: Annual Survey of Progress in Moral and Religious Education, "Religious Education" v. 4, P. 18.

> there has not been the same agreement in regard to the best means of securing it in the school. This has been due in part to the two-fold nature of this sort of education; for instruction in morals includes two things: the formation of right ideas and the formation of right habits. Right ideas are necessary to guide the will, but right habits are the product of the will itself.
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> To sum up, let me say that the wise teacher will appeal to the taste, the intelligence, and the feelings of his pupils; that he will touch these various springs of conduct all the time and get from them all the help he can. Thus in speaking of cleanliness he will appeal to the aesthetic instinct of children, awakening in them a feeling of disgust at untidiness. He will appeal to the prudential motive by showing that want of cleanliness breeds disease...But finally he will touch a higher motive than any of these. "If you are unclean you cease to respect yourself."....In many cases the appeal will be made to the sympathetic feelings; for through these feelings we become aware of the pains and joys of others, and thus the consequences of the benefits we confer or the evil we inflict....Thus the aesthetic, intellectual and emotional faculties are called in as witnesses to bear testimony to the moral truths; they are invited to stand up and say Amen! to the moral commands.[1]

Even so great a psychologist as Havelock Ellis was, in 1907, committed to the recapitulation theory and while not a specialist in religious education, his point of view is worth noting as an indication of the trend of thought of his day in regard to the education of children.

> If the view set forth here is sound - a view more and more widely heeded by educationists and by psychologists trained in biology - the first 12 years must be left untouched by all conceptions of life and the world which transcend immediate experience, for the child whose spiritual virginity has been prematurely tainted will never be able to awake afresh to the full significance of those conceptions when the age of religion at last arrives.

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1. Adler, Felix, The Moral Instruction of Childhood, P.24.

> But are we, it may be asked, to leave the child's restless, inquisitive, imaginative brain without any food during all those early years? By no means. Even admitting that, as has been said, at the early stage religious training is the supreme art of standing out of Nature's way, it is still not hard to find what, in this matter, Nature's way is. The life of the individual recapitulates the life of the race, and there can be no better imaginative food for the child than that which was found good in the childhood of the race. The savage sees the world almost exactly as the civilized child sees it, as the magnified image of himself and his own environment, but he sees it with an added poetic charm, a delightful and accomplished inventiveness, which the child is capable of....The child, we have thus to realize, is from the educational point of view a being of dual nature who needs administering to on both sides. On the one hand he demands the key to an imaginative paradise which one day he must leave, bearing away with him, at best, only a dim, a haunting memory of its beauty. On the other hand he possesses eager aptitudes on which may be built up concrete knowledge and human relationships to serve as a principal foundation when the period of adolescent development and discipline at length arrives.[1]

At the 1903 convention of the Religious Education Association, the new approach is intimated by Henry Churchhill King. "The Unity of the Nature of Man" is a phrase found often in these early utterances on the new child psychology.

> In a word, then, modern psychology and pedagogy seem to me to demand that religious teachers should constantly recognize the complexity of life and the unity of the nature of man, that they should use as their greatest means personal association and expressive activity; and that they should permeate all their work with the spirit of deep reverence for the person, and with the prevailing objective mood.[2]

The fact that in 1904-5 a whole sheaf of books on religious education, all containing the new point of view,

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1. Ellis, Havelock, "Religion and the Child", "Nineteenth Century" v.61, P.773-75.
2. King, H.C., Personal and Ideal Elements in Education, "Religious Education" v. 1.

came from the press, is significant.

> The real "helps" needed by our Sunday school teachers are not miniature sermons, or moralizings, or illustrations; rather do they need understanding of the child nature, knowledge of the principles of teaching, and the elementary facts of religious psychology.....It is a sign of the times that psychologists are at last convinced that the study of the phenomena of conversion and religious development is not a realm of mist and illusion, but is worthy of the most scientific method and the most patient investigation that trained students can give. The fact tnat these books(Hall's "Adolescence"; Coe's "Education in Religion and Morals"; King's "Personal and Ideal Elements in Education"; Griggs, E. H., "Moral Education"; H. H. Horne's "Philosophy of Education") should appear in the same year and that the methods they advocate arenow being explained and enforced in scores of periodicals and from a multitude of platforms and pulpits, is a fact of far reaching importance.[1]

Mrs. W. D. McClintock, in an address before the 1905 convention, arraigns the old system for its bad pedagogy, alike of material and method. This gives an interesting insight into the "period theory", viz. that certain periods in child life demand certain definite types of materials, which was dominant in religious education during these early years.

> By a combination of causes not difficult to trace, it has come about that Christianity, and Protestant Christianity in especial, has developed a system of religious teaching that confronts the child with material and a method which disregard every requirement of fitness..This system draws its whole material from books, not from the actual world, from books which record an alien ethnic experience, the experience of a peculiarly unchildlike race at a very developed stage of its existence.....It has imposed upon the child a ready-made code of adult morals and has expected from him the response of adult emotions and mature conduct. Therefore the new light we are getting from psychology and pedagogy

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1. Faunce, W. H. P., "Religious Education", v. 4, P.15.

> which helps the religious educator to find material fit at each stage of his child's growth and enables him to discriminate with some certainty the hour of the child's ripeness, has set us immensely forward on the road toward a sane and effective religious education.
>
> How to lose sight of the fact that human personality is one thing, evolving slowly and continuously through all its periods and experiences, is to cut the nerve of education...Nothing more beneficient has come into modern education than the teaching that a child's experience is all one; that it is all educational and should be all unified and harmonized.[1]

That the interest of these pioneers in child study was not confined to the school child, but reached down into the years of infancy, is shown in these excerpts from addresses at the 1907 convention, a convention that is remarkable for its great number of scientific papers on the child. There follows a quotation from Charles R. Henderson, who was at that time the chairman of the Department of the Home, of the Religious Education Association:

> If education be defined as merely learning doctrines about religion and morality and intellectual acceptance of ecclesiastical symbols, infancy can hardly be shown to have much significance in relation to spiritual development. Not yet hascome the time for catechisms, creeds and logical systems. So long as instruction is believed to be the only element in education, and so long as acceptance of propositions is regarded as the essential factor in religious life, so long must infancy be excluded from serious educational effort....
>
> In particular your committee (Department of the Home) is endeavoring with the help of specialists and younger students of psychology and pedagogy, to do these things:
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> 1. To show with precision and fulness the value of sound physical conditions, nutrition, nervous development, cleanliness, general health, in relation to energy and steadfastness of will.

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1. MacClintock, Mrs. W. D., "Religious Education," v. 2.

> 2. To show the moral value of social habits which are formed during the first three years of the child's life, as order, punctuality, adjustment to the life of the household, cleanliness, purity, modesty.
>
> 3. To reveal the very fount and origin of those sympathies and affections which are first evoked by parents and nearest kin and which become at the right moment interpreters of the love which God himself is...
>
> We hope to cooperate with all those who seek to rescue the years of infancy from that neglect which arises from a false or imperfect psychology or from inherited tradition which cannot bear the light of reason and criticism.[1]

Another significant paper read at the 1907 convention was that of Dr. George E. Dawson, of the Hartford School of Religious Pedagogy on "The Nervous System of the Infant". This paper contained an analysis of the hereditary and environmental factors in the nervous system of children. Under heredity he dealt with such questions as the effect of alcoholism, tobacco, overwork, sexual exhaustion, excessive childbearing, and luxurious living on the nervous system of the child. Under environment he took up such questions as prenatal conditions, food, clothing, and sleep. In a later article the same author goes so far as to suggest the placing of biological studies in the curricula of religious education.

> However a more complete knowledge of man's life and its environing world is now rapidly restoring to human consciousness the conception of unity between the natural and the supernatural, which was instinctively felt by the primitive man and is still everywhere felt by the child. The time is ripe therefore for those religious educators who believe that life is one in the nature and functions to devise a system of religious instruction that will at once satisfy the elemental instinct of unity in the child's mind and the intellectual conception of unity that modern knowledge is making

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1. Henderson, C. R., "Religious Education, v. 4, P. 220.

> imperative among intelligent adults. Briefly stated, this would involve the selection of religious and scientific material, as ordinarily understood, and their use in such ways as would insure their essential identification in the mind of the learner.
>
> The sciences that especially lend themselves to such a unification of the religious and scientific ideas and feelings, are those that most immediately have to do with life. These are the so-called biological sciences, meaning by that the bodies of facts and principles whose object it is to understand the nature and functions of living creatures, including man, and to control them. Of the biological sciences, those bearing more particularly on human life, are the simplest and most effective media of the process suggested. Such are the elements of general biology, as illustrated in nature study; physiology and personal hygiene; neurology; and psychology. These sciences are all based upon the modern unitary conception of the processes of life, and the more specifically human branches are dedicated to the solution of the problems most vital to human welfare. Their elements are so objective, so simple, so intrinsically interesting, that they appeal to all grades of intelligence and are therefore entirely practicable media of instruction.[1]

John Dewey's educational psychology, however, was the most potent factor in the stimulation of this interest. In the 1903 convention of the Religious Education Association, he read a paper on "The Relation of Modern Psychology to Religious Education." As he points out, the fact that such a paper could be read at a gathering of religious educators contained farreaching implications for the new science.

> The title of my address, "The Relation of Modern Psychology to Religious Education", conveys in and of itself a greater truth than can be expressed in any remarks that I might make. The title indicates that it is possible to approach the subject of religious instruction in the reverent spirit of science, making the same sort of study of this problem that is made of any other educational problem. If

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1. Dawson, G. E., "Religious Education", v. 4, P.437-8. "The Biological Sciences of Religious Education."

> methods of teaching, principles of selecting and using subject matter, in all supposedly secular branches of education, are being subjected to careful and systematic scientific study, how can those interested in religion - and who is not - justify neglect of the most fundamental of all educational questions, the moral and religious?[1]

The point of view of Dewey will be given more attention in a later chapter, but here are given a few extracts from his "Pedagogic Creed" in order to prepare the way for the next section which will deal with the actual working out of some of these principles in specific agencies of religious education.

> Education, therefore, must begin with a psychological insight into the child's capacities, interests and habits. It must be controlled at every point by reference to these same considerations.[2]
>
> I believe that with the growth of psychological science, giving added insight into individual structure and laws of growth; and with growth of social science, adding to our knowledge of the right organization of individuals, all scientific resources can be utilized for the purposes of education.[3]

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1. Dewey, John, "Religious Education" v. 1, P.66.
2. Dewey, My Pedagogic Creed, P. 6.
3. Dewey, My Pedagogic Creed, P. 18.

Section C.- The Growing Emphasis on a Social Theory of Religious Education as Seen in the Various Agencies of Religious Education.

Among the agencies to be considered as reflecting the new emphases in religious education is the Sunday school. As an introduction to this section, it is interesting to notice what one well-known leader in Sunday school work in 1905 thought would constitute the basis of a scientific curriculum:

> I would lay down as scientifically correct the following principles:
>
> 1. It is an axiom that the curriculum of the Sunday school must be adapted in both material and method to the varying stages of mental development and religious growth of the pupils....
>
> 2. A really scientific curriculum must take into account all the factors of the problem, and refuse to emphasize one factor at the expense of the others...(Some neglected factors are: the limit of time in Sunday school to one half hour a week, changing personnel of students and teachers, variations in mental development, coordination with outside activities) N.B.
>
> 3. The curriculum of the Sunday school cannot be modeled closely after the day school curriculum, nor draw its illustrations from it, except so far as literature in its broadest sense is concerned.
>
> 4. The basis of the Sunday school curriculum should be confined to the Bible in all except some adult classes.
>
> 5. The Sunday school curriculum must be flexible or it will contravene the trend of educational science and educational experts in modifying the systems of our graded schools....
>
> 6. No curriculum of any kind can be completely without special provision for general reviews and supplemental lessons, including catechisms, condensed summaries of Bible history and Bible poets, and memorizing masterpieces of Bible literature.[1]

N.B. The parentheses are mine.

1. Peloubet, F. N., "Religious Education" 1905, P. 190.

Reflection on that summary of principles shows (1) a distinct tendency to take into account the prevailing theories of mental development of children; (2) a conviction that the Bible is still the only source-book of material, and (3) the assumption that memorizing Bible material, both facts and literature, will produce Christian character. The only intimation of a social idea in the whole group of 'principles' is one of the sub-heads entitled "coordination with outside activities". One does not know how much Peloubet included under that term, but it is safe to assume that he had not come to grips with the social implications of Dewey's position.

Cope gives a different picture in his "Evolution of the Sunday School", and it is doubtless true that the conditions as he described them did prevail in a few of the more progressive schools. If he had stretched his "first few years" to mean the first fifteen, the statement would certainly have been more nearly universally true.

> The first few years even of the twentiety century afford indubitable evidence of the influence of modern scientific thought on the Sunday school. The school is seen in these years rapidly shifting its center from the Bible to the child, coming to exist for the latter rather than the former, and to use the former for the sake of the latter. Sunday school leaders began to insist that the school exists not to teach the Bible but to educate children as religious persons and to use the Bible together with whatever may be best to this end. With the child as the center it becomes evident that the curriculum organization, and methods must all be based on the child's needs determined by his characteristics and governed by the laws of his life. This is an entire change of basis of which we at this day are hardly conscious, so rapidly and so steadily and so surely has it come about. The profound reason for the

> change[18] in the larger world of scientific thinking, particularly in the rise of what is called the "new psychology." In the development of scientific thought, psychology has passed from merely empirical study of the phenomena of the mind to a scientific study of the laws of consciousness. It attempts to discover in terms of a unified harmonious life the laws under which personality develops.[1]

Here is a picture of the social opportunity of the Sunday school as conceived by William H. Boocock in 1912. It reflects plainly the influence of social thinking. More will be said in regard to this when we take up the question of the social influence in the publication of materials.

> The enlarging conception of its mission, on the part of the church, so that it includes not only making people good, but good for something; not only to save some individuals, but to inspire and direct individuals to work for the moralization of the social order; the unparalleled opportunity afforded the church by the presence of a large body of children and young people, all of whom are plastic to the right influences; the opportunity which classes offer for the grading of a congregation for the purposes of instruction and for direction in service; and the growing recognition of the truth of Mazzini's words that "Every personal problem is rapidly becoming a social problem, and every social problem a religious problem," and the truth of the other saying, "Every problem is fundamentally an educational problem" - these are among the considerations surely, which have led to the appreciation of the Sunday School as the chief organ of the educational ministry of the church. But the considerations which have led to a new sense of the importance of the Sunday school have also brought the recognition that it must be made an educational agency in the fullest sense of the word.[2]

George A. Coe in an article in the School Review for Jan. 30, 1915, called attention to the new interest in making the church school a real school, in the sense of providing

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1. Cope, H. F., "Evolution of the Sunday School", P. 138.
2. Boocock, Wm. H., "A Survey of the Graded Sunday School Today," "Religious Education", v. 7, (1912), P. 184.

modern school equipment. He was reviewing a book by H. F. Evans, "The Sunday School Building and its Equipment," and said:

> 1. The dominant idea is ceasing to be an assembly room with only secondary provision for other teaching. The classroom is becoming a unit of instruction, while the church auditorium is coming to be relied upon as the place of general assembly.
> 2. Class rooms are planned in such relation to one another that departmental groups based upon age can meet and do part of their work together as groups. Particular stress is laid upon making physical provision for group consciousness and group enterprise upon the part of adolescents.
> 3. These plans are more than hints - they herald - the passing away of the "Sunday school" into an enterprise that is both larger and less detached from life. For week-day activities, social, cultural, recreative, here appear through brick and mortar as continuous with those of Sunday. In the notable instance of Winnetka, Illinois, a community house, busily occupied the whole week through, represents at once the unity of the pupil's life and the unity of the school group with the community.[1]

But the achievement in Winnetka which was more of a model than a type at the time Coe wrote this article, has now become widespread and, though not universally present, is accepted as a standard by practically all religious groups. Hundreds of thousands of dollars have been spent in these buildings and now no modern church presumes to omit it from its plan of building. The idea at the bottom of this movement for better equipment has been an enlarged conception of the function of religious education, viz. a marked social emphasis.

The growing emphasis on a social theory of religious

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1. Coe, G. A., School and Society, Jan. 30, 1915.

education is seen, in the third place, in the changed attitudes of theological seminaries toward the training of their students for the work of religious education.

At the convention of the Religious Education Association in 1909, George A. Coe gives a summary of the progress in this direction up to that time.

> A year ago (1908) this association expressed a conviction that a diploma from a theological school should imply technical acquaintance with both theory and practice of religious education. The year has seen some advance in this direction...The goal can be nothing short of the standard set by the Joint Commission of the Episcopal Church in these words: "Certainly nothing less than a two years' course (with an average of two hours per week) could be considered a fair treatment of so important a subject." Included in that course, declares the commission, should be actual laboratory work in religious education. Hereafter candidates for the ministry will be examined in this subject.
>
> The year's most notable effort in the actualization of this ideal is that of the University of Chicago, which now has a professorship of Religious Education in itsDivinity School, with a provision for the doctor's degree in this subject under the joint direction of the Professor of Religious Education and the Professor of Education.[1]

John Wright Buckham, speaking at the same convention on the "Changing Ideals in Theological Education", said:

> The growing life of religion has split the shell of the old seminary curriculum and besides the less succulent growths of the old regime, Greek and Hebrew, Systematics, Church History and Homiletics, we have the green and burgeoning shoots of Sociology, Psychology, Religious Pedagogy, History of Religion, Ethics, Literature, Methods of Charity and various forms of applied Christianity. Surely it is springtide in the theological schools.[2]

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1. Coe, G. A., "Progress in Moral and Religious Education", "Religious Education", v. 4, P. 20.
2. Buckham, John Wright, Changing Ideals in Theological Education, "Religious Education", v. 4, P. 238.

By 1917 the demands are more strict. W. J. Davidson, speaking on "What Training in Education Should Be Required of All Seminary Students?" said:

> First, a knowledge of the elements of sociology, of the various branches of psychology, and of the introduction to philosophy or history of philosophy, as a prerequisite to studies and training in education;
>
> Second, a knowledge of the history of education, and principles of education as fundamental to a study of the principles of religious education, and to training in education;
>
> Third, definite course of training in a school of education or of religion as a laboratory in which the student must deal concretely with the various factors of education familiarity with which his future field of service will require; and
>
> Fourth, not less than one full seminary year of courses meeting at least three times a week in the study and practice of religious education.[1]

At the present time not only do practically all seminaries provide courses in religious education, but a number of leading ones have their regularly constituted departments. It is at these seminaries, some of them working in connection with a great university, that the leading research experiments in the science are being conducted.

Another sign of the recognition of the importance of this subject is the number of courses now being given in the colleges of the country.

In a recent survey by a seminar in the Divinity School of the University of Chicago, it was disclosed that, out of 42 colleges investigated, a total of 154 courses in religious education are being given. These colleges ranged

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1. Davidson, W. J., "Religious Education", v. 12, P. 128.

all the way from the old, large, well-endowed schools of the east to small denominational colleges in the south. Two state universities were included. Only courses open to undergraduates were reported. These courses, for the most part, fell into the following classes: principles, methods, materials, child psychology and vocational or leadership courses.

One test of changing theories of religious education is that of the type of material that is coming from publishers. Here the publisher is not backed by a state school system as he often is in secular education, but must depend on his own ability to judge the buying trend of his clientele. In order to illustrate this, there is presented herewith the policy of Scribners', who purchased the Blakeslee Series (hitherto published by the Bible Study Publishing Company of Boston, which was founded by Mr. Erastus Blakeslee himself), and later brought out the Completely Graded Series. Following this will be presented a short sketch of the Constructive Series. In the eighth volume of "Religious Education" there was an article by a representative of the Scribner firm, in which their policy is set forth.

> The publisher of text books, whether for Sunday schools or for day schools, is an intermediary between educational theory as represented in the authors of text books, and educational practise in those who purchase and use the texts. A wise publisher studies not only what the teachers are now doing and desiring, but also what they are likely to desire years hence. He, therefore, seeks to understand what the leaders of educational thought are thinking, and to estimate the probable influence of their thought. Thus the publisher acquires some practice in discrimination of educational values, and he can hardly fail to ally

himself with the forces of educational progress..... The influence of a progressive publisher is bound to be bi-polar; on the one hand, he stimulates a demand for better courses and better texts, and on the other hand, he helps the educational theorist and text-book writer to see what is the practicable better as distinguished from the abstractly best.

The founders of the "Completely Graded Series" of the Bible Study Union chose a problem of peculiar interest, even from this point of view. They made no attempt to meet the demands of the average Sunday school, or to satisfy all the divergent elements in any one communion. An immediate market was looked for in exceptionally progressive schools only, and the ultimate success of the series as a business enterprise was risked upon the forecast that such schools would multiply. At the time that the series was first projected practically nothing had been demonstrated as to: How far have sound educational standards spread among those who buy Sunday school supplies?

Does the curriculum as a whole tend to culminate, in adolescent years, in the formation of an independent, intelligent purpose to serve men in the church and in the world at large? Does the curriculum contain the idea-material for forming such a purpose and is this material arranged in properly progressive order? If so, what about the methods of teaching followed in the text-books? What style of questioning prevails? Is there adequate stimulus for thought, for moral judgment, for personal initiative; and is the material of the lessons genuinely adapted to this type of teaching?

If I appear to be over-strenuous with respect to the place of conduct and action in teaching, let it be remembered that my opinion is based partly upon the needs of the world as they appear to an active business man, and partly upon contact with educational theorists. We seem to find the demands of life and the demands of educational theory peculiarly harmonious, if not actually identical.

To carry through the preparation, publication and circulation of a lesson series that is consciously constructed on these principles requires....(1) the specialist in the theory and practice of religious education. The curriculum must not be a mere aggregation of courses; it must have a consistent principle of organization. This involves a clearly defined aim for the Sunday schools, knowledge of childhood and its growth, and a clear and firm conception of both the teaching and the learning process; (2) the specialist in Bible history and literature, in church history and in church institutions and work;

> (3) the actual teacher of children of different grades; (4) finally, the publisher....And perhaps the entire corps of specialists will have to confess that the product is no more their own invention than it is the utterance through them of a certain spirit of progress that is astir alike in the churches and in educational circles.[1]

From the current Scribners' bulletin explaining the aim of their Completely Graded Series, the following statement is taken:

> Each lesson in the Scribner Completely Graded Series from the first lesson for the five-year-old pupil through the senior and adult courses, has in view some well-defined advance in the pupil's moral and religious life. The ideal of creating a thoroughly socialized world is kept steadily in view. Beginning with the simplest acts of kindness and obedience in the family, it goes on to problems of school conduct, the relief of suffering, the spread of missions, training in worship and training in citizenship, so that each pupil may learn how to live as a true member of the Kingdom of God.

The Constructive Series of studies arose from an offer on the part of the University of Chicago press to publish materials that were being experimented with in the church school of the Hyde Park Baptist Church in 1899. This school was under the general superintendency of William R. Harper and a definite effort was being made by him and other educational leaders to bring modern methods and materials into the Sunday School. The superintendent of instruction in the school was Dr. E. D. Burton. The following quotations are from an unpublished manuscript of Miss Georgia L. Chamberlain, who has been closely connected with the development of the Constructive Series.

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1. Article by Charles Scribners' Sons, "Religious Education",

Although the eventual attainment of an ideal curriculum based on ideal conditions was cherished, it was perfectly clear that in the chaotic conditions of education in the Sunday school, no foundation had been laid in the lower grades for the best type of work for upper grades. Also, knowledge of the natural processes of religious development was still so vague that the only possible program seemed to be to take the Sunday school where it was and by experiment build a curriculum which would give foundation as well as superstructure as it proceeded....

In all these experiments, the religious development of the pupil was held to be primary, and the workers aimed to select material the presentation of which would tend to stimulate high ideals of life and conduct, and to inspire pupils to act upon them; in other words to live the lives most appropriate to their stage of religious development.

As the work advanced, the compromise with conditions proved not so serious as had been anticipated. The child of the kindergarten was treated as a social religious being and material prepared which would lead him to a religious interpretation of the life about him. The same principle continued on much the same line with slightly increased demands upon the pupil in the first to the third grades. In the fourth grade, an effort was made to give to the pupil some gratification of his natural curiosity about the Bible, as a book which older people seemed to regard as in some way unique. Counting on the child's love of stories and his newly awakened interest in reading, the stories characteristic of different books were taken up, were related and read and impressions of the characters in the stories freely expressed by the pupils verbally and in writing....

At the fifth grade, the children now being 10 years of age, the question arose as to whether the study of the Bible should be continued or outside material introduced. It was finally decided that although any sort of material which would do the work would be legitimate in the teaching of religion, it was probable that for years to come the Bible would remain the choicest source for religious instruction. In fact, it was quite believable that it would always take first place. The question to be settled was: How could this material be presented to children 10 to 15 years of age as best to administer to their religious need? Characters in heroic action were held to be the most inspiring to children at this age and also the best basis for more advanced studies in later years and it was thought that those heroic characters should be chosen from the whole realm of Biblical literature.

> About this time there was brought to the attention of the editors a course in the life of Christ which had been worked out experimentally in a Chicago church by Rev. Herbert W. Gates. It seemed to meet the needs of children of 10 to 12 years of age, both in the quality of the material and the interest it would arouse in the pupil. Not long after a course somewhat similar on the life of Paul was accepted. This had been worked out by a student of sociology with a special class which she was teaching and had been received with great enthusiasm. Prof. Theo. G. Soares prepared, through an experiment in the Hyde Park school, a course on the "Heroes of the Old Testament" and so the textbooks for this junior group were completed.

For the eighth grade it was conceived that a simple training in the interpretation of a biblical book should be given; choice was offered between the gospel of Mark and the first book of Samuel.

Before preparation of the material for the high school age text-books that were being used in high school were examined for suggestions as to content and technique. A course on the life of Christ was prepared which showed very definite dependence on current educational methods. An additional Biblical course for this group was one on the prophets.

About this time, says Miss Chamberlain, the demand of those who had been holding that Biblical material alone wasn't sufficient, became more pronounced and Prof. F. Johnson of the University High School prepared a course called "Problems of Boyhood". An attempt was made to provide a similar course for girls but the one chosen proved too advanced.

It should be noticed that the editors of the series

made a definite contribution in requiring that works should be tested before being put in book form for general use.

> It will be remembered that in the 20 years through which the series has been developing the interest in religious education has been continually growing. The organization of the Religious Education Association has carried on and stimulated in this field an enormous amount of investigation and there are results at the disposal of anyone who wishes to contribute to this field which were not available when this series was originated.....It should be kept clearly in mind that the editors of the series are watching and participating in the progress of thought and investigation into the process of religious development.....The necessity for the compromise between the ideal and the practical is becoming slightly less, although the majority of Sunday schools are yet far behind the point at which the constructive studies fall naturally into their program.

The latest statement available on the aim of the Constructive Series is that of Prof. Theodore G. Soares, secretary of the Editorial Committee on Religious Publications of the University of Chicago Press. This statement is indicative of the willingness of these leaders to avail themselves of whatever new discoveries are made, whether in the field of pedagogy, Biblical scholarship, arts and literature or the social sciences. The invitation of criticism which characterizes this statement throughout shows how completely modern religious education has assumed the scientific point of view.

> In the production of these studies the editors and authors have sought to embody not only their own ideals but the best product of the thought of all who are contributing to the theory and practice of modern religious education. They have had due regard for fundamental principles of pedagogical method, for the results of the best modern Biblical scholarship, and for those contributions to religious education which may be made by the use of a religious

> interpretation of all life-processes, whether in the field of science, literature, or social phenomena.
>
> The editors do not regard their task as complete because of having arranged for one or more books suitable for each grade. The series will always be subject to renewal and change. Books which, because of changing conditions in the religious world or further advance in the science of religious education, no longer perform their function will be dropped and new volumes will be added. In this way it is expected the series will always be adapted to those who are taking initial steps in modern religious education, as well as those who have accepted and are ready to put into practice the most recent theories.
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> Suggestions as to possible improvements will be greatly appreciated from any of that wide group of teachers and directors who are making certain courses from the series basis in their church curricula.
>
> As teachers profoundly interested in the problems of religious education, the editors have invited to cooperate with them authors who have made practical experiments in the field in which they are asked to write. The "Constructive Studies" comprise volumes for all grades from kindergarten to adult years, in schools or churches.[1]

But the thing which really gave the impetus, not only to the preparation of the Constructive Series, but to the whole movement for a new conception of religious education, had its rise in the tremendous interest in Bible study that arose as a natural result of the historical study of the Scriptures. The historical attitude toward Biblical interpretation was no new thing with scholars in the latter half of the decade preceding the new century and the years following, but it was almost unknown to the general public. Dr. William R. Harper was the moving spirit in the movement and

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1. From the Bulletin of Religious Publications, University of Chicago Press, April, 1926.

it is due to him, more than to any other one person, that this movement began to gain such rapid headway at this time. Dr. Harper had made a great new discovery, namely, that the Bible was a vital, interesting record of actual human experience. The Bible breathed and glowed with life for him and he wanted others to share that experience. A more specific evaluation of the contribution of the historical attitude toward the Bible and of the work of Dr. Harper will be included in a later chapter.

In the changing attitude of denominational boards is found another indication of the growing emphasis on a social theory of religious education. A study of all the various denominations and their educational policies would require, in itself, another thesis; therefore, there is presented here only a few reports of different groups at different periods to illustrate the point in mind. The first is the report of the Committee on Religious Education of the Presbyterian Church for 1908.

> The curriculum logically divides itself into three general divisions: (a) The worship of God. Our children ought to be taught to worship God and to worship him in a fitting manner. (b) The word of God. They ought to be well instructed in the Bible and about the Bible, what it contains and what it is. (c) The church of God. It is highly desirable that they should be well informed as to the doctrine, sacraments, history, organization and missionary activities of the church....
>
> We were commissioned to consider the advisibility of providing systematic instruction in church history, doctrine and polity....the curriculum of the church school ought to include: (a) systematic study of the Bible; (b) courses in history of the Christian church, including the Presbyterian church; (c) courses in the doctrine, institutions and polity of our church; (d) courses in missions; (e) courses in

> social and civic problems and service; (f) other courses, as the comprehensive schems may develop, including reading courses, courses in preparation for the First Communion, and courses for parents and church officers to aid them in the performance of their respective duties.[1]

Contrast this with the latest report of the Commission.

> The assembly was glad to learn that the efforts of the board to secure cooperation with the Sunday School Boards of the churches of the United States and Canada holding the Presbyterian system, in the publication of a new series of graded lessons has been successful. These lessons will be Biblical in construction, evangelical in character, departmental in form and periodical in issue....They are welcomed not only because of the assurance that they will be Biblical and evangelical, but because they will be based upon departments rather than years. It has been found that a large number of our schools are unable successfully to make use of the closely graded series of lessons. These schools will find the new series in which the same lessons will betaught in all classes of each department, much better suited to their requirements.[2]

The Lutheran Church, while is has been considered one of the more conservative groups theologically, has shown itself ready to keep pace with progress in method and principle. From an article in "Religious Education", 1916, we read:

> There is need of a broadening of aim and scope of religious education in the Lutheran Church. This can be done only when we get a truer understanding of the nature of the child, on the one hand, and of the subject matter on the other. The position that the Lutheran Church occupies today, and which she has always taken in regard to the problem of religious education, has been stated by Stump in the preface to his Explanation, when he writes: "Christian truth is not something to be brought forth from the mind of the child by means of questions and answers, but something divinely revealed, and hence to be communicated to the child."

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1. Report of committee on religious education, General Assembly Presbyterian Church, 1908; "Religious Education", v.4, P.381.
2. Report of Board of Publication and Sabbath School Work, General Assembly Presbyterian Church; "Assembly Herald", v.20, 1914, P.414.

> We ask if, in the light of modern methods, principles and ideals of education the nature of the child is not here unduly minimized while the material, on the other side, does not get undue emphasis?.... If the starting point is to be wholly the material, as in the history of Lutheran religious education, such methods will be developed that can best serve as a means of mediating a given body of material.... There is need of developing the religious life by doing, rather than by indoctrination. Psychology has taught us that ideas grow out of experience. Says Ames: "The discovery of the genesis of ideas from instinctive and habitual types of activity is one of the most fruitful and revolutionary achievements of modern psychology." According to this principle, the aim of religious education cannot be to impart knowledge but rather to correct and enlarge the experience the child may already possess.[1]

A final division of this section, which has been dealing with the various evidences of a tendency on the part of agencies of religious education to effect a rapport with modern socio-educational theory, will deal with the evidence seen in research in the field, doctors' theses, general methods and significant experiments.

As far back as 1905 this attitude begins to appear.

> In all elementary and secondary education, and in all college and university courses, the tendency has been steadily away from words to things, from symbol to object, from text-book to laboratory, from learning by rote to learning by doing.
>
> It is impossible that this change in the method of education should not be felt in the religious realm. It is now believed that "the whole duty of man" cannot be learned merely from the catechism, but "that if any man will do...he shall know." There is a growing distrust of the a priori and dogmatic method, and a willingness to examine candidly and patiently the facts. There is a generally increasing desire to face all facts in psychology, in literary criticism, in historical research, in natural science, with the conviction that no truth, adequately tested and fearlessly proclaimed, can ultimately damage either morality or faith.[2]

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1. Ames, L.H., "Religious Education in the Lutheran Church", "Religious Education", v. 11, P.449.
2. Faunce, W. H. P., "Religious Education", v. 2, P.11.

At the 1915 convention of the Religious Education Association, Hugh Hartshorne, inspeaking on the subject, "Securing First-hand Data as to the Religious Development of Children", attacks the theory of the emergence of certain tendencies with clock-like regularity, a theory which dominated religious education for years and which is still implicit in much of the material used.

> How shall we observe? All I can do here is to outline the general principles involved and sketch a method for you to talk about.
>
> First as to principles of child study. There is an immense amount of data on children's ways that is almost worthless, because it is incomplete in one respect. We are told, for example, that at a certain age a child has a tendency to get angry; at another age he develops a tendency to fear; at another age he is capable of love and hate. But unless we know under just what conditions he is angry or afraid, or just what he loves and hates and what experiences lead up to his loving or hating, then the mere knowledge that he is capable of anger and the rest is of little use. The first principle in observation therefore, is to observe the situation, as well as the act or idea that is called forth by the situation. ...Another principle...is this: To discover, if possible, the relation of the act observed to the child's notion of why he did it. We are not content to develop automatons which perform the desired acts at the proper times. We want intelligent human beings, acting in accordance with self-chosen purposes, and with the understanding of the relation of their acts to the social group of which each is a member.[1]

In 1916, J. H. Leuba reported an experiment he had made upon children's conception of God. He secured the data by submitting questions to grammar grade children of various faiths. He found the widest range of hazy notions. Most of the ideas given in the answers, he declared, could have been

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1. Hartshorne, Hugh, "Religious Education", v. 10, P.481 f.

"picked up" by the child in non-religious surroundings, in spite of the fact that most of the children examined attended Sunday school. He summed up the result of his inquiry thus: God and Christ are never clearly differentiated; the main fact in regard to God is that he can do anything, i.e. his physical prowess impresses them more than his moral goodness. Leuba's conclusion was that it is unwise to teach children any sort of idea of God.

As to the subjects of doctors' theses, there is a distinct trend toward social subjects, or subjects which emphasize the social or psychological aspects of religion. A glance at the list will show this tendency.

1909- Religious and Moral Education through the Periodical Press.
1911- Religious Education in the Public Schools of the State and City of New York.
1913- The Development of the Young People's Movement in Modern Christianity.
Social Service in Religious Education.
The Psychology of the Religious Experience of Typical Japanese Christians.
1914- The Development of an Autonomous Church in India.
The Moral and Religious Elements in American Education to 1800
The Chinese Moral Sentiments before Confucious: a Study in the Origin of Ethical Valuation.
The History of the Sunday School in the Methodist Church.
1922- Socio-analysis of Character.
1923- The Value of Confucianism for Religious Education in China.
Bobangi Life and Christian Education.
1924- The Life Situations of Children Nine to Eleven Years of Age.
Movements Towards Church Union in South India.
The Development of the Religious Attitudes.
1925- An Experiment with a Life Situation Course.
An Examination of the Project Method as an Instrument of Teaching Religion.

The Bearing of Jesus' Idea of God on Religious Education.
Liberal Christianity and Education.

On March 1, 1926, Dr. Theodore G. Soares, speaking before the Religious Education Club at the University of Chicago on the subject: "What Constitutes Research in Religious Education?" set forth the present status of research in this field. He emphasized the following as among the most needed emphases at the present time:

1. A technique. The other sciences, especially the physical sciences have a definite technique already which they apply to their problems. At the present time there are many unsolved problems in the field of religious education and as research goes on toward solution of these problems there needs to be an analysis of technique as we proceed, for the value of any contribution is limited if the producer of it cannot explain how it was accomplished.

2. A need of criticism of present experiments. (a) The intellectual reaction tests devised for getting opinions should be approached very critically, since the element of rationalization may be very large in them. (b) Tests, such as Voelker's were mentioned as of the type which aimed at eliminating the personal equation and getting a natural reaction. (c) Hartshorne and Mays' tests of the effect of education on conduct were mentioned, though not enough has been done to give a thorough report. (d) The Watson test of fairmindedness was criticized on the basis of the fact that its effectiveness is conditioned by obtaining a naive reaction. In an "opinion" test the subject is more likely to react in a

sophisticated than in a naive manner. (e) Chave's technique of indirect suggestion in analyzing the life-situations of children was mentioned.

The conclusion of Dr. Soares was that the most promising method of the present is the case method, viz. that of finding out all we can about certain children, applying our educational stimuli and observing differences (if there are any) in behavior and attitudes.

In "Religious Education" v. 16 (Dec. 1921) Clara F. Chassell, in an article entitled "Some New Tests in Religious Education" reports a number of recent tests.

The first of these is the "Parable Interpretation Test", the object of which is to ascertain to what degree children can interpret parables correctly. It is really a true and false test. The children are asked to choose among certain possible ways of interpretation suggested in the test. This is done after hearing the parable read by the conductor of the test. As a device for testing ability to remember or interpret it might be valuable. It apparently has as its aim instruction and, so far as instruction is a valid aim in religious education, it follows that this test which is a measure of the results of instruction would be valid. At all events it shows an effort to bring to Biblical instruction the latest methods.

The next test is called "The Drew Measurement Chart for Sunday School Juniors." It is a habits-attitudes test based upon questions in regard to pupils' church, home and

playground experiences. The first time the test is given it is in the form of direct questions, as, for example, Do you do your part in class duties and obligations? The pupil responds in one of four ways, viz. "Never", "Sometimes," "Nearly Always," "Always". The one giving the test reads and explains the question before the pupil answers it. The second time the pupils are asked to mark the questions they consider most important. The third test is given after two months to see whether or not improvement along the lines indicated in the test has really taken place. No results are included, but the type of thing that is being aimed at is indicative of a changed emphasis in religious education from the earlier days where giving of information of a Biblical or pious character constituted the principal aim of religious teaching.

The third test mentioned in Miss Chassell's article is the "Teacher's Rating Scale for Sunday School Pupils," prepared by W. L. Greer as part of the work of a course with her. It is based on the Army Rating Scale. Without going into detailed criticism of the test, it may be said that here again is evidence of an attempt to introduce into the field of religious education more scientific methods and in this case as in others it is the technique of the general educational psychology that has been used.

Further to illustrate the trend of research there is cited here a list of some problems that have been undertaken within recent years in the field of religious education:

1. Marie C. Hunter, "The Actual Social Reactions of Children Under Twelve." An effort to observe the behavior of children and to induce therefrom the extent to which their reactions are of a social value. ("Religious Education" v. 16, P. 10).

2. Paul F. Voelker, "The Function of Ideals and Attitudes in Social Education" (Teachers' College, Columbia University Contributions to Education, no. 112, 1921), a series of tests in which boys and girls are subjected to temptation in situations over which the experimenter has control and hence is able to check their own statements against facts.

3. Adelaide T. Case, "Children's Ideas of God". Based partly on Leuba's earlier study with additional data. Her conclusion was that "there is nothing pre-determined in the nature of children that makes their ideas of God take on any special character or follow any special succession of development. ("R.E." v. 16. P. 143-6).

4. Mark A. May, "Research in Religious Education." An endeavor to answer the questions (1) what should we understand by "research in religious education?" and (2) what are the problems in religious education in which research work is needed? ("R.E." v. 16, P. 271).

5. Luther A. Weigle, "What is Research in Religious Education?" ("R.E." v. 16, P.347) Deals with the status of religious education research in Yale University, especially in regard to the history of religious education.

Dr. H. F. Cope, in the last article before his death,

"Twenty Years' Progress in Religious Education," gives in two sentences the significance of socio-psychological factors in the development of religious education.

> In general, then, we have moved in two main directions: toward the place where both religion and education have taken religious education with increasing seriousness and tend to include it in those great affairs of human life which have a scientific basis, and also, toward the recognition of religious education as a social necessity, as the hope of social salvation. If 20 years ago the agitation for religious education seemed to promise better Sunday schools, today it seems to offer the way of a new and spiritual society.[1]

C. Ivan Hellstrom, in the Biennial Report of Progress (section on educational theory) comes to practically the same conclusions as Dr. Cope, with reference to these main trends of religious education in the direction of a more scientific and social conception. He finds that the general tendency in education to bring new areas under criticism and analysis and not to accept things merely upon tradition has been characteristic of religious education during the past few years. Three main aspects of this general tendency are seen as being (1) that of scientific objectification, (2) a more thorough-going consideration of social demands and (3) toward a more adequate consideration of the individual. The measuring idea is gradually effecting the acceptance of changed theory in this field and the same psychology is being used for both. In the emphasis of the schools upon citizenship is seen evidence of the new social demands. The social

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1. Cope, H. F., "Religious Education", Oct. 1923, v. 18, P. 314.

sciences are receiving more attention. But the tendency of education to base its aim and method on the facts of human nature as revealed by modern psychology is by far the most significant development.

The part of this latter individualizing tendency significant for religious education is the idea of education as the "continuous reconstruction of experiences." From this point of view the person is placed centrally and the subject matter falls into its rightful place as a means to an end. Religious education is called upon to re-evaluate traditional procedure in the light of these new trends.

C H A P T E R I I

THE WORK OF THE RELIGIOUS EDUCATION ASSOCIATION

One of the most fertile fields of source material for the study of any problem in religious education is found in the reports of the Religious Education Association. This organization has been a pioneer in the work of making religious education more scientific and social.

It is the purpose of this chapter to trace evidences of the tendency of religious education to place itself *en rapport* with modern social and psychological science as they appear in the history of the work of this association.

The first section, accordingly, will deal with the origins of the organization.

Section a. Origins.

The Religious Education Association had its origin in the "Council of Seventy" of the American Institute of Sacred Literature. The Institute had been founded at Yale in 1889 and transferred to Chicago with Dr. W. R. Harpers' removal there. Dr. Harper was eager to establish the Institute on a larger basis and, after getting a number of people interested in it, the transfer from the old board of trustees to the "Council of Seventy" was effected in December 1895. The following from the Minutes of the Institute gives a record of this transmission.

> "To Messers. Harper, Curtiss, Goodspeed, Burton and others assembled to organize a Council of Seventy to conduct the affairs of the American Institute of Sacred Literature, Gentlemen: In accordance with a vote passed by the board of directors of the American Institute of Sacred Literature at its seventh annual meeting held November 29th, 1895, I transmit to you the following minutes adopted by the board at that meeting.

> Whereas, Messers Harper, Curtiss, Goodspeed, Burton and others (about thirty) have presented to this board a proposition to organize a Council for the conduct of the affairs of the American Institute of Sacred Literature;
>
> And whereas, it seems desirable that a larger responsibility for the work of the Institute should rest upon those who are actively engaged in teaching;
>
> And whereas, a well developed plan for the future conduct of this work has been presented to this body;
>
> Be it resolved:
>
> That this board does hereby turn over to these gentlemen the goodwill, the assets and the responsibilities of the Institute, provided that they also assume its liabilities and provided that they organize in general on the suggested basis----------a formal notice from the secretary of the new organization to me that it has complied with the above conditions will terminate the existence of the old board of directors.[1]
>
> Frank K. Sanders.

Since the object of this research is to discover the aims of the parent organization of the Religious Education Association it is not necessary to go into fuller details, but a statement from the minutes of the General Chamber, passed December 12, 1896, will give an idea of its purpose.

> "The scope of the General Chamber is stated as follows: The historical study of the religious ideas of the various sacred literatures of the world in their relation to one another, biblical theology being the central topic and receiving special attention, i.e. comparative theology, with emphasis on biblical theology."[2]

There is also a statement of principles and an amendment to the Constitution of the Council of Seventy, adopted by the Senate at its meeting February 17, 1896, and adopted

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1. From Minutes of American Institute of Sacred Literatures--December 16, 1895.
2. Minutes of General Chambers of American Institute of Sacred Literature, December 12, 1896.

by the Council December 12, 1896, which is significant for this study.

> "The council does not stand for any theory of interpretation or school of criticism or denomination; but for a definite endeavor to promote the knowledge of the word of God as interpreted in the best light of today. From this point of view also the contributions of other religious literatures are sought by the council, that through the study of these literatures the teachings of the scriptures may be more clearly understood.
>
> The Council is organized on the belief that the Bible is the unique revelation from God, and strives in a constructive spirit to investigate its teachings and to extend its influence among the people. While therefore a large liberty is allowed to the individual teacher, the position occupied by the Council is altogether evangelical."[1]

This motive of spreading among the people the results of the historical criticism of the Bible was the heart of the organization principle of the Institute. It will be well to keep this in mind when the move is made to organize the Religious Education Association.

In the following excerpt from the minutes of the Senate of the Council, August the 20th, 1902, we see the first beginnings of the movement that was to culminate in the Religious Education Association.

> "A quorum of the Senate not being present, the meeting devoted itself to the informal discussion of the subject for which the meeting had primarily been called, namely, the advisability of undertaking at this time a new movement toward an improved Sunday-school curriculum for America, and the part the Council of Seventy would take in such a movement. A general statement of the situation, growing out of the action of the International Association at Denver in June, 1902, was presented by the chairman.

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1. Minutes of American Institute of Sacred Literature - December 12, 1896.

> The subject was then discussed for one and one-half hours. The resolution was offered by the chairman, as an embodiment of the sense of the meeting:
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> Resolved, That we, the members of the Council of Seventy named below, express the opinion that the Council should go forward to lend all assistance possible to the movement for an improved Sunday School curriculum; and that a further meeting of the Senate be held, at as early a date as practicable to take further and more specific action in this direction. The adoption of this resolution was moved and voted unanimously by those present, Messers. Foster, McMillan, Robinson, Votaw, Willet, Young and Zenos."[1]

Of the next meeting of the Senate, October 12, 1902, to which the Council was also invited, the following is recorded in the minutes:

> "The Senate then passed to the discussion of the Religious Education Movement, inaugurated by the Senate meeting of August 20th.
>
> A statement was made by the Recorder concerning the inception of the movement. Names of persons approving this movement of the Council, in reply to a letter of inquiry from the Principal, were read (consisting of more than two hundred prominent educators, ministers, S. S. workers, Y.M.C.A. officers, principals of schools, religious editors, etc.). The Recorder presented a formal call for a Convention to consider the field and to create a new organization to accomplish the work desired----It was moved that a committee of seven be appointed by the Senate to make up committees and to consider the time and place of the convention, to report in three weeks.-----
>
> The general committee convened at the close of the Senate meeting------By a unanimous vote the place was fixed to hold the convention at Chicago---Further at a meeting of the General Committee on October 30th, the time of the convention was unanimously voted as Tuesday, Wednesday, Thursday, February 10, 11, and 12, 1903."[2]

The officers of the Council of Seventy took special care to make known their disinclination to dominate the

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1. Minutes Senate Council of Seventy, Aug. 20, 1902.
2. Minutes Senate Council of Seventy, Oct, 13, 1902.

proposed new organization in any way, as is seen from the following statement recorded on the minutes of the meeting of February 10, 1903, the last meeting before the convention.

> "Whereas, the Council of Seventy, with other persons, has issued a call for a convention to be held in Chicago, Ill., on Feb. 10-12, 1903, for the promotion of religious and moral education; therefore,
>
> Resolved that the Council of Seventy, conducting the American Institute of Sacred Literature, hereby declares its desire to be associated with or recognized by any organization that may be established by the convention only on the same basis as other organizations for the promotion of Bible study.

The purposes of the new organization are already apparent in the text of the call for a convention which the Council of Seventy sent out.

> "It has become increasingly clear that the instruction of the young in religion and morality, which is given in the Sunday School, the home, and by other means, is inadequate to the present need, and is not wholly in accord with the best present knowledge. The gradual retirement of the Bible from the common schools has decreased the amount of religious and moral instruction which the children receive. The Sunday School while in general it has progressed in its ideal, its method and its efficiency, is in essential respects failing to do its full duty; many schools and individual leaders are continuing imperfect methods of instruction, are remaining indifferent to the new educational principles and ideals, are treating religion as an isolated and optional element in individual development, and are closing their eyes to increasing knowledge."[1]

Something of the response that attended this invitation to consider a convention is indicated here:

> "The second meeting of the senate was held on October

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1. Official Document No. 1-"A call for a convention to effect a National Organization for the Improvement of Religious and Moral Education Through the S. S. and other agencies"-1903 American Institute Sacred Literature-Council of Seventy.-Pp.1.

> 13, 1902. In order to discover the judgment of all members of the Council and of a large number of other men in the country with reference to a forward movement in Bible study, a circular letter had been sent out on October 3, by the principal of the American Institute of Sacred Literature, asking whether such a movement would be wise and timely. The responses to this circular letter were presented to the Senate at this meeting; they consisted of more than two hundred letters from members of the Council, prominent educators, ministers, religious educators, Sunday School workers, Y. M. C. A. officers, principals of schools, etc. There was an almost unanimous opinion, expressed often with very great earnestness that the conditions were right for undertaking an advance movement. The whole subject was discussed, the members of the Senate and a large number of the Council, all Councilors in Chicago and vicinity having been sent an invitation to be present to take part in the discussion. A draft of a Call for a Convention having been offered for consideration, it was unanimously voted by the Senate that the call as drafted be issued. It was unanimously voted that the arrangements for the Convention be put into the hands of a General Committee to consist of the chairman of all special committees."[1]

A recently published statement of Professor Theodore G. Soares puts this whole development in its proper setting as the first of three great factors which were profoundly to influence the development of religious education theory.

> "The homiletic method which had so largely obtained in Sunday School teaching was beginning to give place to a scholastic method. In the minds of most progressive religious educators the correct achievement of Biblical knowledge was the main desideratum. Of course it was always understood that it should be practically applied, but it was expected that correct knowledge would lead to correct application.
>
> The second interest making for a new religious education at the close of the last century was the Child Study Movement, of which G. Stanley Hall was the conspicuous leader----- A third factor that was to have the most far reaching effect in the new science of

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1. Proceedings of the Religious Education Association, 1903.

religious education was the development of the social character of the educational process."[1]

Section b. Early aims of the organization.

It is not hard to see, from the papers read at that first convention in 1903, that the educators and religious workers who came there had in mind pretty definite ideas of what the new organization should do. It was apparent that they were conscious of certain limitations existing at the time in the Sunday School and church. Perhaps the most outstanding evidences of this discontent appear in connection with criticisms of prevailing methods as unpedagogical. There was also present a conviction that the agencies of religious education should make some effort to face the implications of the "unity of the nature of man", i.e. the new psychology.

> "In a word, then, modern psychology and pedagogy seem to me to demand that religious teachers should constantly recognize the complexity of life and the unity of the nature of man; that they should use as their greatest means personal association and expressive activity, and that they should permeate all their work with the spirit of deep reverence for the person, and with the prevailingly objective mood."[2]

The same note is present in the addresses of Drs. Angell and G. A. Coe at the first convention.

> "-----I suppose that we who are here are generally persuaded that the advance in psychological and pedagogical study for the last twenty years has led to decided improvement in secular education. We who

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1. T. G. Soares,- Jan. '26- P.2. Aims of Religious Education. Journal of Religion/
2. Irving King, Proceedings of the Religious Education Association 1903, P. 79.

> believe this believe also that a similar improvement may be secured in religious and moral education by similar methods and by the careful study of the phenomena of religious experiences in the period of youth."[1]
>
> "Religious education is not peculiar in method but only in its aim and in the material as determined by the aim. All the results of modern progress in educational philosophy, methods and organization belong to the home and the church as much as to the state schools."[2]

There is also present in these speeches a criticism of existing materials and methods on the basis of their failure to produce socially-minded character, though this is not heard so frequently as the critique of method.

> "When we come to reflect upon the narrow basis of our ordinary religious education wonder grows that we attain as good results as we do. Take any average young man who has grown up in the Sunday School, Y. M. C. A. and Endeavor; ask him about the system of poor relief in the city. He can give no account of it. Ask him what hospitals there are, whether they are adequate, whether up-to-date. He knows nothing. Go on ---------- about whatever concerns the moral and religious welfare of the city, with mortification he confesses that he has been trained in nothing later than the parable of the good Samaritan. Our failure has arisen from a fundamental error as to the nature and right use of the Bible. Many people seem to think and talk as if the Bible were a sort of domestic receipt book, something you can consult and find exactly what to do in each concrete instance.------But God has not made right living in this world so mechanical and easy as that. From Jesus we never get anything but a principle.---- In the application of the principles of Jesus we must put laborious scientific study upon the facts of our own time and place."[3]

That there was also apparent a consciousness of changing ideas of educational determinants is evident from Forbush's

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1. Proceedings of the 1st Convention, Religious Education Association 1903. "The Next Step Forward in Religious Education"-- James R. Angell, P. 5.
2. Coe-Proceedings of the Religious Education Association 1903. Pp.50-1 "Aim of religious education and method."
3. Ballantine. W. S. P. 152. R. E. A. 1903.

suggestions:

> "It used to be customary to reckon the fundamental agencies as three; namely, the home, the school and the church. We now count four. The fourth is society. Human nature, and especially child nature ought to be educated, not only individually but also socially, and is to be educated not only by society but for society."[1]

The same thing is seen in an address by President George B. Stewart, on "Religious and Moral Instruction in the Home". He sees three social tendencies of the day that will have to be considered. These are (1) the decadence of family worship, (2) changing attitudes toward Sabbath observance, and (3) the changes that were taking place in home life. Throughout the entire record of the proceedings of the 1903 Convention runs a healthy attitude of criticism. Such expressions as "practical work", "facing the facts", "forward steps" appear in almost every address.

At the 1904 Convention the social and psychological emphasis is evident from the address of C. C. Hall on the "Progress in Religious and Moral Education".

> "A calm review of the situation following a careful analysis of extensive data, suggests the hope that the moral forces of the country, stimulated by large recent advances in psychological and social thinking, are in a state of aspiration, if not of expectancy, waiting for some directive agency, sufficiently broad, comprehensive, non-partisan and wise to organize and apply these energies upon a basis of systematic cooperation."[2]

At the 1905 Convention one of the aims adopted by the Association was "to apply to religious and moral education the

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1. Forbush, W. B. P. 484, R.E.A. 1905.
2. 2nd Convention of R.E.A. Philadelphia, 1904. C.C. Hall- "Progress in Religious and Moral Education."

best educational principles and modes of practice derived from modern psychology and pedagogy, and thereby to put the religious forces of the country in sympathetic touch with the matured results of scholarly research in all lines." They did not perhaps realize at the time how far that aim would lead them from traditional views and practices but it shows an attitude which was capable of receiving cordially whatever scientific pronouncements that came. In the president's address for that year it was declared that:

> "Great prosperity may become barbaric materialism in a land where men teach their youths everything except to worship God. The defense of a nation from such a doom is furnished by no external authority, civil or ecclesiastical. It emerges out of the enlightened conscience of the people, which, as if intuitively, bears witness that the time has come when public morality and public interest demand stronger accent on the religious aspects of education. For this does our association exist. This is its fundamental idea; the vision that for three years has attended us, continually growing more distinct, continually extending its sphere of influence over our minds."[1]

Evidently it was not long until there had developed within the association a very pronounced esprit de corps. G. A. Coe, in an address at the 1908 Convention on "The Place of the Religious Education Association in the Life of the Nation", said:

> "The Religious Education Association is an expression of the moral and religious aspirations of democracy. We are democratic in our membership. We have no fences to keep men out, but we invite all who desire to promote moral and religious education to join us without regard to ecclesiastical or other differences. We are not an association for the elite

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1. 1905 Proceedings - Pres. C. C. Hall, President's address.

> of the religious or educational world; the layman sits by the clergyman, the humblest Sunday School teacher by the university president.
>
> We are also democratic in our aims. We desire to promote religious and moral education for the whole people. We strive to bring to the privileged and the neglected alike the best results of human experiences in home training, in moral training in the State schools, and in Sunday School training---- We hold that every child in this democracy is entitled to opportunity and help for an unobstructed moral development. We believe that God is the God of childhood as of manhood, and that the normal development of the child is a development in the realization of God. We would also help men to find God in the common occupations of life, and thereby purge and glorify our industrialism."[1]

Section c. Changing emphases of the Religious Education Association as indicated by convention topics, declarations of principles, etc.

At the 1907 convention we see an entirely new attitude manifested in regard to what was then thought to be the strictly physical side of character. Y. J. Fisher, speaking on "The Ethical Value of Physical Training" brought out facts which must have sounded strange to the ears of the more orthodox among the convention. He spoke of such things as "the relation of the bodily condition to responsiveness to the outer world", "the relation of muscles to character development" and stated that religious education agencies had not been taking this into account. Play is shown to be related directly to character development and physique to morals.

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1. Aims of R. E. A. Coe, G. A. -R.E. v. 5 (1908) P. 92 "Place of R.E.A. in Life of Nation".

There were addresses by Brodstreet and Gulick on the same subject. Coe, in speaking of the function of play in religious education said:

> "The addresses to which we have listened are noteworthy not only because of what they contain, but also because of what they leave out. On two of these negative points there has been complete unanimity: First, no speaker has treated the so-called non-religious aids to religion as mere bait for bringing the young under religious influences; second, no speaker has treated them as mere preventives of evil. On the contrary, every speaker has found in them inherent value for character formation. This is a new note in religious practice. Not very long ago the social and recreational work of the church with the young, and even the literary opportunities that were offered, were looked upon as a mere means to an end outside themselves; they were devices for which apologies were often made. Similarly play was looked upon as at best a means of keeping children or young people from doing something worse. But today we are reaching a larger view of religion and a truer view of the growth of personality. Religion, we discover, is no mere department of human life, but rather abundance of life. It includes every constructive force and excludes only that which destroys. Hence when the psychologist tells us that play is a necessary part of the educative process, we see God's hand in the play impulse, and we begin to cooperate with the Creator by providing play grounds for city children. When we learn from physiology and psychology the true significance of muscular development for mental growth, we turn to and build gymnasiums in the name of the Lord!"[1]

In addition to those already referred to there were addresses by sociologists, social workers, psychologists and educators. New and disturbing as well as stimulating facts from the general field of science were pressing upon these leaders for attention. G. E. Dawson's address on "The Material of Instruction from the point of View of the Learner"

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1. Function of Play in Religious Education. Coe, 1907, "R.E." P. 211, vii.

illustrates this fact.

> "----Our knowledge of the nature of man, and the world about him, is being so modified by science that our resulting conceptions of the fundamental purpose of education are confused and chaotic. We know that we are dissatisfied with the educational programs of the past, because we see that they were based upon very inadequate ideas of human life and of the universe. But we are far from being sure as to what programs should take their place. Much less are we in agreement. In education, if not in other things, we are living in an age, if not of revolution, at least of marvellously rapid changes. The only really safe attitude to take in the midst of changing knowledge and points of view is that of open-mindedness and alert optimistic inquiry for the best that is known."[1]

This was the period in which the phrase "social service" was one to conjure with. It is heard with increasing frequency in assemblies of religious educators. From the resolutions of the Conventions of 1908 and 1909 are taken the following:

> "In the task of industrial and social reconstruction that is now upon our civilization, we must rely for competent leadership upon men and women who are not only trained in the analysis of facts but also inspired with ethical idealism. We, therefore note with satisfaction the growth in our colleges of a sentiment of social service which expresses itself in activities like those of the settlement and the Vacation Bible Schools."[2]
>
> "We recommend the recent action of the Federal Council of Churches in America in calling upon churches to study social principles and needs. We urge that such principles be inculcated through Sunday School curricula and in the courses of study in young peoples societies and that the various societies and firms publishing material for religious education provide suitable books for this end."[3]

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1. Need of Scientific Attitude in Religious Education. Dawson, G.E. "Material of Instruction from point of view of the Learner" "R.E." v. 1, P.224.
2. Resolutions of the R.E.A. Convention,1908.
3. Influence of "Social Gospel". Proceedings of R.E.A. Convention 1909, Committee on Resolutions.

In 1911 the association devoted an entire convention program to the subject "Education and Social Life". Papers read at this meeting dealt with such subjects as: "Social Changes in Colleges since the Civil War", "What do Social Changes in American Life Demand of Higher Education?", "What Fundamental Social Characteristics may be developed by Education?", "Social Focus of College Studies". Among the discussion topics were: "Making Social Citizens", "The Socialization of the College Curriculum", "What actual policies exist (officially) with respect to the Preparation of Students for Civic Life?", "To what extent is Democracy realized in college administration and faculty circles?"

The fact that these subjects were discussed indicates that there was a definite recognition of incoming new determinants of educational theory and procedure and that the social emphasis was looming large among these determinants.

The following year saw a continued agitation for a more social type of education and a plea for the taking into account of the findings of the social sciences:

> "Our moral and religious education needs to be built squarely upon the facts of social life as we now know them. An individual is not moral until he is social; that is to say, he is not good unless he is good to others, and to all others, as far as his influence reaches----even in our churches, a more individualistic and conventional notion of goodness, amounting to little more than respectability, which allows a man to pursue his business or his profession with extreme disregard of the adverse effect of his conduct upon the welfare and happiness of many persons? Does it not devolve upon us to make moral -religious education through the Sunday School more fully and fundamentally social?------Shall we not have in our Sunday School curriculum courses in social education for our young people that shall instruct and train

> them in a modern way for social living? The current progress in the social sciences, especially in biology, sociology and ethics, has put us into possession of a whole new body of knowledge and a whol new scheme of shaping life morally and socially. Present studies in poverty, dependence, disease, crime social organization, industry, justice, make it possible for us to reconstruct our ideals, our methods and in some respects our entire social order. We must and we can administer life much more effectively for common good."[1]

In the advance circular of the new Peabody College at Nashville, Tennessee, to which attention was called at the 1912 Convention there is evidence of this spirit working its way into higher education:

> "Peabody College will put special emphasis upon systematic training for social and religious service. ---Systematic training in religious education and definite preparation for social participation will be provided. Both by actual instruction and by co-operation in community affairs the college students should increase not only their purpose but their ability to serve. The College thus hopes to assist in perfecting the connection between education and human affairs, religion and life, moral ideals and social practice, so that those who go out to administer the schools may be fitted to equip them with religious and moral efficiency as well as with intellectual and motor skill."[2]

From the "declaration of principles" adopted at the 1914 Convention it is evident that the social emphasis was receiving increased attention.

> "The Religious Education Association assembled in its 11th annual convention affirms the possibility and the necessity of permeating all the educational life of the modern world with the religious ideal and all the religious life with the educational ideal. We affirm that religion without education easily becomes superstition and that education apart from religion is superficial and ineffective.

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1. Social life basis for Religious Education. Votaw, C.W. Proceedings R.E.A. 1912, v. 7.
2. Advance circular of new Peabody College-"R.E."v.7.P.578.

> In the discussions of this convention amid many healthful divergencies of view we have found ourselves united in certain clear convictions. We believe that sheer individualism is past and the age of social responsibility has arrived. All institutions of the higher education should directly prepare young men and women for membership in the social order - in the family, the church, the State and community. To this end all teachers should be persons deeply entmused with a sense of civic and social duty. All courses of study should be focused not only on the welfare of the student but on his participation in the corporate activities of the community. We hold that diplomas of school and college, representing culture of the whole person, should be certificates of preparedness for home-making, for the sacred duties of fatherhood or motherhood, for the manifold duties of modern citizenship.
>
> We affirm that the modern home should be not only a man's castle but his agency of social ministry.
>
> All organizations of students, open or secret, should insist on genuine scholarship and clean living, and should realize that an awakened public opinion will permit their continued existence only when and where they make some positive contribution to the moral stamina of the college and the nation.
>
> Without an abandonment of the educational ideals of our fathers we must now exalt the newer ideals of social justice, social service, social responsibility. ---We call on all teachers to realize that the subjects of instruction are but means to the development of the persons instructed."[1]

The following year, 1915, shows an awakened conscience on the effect of social conditions upon the development of child life. It goes to the foundation of existing ills by introducing such questions as eugenics, health and economic conditions, and the responsibility of home, church and school for these.

> "The following Declaration of Principles was prepared by a committee consisting of George A. Coe, Francis G. Peabody, Frederick Tracy and George B. Stewart and unanimously adopted by the convention.

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1. Social influence as shown in: Declaration of Principles of R. E. A. 11th Convention 1914. R.E. v. 9, P. 98.

This convention called to consider "the rights of the child", is evidence that the conscience of the people is awakening to the fact that society is wronging its most defenseless members.

Society does not yet effectively recognize the right to be well born. The preventable physical defec with which multitudes of children start life are an invasion of rights more serious than attacks of highwaymen.

Society does not yet effectively recognize the right of the child to health.

It does not fully recognize the right to grow. Powers for growth and for human happiness are being turned into commercial assets.

Society does not effectively recognize the right of the child to be educated. Witness the insufficient accommodations in our schools, the elimination of pupils, the early entrance into industries.

Society does not effectively recognize the right to character. We condemn certain people of antiquity for exposing infants to the natural elements; but we expose American children to moral contagion and we do it for gain.

Society does not effectively recognize the right of children to the religious heritage of the race. We are as yet at the beginning of the problem of providing religious education for the children of the whole nation. We rejoice at the multiplying efforts of churches to give to the children of whole communities instruction in religion comparable in method and continuity to instruction in the public schools.

Our problem requires cooperation between the public school, the home, the churches, agencies of philanthropy and reform like the National Child Labor Committee, the civic authorities, and right minded individuals.

We cannot save ourselves unless we save the children. Every one of our great social wrongs bears most heavily upon them. Militarism means bringing children into the world to hate one another, and then be shot to death. Sexual immorality reveals the depth of its meaning in its ruthless effects upon all that is vital to healthy, happy and morally growing childhood. The economic injustice under which our people smart wrongs the child most of all, for it robs them at once of home and health, and the right to be children until the normal period for assuming the responsibility of self-support. The inequalities of our laws as between the sexes imply this most of all: that a part of the natural protection and guidance of children is with held.

We declare that this situation calls upon our whole people to repent, and to resolve that, through

> homes and churches, through occupations and industrial relations, through civic and community life, through cooperation with child-helping agencies, and through the exercise of the right of citizenship the full rights of the child shall be recognized and secured."[1]

An interesting fact that appears to the student of the history of the Religious Education Association is the tendency to ever-widening conceptions of its task in the light of existing conditions. With the 1917 Convention we see the beginning of a consciousness of the need of shaping educational policies in the light of the larger social whole. The theme of the convention was "Religious Education and the Coming World Order". The subjects of the addresses center about such themes as: "Ideals and Programs of Religious Education in View of the Coming World Order", "The Relation of Religious Education to Human Welfare", "Facing Problems of Nationalism and Internationalism", "The Church Facing the Coming Social Order", "The Minister as a Prophet of the new Social Order", "The Leadership of Religion in the new Internationalism", "Adjustments to the Spirit of the new Democracy".

"The effect of the war on the group is shown in the declaration of principles formed at that convention:

> "The moral inadequacy of a social order that could issue in a world war, compels a rigorous scrutiny of the underlying premises of our civilization.
>
> We must believe that there can be a newer and better social order based not on mutual distrust and selfish competition but upon confidence and goodwill, upon the spirit of service and cooperation.
>
> Such a social order will exist in institutions, churches, industries, brotherhoods, nations, organized

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1. "Declaration of Principles of R.E.A., March 5, 1915, P.214.

> pre-eminently for human welfare, and ever willing to surrender anything that creates injustice and impedes progress.
>
> Such a social order will provide for the fullest self development of every individual, the right to grow, the right to serve for the joy of service.
>
> Such a world order will recognize the will of God in the life and destiny of man, and will train its citizens to become members of an enduring friendship.
>
> The new social order must be brought about by a new education. The whole education of youth in home and church and school and community must be controlled by the highest social ideals, and must be so organized as to promote sympathy and insight through significant social experience. The building of the new social order calls for the earnest cooperation and effective organization of all social and educational agencies, in the community, in the nation and in the world. It calls for a consecrated leadership responsive to the new vision."[1]

The Theme of the 1921 Convention was "Education for World Fellowship". The title itself is indicative of a sensitiveness of this group to the world-social problems about them. In the Declaration of Principles adopted at this convention there is a clear note of recognition of responsibility of Christian education to take a large part in making a new world in which such a cataclysm as the late war cannot happen. Along with this hope there goes a wholesome criticism of religious education as it has been conducted.

> "Too often, instead of protecting and maintaining the natural fellowships of childhood our very education has built barriers, perpetuated classes, or indoctrinated snobbery. We here do highly resolve to keep the doors of childhood open to wide friendship and helpfulness. We shall encourage youth and those of older growth to make the most of a fellowship which readhes around the entire world. Only as the methods of religious education are reconstructed to secure right attitudes among children, however, can our dream

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1. Declaration of Principles R. E. A. 1917 Convention.

> be realized----all education, whether secular or religious, carried out with this aim must inevitably aid world citizenship, not by suppressing or denying patriotic ties and duties, but by asserting ideals of world service, by furnishing information which induces sympathetic understanding and by cultivating actual fellowships and helpfulness among those of different racial origins. Both secular and religious schools should be inspired by a world outlook and labor to dispel race-prejudice.---True education must clearly reveal that no nation can be saved by itself alone.----The churches of the world should be centers for the propagation of world fellowship--unless a vastly increased solidarity may be achieved in the program of the religious organizations of our country it is doubtful whether humanity will find in them the hope it has the right to expect."[1]

The theme of the 1926 Convention was "Education for World-Mindedness". This was the third Convention since the organization of the association to deal with the relation of religious education to the larger world ideals. The fact that such a theme was discussed "pre-supposes a way of life in which every national group may expect to realize its own essential aspirations, within a system of mutuality". From the report of the findings committee the following quotation is taken:

> We find that the specific contribution of religious education to this way of life is the creation of world-mindedness by actual participation in interracial fellowships and by such understanding and sympathetic appreciation of others as transcends racial, national, religious and economic prejudices of the groups to which one belongs.
>
> During the convention it became increasingly manifest that a number of agencies are already working to this end; and the report of their activities has been illuminating. Those engaged in religious education must act in close collaboration with such agencies. World-mindedness begins at home and con-

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1. "R.E." v. 16 P.67. Declaration of Principles.

crete situations which imperatively call for its exercise are always to be found in the circle of each individual's relations.-------

The Religious Education Association, having special regard for the education of children, finds that the best efforts in this field are rendered futile by the thought and practice of adults, and therefore recognizes with new vividness the urgent need of adult education adopted to overcome the existing inhibitions."[1]

"Among matters which call for special attention we note the following:

1. The integration of so-called "missionary education" into the normal process of religious education.

2. A close scrutiny of all literature published to detect subtle appeals to racial or national prejudice, in order that the improvement which has recently taken place in this respect may be maintained

3. A more general acceptance by the membership of organized religious bodies of the principles and policy now avowed by leading exponents of the missionary enterprise which, while conserving intense religious devotion, excludes all arrogance or patronage in respect to other people.

4. Some resolute effort on the part of the members of the Religious Education Association to promote in each locality the objects which have occupied the thought of this convention."[2]

One of the most fruitful contributions of the Religious Education Association has been its conventions. In them has been brought together a variety of workers--teachers of religious education, directors, Sunday School workers, members of denominational boards, ministers, research workers and editors. The arrangement whereby the papers to be read at the convention have been published in advance in "Religious Education" is a really unique contribution to convention method. In the discussions that follow these papers there is

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1. Findings Committee, 1926 Convention Religious Education Association, v. 21, P.222.
2. Findings 1926 Convention.

brought to bear on the problem a wide range of different points of view and experiences that are really creative. A findings committee works throughout the convention, carefully summing up the discussion at the end and presenting a report to the convention. These findings, too, are published in the magazine and constitute a permanent contribution to the science of religious education.

Section d. The contribution of the Religious Education Association to a science of religious education.

In the first section of this chapter it was shown that the Religious Education Association was organized with the view of making religious instruction more scientific. The methods used by the association for the attainment of this end have been, in the main, public agitation and stimulation of research. A large part of the pioneer work lay in the field of criticism of existing aims and methods from the point of view of modern psychology and pedagogy. This was a necessary step for, without a conviction of the inadequacy of methods then in use, no progress would be likely to be made in the direction of improved instruction. From an editorial in the "Pilgrim Teacher" quoted in "Religious Education" v. 3, August, 1908, the following evidence of this fact appears:

> "What has the Religious Education Association done for the Sunday School? While no single person can estimate all the work of so broad an organization, yet its service to the Sunday School in many different lines has been great; it has, for one thing voiced

> widespread discontent with imperfect methods; it has stimulated to determination for improvement and so has helped save the Sunday School from the paralysis of self-satisfaction; it has brought to the Sunday School many men and women of trained minds, expert in educational science who had never before taken hold of its work and secured the contribution of their service to the betterment of the school; it has led others, leaders in special departments of education to prepare suggestions and material for the guidance of teachers and officers; while yet others have under its inspiration prepared courses for the school befitting its larger mission.----Encouraged the preparation of courses and text books for the graded school; it has, by holding up educational ideals broadened the general conception of teacher-training---through exhibits and bureau of information, aided thousands of Sunday Schools workers.-------"[1]

Some of the questions put to the existing order of religious instruction appear in the statement of Dawson given below. It is a clear-cut indictment on the basis of the child's actual experience.

> "Does the environment that we create for our children in the church and Sunday School meet the conditions that insure life? That is does it stimulate reactions in the child that involve his whole self? Is it natural to him--an environment in which he feels at home, in which he enjoys himself, in which he delights to work and live? Does it provide for him complete opportunities for self-expression? Does it stimulate feelings that are true to his age and outlook upon life? Does it set going trains of thought that he will follow up of his own accord? Does it provide for activities that he can put his best energies into with enthusiasm and look back upon for days and months as having given him something tangible and vital? If these questions can be answered in the affirmative then we are really educating our children in the churches and Sunday Schools. If they cannot be so answered, then we are not educating our children in these places."[2]

From the "Survey of Progress", an address on the gen-

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1. "Religious Education" v.iii. No.3-quoted from an Editorial in'The Pilgrim Teacher".
2. Dawson, G. E. "R.E." v. 1 . P.85.

eral advances made in the field of religious education, which is a regular feature of the Religious Education Association Conventions, we get an idea of the changes that were being brought about. But how much of this progress is due to the Religious Education Association? Since there has been no organization in existence whose sole aim was that of agitation for better methods, criticism of existing aims, etc. it is fair to give at least a measure of this credit to the association. At the 1904 Convention Dr. C. G Hall declared that he found "an unorganized sentiment for better things". This "unorganized sentiment" became "organized sentiment" through the work of the Religious Education Association.

J. F. Wood, speaking at the 1915 Convention on the "Survey of Progress", said that he found evidences of changes in both ideals and methods. In ideals it is apparent in (a) increased emphasis on religion in civic life on the part of such groups as the National Educational Association, (b) in an increased responsibility for religious education in church and school, (c) in the demand for efficiency in religious education and the tendency of denominations to improve the quality of their work. In methods he sees improvement indicated in (a) a shift of emphasis from conversion to education, (b) more directors of religious education (many of whom were supplied through the Religious Education Association), (c) the increase in the number of schools using graded lessons, (d) the use of "extra-biblical" material, (e) the increased quantity and improved quality of books on methods, (f) a better

basis for teacher training, and (g) certain denominational movements signifying a growing appreciation of the church as an educational institution.

The tendency of the association to re-evaluate its task in the light of changing needs is an indication of the scientific spirit. Without a thorough-going willingness to criticize its own programs, aims and methods the association could not have been so influential a factor in the development of religious education. H. F. Cope indicates the necessity of a change of emphasis from the work of criticism to that of furnishing a technique and method for those who were led to try new things through the work of the association--

> "For a year or two past the outstanding signs in the educational field have been: The introduction of more adequate courses in religion and the Bible into colleges, search for better equipped men to fill chairs, much more careful study of the educational principles of curriculum making and coordination in these fields of study, the development and adaptation of courses in religious education and a growing recognition of the greater breadth of this problem of religious education as related to the lives of students, a problem not solved merely by courses nor any other specific----------.The future work of the Religious Education Association must be of a more serious intensive character than those efforts which have been possible under our limited resources and forces in the past.------We must meet the appeals of those whom we have stimulated. We must support with expert, paid council those whom we have led to undertake pioneer work.------Surely we must recognize that the one great problem facing all men after the world struggle will be the problem of living together in new world relationships. The old order passeth; new men must face the new day."[1]

If the actual contributions to the data of a science of

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1. H. F. Cope. Religious Education v. 11, P.153,157.

religious education have been somewhat meagre it is because the whole problem of religious education is such a new one. But a factor that must be considered in this survey is the spirit in which the questions arising have been faced. There has been little disposition to dogmatize and a real indication of a tendency to recognize limitations and lack of data where such has been the case. An illustration of this is seen in the report of the commission on graded worship (1915). In this report, difficulties are recognized and conclusions given as tentative.

> "If the results of the Commission's work during these three years, and especially during the last year, seem surprisingly meagre, the members of the committee have only this to say: They have become increasingly aware of the fact that here is a vast field of religious experience which has had hitherto very little scientific investigation. Moreover the very nature of the subject is such as to baffle the investigator at every point and render his conclusions uncertain. Worship is very largely an expression of feeling, and feelings are more or less vague, resisting analysis. The study of worship is very much like the study of life itself - the moment one thrusts the scalpel into the living tissue the life departs, and the observer can never feel quite sure that what he now looks upon is really the vital process."[1]
>
> "------some conclusions have been reached which may be helpful as a basis for further study. They would offer the following statement of principles:
>
> 1. The need for worship is universal and persists throughout the whole of life.
>
> 2. The nature of worship is essentially the same in the child and in the adult.
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> 3. The order of common worship as a whole and in detail should be adapted to the needs, interests and capacities of the worshippers.
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> 4. The extent to which the individual worshipper participates in a service of worship depends upon the

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1. "R.E." v.10, P.393. Report of Commission in Graded Worship.

degree to which the service as a whole is adapted to his needs, interests, and capacity.

5. The extent to which the group as a whole participates depends upon the degree to which the elements of the service are adapted to the needs, interests, and capacities common to the group.

6. The content of an order of worship should be determined by the nature and size of the worshiping group for which it is intended and by the range of their experience.

7. If special needs are to be met through an order of worship, the worshiping group should be reduced in size to include only those to whom such needs are common.

Some of the problems proposed for general discussion were:

1. What is the relation of the material of worship to material of instruction?

2. What should be the nature of worship for (a) under 10? (b) 10-16? (c) above 16?

3. What is the relation between worship and conduct?" [1]

Nor have the leaders in religious education shrunk from setting the highest standards for workers in the field. Witness the following report of the Committee on Training and Supply of Religious Education workers (1915).

"But instruction that is to guide the prospective professional worker should meet the following demands, only a part of which can be supposed to be met by any one professor: Critical knowledge of the psychology of religion, child religion included, and of general psychology as a background thereof; technical acquaintance with the theory of teaching and with its applications in religious education; familiarity with the main movements of thought and with the main results of biblical scholarship; familiarity with modern social problems and with contempory church life." [2]

As a cross-section from the work of the associationl illustrating the type of work on one phase of it, there is

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1. Conclusions of Com. on Worship Religious Education, 1915, v.10, P.393.
2. Comm. on Training Standards and Supply of Religious Education Workers, "R.E." v. 10, P.401.

submitted the report of the secretary for 1915, "A Day's Work at the Office". It gives in succinct manner a glimpse at the various agencies ministered to and the wide range of the work of the association.

"The Executive Office

Receives 45 letters regarding membership and business details, dispatches answers to inquiries below, 78 other letters, membership receipts, 34 packages of printed material, 350 programs.

Bureau of Information

Inquiries answered:
Important theological seminary inquires regarding man for a chair.
Plans for cooperation between churches and college Christian Associations.
History of development of church liturgies.
On vacation schools, especially religious schools.
Plans to publish bibliography on missions, periodically, for small libraries.
Books on religious education in the family.
Information and literature on the religious nature of children.
Church paying $7,000 asks names of possible candidates.
U.S.Bureau of Education regarding coming convention.
Program of summer schools.
Plans of Community Councils.
Superintendent of schools regarding week-day religious instruction.
City librarian regarding Sunday School libraries.
Speaker and themes for a nationally famous Sunday forum.
Types of modern educational buildings for churches.
Large number of other letters regarding membership and business details.

Library Exhibit

Visitors received, personal inquiries answered, text books shown to teachers, visitors aided in research work.

General Secretary

Supervised above work, answering inquiries personally. Conference, at different hours, with presidents of two universities and one college. Conference with chairman of business committee. Read page-proof of part of next issue of "Religious Education". Prepared material for certain reprints.

Adjusting and perfecting program for next convention. Interview and conference regarding convention for 1917."[1]

In order to see the work stated in a slightly different form there is submitted an excerpt from the annual report of 1919.

"Work

Investigate the modern problems of religious education in families, schools, colleges, etc., conduct experiments, confer and study methods, devise text and publish plans, issue helpful literature, stimulate public opinion and conduct a general propaganda for modern, scientific, adequate religious - training.

Method

1. Conferences - state, district and local; also in connection with educational bodies - annual convention.
2. Publications --"Religious Education" (magazine) free to all members. Many special pamphlets, five large volumes.
3. Libraries - Largest on religious education- free to public at headquarters of the Association. Travelling library, Loan library.
4. Bureau of Information - answering inquiries; collecting and disseminating information on methods, materials, ideals.
5. Membership is divided into thirteen departments for studies, conferences and promotion.
6. Members in all parts of the world engaged in promoting, in churches, etc., the aims, ideals and methods of the association."[2]

One of the most fruitful sources of data for the ascertaining of the contribution of the Religious Education Association to religious education are the annual reports in which the aims and policies of the group are reviewed in the light of changing demands and situations. The last section of this

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1. Secretary's Annual Report 1915 R.E.A.
2. R.E.A. Annual Report 1919.

chapter deals with the recent report of the Institute of Social and Religious Research on the place of the Religious Education Association, but it is significant that seven years ago the question of continuation was up for discussion.

> "Sixteen years ago it was the one organization advocating an educational concept of the Sunday School, a larger measure of instruction and training for all children, religious training in the family, modern and more adequate religious courses in colleges and universities, attention to educational theory in theological seminaries, and the adoption of educational programs in such agencies as the Christian Associations. All this was based upon the application of modern educational science to religious work and the acceptance of the religious purpose in educational work------Time would fail even to enumerate the specific instances of educational advance but one general fact affords impressive emphasis; about no other problem today is there a similar and unified consciousness running through all the church agencies, and the immediate perplexity has been created by the rapid rise of agencies, activities and propaganda for religious education. It has passed from apathy, through hostility to positive activity so varied and forceful as to create the problem of competition and duplication. Religious education has become a vital interest for which numerous bodies are competing; what was regarded as the harmless hobby of a few academic theorists has become the keen interest of practical, organized propagandists. In all this we rejoice, nor do we have serious fears that the problems of adjustment are insuperable."[1]
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> "But the question arises, does this situation mean that the Religious Education Association has accomplished its work and may now leave its program to the newly converted partisans? That would be the case if the association had been organized to carry through a single specific task. But the association was organized to declare a principle and to promote its application to whatever situations might arise in its field. The educational principle is not one of the type which gives birth to one set of methods and then expires. The newly awakened, educational consciousness is but beginning its work. There are as many problems before us today as there were sixteen years ago.----The time has not yet come to dispense with agencies of leadership. Indeed the whole social-relig-

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1. "R.E.A." Annual Report 1919 Convention v. 14.

> ious situation is so packed with problems, so pregnant with possibilities of vast changes, so likely to call for new and large developments that there was never a time before when wise and competent leadership was more seriously needed."[1]

From this the report goes on to outline some of the unsolved problems with which the association is occupied. Among these are: (1) the need of scientific research in the field; (2) new phases of religious education such as the status of the graded curriculum, the development of professional standards, correlation with other community work and adjustments to developing spiritual ideals in public education; (3) after-war reconstruction of ideals; (4) unity among denominations of Christianity; (5) coordinating work of various agencies through the central agency of the Religious Education Association; (6) enlightening public opinion as to imperative need of religious education.

An interesting contrast in aims is seen in a comparison of the situation in 1921 with the beginnings of the work of the association. It shows clearly the drift toward a more and more explicit social aim.

> "At its beginnings the Religious Education Association struck certain notes which vibrated through the world. They were needed, and yet they were not all that was needed. They were critical; they were challenging. They brought certain institutions to judgment as to their efficiency; but they did not bring them to the bar of judgment as to their sufficiency. It was stated that the Sunday School was guilty of poor teaching; but now we must put the prior question, Is it the kind of institution that society can use for purposes of religious training?

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1. "R.E.A." Annual Report 1919-Question of Continuation.

> There it was stated that youth were ignorant of the Bible, now we come to ask the prior question, What place, if any, does the Bible have in religious training? And so with many other questions to be asked in the light of the religious needs of today. It would seem that the time had come to ask the simple but radical question, precisely in what ways do persons learn to live the life of a religious society?"[1]

Section e. Evaluation of the Religious Education Association by the Institute of Social and Religious Research.

The final section of this chapter will be devoted to a consideration of the report of the Institute of Social and Religious Research on the work of the Religious Education Association. A fact which is in itself significant for this study is that the investigation was undertaken at the instigation of the Association itself. That is a fine example to other bodies engaged in religious or educational work and is, in itself the best evidence of the scientific attitude of mind prevailing in the Association. The following excerpts from the report speak for themselves:

> "Under the profound conviction that any modifications of activity and function should be undertaken only after the most mature deliberation and searching investigation, the association invited the institute of social and religious research--
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> "to appraise the activities of the Religious Education Association, and to discover whether these are being duplicated by other agencies, in order to help the association determine whether or not it should continue, to make suggestions, in view of its past activities, as to its future organization, field, function and relationships"-------

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1. 1921 Annual Report R. E. v. 16, P.214.

The committee concurs in the following six recommendations:

A. That the Religious Education Association continue to exist as an independent organization for fellowship and discussion, for promotion and service, and for the stimulation of experiments, surveys and research in the field of religious education.
B. That the Religious Education Association make definite changes in policy and practice such as will better
(a) adjust it to the general conditions now to be met in the field of religious education.
(b) articulate its activities with those of other agencies in the field of religion, research and education.
(c) adapt it to the several outstanding types of interest that prevail or are likely to prevail in the membership of the Association.
C. That the Religious Education Association distinguish more clearly between "religious education" and all other education, not so much by the delimitation of boundaries as by clarification of foci-----

(There were other recommendations having to do with matters of administration, policy, etc.)

It seems desirable for the Religious Education Association to form a working arrangement or understanding with the International Council of Religious Education whereby the two organizations could cooperate in certain of their publications at a distinct economy of time, effort and money to both. The committee feels that there is room for two journals which might have functions comparable to those of the American Journal of Sociology, on the one hand and the Survey (and Survey Graphic) on the other. The control and subscriptions of the two journals would remain entirely independent and their makeup and character distinctly different.-----The Religious Education Association might use the Council magazine somewhat in regard to methodology and promotion and the International Council could use the Religious Education Association magazine for the publication of its research reports and the statements of its more philosophical problems in religious education."[1]

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1. Condensed report found in pamphlet circulated at Convention 1926.

The report also recommended the establishment of a "Committee on Research" part of whose duties it should be to:

> "articulate its activities not only with the distinctly religious educative agencies but with groups interested in more comprehensive researches in the social-religious field such as the section on Sociology of Religion of the American Sociological Society, The Institute of Social and Religious Research, the Department of Education and Research of the various universities, professional schools and theological seminaries."

The report further suggests cooperation with other educational societies such as the American Association for the Advancement of Science, the Social Science Societies (Politics, Sociology, Economics, etc.), the National Education Association and the International Council of Sunday Schools and Religious Education. Also there is an opportunity for cooperation on the part of the Committee on Research of the Religious Education Association and the "Section on the Sociology of Religion" of the American Sociology Society. "Such a plan would greatly conduce to intellectual interstimulation and to fellowship," and cooperation among leaders.

The report raises the question as to whether or not the Religious Education Association is "passing from the place where it had a large membership following some remarkable pioneers to the place where it is dependent on a more definite and intelligent interest in the subject matter."

If this is true, it is important that the association should not only define its field and function but should try to work out the functional relationships of the various phases

of religious education and to that end consider the departmentalization of its journal, Religious Education.

This evaluation is conclusive in its position that the Religious Education Association has a definite function to perform in the present educational and religious world. A glance at the materials accumulated throughout its twenty five years of service will show a most remarkable disposition to cooperate with whatever movements there were in the direction of education that would be more scientific in method, more social in outlook and suffused with the religious point of view. The contribution of the organization to religious education is apparent not only from what has been said in this section, but also from the fact that throughout this study its publications have been one of the chief sources of material.

The association may be said to have brought about an entire reversal of attitudes on the part of the church toward the problem of the religious training of children. Its contribution can be summarized by the fact that religious "instruction", during the past quarter of a century, has been supplanted by religious "education". What is implied totally in that latter term, the members of the association themselves cannot say. But the fact that this large group of workers have definitely adopted the scientific attitude and approach and are facing the current questions in that mood and temper, constitutes in itself the greatest contribution yet made to the field.

C H A P T E R III

SOCIO-PSYCHOLOGICAL DETERMINANTS IN THE DEVELOPMENT OF THE RELIGIOUS EDUCATION THEORY OF GEORGE A. COE.

It was thought that a study of documents revealing the basic conceptions of religious education theory held at various periods during the last quarter of a century by one of the outstanding leaders in the field of religious education would give some hints at trends and their determinants.

Professoe Coe was selected as the subject of this inquiry because (1) he was a pioneer in the field, (2) he has remained in the field, giving it his undivided attention, (3) he has shown himself very hospitable to the implications of the psychological and social sciences for religious education, and (4) he has been a prolific contributor to the literature of the subject, thus furnishing abundant documentary material for the study.

George A. Coe was professor at Northwestern University from 1893-1909, when he was called to Union Theological Seminary. While at Northwestern he gave one of the first courses in Religious Education. Since being at Union Theological Seminary he has also given courses in Columbia University.

Section a. Coe's Theories as shown in his earlier books.

The purpose here is to set forth the fundamental aims, methods and theories of Coe's first three books "The Spiritual Life" (1900), "The Religion of a Mature Mind" (1902) and"Education in Religion and Morals" (1904). These works have been read carefully with the thesis in the background to see

what such a study would reveal.

The first book, "The Spiritual Life", was one of the first attempts to deal with religious phenomena from the psychological point of view. The author points out the need of the application of empirical methods to this field. Neither philosophy, theology, nor the history of religions had, up to this time made this approach. The credit for the first impetus to this study is accorded to G. Stanley Hall, whose researches are well known.

Coe shows that, even at the time of the writing of his earliest book, he was conscious of the difficulties inherent in the questionnaire method. One of these difficulties was that it is limited by the competence of the subjects to observe and describe in a scientific manner the phenomena which the questioner desired observed and described. Another was that the memory is not to be relied upon in the accounts of religious experience.

Coe, apparently sensitive to the criticism that was certain to arise from some quarters when the scalpel was put into this most sacred of experiences, attempts to answer the question of the place of the supernatural in an empirical scheme of investigation. He concludes that we can do nothing else than accept facts as we find them, though it is conceivable that uniformity found in a wide variety of religious experiences might argue the existence of God.

Besides his interest in the work of Stanley Hall, there was another very vital impetus that led Coe into investi-

gating the religious life. That impetus was his concern with the state of institutional religion then prevailing.

> "The evident decay of the revival, the alienation from the church of whole classes of the population, the excess of women over men in church life, the apparent powerlessness of organized religion to suppress or seriously check the great organized vices and injustices of society, the failure of the Sunday School to make the people or even its own pupils familiar with the contents of the Bible--these facts ought to raise a question as to what among the matters upon which we have laid stress, is really practical and what mere ignorant blundering------It is necessary to perceive that the problems here suggested do not concern matters of mere temporary expediency. They go to the bottom of life; they concern the very essence of religion, of religious forces, and of the mind in which religion lives and through which it works for the healing of the nations. If this be true there is not a ray of reasonable hope for the solution of these problems unless in some way---we manage to put ourselves into line with the mind of man as it is.
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> The present volume does not undertake to solve these problems much less to present a complete treatment of the general psychology of religion. My task has been the much less ambitious one of working out a few closely related groups of facts which will claim a place in the systematic psychology of religion when this comes to be written, and which in the meantime have an important bearing upon the practical side of religious life and work."[1]

In the preface to his first book, (the work just cited) published in 1992, Coe gives the factors that stimulated him to write his book. He says:

> "The studies here presented have been undertaken in response to a conviction that, in the interest of both science and religion, a new intellectual attitude is necessary with respect to the facts of the spiritual life. The religious processes taking place around us and within us must be observed with all the precision that modern psychological methods and tools render possible. For, whatever else religion

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1. Coe, Spiritual Life. P. 6-8.

> may or may not be, it is at least a mass of ascertainable states of consciousness; and in the absence of information to the contrary we must presume that such states can be analyzed and described, and that their relations to one another and to the recognized laws of the mental and bodily life can be to some extent determined. What is needed is an examination of the facts as such, without reference to their possible bearing upon theology or philosophy. Until this work is done there will remain an important gap in the scientific knowledge of man. For, clearly, it is the humanity that now is that gives us our problems concerning man's origin and development and that necessary controls and tests are hypotheses. Similarly, knowledge of what religion now is must be the most illuminating factor in any satisfactory science of religion."[1]

In this statement we have a straightaway recognition of the need of a science of religion and an expressed willingness to subject religious phenomena to the same test to which any other phenomena are subjected. This is a new note in the study of religious experience and, along with G. Stanley Hall and Starbuck, whom Coe mentions later in his introduction, this is among the first clear-cut statements of what was afoot in the field of religious studies. His contribution was, then, in his own words, "A response to a conviction that a new intellectual attitude was necessary with respect to the spiritual life." That attitude was the scientific, and the whole of what has taken place in the psychology of religion since that time has been but a filling out of the sketch he there presented.

In the statement "it is the humanity that now is that gives us our problems" he is but applying to religion the urge

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1. Coe, Spiritual Life, P. 5.

that was beginning to be felt in the social sciences that "the proper study of mankind is man".

In his introduction to this book Coe is at pains to show that these empirical investigations "do not reduce the facts of the religious life to the plane of the natural as contrasted with the Supernatural". In fact this half-apologetic vein is very conspicuous in these early writings and doubtless for a good reason. Men were unaccustomed to having their religious experiences "investigated" and Coe, whether he had more than an interest arising from considerations of expediency or not, did recognize this state of mind.

> "Every question arising in the psychology of religious experience may be understood in this way; Under what circumstances does the Divine Spirit work such or such a change in the minds of men? That the Holy Spirit does observe antecedents and wait for conditions to ripen; that he does not vouchsafe the same blessings to all individuals or to all ages of life: and that we have it in our power either to prepare the way for his revelations or to hinder them---all this is current belief among Christians. Now these are the very infirmities that need investigating. In fact, psychology can only render more precise and complete what is already recognized in a partial way in the practice of the religious life."[1]

Coe certainly was a pioneer in the field of the psychology of religion. He seemed to have glimpsed the needs of religious education in a remarkable way. It is interesting to notice that by the comparatively simple process of transferring to the field of religion the principles of science he was able to set forth in a few sentences the problems that

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1. Coe. Spiritual Life, P.17.

have occupied the religious psychologists and religious educators for a quarter of a century and many which still await solution. It is plain here that he was still dominated by the faculty psychology. It will be seen later how the functional point of view affected him. Also it is interesting to notice his statement in regard to the need of "an experience" and familiarity with the Scriptures on the part of the religious worker.

> "Why should not the care of souls become an art- a system of organized and proportioned methods based upon definite knowledge of the materials to be wrought upon, the ends to be attained, and the means and instruments for attaining them? Such an art would require scientific insight into the general organization of the mind, and especially into the particular characteristics of the child mind, the youth mind, and the mature mind. It would know how to discriminate between normal and morbid states of feeling, would understand the intimate interrelations between the spiritual and physical life, would observe the temperamental and other differences between individuals and would appreciate the different symmetrical development of all the faculties and the various kinds of spiritual one-sidedness. The religious artist will study when and how and how far to administer instruction to the intellect, incitement to the feelings and stimulus to the will. The workman who needeth not to be ashamed must learn how rightly to divide. Of course he must have an experience of his own, intimacy with the Scriptures and inspiration---given the scientific knowledge for which a plea is here uttered, together with these other qualifications, and mixed with a reasonable amount of sympathy and tact, we have the artist as distinguished from the mere mechanic."[1]

In his first chapter entitled, "Religious Awakening", Coe's data is that collected by Starbuck, Lancaster and himself on the periods at which 1,784 men came to a decisive religious awakening. This adolescent tendency he attributes

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1. Coe, Spiritual Life, P. 21.

to a religious instinct which was thought to emerge at the same time as that of sex. The term "adolescence" was just coming into use in 1900. It was easy for these early psychologists of religion to find in that troublesome age what was thought to be a religious instinct, but what has since proved to be the result of a complex civilization. More will be said of this later, but we here quote briefly from Coe's treatment of the phenomena.

> "It thus appears that the soil of adolescent religiousness, as far as the feelings are concerned, is an undefined sense of incompleteness, a tantalizing awareness of something as belonging to one's true self, but not yet realized in one's self.---His whole organism, physical and mental, is in a state of unrest, instability, incompleteness. This is the situation. It is a dawn through the mists, but such rays as emerge focus themselves in religious longings.----Man is a religious animal just as surely as he is a social animal; and the possibility of society comes into being in the closest connection with the new possibilities of religiousness. The two instincts are, moreover, curiously blended and interwoven. It is obvious that man requires family affection, it is also manifest that a closely related instinct leads him on to those higher social relations that culminate in worship and divine communion."[1]

To sum up the most important consequences of the author's next chapter on "Adolescent Difficulties", it may be said that they are "the recognition of observable causes and conditions of religious states, and the important place that physical well-being occupies as a condition of religious well-being." This is a long step toward a religious psychology, and to realize this one has only to notice the apparent self-

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1. Coe, Spiritual Life, Pp. 52-3-4.

consciousness of Coe in endeavoring to pacify the orthodox by frequent statements which are plainly designed to mediate his thought with a minimum of offense to the sentiments of his more orthodox readers.

The next chapter deals with what the author calls "religious dynamics", that is, conversion experiences. He took into account such factors as temperament, suggestibility, social background, etc., in explaining variations in Christian experience, particularly its emotional aspects. The conclusion is, in brief, that the solution of these perplexing phenomena will be found in a more intensive study of psychology. They are not to be ascribed to the mysterious ways of God.

The final chapter deals with "Spirituality", a term much in form twenty-five years ago to explain the positive presence of a certain mysticism. Much was said of "Spiritual" preachers, or preachers who lacked this quality. Coe, in analyzing this concept, calls attention first to temperament and its role in spirituality. He then analyzes a number of experiences of Catholic Saints and classifies them temperamentally, after which he draws further illustrative material from common observation, hymns and temperamental differences of men and women. Upon this latter speculation he placed great emphasis, showing how the Church suffered by catering to the weakness characteristic of women rather than to the strength characteristic of men. Here he drew upon Havelock Ellis' early writings which tended to exaggerate these differ-

ences.

The problem Coe had in mind in "The Religion of a Mature Mind" was a somewhat different one from that of his first book. It is essentially that of effecting a rapport between prevailing religious ideas and the newer knowledge. Aside from the question of whether or not he succeeded in his attempt is the fact (more important for this thesis) that he felt impelled to make the effort.

> "The task that I have set myself in these discussions is that of formulating, not the complete life of a Christian, but only the central dictates of practical wisdom in a set of emergencies that we must face in connection with the characteristic thought-movements of our time. These movements I shall not undertake to defend. For, however much remains to be done with regard to their logical grounds, boundaries, and affinities, their essential justice may be said to be already established. I refer particularly to the following group of ideas and tendencies: the demand that the scientific method be employed in the study of religious as well as other facts; the application of the theory of evolution to the whole of man's nature; belief in the immanence of God in nature and in man; the employment of literary and historical methods in the study of the Scripture; the social interpretation of the teachings of Jesus; the increasing emphasis upon love as the supreme quality of the divine character; finally, the recognition of likeness to Jesus, irrespective of dogmatic affinities, as the only test of Christian discipleship.---------
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> The title of this volume was chosen, first of all, in view of the fact that several of the discussions contained in it originated in practical talks to college students concerning various difficulties that arise in passing out of the religion of childhood and of youth into that of maturity. A further reason for the title is my conviction that the suppeme practical task now facing the Christian world at large is parallel to the college student. The church at large has to emerge from the dogmatic and emotional attitudes essentially characteristic of youth into the equilibrium of a spiritual maturity which shall include at once intellectual freedom and illumination, emotional health and practical

aggressiveness."[1]

From the preface to the second edition (1903) we see the prescription for the troubled minds of the period. The author is concerned with supplying a sort of mysticism which will, because it welds into a united whole the world view made necessary by science, afford the unified religious experience seen to be so necessary. The term mysticism is used to characterize this position because of the phrase "to feel the presence of God in emotions that are their own excuse for being."

> The central idea (of the book) is the experience of God, from which, it is maintained, no man escapes. This experience, involved in pure morality, on the one hand, and in pure devotion to truth on the other, necessitates an advance out of the merely intellectual or ethical into the specifically religious attitude toward life. But the experience of God, though it is involved in our very self-hood, comes to adequate development through the Christ, in whom life for the first time finds its meaning and goal and comes to its whole self.----I have even ventured to hope that this volume will not only help some one to believe in God and to act upon the belief, but also to feel the presence of God in emotions that are their own excuse for being."[2]

In this work the author comes to the recognition of the necessity of a socio-psychological basis for religious education theory by a strange route. He is convinced that the doctrine of the immanence of God is a solvent for problems arising out of the acceptance of the new knowledge and is convinced that, sooner or later, all education will include the purposeful attempt to inculcate the religious phase. Ac-

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1. Coe-The Religion of a Mature Mind--(preface to 1st edition)
2. Coe-Religion of a Mature Mind--(preface to 2nd edition).

cordingly while awaiting the time of this general acceptance of the necessity of religion in all education it is the duty of religious education to avail itself to the greatest extent possible of the findings of modern psychology and pedagogy.

> "There is no ultimate validity in the antithesis that sets religious interests over against secular. There are no religious compartments of the mind divided off from the others which are non-religious. There is one personality demanding that all the powers be trained and there is one sphere of interests in which trained powers are to find use. This sphere of interests, Jesus has taught us to think, is or may be as truly divine as human. The field of the divine life in us is simply our life in its totality. This thought---- is simply related to the doctrine of the divine immanence. In whatever our eyes look upon, or our ears listen to, we have to do with God. In all the things our hands handle, we deal with him. In all our faculties of intellect of will, of instinct, of conscience of emotion, all are with and in God. It is as impossible, therefore, to separate religious pedagogy as it is to expel God from the world which continuously flows from his creative hand.------But as surely as the immanent God is the deepest fact of man's mind, progress in the theory of mental development will sooner or latter compel recognition of the religious phase as a necessary part of general education. Until that time comes the church must make herself a specialist in religious education and the first condition of her doing so is that she recognize the principles of general pedagogy as being principles, also, of religious nurture."
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> "Out of this recognition arises the distinctly modern idea of such nurture. It proposes to utilize, in the interest of religion, the information that general psychology yields concerning the structure of the mind, the information that biology, physiology, and child study garner with respect to the laws of child development, and all the principles and methods that the history and philosophy of education have stamped with approval. One of the best results of the modern demand that religion be brought out of the mists and close to life is that the religious training of children shows a tendency to become scientific and business-like. We should not shrink from applying such terms to sacred matters. If God is to be all in all, why should not scientific and business-like methods be the rule rather than the exception in

religious undertakings?"[1]

The idea of God as immanent pervades the whole position of Coe in this period. He is constantly bringing it in, even where it does not seem to bear directly on the subject under discussion. Is he here on the defensive against those who may charge that the new position rules out the role of the supernatural? He thinks it absolutely fundamental to religious education.

> "Indeed, we have only to look beneath the surface to discern that, when religious nurture appropriates the principles of general pedagogy, she merely collects interest upon a loan which modern education has received from religion. The movement for freedom in education, which is strictly correlated with that for civil liberty, assumes the essential dignity of man. It finds within him something worthy of development and of expression. It goes still further, for it sees in essential humanity a proper source of law for the government of men and the training of the young. But what is it thus to trace ultimate law to man's nature, unless it be to find God there? If democracy is to be more than the collective caprice of the crowd, on the one hand, or more than a fragment of biological machinery, on the other, the deepest fact in the individual must be the presence of the External. So, also, if the mere child is to reveal to us the laws for his own training, this can only be because within the child-soul lives also that Over-soul which theology calls the immanent God."[2]

Coe hasalways been interested in the theoretical aspect of religious education. He has been a sort of gad-fly, stinging his contemporaries into introspection about their aims and ideals in religious education. His interest has arisen largely from his acquaintance with the implications of

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1. Coe R.M.M. Pp. 302-4.
2. Coe R.M.M. P. 318-9.

modern psychology and allied sciences for education.

> "The questions raised here concern the point of view rather than the details of work for the young. Discussions of methods, so much indulged in by workers for the young, are often of little use because they lack a fundamentally correct point of view. They are attempts to walk where there is no ground to stand upon. We shall never do justice to the young until we look down through Sunday-School methods, young people's societies, junior societies and every device, to the ultimate relation in which the three parties concerned -- God, the child or youth, and adult -- stand to one another."[1]

The consequences of the position taken in "The Religion of a Mature Mind" for religious education is that "Religious nurture, as well as general education is developed by self-expression. It is unfolding of the divine germ present from the beginning in the child-personality. It is training within religion, not mere preparation for it."

Two years later "Education in Religion and Morals" was published. In this work the author's aim was to show some of the implications of the psychology of religion and the psychology of child development for religious education.

> "Modern psychology especially the child study movement, is accumulating knowledge that has important applications to religious and moral culture. The store of biblical knowledge and knowledge of religion is increasing and it demands to be spread abroad. To help bring this supply into closer touch with the need is the aim of this book."[2]

One of the important results for the new theory of education arises out of the emphasis upon the child as the center around which the theory of education is to be built.

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1. Coe. Religion of a Mature Mind P. 297.
2. Coe. Education in Religion and Morals, P.6.

> "The central psychology of the modern education movement is its recognition of the child as a determining factor in the whole educational scheme. The child is a living organism, a being that grows from within by assimilation, not from without by accretion. Therefore the laws of the child-mind yield laws for educating the child, laws as to method, and laws as to material. Education is not to press the child into any pre-arranged mould, but to bring out his normal powers in their own natural order."[1]

At a time when the question of the relationship between education and religious education is pressing for solution it is interesting to notice Coe's distinction as he formulated it twenty-four years ago. It is evident that religious education is to be something extra - a plus added to the regular educational process.

> "Education is any effort to assist the development of an immature human being toward social adjustment and efficiency. But we cannot rest in this definition unless we are willing to say that the proper goal of life is simply social adjustment and efficiency and nothing more. Certainly education cannot accept as its end anything less than the highest destiny that man is capable of. Therefore, any satisfactory answer to the question, "What is education?" must include an answer to the question, "What is the highest capacity of man?" ----------
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> Education then becomes a means of introducing young life to its proper place in the social organism. If, finally, we believe that complete self-realization requires not only human society but God, then it follows that for us education is the effort to assist immature human beings toward complete self-realization in and through fellowship with both their fellows and God".[2]

But Coe does not want religious education to appear as a mere appendage. There can be no complete education without religious education, therefore religious education makes educa-

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1. Coe-Proceedings R.E.A. 1903 - Modern Educational Movement. P.45.
2. Coe-Education in Religion and Morals. P. 20.

tion complete.

> "The Sunday school, and even religious education in the family are therefore regarded as mere appendages of the educational system. But religious education can no more accept this place than religion itself can consent to be a mere department of life.----- Whatever religion may have been to early man, and whatever it may be to other civilizations than our own, to us it is an all-inclusive, all-commanding principle, the very stuff that human life is made of, or it is nothing at all. Consequently, <u>for us religious education is simply education in the complete sense of that term</u>, or else it is not education, but mere special training."[1]

Since the conception of human nature is basic to educational theory attention is called here to the fundamental presuppositions of Coe in regard to the nature of the child. First it is interesting to notice a change in his psychological point of view since his last book. In that book ("The Spiritual Life") there was a tacit assumption of the old faculty psychology. It is evident that in this work he has abandoned it in favor of something approaching the functional point of view.

> "<u>The child</u> himself is a unit. He is not a bundle of faculties - an intellect, plus a will, plus a heart, etc. The old fashioned facilty-psychology, which thus divided man is a thing of the past. The whole child is at work in each of his studies, not memory in one, reason in another, perception in a third.-----The idea of education accordingly, that the child acquires first one thing, then another, but that he <u>is</u> one thing, and then he develops into something different."[2]

For Coe at this period, the child possessed a "religious nature". In fact this assumption was fundamental to his philosopphy of religious education.

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1. Education Religion and Morals - P.22-3.
2. Coe- Education in Religion and Morals-P. 30.

"-----Since education is effort to develop the child, to bring his germinal powers to maturity, we may ask whether the child has a religious nature, as he has also a social nature. The detailed answer to this question, and the evidence therefor will be given later Here it is sufficient to note that the possession of a religious nature on the part of the child is a necessary part of religious education. For, as we have already seen, to educate is not to secure conformity to adult ideas and practices, but to help the immature powers of the child to unfold and to grow. The demand for religious education that is being heard at the present day does not add anything to the formal conception of education as development of native capacities toward complete living, but it asserts that, just as the social destiny is pre-formed in the mental structure, so also is the religious destiny, and that in any complete education the one as well as the other must be developed."[1]

"---the denial of a positive religious nature to man ------tends to paralyze religious education. The doctrine of total depravity denied that there was anything to develop-------. Education in religion must start out, then, with the assumption that the child has a positive religious nature."[2]

"That the child has a religious nature can be asserted with a degree of scientific positiveness that was never possible before the present day.-----Religion has come up out of the mind of man as a natural response to universal experience.----The psychology of the day finds that religion is as deeply rooted in human nature as any of the higher instincts or impulses that distinguish man from the lower orders of life."[3]

"Man has a religious nature. The definite establishment of this proposition is perhaps the greatest service that history and the psychology of religion have performed. Not very long ago men were still asking whether religion might not have arisen through priest-craft, or at least through some incidental feature of human experience.----Some tribes were said to be entirely without religion, and hence it was inferred that religions does not belong to humanity as such. But the tribe destitute of religion is found to be purely imaginary, and the history of religion begins its recital with the affirmation that man as

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1. G.H.Coe, Education in Religion and Morals. P. 22-3.
2. G.H.Coe, Education in Religion and Morals. P.60-1.
3. Coe, Proceedings of R.E.A. 1903. "Religion in General Education. P.46.

> such has a religious impulse out of which has sprung all the religions of the world."[1]

It is indubitable proof of the influence of the psychology of the hour on Coe to see how he seized upon the recapitulation theory (enunciated by G. S. Hall and very popular at the time) to add to his evidence of a religious instinct.

> "The idea that religion belongs to man as such has been reinforced in recent years by accumulating evidence that the development of the human individual runs parallel, in a general way, to the evolution of man. The individual is said to recapitulate the history of the race. It follows that the mighty power and pervasiveness of religion in general history are to be looked for in miniature in child life."[2]

A further indication of the influence of current psychology on Coe is seen in this statement in regard to his idea of the nature of human nature.

> "A human being is neither a lump of matter, nor a ghost, nor one of these plus the other. Man is neither a body that feels and thinks, nor yet a soul that merely uses the body as a dwelling place or as a tool-----So far is the body from being a prison, or a resident or a mere tool, that for the practical purposes of education we are obliged to look upon the physical life and the mental life as one life. In psychology this relation bears the name of the co-ordination or parallelism of mind and brain. All mental activity is accompanied by brain activity; the attributes of the human mind appear in connection with a human brain, and there only; maturity of mental life must wait for maturity of body; mental health and disease have as their reverse side corresponding brain states."[3]

That is really going pretty far for that period. It sounds strangely like the emphasis of behaviorism on the unity

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1. Education in Religion and Morals P.37-8.
2. Coe-Proceedings of N.E.A. 1903 - "Religion in General Education" - P.46. Coe-Recapitulation theory.
3. Coe-Education in Religion and Morals P. 100.

of the person. Yet even with this point of view Coe is at pains to show that there is no conflict with hitherto entertained conceptions. A most interesting case of accommodation of world-view induced by modern science to orthodox theology is the following statement in which the evolutionary process is seen as the counterpart of the doctrine of the immanenee of God. Of course this is current coin at the present day and one of the most effective of the devices employed by modernists for the calming of the troubled theological waters.

> "Shall we think that, because education is natural, God is not a factor in it? Rather let us say that, just because evolution has provided a basis upon which our spiritual building can be erected, just because the movement of life has been upward toward the capacity and the impulse of love toward God, therefore we discover God in evolution and conclude that the ultimate source of education as respects nature, the child and the educator - all three- is He in whom "we live and move and have our being." This way of regarding nature is completed in the universally received doctrine of the immanence, or abiding presence, of God. This means, among other things, that material atoms are forms of divine activity; that the laws of nature are simply the orderly methods of his rational will, which is in complete control of itself; that evolution does not suffer any break when man, a self-conscious and moral being, appears, because the whole of evolution is, in reality, a process of realizing a moral purpose; that the correlation of mind and brain is just the phenomenal aspect of the real correlation of our mind with the divine power which sustains us; that the development, physiological and mental, that man receives through it is a part of an all-inclusive educational plan, and that, in our work as educators, God is working through our reason and will to carry forward the universal plan."[1]

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1. Education in Religion and Morals P. 42-3. (Philosophical basis of educational theory in this book).

A final quotation will furnish in miniature Coe's complete philosophy of religious education as held at the time. Among the outstanding features of this position are (1) a religious instinct for which it is the duty of religious education to provide the means of expression, (2) an assumption that education is more than instruction and (3) the developmental conception of education.

> "That the function of education is to assist immature beings to attain their proper destiny; that the proper destiny of men is prefigured and partly provided for in the structure of the mind; that man's mental structure is not only ethical (and so demands unity with his fellow men) but also religious (and so demands union with God); that this religious nurture is an expression of the immediate presence of God in every human mind; that God himself is therefore the prime mover in all true education; that the highest outward stimulus for the religious nature is God revealed in Christ, so that God educates his children for union with himself through Christ; that the essential agency in education is newer things or ideas, but persons, and that the essential method of education is the sharing of life between a higher and a lower person whereby the principle of incarnation is carried forward in each new generation; that education is therefore a whole of which instruction is only a part; that the essential process is the self-active, and therefore free, expression of the child's personality; that the method of education is not free to force or press something upon the personality, but to provide fitting material for the spontaneous expression of its higher self; that education depends, therefore, upon the child's spontaneous interests, and is to adapt itself to the various stages of the Child's development; finally, that the natural line of moral and spiritual progress runs through the various social groups with which the child is in fellowship up to the supreme fellowship with God."[1]

In a review of this book (Education in Religion and Morals) in the March 1906 number of the American Journal of

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1. Coe. Education in Religion and Morals. P. 185 f.

Theology, H. H. Horne gives two criticisms which seem to be justified. One is that Coe, in all his references to God in the book gives no satisfactory explanation of what the term means to him. Another is that, to all intents and purposes, religious education and education are identical. As Horne points out, any educator reading the book might reach the conclusion that his work is religious without its really being so.

In his "Psychology of Religion" published in 1916, Coe lists sixteen pages of bibliographical material culled from the most recent and standard works in psychology, social psychology and the psychology of religion. His preface to this bibliographical list states that in a "few cases" only he had included works to which he had not yet had access. This work was, of course, basic to his later well-known book, "A Social Theory of Religious Education", and it was these studies in psychology and his wide reading in the allied field of social psychology that furnished him with the psychological point of view for this work. We are concerned here mainly with finding out the conceptions Coe held at the time of the publication of his "Psychology of Religion" that bear more directly on the question of religious education, therefore only a few of his chapters will be considered.

In the chapter on "Religion as Group Conduct" Coe shows three types of religious groups-- 'the religious crowd', 'the sacerdotal group' and 'the deliberative group'. In the religious crowd there is no conscious effort to educate, hence,

it is unnecessary to consider this from the point of view of religious education. In the sacerdotal group religious education consists in a process of indoctrination into the mysteries of sacrament, ritual and tradition. But in the deliberative group instead of prescribing in advance how the child shall act, there is an encouragement toward an experience of one's own.

Another concept which shows in Coe's later work is what he terms "social immediacy". The realistic basis of education is found in the expression and cultivation of social impulses. By this process the real world becomes the world of persons and life is organized in relation to a personal rather than a non-personnal world.

Any evaluation of Coe's point of view must take into account his own personal religious point of view as regards psychology. In the preface to "The Psychology of Religion (1916) he set forth that experience, the main features of which were: (1) for him religion is "the most important undertaking in life" and hence its analysis is important, (2) he cannot depend upon his own religious experience to settle questions of psychology, but regards the religious experience of each individual as a datum, (3) he allows for the "human equation" and expects others to do the same, (4) he has a definite tendency to avoid mysticism in religion, due to his failure to receive the promised witness of the spirit when a boy, (5) the idea of God and immortality are for him important but his conception of them is social.

The question as to whether a religious man is or is not better fitted to study religion when he has a definite religious experience of his own is still a vital question in the field of the psychology of religion. How Coe met this question is seen in the preface to "The Psychology of Religion":

> "Quite naturally, no doubt, I assume that looking at religion from the inside helps rather than hinders analysis, and I certainly find no motive in the Christian religion for undervaluing other religions or even non-religions; the principle of brotherhood makes me expect to find something of myself in the other man's point of view. But if any reader thinks that being thus religious has warped my psychology, I request that he will do two things: (1) not rest in any general surmise or assumption, but find the specific facts that have been neglected, misrepresented or mis-analyzed, and (2) examine his own way of getting at the inside of the same facts, that is, confess his own interests as I am now confessing mine. In this way he will not only correct my one-sidedness, but also hasten the correction of his own, and science will move the faster up its zig-zag trail."[1]

It will be remembered that in his earlier work Coe assumed a religious instinct. It is interesting to see that in this work he has apparently abandoned it.

> "There is no religious instinct. That is, no object or set of objects can be named that has any peculiar power, apart from previous experience thereof, to call out a specifically religious reaction".-----[2]

Coe's concluding observations on the religious nature of man in his "Psychology of Religion" are here set forth:

> "On the other hand, two positive conclusions as to a religious nature grow out of our entire study: In the first place there are human modes of organizing experience, so that there is in experience, as ours, a kind of pre-determination other than that of the instincts taken one by one.-----This way of organizing

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1. Psychology of Religion P.xiii. (preface).
2. Psychology of Religion ch. 19 on "Rel.Nat.of Man" P.323.

> experience in terms of ideal values is a first item in the religious nature of man. It is present in all normal individuals and is a type toward which freedom, popular education, and democracy tend.
>
> A second conclusion is that nature has not placed all the possible centers for this organization upon the same level. It is true that any instructive interest may become controlling. Yet the social instincts have a preeminence that is unmistakable. Ethical control, ethical standards, and ethical ideals, all springing from social instincts primarily, but having as their sphere of operation all the instinctive impulses and tendencies, have unique significance as determinants of what constitutes specifically human nature.------These two are the main roots of the more obvious facts of religion--its dealing with affairs that are sacred, that concern some important group interest, and that have their culminating expression in fellowship with a divine being."[1]

Section b. Educational Theory at Various Periods.

This section has for its aim the outlining, in brief form, of the theories of education held by Coe at various periods, and to show their dependence upon psychological elements in his thinking. Much of his theory has been evident from the preceding section in which his earlier books were reviewed. The data here is from other sources. The final section of the chapter will deal with the theories of his latest books.

In the American Journal of Theology, April 1924, Coe showed how psychological and social factors were modifying the current philosophy of religious education.

> The general educational philosophy of our time is characterized by two tendencies: (a) it gives ever-increasing recognition to natural law. This

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1. Coe. Psychology of Religion - P. 323.

> appears most prominently in the shifting of the point of view from the content of instruction to the child--his physical and mental structure, his spontaneous impulses, the stages of his growth and the relation of his development to the evolution of the species. We have learned to regard education as the conscious carrying forward of a natural process. (b). On the other hand the end of education is defined in terms of social ethics. Education consists of acts performed by society for social ends. As far as the individual is concerned, it issues, not merely in intellectual power or worldly advantage, but rather in character.[1]

The conclusion of this article is very interesting in that it shows so plainly the conciliatory note in Coe's early writings. He has seen a great deal farther than most of his contemporaries and feels the need of tying up his new findings with the old emotional values. For example:

> Thus we reach our final and highest conclusion of religious education, namely, that it is God's self communication through Christ and through Christly men and women.[2]

Another clear-cut recognition of both the psychological and social point of view is shown here:

> Education is both a moulding of the individual to social ends, and the development of the mind according to its native capacities and its inherent laws. The latter, or the psychological view is the one we are now required to assume. Our task is to enquire whether the facts of the human mind give countenance to the idea that education properly is and must be the development of both the moral and the religious life. Our problem will overlap somewhat that which grows out of the sociological approach to education. For sociology, too, has to do with mental reactions, and social institutions may even be regarded as forms of such reactions.[3]

By 1908 Coe was a devout adherent of the functional

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1. Coe, G.A., "The Philosophy of the Movement for R.E.", Amer. Journal Theology, v. 8, P.225.
2. Ibid. P.239.
3. Coe, G.A., "Religious Education", v. 1, P.165.

point of view in psychology. The point of view is set forth so clearly here that the quotation is given at some length:

> Our starting point is the fact now well recognized by progressive teachers, that the mental life is through and through active. We assume that all consciousness is motor as well as sensory, and that a mental state, as well as a process of mental growth, is fragmentary and arrested unless it includes a full measure of action upon the situation which is presented. This is the final ground of the received pedagogical maxims that there should be no impression without expression, and that we learn by doing..... In a word mental life as such is active response to environment. This view has supplanted the notion that the mind is a kind of mirror for reflecting indifferently any object that may be placed before it. To be a mind is not first of all to think of the world impersonally and disinterestedly, but rather through thinking to effect adjustment between ourselves and our world.
>
> We merely express the same notion differently if we say that our mental life is essentially an effort to attain ends, an effort that is more or less obscure to itself in its earlier stages, but that defines itself to itself as it goes on. Apply this to every mental process whatever, and you will have what the psychologists call the functional view of the mind.[1]

The point of view of Coe on the nature of morality at this period (1908) is an indication of the fact that he had done much thinking in the field of functional psychology:

> If now consciousness is effort towards ends which shall sooner or later be fully appreciated and approved or disapproved, then mental life for us is essentially action for the sake of good. Any given mental reaction may miss the good that it dimly or clearly seeks and that which it seeks as a good may turn out to be inadequately satisfying. There is room for blind or perverse action within our formula. But whether we react wisely or unwisely, to be a developed human being is to attain to consciousness of ends that we seek as our good.....we are beings in search of the good, which it is the function of

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1. Coe, G. A., "Religious Education", v. 1, p. 166 f.

> consciousness to define so that the search may most surely and directly reach a goal that will satisfy a free personality. In short, our conception of human mental life is that it is moral life through and through. We shall not adequately understand any mental process until we see this aspect of it.[1]

The point of view assumed in the foregoing leads directly into Coe's conception of religion. In so thorough-going a manner does he follow the implications of his position that there is apparently no place for the irreligious person. In this he differed from Ames. It was as if he had become so enamoured of the new psychological point of view that he could scarcely see its limitations. The following citation has an almost evangelistic ring to it:

> Human life is <u>per se</u> moral life because of the inevitable consciousness of ends and the final self-determination of one's ideals. Can we say that human life in a parallel sense is and must be religious? I believe that we can, for the following reasons among others.....the human mind, because it spontaneously seeks after completeness, unity, the perpetuity of higher values, is naturally, perhaps inevitably, religious...there is no break between morals and religion as we here conceive them. The race becomes religious just where it becomes moral, namely where our uncouth ancestors took a step beyond instinct by defining some object as their good and forming corresponding ideals.[2]

The genesis of the "period theory" of child development which has dominated religious education until very recently is no doubt the theory of recapitulation and its counter-part, the culture-epoch theory. While Coe did not accept it in its most thorough-going form, (as in earlier works) he shows that he was influenced by it, as were most educators

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1. Coe, G.A., "Religious Education", v. 1, P. 167.
2. Ibid , Pp. 167,67.

of the period in which it was in vogue. In an article entitled, "Childhood", in the Encyclopedia of Religion and Ethics (Hastings, 1911) he said:

> Though the fact of recapitulation is unquestioned, the interpretation of it is not easy. A hasty inference, which many have drawn, is that, in a fairly literal sense the child is first a savage, then a barbarian, then a civilized being. Not only does observation of children not only not justify such view, but the whole conception of recapitulation on which it relies is mistaken. ...This law enables us to tell what type of interest will prevail in each period of growth, and therefore in what order the child will assimilate the standards of adult society. But these pre-determined types of interest are broadly generic, not specific. What education can do is to select, within each generic type, specific objects and situations that will awaken permanently worthy responses.[1]

But in 1914 (three years later) he had definitely abandoned the theory:

> But not only has evidence for recapitulation in any such extreme sense not been forthcoming; the challenge it has offered to the educational world has been answered by fundamental dissent from the educational doctrines of both the older culture epoch theory and the later recapitulation theory.[2]

With the new social emphasis came the question of its relation to ethics. While there is a deplorably large number of people who still think of ethics (or morals) in abstract terms, it is interesting to notice how quickly Coe was to see that the terms "moral" and "social" are really identical.

> ....we have come to think of our ethical problems wholly in terms of our social relationships, and we are at last convinced that the meaning of life, if

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1. Coe, Encyclopedia Religion and Ethics, (Hastings) 1911. Art."Childhood".
2. Ibid., 1914, art. "Growth".

> life has any meaning at all, must be found in some positive social organization in which each member shall find satisfaction by contributing to and sharing in the good of all.[1]

Not only did he see its implications for morals; he saw also that it involved vital changes in theology:

> Recent theology has taken advantage to a considerable extent of this historical power of Jesus in human history, and we are now hearing it said with increasing frequency that we must think of God in social terms that characterized Jesus' habitual attitudes...any thoroughgoing effort we make to interpret God in such terms as these is bound to give us a product radically different from the notions which have prevailed through most of the history of Christian theology. We have, in fact, to socialize the idea of God.[2]

Coe is speaking, not only for himself, but for the whole forward movement in religious education when he defines the scientific spirit in the terms below cited. It was this question of aims, methods and materials; and the tendency to reach out in whatever direction that promised new knowledge that characterized these early leaders in religious education and which, indeed, has been the distinguishing mark of the movement down to the present day.

> The scientific point of view consists essentially in seeing what is here, and upon counting it if possible. It is a divine bar of judgment before which nothing finally counts but intelligent consecration.... Child study and child psychology are not breaking into the sanctuary, for every Sunday school is already acting upon some conception of what children are like, how their minds grow, and how they should be taught. The problem is not, shall we have theories on these matters? but, what kind of theories?[3]

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1. Ibid.,"Religious Education", v. 6, P. 179.
2. Coe, Religious Education, v. 6, P. 180.
3. Ibid., Religious Education, v. 10, P.452.

Writing on "The Curriculum" in "The School and Society" in 1915 Coe shows how the tendency of social facts to become determinants of religious educational theory is growing.

> The present situation in the church school is parallel to that in the day school -- we are socializing our aims, and we are adding various social practices, but we are burdened by a curriculum that was devised under other auspices. Hence it comes about that the real heart of education is not in the school studies, which occupy the chief part of the time, but in what has the appearance of an appendage. Socialization of the curriculum will prove to be less difficult in the religious school, however, than in the day school. The efficiency idea, socially conceived, already controls more than one course of study. The sturdy demand of the prophets for social righteousness, and Jesus' idealization of family relationships into a universal principle for life--- these are becoming more than they were even ten years ago, focal points in Sunday school teaching.[1]

One of the factors that has made Coe such an outstanding factor in the field of religious education since the movement began is his high standards of work. This high standard was doubtless due to a wide acquaintance with current educational psychology and methods so that he had a basis of comparison for his own particular interest. An admirable illustration of this keen educational conscience was seen at the 1922 Convention of the Religious Education Association. The topic under discussion was week-day religious instruction. At one point Coe said: "The smugness with which we think we can spawn schools by the hundreds without studying education is a thing we ought to repent of before

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1. Coe, "The School and Society", v. 1, P. 177.

Almighty God". He warns against the assumption that experience with it so far has been an advance. Many of these week-day schools, he said, were doing no more than repeating the mistakes of the Sunday school on a larger scale. "If they succeed they will have to develop a scientific educational conscience". The Religious Education Association and the religious world in general has been immensely benefitted by this seer of the route that lies ahead of the Christian idealist today.

Section c. Coe's Matured Ideas as Found in His Most Recent Writings.

In his "Social Theory of Religious Education", Coe is concerned with showing how religion as well as education get their real meaning in the social milieu. The greatest criticism that can be given of religious education in the past is that it was ignorant of this principle:

> But the main reason for the backwardness of religious education lies elsewhere, namely, in the control of ecclesiastical machinery by belief that the meaning of life was fully and authoritatively revealed in ancient times, so that the central function is to pass on a completed, unchanging deposit of faith. It is true that in the latter half of the nineteenth century some attention was given to methods in the Sunday-school. Efforts to train teachers were by no means altogether lacking. It is true also that in large ecclesiastical areas the conscious aim of the Sunday-schools was religious life, not merely orthodox belief. Yet religious living was prescribed, imposed upon the child; under the assumption that spiritual life could not be treated as free, forth-right living on his part. In Protestantism, then, as well as in Catholicism, our

> country inherited a hiatus between appreciation of free individuality and the content and methods of religious teaching.[1]

In the very outset of this book the author acknowledges his debt to psychology as well as the debt of religious education to that science.

> The notion of efficiency or scientific control is modifying our approach to educational processes as well as our ideal of culture. Psychology having become an experimental science, is bringing back into educational theory the concept of definite control of pupil by teacher — not control in the old schoolmasterish sense of command and compulsion, yet something different from the "protecting divinity" attitude, which assumes that the proper control for the child is already implicitly within him, and needs nothing but encouragement to self-expression. What psychology offers today is such insight into the teaching process as teachers never before possessed or dreamed of as possible. Just as agriculture is moving from control by the traditional wisdom of generations of farmers to "scientific farming", with its analysis of soil, its tests of seeds, and its plant pathology, so the generalized, largely incalculable, and partly intractable "human nature" of school traditions is being replaced by measured relations of antecedence and sequence.[2]

It is assumed that the most important clue to Coe's point of view of a theory of religious education as set forth in this work would be to examine (1) his theory of the nature of religion and (2) his theory of the nature of human nature. Since any very extended review is impracticable for this thesis, these two points, since they are indicative of the general position, will constitute the main part of this review.

In his earlier works Coe seemed not to have questioned

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1. Coe - A Social Theory of Religious Education - P. 28.
2. Op. cit.- P. 29.

the existence of a religious instinct (see references to earlier works). But in this book he is evidently not so sure, for he introduces the subject in the form of a question. But even if he still holds to it, he has a different conception of it. It is now no longer an inborn hunger for God, as in his earlier works, but "instinctive capacity for social living". His whole treatment of the subject is somewhat confusing in "Social Theory" for it is not clear as to just how he differentiates instincts, impulses, capacities, and tendencies.

> It is not possible in this place to go further toward answering this question than merely to cite conclusions from the general psychology of religion. Of the naturalness of religion there is of course no question. It is not an invention; it is not an imposition of some upon others; its early appearance in the race, its universality, its persistence, and the way in which it is interfused with all sorts of human affairs, are conclusive on this point. This interfusion gives us, in fact, a clue to the sense in which religion is natural. It appears historically as a living out, intensely and insistently, of the interests that seem important, particularly the interests that gather about the life of men in societies, and as a tendency to organize and unify these interests. It is not an aside, or a luxury, or any other sort of addition to the common life, but just life most determined to fulfil itself to the utmost. There is here no trace of an instinct that functions by itself, but only of a tendency within the instincts taken as a whole.[1]

But some modern sociologists and psychologists, notably Bernard, Allport and Faris, have, for the sake of accuracy in thinking, confined instincts to those that "function by themselves."[2] And when we have narrowed down

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1. Op. cit. P. 141-2.
2. Barnard, L.L., Instinct, A Study in Social Psychology.
3. Allport, F.H., Social Psychology.
4. Faris, Ellsworth, Are Instincts Data or Hypotheses, American Journal of Sociology, September, 1922.

the tendencies of human nature to those which so function, the real instincts are limited to only a few such as hunger and sex. This point of view is of tremendous value as a safeguard against reading into various learned folkways, mores, habits, and attitudes a biological quality. There is no scientific basic for Coe's assumption a little later on that the parental instinct (so-called) is a direct cause of children's response to the Christian God. If this were an instinct, all children would respond in the same way regardless of their group. Also the concept of parenthood is as varied as the number of kinds of parents, another fact which precludes a parental instinct in the sense in which it is used by Coe. In fact he seems to be partly conscious of this difficulty for he says: "To the Christian idea of the All-Father the response (unless the individual has already been wounded and scarred by the unparental conduct of others) is positive, free and vital."[1] But these parents who are "unparental" are, biologically, still parents, and their type of parenthood has to be taken into account in our definition of what the terms "parenthood" and "parental" mean.

Coe's theory of the nature of human nature as set forth in the chapter "Human Nature" in his "Social Theory of Religious Education" is dominated entirely by the instinct theories of Thorndike and McDougall. Though evidently

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1. Op. cit. P. 145.

abandoning the theory of a religious instinct he still takes instincts in general for granted as a groundwork of man's nature.

> Even if limitations of space permitted me to describe in detail the situation that evokes each sort of response, and the muscular and physiological features of each response, I could do little more than reproduce the substance of Thorndike's descriptions. The reader is advised by all means to read them for himself.[1]

He then proceeds in the remainder of the chapter to outline his conception of the significance of this theory of human nature for education and religious education. First, the parental instinct is given the largest place. Coe sees in this "the chief source, probably the exclusive source, of tender regard for individuals as such, that is, taking anothers happiness or woe as one's very own". Consequently, brotherly love, of which the world stands so much in need, is already implicit in the original nature of man.

> It is not less true that love for mankind as such, to the extent that it is anywhere realized, is an exercise of parental instinct. We see this clearly in child welfare movements. The parent-mind in us is what yearns over sick babies. This it is that insists, even at great expense to ourselves, upon giving to the next generation, through education, a better and larger life than we have had. It is the same impulse that hastens to the relief of sufferers from famine, flood and war, and takes pure joy in seeing others well-fed and happy.....What makes us struggle for democracy, too, is that, putting ourselves imaginatively in the place of the narrowed, thwarted stunted lives about us, we feel toward them as we would if they were our own children....Because all men are potentially parent-minded the world is capable of being won to democracy.[2]

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1. Op. cit. P. 121.
2. Op. cit. P. 128.

Coe, apparently, was not aware (though these lines were written during the world war) of the universal disregarding of the parental instinct in the monumental brutalities that were going on in the world. If, indeed, there had been such a thing as a parental instinct, that is, an inner compulsion to respond in a parental way in the presence of suffering, the war could not have gone on more than a few months. The difficulty lies in the assumption of a parental instinct. Coe did not at the time see that were this an instinct in the true sense it would have to stand the test of universalization, i.e. of always occurring in a specific way as a response to a certain stimulus. The inconsistency is seen to be recognized partly, however, in the next section after that dealing with the parental instinct. He says:

> "When the term instinct is used for broad, general qualities of human nature rather than for readiness to act in a specific way in a specific situation, it is possible to claim that no instinct should be suppressed. If, for example, we classify all spontaneous getting under an "acquisitive instinct", we shall hold that it has some permanent value. But when we come to details we discover that some acquisition is just a grabbing that increases in intensity if another person is seen to get or likely to get any part of the desired objects. Grabbing <u>away from</u> others goes on, too, until one accumulates more than one can use. In such rivalry and greed one's relation to persons is exactly contrary to the parental instinct, which delights in seeing another feed himself. What must be done with rivalry and greed in the interests of society is to suppress them if we can.[1]

He goes on to point out that the anti-social instincts

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1. Op. cit. P. 129.

such as hunting, anger, and so forth, have to be suppressed and that even socially constructive instincts like the parental, require training and "there is not a single point at which our instincts are sufficient of themselves to provide for social progress. Blind impulse makes happy hits, of course, as it makes unhappy ones. What we have to do is to raise above chance the proportion of hits and misses. An inevitable part of our ethical calling is to bestow sight upon even the best of our instinctive qualities."[1]

Coe is thinking of instincts all through this section in what some psychologists would call rather a loose manner. What they are, <u>really</u>, for him are more or less vaguely undefined urges. He certainly is not thinking of instincts as inherited modes of response.

> One's instinctive endowment is not a walled lane that offers no alternative to one's feet, but an open trail, with many forks and branches, some leading into life's swamps and quagmires, some into the meadows of conventional goodness, some upward to the bright peaks and dark valleys of social idealism.[2]

In "Law and Freedom in the School" (1923), Coe is concerned with showing how to relate the educative process to the limitations (1) of natural law, (2) of common or statute law, and (3) of moral law. The critical ability of the author is shown in his perception of the importance of taking more fully into account the limitations of the project principle of education, and at the same time showing how these may be over-

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1. Op. cit. P. 133.
2. Op. cit. P. 133.

come by a thorough-going use of the "inherent truth and value" of the method. No author of works on religious education has been more conscious of the determinants arising out of the social milieu than has Coe. Religious educational theory for him is here seen in its socio-psychological aspects. We have to educate our children in the social milieu in which we happen to be living, and if we fail to take into account the fact that certain educational processes are going on in them all the time (aside from that education which we are trying to give them) we are guilty of a gross neglect in conceiving our task in the light of the real situation.

> The point for us teachers just now is not that we should choose appropriate ideals and "impress" them upon the minds of the young; that we should put the name of God in the Constitution, and the Bible and worship into tax-supported schools; not that we should slacken the pace of our movement to bring education closer to the practical requirements of life; but first of all that we should recognize the plain fact that pupils do form ideals of great import whether with or without our help, and that ideals represent a species of motivation, an actual or possible inner law in projects.[1]

A new and clarifying way of thinking of the project method comes to light when we see the whole of the idealizing process of life as a series of projects. Could there by any clearer example of the determination of the educational process by social conditions than this?

> Using the term "nature" in the broad sense that includes the whole of human nature, we may say that the misdirected energies of men, the monumental failures of individuals and of societies, the wrongs

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1. Coe, Law and Freedom in the School, P. 10.

> that groan their way through history and still cry to heaven for redress, are all natural expressions of men in natural environment, all arephases of the project in developed form.
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> In a scientific age these things glare at us with hot scorn. For, apart from the shortness of life, the major woes of mankind are no longer those occasioned by natural calamities - storms, earthquakes, avalanches, droughts, inescapable plagues - but those occasioned by us men through our failure to apply our knowledge where it will do the most good. And our curse is not inactivity, for we are full of action, such as it is. A vast proportion of our activity is organized, too, systematized, and directed to desired ends. Human life is not chaos, it is not anarchy, it is not beast-like obedience to instinct; it is on the whole project life. But something is wrong or many things are wrong, with our projects. Millions of children are undernourished in countries that are rich and resourceful; they are undernourished not because we cannot feed them, but because we are busy with projects that do not include their welfare. The pitiful education that the public schools are offering to most of the children of this country is not due to inability to provide better education, but to pre-occupation with projects that seem more important. So with municipal misrule. We could have honest administration of our cities if we wanted it intensely - we surely know enough - but we do not make it a part of our business, that is, our project.[1]

The psychological determinants in a theory of human nature are seen to be taken into account by Coe in the following:

> .....there is a certain amount of justice in the present reaction against the interpretation that Plato and a long line of Christian teachers have given to the division that is within us---the dividion that makes us human. They ascribe our trouble to a lower or sense stratum in our nature. Reason they thought of as a supernal essence against which sense is in constant rebellion. On the other hand, modern science finds in human nature no such break as this. Senses and intellect, instinct and reason, bodily desires and spiritual aspirations, all are phases of one whole.[2]

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1. Coe, Law and Freedom in the School, P. 28, 29.
2. Coe, op. cit. P. 36.

The place where religion enters into the scheme of education as outlined by Coe in this book is seen in the way he thinks of ideals. Disclaiming the common assumption that the function of religious education is to create or give to the pupils ideals, the author sees in the tendency to establish ideals a factor in human life which is to be taken into account fully as much as natural law. Whether they will be good or bad ideals is one question; the fact that ideals do change in every realm of human experience is the essential point.

> We do not stretch the proprieties of language when we speak of the ideal as law, for persistent idealizing marks the strivings of humanity as truly as does legislation . We are summoned from within to a generous and sensitive living that outruns all formal rules and regulations.....it is true that the nature of ideals has been mistakenly conceived, and that we need on all accounts to realize that they arise out of the actual, that they require revision, and that sometimes they stand in the way of vigorous grappling with actualities; but the fact that ideals are thus human proves, not their powerlessness, but their power. If realism should forget this, it would be insufficiently realistic; if pragmatism should forget, it would be insufficiently pragmatic.[1]

In "What Ails Our Youth", the author employs the method of analysis of the existing ideals and objectives of the environing industrial civilization as a possible clue to the characteristics of the present generation of young people. He sees in (1) the dominance of the profit motive, (2) the mechanization of men by routinized attendance upon machines or else routinized obedience to superiors, (3) the creation by

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1. Op. cit. Pp. 9-10.

this mechanization of a chasm between work and leisure and the searching for exciting pleasure to offset the deadening effects of routine, (4) the drawing of large numbers of young women into industrial work and the consequent change of outlook upon life, the main causes of the present unrest. Nor is education providing for the change in outlook.

> It is not unfair to current education to say that its predominant interest in the industrial and economic system relates to means and processes rather than ends, and that its absorption in means and processes tacitly takes for granted the legitimacy of present conventional purposes. The vocation within one's occupation, the larger meaning of the system of which one's occupation is a part - these are forgotten, or else mentioned in such general or sentimental terms that the analytic application to actual processes is missed. Our youth need, for example, stimulus to the critical evaluation of property, profits, and power over men. In the absence of such analysis the major ethical consequences of the system are missed, and the remedial and palliative tasks (which are often recognized) become merely minor moralities. On the whole, then, education itself is reproducing in youths, instead of correcting, the moral confusion that prevails in adult life.[1]

There exists, evidently, a vicious circle. The ways of adult life are infected and these are passed on to youth. The remedy for this situation Coe finds (1) in a simultaneous attack upon the problems of adult life and that of youth by adults, and (2) the taking of youth into partnership in this critical attack on both their own ailments and those of adults.

> Here is the deeper reason for concern with respect to present educational practice and failure to practice. For, though modern means, tools, and processes of life are getting into the curriculum, no corresponding movement with respect to the critical evaluation of life is in evidence. New inform-

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1. Op. cit. P . 14.

> ation the young can get, and new skills, but ends-in-view are, on the whole, left to chance, to custom, or to some sentimental proclamation of highly generalized and unsifted ethical formulas.[1]

But the thing that is most interesting for the student of Coe's enlarging thought is that the intimations of a sick society, which crop out from time to time in all his previous works, here takes the form of a clear-cut indictment. "Youth is ailing, yet the ailment is not specifically a disease of youth but of a general social order that is out of order."

Nor does religious education escape the charges of being a party to the deplorable situation in which modern society finds itself today. Religious education has not been made the real aim of religious institutions. Neither the church nor the college has been awake to its opportunities for creative contributions to modern life and thought. The reasons for these conditions are summarized by the author in these points:

(1) A great and wholesome truth has been withheld from the masses, though it has been known to historical scholars - the truth that our religion is still in the making.

(2) Few, if any, colleges and academies take religious education to be their primary function.

(3) The growth of state education has stimulated denominational academies and colleges to imitate state

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1. Op. cit. Pp. 18-9.

institutions instead of developing distinctive excellencies.

From even the most casual reading of the book it cannot be doubted that the function of religion, as it is conceived by Coe, is that of being a creative critic of the social order. From the vantage point of human idealism it is to call before it all institutions that are concerned with humanity and "go ahead of the times in a never relaxing criticism of the times."

C H A P T E R IV

EDUCATION AS A SOCIO-PSYCHOLOGICAL PROCESS

Section a.

The aim of this chapter is to show (1) the nature of human nature, (2) the nature of the educational process from the point of view of sociology, and (3) the relation between the psychological and the social aspects of the educative process, or, in terms now made familiar by use, "the relation between nature and nurture."

The Religious Education Association, meeting in annual convention in 1923, had as one of its topics this question: "Standing at the end of twenty years of study of religious education, what do we know as to the human material with which religious education is concerned?"

Although coming late into its list of convention topics, this is one of the most important, if not the most important question, that the Convention could have discussed. For, if the interaction of the human being with the environment constitutes the material out of which habits are made, and habits (of feeling, thinking, doing) constitute the self (as will be later shown), it then becomes, in the words of Otto," of enormous importance to discover what may be ascribed to native endowment and what to social medium." (Things and Ideals, p. 153) But before going further into the question of the nature of human nature, it might first be asked, what has been the theory of human nature that has been uppermost in general thought as well as implicit in most of the theory and practice of religious education?

"To this problem" (what may be ascribed to native endowment and what to the social medium) "almost no attention has been given. Human nature, in all of its aspects, is thought of as distinct from its environment. We have either adopted from theology or theological metaphysics the notion that man has an "essential nature", or, if we made pretensions to being scientific, have taken from psychology or biology the equally one-sided notion that man is at bottom a larger or smaller collection of "instincts". In any case we fail to appreciate the fact that human nature is socially induced nature. And disregarding this we uniformly counteract efforts made to elevate human motives by continuing in force the very activities, customs, and institutions which are mainly responsible for making them what they are.....We may therefore conclude that the chief problem connected with the self has to do with the conditions under which the self develops."[1]

Or, to cite another declaration from the same author:

> "The conception of human nature as an active, wicked, unalterable essence walks with us in the street, works with us in the shop or office, kneels with us in worship. It is the major premise of social, political, educational, and religious theory."[2]

John Dewey writes to the same effect in his Human Nature and Conduct. It is from the failure of the shepherds of mankind to lead it successfully away from a loyalty to an

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1. Otto, M. C. Things and Ideals, P. 153.
2. Ibid., P. 238.

abstract morality, that the tendency to attribute an evil name to human nature has arisen.

> "'Give a dog a bad name and hang him'. Human nature has been the dog of professional moralists, and consequences accord with the proverb. Man's nature has been regarded with suspicion, with fear, with sour looks, sometimes with enthusiasm for its possibilities but only when these were placed in contrast with its actualities. It has appeared to be so evilly disposed that the business of morality was to prune and curb it; it would be thought better of if it could be replaced by something else. It has been supposed that morality would be quite superfluous were it not for the inherent weakness, bordering on depravity, of human nature. Some writers with a more genial conception have attributed the current blackening to theologians who have thought to honor the divine by disparaging the human. Theologians have doubtless taken a gloomier view of man than have pagans and secularists. But this explanation doesn't take us far. For after all these theologians are themselves human, and they would have been without influence if the human audience had not somehow responded to them."[1]

But the significance of the present inquiry for religious education lies in the hope that by a more adequate understanding of the stuff out of which human nature is made we may work more intelligently towards controlling it by religion in the interests of a higher life for all.

> "The very time that has witnessed the extension and intensification of this general belief in human impotence and depravity has also witnessed the growing expansion of a movement pitted against this view, a movement aiming to show, not by argument but by practical demonstration, that man's nature is not an essence which discloses itself willy-nilly when the time comes, but a center of propulsive energy, more or less organized in response to physical and social environment as habits of feeling, thinking, and doing. 'For it depends on circumstances,' as John Morley long ago said, 'which of the changes that slumber within us shall awake, and which shall fall

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1. Dewey, John - Human Nature and Conduct, P. 1.

> unroused with us into the darkness.' The great task is the progressive discovery and creation of those circumstances which will enlist man's powers in the interest of the best attainable human nature..... Just as the rejection of the essence doctrine as regards physical nature, and the substitution for it of experimental interrogation, led to marvelous material results, so the free, inventive interrogation of human nature is sure of great social rewards."[1]

Cooley, while arriving at the same place as Otto in the end, makes an effort to show that the hitherto prevailing conception of human nature has, in reality, some basis in social facts.

> "There is, in fact, a certain practical truth in the idea of the 'natural depravity' of human nature. That is to say the higher life of the human mind is co-operative, is reached and sustained only through the higher sort of social organization; and, in the absence of this, human nature, thrown back upon crude impulse, falls into sensualism and disorder. Lust, violence, greed, crude generosity are natural in the sense that self-control, consideration for others and observance of moral standards are not so; they spring more immediately from primitive emotions, and require no higher thought and discipline. In other words, righteousness, in every form, is the difficult achievement of the social whole when working at its best, and is impaired whenever this is impaired. A good soldier can exist only as part of a goo army, and a good Christian can exist only as a member of a Christian community, visible or invisible.....The great thing, then, if we aim to combat degeneracy in a large way, is to build up an affirmative, constructive, many-sided community life, that can draw the individual into its own current and evoke his higher responsibilities."[2]

But does Cooley take sufficiently into account the reason why "righteousness in every form is the difficult achievement of the social whole"? May not Dewey be nearer

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1. Otto, M. C. Things and Ideals, Pp. 238-240.
2. Cooley, C. H. The Social Process, P. 176.

the truth when he says:

> "Morality is largely concerned with controlling human nature. When we are attempting to control anything we are acutely aware of what resists us. So moralists were led, perhaps, to think of human nature as evil because of its reluctance to yield to control, its rebelliousness under the yoke. But this explanation only raises another question. Why did morality set up rules so foreign to human nature? The ends it insisted upon, the regluations it imposed, were after all outgrowths of human nature. Why then was human nature so averse to them? Moreover rules can be obeyed and ideals realized only as they appeal to something in human nature and awaken in it an active response. Moral principles that exalt themselves by degrading human nature are in effect committing suicide. Or else they involve human nature in unending civil war, and treat it as a hopeless mess of contradictory forces."[1]

Perhaps enough has been said to show how important it is that we become acquainted with exactly the type of activity that has been going on under the guise of state, parental, and ecclesiastical control of human nature. Certainly the term "human nature" means to the vast majority of our social censors that stubborn quality in people which resists the programs of reform. Perhaps if we can arrive at some conclusions as to what this human nature is in the light of modern social and psychological knowledge, the problem of control through religious education will become clearer.

Fortunately, the study of religion from the psychological point of view has been coincident with the immense strides in psychological science. The change from the faculty to the functional point of view has brought in its

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1. Dewey, John - Human Nature and Conduct, Pp. 1-2.

train a much better understanding of the social element in personality. Researches into primitive groups have afforded admirable instances of the limitation of the individual's life by the social milieu, and at the same time have shown the importance of religion as a factor in social control.

The psychological point of view here assumed disclaims any labels, though it would doubtless fall under the head of introspection as over against behaviorism. Since behaviroism has not adequately explained the nature of the imagination and since it is rather one method of psychological investigation than a complete system, it has been found impracticable as a tool in the present analysis. While introsepctive psychology is open to the objection that it is based on memory, and memory is influenced by wishes, yet this objection holds only for certain types of inquiries and not for the whole field. For example the work of Cooley, Mead, and others on the social self has been found most fruitful in analyzing the factors of human nature. From this point of view the self is explained as an imagined construct of a role in the group; hence it is an experience. And the experience of the self far from being merely the speculations of social philosophers are "the solid facts of sociology". Human nature, therefore, comes to be that quality we attribute to others as the result of introspective psychology. In spite of the criticisms that have been launched at this position by behaviorists and others it seems to offer the most satisfactory explanation of human nature that has been made. At

this point it may be well to elaborate somewhat the theory stated above.

In the first place, any definition of this nature of mankind will have to bear the test of universality; that is, it will have to be applicable to men everywhere. This, we shall see later, is an extremely important point because, while one would imagine that the biological sciences would be the first to make such demands of a doctrine of human nature, as a matter of fact they do not. In a recent unpublished lecture, Dr. Ellsworth Faris has shown that ethnologists and anthropologists are much more likely than other scientists to insist on the common elements in human nature because of their more intimate social knowledge of types of peoples. Cooley intimates the necessity of this universal character when he says:

> "By human nature, I suppose, we mean those sentiments and impulses that are human in being superior to those of lower animals and also in the sense that they belong to mankind at large and not to any particular race or time. It means particularly, sympathy and the innumerable sentiments into which sympathy enters, such as love, resentment, ambition, vanity, hero worship, and the feeling of right and wrong."[1]

It will be noticed that the terms Cooley here uses in describing the self are socio-psychological terms. This brings us to a consideration of the concept of "the social self" which, owing to its importance for this discussion, will be developed at some length. The significance of this

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1. Cooley, C. H. Social Organization, P. 28.

thinking of the self is set forth by Otto thus:

> "The attempt to define the self concretely has this great advantage: it lifts the momentous fact into relief that selves are not born but realized, made, created through the contacts of life.....We are coming to see, thanks especially to John Dewey, that the self is the integration-- literally, not figuratively -- of organism and environment. As water is the novel result of the combination of two gases, as vision involves eyes, objects, and light, so the self is the active amalgamation of inborn potentialities and environmental forces, physical and social."[1]

In the interests of clarity, then, we must see the self, as Cooley says, as a "psychical whole". "What else can human nature be than a trait of primary groups?.....in the study of society we must learn to see mankind in psychical wholes, rather than in artificial separation."[2]

To illustrate more fully his point of view, Cooley has employed the term "the looking-glass self".

> "As we see our face, figure, and dress in the glass, and are interested in them because they are ours, and pleased or otherwise with them according as they do or do not answer to what we should like them to be; so in imagination we perceive in another man's mind some thought of our appearance, manners, aims, deed, character, friends, and so on, and are variously affected by it. A self of this sort seems to have three principal elements: the imagination of our appearance to the other person; the imagination of his judgment of that appearance, and some sort of self-feeling such as pride or mortification. The comparison with a looking-glass hardly suggests the second element, the imagined judgment, which is quite essential. The thing that moves us to pride or shame is not the mere mechanical reflection of ourselves, but an imputed sentiment, the imagined effect of this reflection upon another's mind."[3]

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1. Otto, M. C Things and Ideals, Pp. 150-151.
2. Cooley, C. H. Op. cit. Pp. 30-31.
3. Cooley, C. H. Human Nature and the Social Order, P. 152.

The concept is further elaborated by reference to the "self-feeling" by which one gets identification as an individual.

> "It must always be borne in mind that the self is any idea or system of ideas with which is associated the peculiar appropriative attitude we call self-feeling. Anything whose depreciation makes me feel resentful is myself, whether it is my coat, my face, my brother, the book I have published, the scientific theory I accept, the philanthropic work to which I am devoted, my religious creed, or my country. The only question is, am I identified with it in my thought so that to touch it is to touch me?"[1]

The classical treatment of the social self is found in an article by Mead in the Journal of Philosophy, Psychology and Scientific Method, Volume 10. This statement is so conclusive on the subject that it is quoted at length.

> "Recognizing that the self cannot appear in consciousness as an "I", that it is always an object, i.e. a "me", I wish to suggest an answer to the question, what is involved in the self being an object? The first answer may be that an object involves a subject. Stated in other words, that a "me" is inconceivable without an "I". And to this reply must be made that such an "I" is a pre-supposition, but never a presentation of conscious experience, for the moment it is presented it has passed into the objective case, presuming, if you like an "I" that observes- but an "I" that can disclose himself only by ceasing to be the subject for whom the object "me" exists. It is, of course, not the Hegelism of a self that becomes another to himself in which I am interested, but the nature of the self as revealed by introspection and subject to our factual analysis. This analysis does reveal, then, in a memory process an attitude of observing oneself in which both the observer and the observed appear. To be concrete, one remembers asking himself how he could undertake to do this, that, or the other, chiding himself for his short-comings or pluming himself upon his achievements. Thus in the

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1. Cooley, C.H. Human Nature and the Social Order, P. 224.

redintegrated self of the moment passed, one finds both a subject and an object, but it is a subject that is now an object of observation, and has the same nature of the object self whom we present as in intercourse with those about us. In quite the same fashion we remember the questions, admonitions and approvals addressed to our fellows. But the subject attitude which we instinctively take can be presented only as something experienced -- as we can be conscious of our acts only through the sensory processes set up after the act has begun....
..... it is only as the individual finds himself acting with reference to himself as he acts towards others, that he becomes a subject to himself rather than an object, and only as he is affected by his own social conduct in the manner in which he is affected by that of others, that he becomes an object to his own social conduct.....The actual situation is this: The self acts with reference to others and is immediately conscious of the objects about it. In memory it also redintegrates the self-acting as well as the self-acted upon. But besides these contents, the action with reference to the others calls out responses in the individual himself--there is then another "me" criticizing, approving, and suggesting, and consciously planning, i.e., the reflective self.....Now it is just this combination of the remembered self which acts and exists over against other selves with the inner response to his action which is essential to the self-conscious ego - the self in the full meaning of the term - although neither phase of self-consciousness, in so far as it appears as an object of our experience, is a subject.....

.....to be aware of another self as a self implies that we have played his role or that of another with whose type we identify him for purposes of intercourse. The inner response to our reaction to others is therefore as varied as is our social environment. Not that we assume the role of others towards ourselves because we are subject to a mere imitative instinct, but because in responding to ourselves we are in the nature of the case taking the attitude of another than the self that is directly acting and into this reaction there naturally flows the memory images of the responses of those about us, the memory images of those responses of others which were in answer to like actions. Thus the child can think about his conduct as good or bad only as he reacts to his own acts in the remembered words of his parents."[1]

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1. Mead, G.H. The Social Self, Journal of Philosophy, Psychology and Scientific Methods, Vol. X, Pp.374-9.

A concluding paragraph from Cooley will show what are the implications for sociology of the position developed above. When we come to the next subject, viz. that of the obstacles which stand in the way of experiencing human nature we shall find all the more illustration of the truth of this point of view.

> "I conclude, therefore, that the imaginations which people have of one another are the solid facts of society, and that to observe and interpret these must be a chief aim of sociology. I do not mean merely that society must be studied by the imagination- that is true of all investigations in their higher reaches - but that the object of study is primarily an imaginative idea or group of ideas in the mind, that we have to imagine imaginations."[1]

If we accept the theory of human nature as an experience comparable to any other sort of experience that goes to make up life, (that is, something capable of explanation as a social phenomenon) we must then examine the elements which enter into it. Under what conditions do we experience human nature? What are some of preventatives of experiencing it? Groups differ so greatly from one another that it is sometimes difficult for them to think of one another as belonging to the same species of life. In primary, face-to-face, isolated groups the control over the individual member may be thorough-going. His outlook on life is absolutely ethnocentric. It is said that the Eskimos knew themselves only as "men". The white men who came were not men to them. The popular idea of the Turk is scarcely that of a human being.

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1. Cooley, C. H. Human Nature and the Social Order, P. 87.

To the ordinary man he has been shown to possess more of the characteristics of the beast than the human. It is a notorious fact that the feeling that "our group" is better, our customs are better, other groups are not so human as we, their customs are foolish, if not revolting, is a well-nigh universal one. And it is natural in isolated groups, since the members of such groups have no other sort of human nature to judge by than that of their own people. But even in groups that have cultural contacts, if these be from books, hearsay, or other second-hand sources, the ideas thus derived of others are likely to be grossly distorted. For example, two individuals might get two very different ideas of the Turks if one of them read the reports of "atrocities" as the only source of information, and the other was privileged to know intimately certain Turks of high character and charming manners. Cooley gives the following illustrations:

> "To the Norman Conqueror the Saxon was an inferior animal, whose sentiments he no more admitted to his imagination, I suppose, than a farmer does those of his cattle, and toward whom, accordingly, he did not feel human obligation. It was the same with the slave-holder and the slave, and so it is sometimes with employer and wage-earner. The behavior of the European toward the Chinese during the recent invasion of China showed in a striking manner how completely moral obligation breaks down in dealing with a people who are not felt to be of kindred humanity with ourselves."[1]

Mr. Cooley's book was written in 1902, and yet in May 1925 during the textile strike in Shanghai, the same sort of attitude was shown in the action of the British police who

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1. Cooley, C. H. Op. cit. P. 362.

fired upon and killed unarmed students and laborers. If we turn to the policies of our own country in regard to certain races we shall see that this tendency to regard some as outside the pale of humanity is implicit. A foreign-born Japanese or Hindu cannot become naturalized, since they are considered undesirable for citizenship. There is no mistaking the fact that the Congress of the United States regards these two races as inferior.

The fact of the ethnocentric attitude is too much a matter of common observation to need dwelling upon at any great length, but there is another element that constitutes an obstacle in the way of experiencing human nature. This is the tendency on the part of the people in general (and also of a few psychologists and sociologists) to pre-suppose an identification of instinct and custom. McDougall, among psychologists, is a notable example. He explains many of the variations among peoples as due to instinct. Note his definition of instinct and then apply it to his usage of the term.

> "We may, then, define an instinct as an inherited or innate psycho-physical disposition which determines its possessor to perceive, and pay attention to, objects of a certain class, to experience an emotional excitement of a particular quality upon perceiving such an object, and to act in regard to it in a particular manner, or, at least, to experience an impulse to such action."[1]

The difficulty which many other psychologists and

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1. McDougall, William. Social Psychology, P. 29.

sociologists find with the position of McDougall (also of Lothrop Stoddard, Madison Grant and others of that school) is that if one accepts the theory of instinct just cited and then attempts to apply it to the eleven or more instincts (see Socioal Psychology, 1914 edition), he finds that it breaks down. The fact is that the various groups of humankind do not respond in the same particular manner to situations which may or may not cause the individual member of that group to manifest the "instinct" of pugnacity, flight, self-assertaion, acquisition, etc. The fallacy may be no more than a misuse of terms, that is to say, if we employ the term "instincts" to mean inherited modes of response (such as are found so clearly among animals) we cannot simultaneously use it to mean acquired modes of response, or custom.

The point at which this discussion (which up to the moment may seem to be no more than a verbal quibble) assumes importance for the religious educator, which is engaged in combating ethnocentrism, is that if one attributes certain customs (either of his own or other groups) to inherited and therefore unchangeable instincts, the gulf between groups is thus made wider and mankind, so far from being one, is divided into more or less hostile species.

It may be said, then, that pending more scientific data on the nature of human inherited tendencies to action, the religious educator (1) can do no better than avail himself to the limit of the facts hitherto brought out, viz. the possibilities of control of the young through defining the

situations in which their loyalties develop; (2) he can make experiment in the realm of control to determine how far the standards and ideals of one group can be made effective in the face of competition from other groups. In other words:

> "The social psychologist should fasten his attention on the facts of human nature which lie all around us in the form of attitudes, desires, and wishes, which can be recorded, studied, collected, classified and explained, and which are open to no such objection as the instincts, which in the nature of the case are always hypothetical components of a complex form of behavior.....Nothing but confusion and disappointment will result from regarding instincts as factual data which can be observed, classified and explained."[1]

Section b. The Nature of the Educational Process.

The aim of this section is to analyze and describe the educational process in terms of sociological science. Since education furnished the focal point at which the culture of the group is transmitted from one generation to another, it is vital for the educator that he take into account the nature of his task from the point of view of its social significance. This means not only that his task is important but also that he must consider the implications for method arising out of such an analysis as it is intended here to make. The following statement by Dewey sets forth the fundamental presuppositions which make suggestions for the process with which we are to deal.

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1. Faris, E. Are Instincts Data or Hypotheses? American Journal of Sociology, Vol. 27, P. 194.

> "In a recent notable volume on education, John Dewey has formulated a definition of the sociological process by which the tradition of human society is transmitted. Education, he says in effect, is a self-renewing process in which and thru which the social organism lives. "With the renewal of physical existence goes, in the case of human beings, the re-creation of beliefs, ideals, hopes, happiness, misery and practices. The continuity of experience, through renewal of the social group, is a literal fact. Education, in its broadest sense, is the means of this social continuity of life."[1]

The method used for this section was: (1) studying books on educational sociology to see what these contained that would throw light upon the relationship existing between sociology and education; (2) reading books on the educational process as defined by Bagley, Judd, and others; (3) mastering the statements of sociological concepts which seemed useful in analyzing and describing the educational process; (4) studying certain experiments in education, as "An Experiment with a Project Curriculum" by Ellsworth Collings, to see what the educational process is in the most modern forms.

It should be noted here that full recognition is given to the fact that such concepts as "transmission", "communication", etc. are employed only as useful abstractions descriptive of a process. There is no intention of assuming that they are entities. A further note: there is no attempt made here to exhaust the meaning of the concepts used; enough of them is included to indicate their relation to the problem of education. More specific studies are needed of the exact

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1. Park and Burgess-Introduction to the Science of Sociology, P. 200.

and detailed relation of them to education.

TRANSMISSION.

One of the concepts found most useful in this analysis is that of "transmission". If we admit that Dewey's position is sound, it follows that the technique by which the social organism lives provides for education a challenge to master it. So Park and Burgess: "The continuity and life of a society depend upon its success in transmitting from one generation to the next its folkways, mores, technique and ideals."

It then appears that the most important factor in social continuity is the transmission process. This is explicitly stated by John Dewey in his "Democracy and Education."

> Society exists thru a process of transmission quite as much as biological life. This transmission occurs by means of communication of habits of doing, thinking, and feeling from the older to the younger. Without this communication of ideals, hopes, expectations, standards, opinions from those members of society who are passing out of the group life to those who are coming into it, social life could not survive.
>
> Society not only continues to exist by transmission, by communication, but it may be fairly said to exist in transmission, in communication. There is more than a verbal tie between the words common, community and communication. Men live in a community in virtue of the things they have in common; and communication is the way in which they come to possess things in common ..... The communication which insures participation in a common understanding is one which secures similar emotional and intellectual dispositions - like ways of responding to expectations and requirements.[1]

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1. Dewey, John. Democracy and Education, Pp. 3-5.

COMMUNICATION.

But when we recognize the place of transmission in social continuity we have only introduced one clarifying concept. There remains a further question, namely, as to how this transmission is accomplished. How do the older membersof the group make the tradition live in the younger members? The most important element in the process is communication. By spoken language (word symbols), facial expression, demonstration, and common participation, the quality of the group life is transmitted.

> It is the very nature of life to strive to continue in being. Since this continuance can be secured only by constant renewals, life is a self-renewing process. What nutrition and reproduction are to physiological life, education is to social life. This education consists primarily in transmission thru communication. Communication is a process of sharing experience till it becomes a common possession. It modifies the disposition of both parties who partake in it. That the ulterior significance of every mode of human association lies in the contribution it makes to the improvement of the quality of experience is a fact most easily recognized in dealing with the immature. That is to say, while every social arrangement is educative in effect, the educative effect first becomes an important part of the purpose of the association of the older with the younger. As societies become more complex in structure and resources and the need for formal or intentional teaching and training grow in extent, there is a danger of creating an undersirable split between the experience gained in more direct associations and what is acquired in school. This danger was never greater than at the present time, on account of the rapid growth in the last few centuries of knowledge and technical modes of skill.[1]

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1. Dewey, John. Democracy and Education, P. 11.

Communication is not something "given" to one person by another, but is a mutual experience. In an act of communication there is such interaction that the thing communicated is modified in the process. A certain amount of disorganization and reorganization takes place; all the participants are affected.

Clow has shown that verbal communication is only one of several forms. He mentions the personality of the teacher-his manner, facial expression, temperament, and so forth - as vital factors in non-verbal communication. He sees demonstration and participation also as parts of the same process.

> Demonstration and participation are the most vital of all the forms of communication; in fact a specific act of communication is hardly complete until it reaches the stage of participation. The education of the workaday world relies on participation almost entirely; the schools use it largely in teaching the manual arts, the natural sciences and all elementary education.[1]

Also Park and Burgess:

> A prepossession for speech and ideas blinds man to the important role in human conduct still exerted by emotional communication, facial expression and gesture.....
>
> .....Interaction thru sensory impressions and emotional expression is restricted to the communication of attitudes and feelings,....Concepts, as Max Muller insists, are the common symbols wrought out in social experience. They are more or less conventionalized, objective, and intelligible symbols that have been defined in terms of common experience, or, as the logicians say, of a universe of discourse.[2]

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1. Clow, F. R. Principles of Sociology with Educational Applications, P. 76.
2. Park and Burgess, Op. cit. P. 342.

In the light of the foregoing, then, education might be thought of in one sense as the art of communication. It follows therefore that education must concern itself with the analysis of various forms of communication as well as with their technique. It must discover which of these many forms are significant for what Dewey calls "formal and intentional teaching and learning" as opposed to the "accidental" education of the child's social extra-school environment.

ACCOMMODATION.

We turn now to the place of accommodation in the educational-transmission process. This term in social usage corresponds roughly to the term adaptation in biological thinking. In that science it means the technique through which "survival value" is achieved, that the individual that is able to adapt itself to the conditions of the environment survives and perpetuates its species, while those who do not are exterminated.

The term "accommodation" comes to mean the modifications of tendencies and habits as a result of social tradition. Park and Burgess give Baldwin credit for originating the term and quote its origin from the Dictionary of Philosophy and Psychology thus:

> In view of modern biological theory and discussion, two modes of adaptation should be distinguished: (a) adaptation through variation (heredity); (b) adaptation through modification (acquired). For

> the functional adjustment of the individual to its environment ((b) above) J. Mark Baldwin has suggested the term "accommodation", recommending that adaptation be confined to structural adjustments which are congenital and hereditory ((a) above). The term "accommodation" applies to any acquired alteration of function resulting in better adjustment to environment and to the functional changes which are thus effected.[1]

The concept is further elaborated by Park and Burgess in the following manner:

> The term accommodation, while it has a limited field in biology, has a wide and varied use in sociology. All the social heritages, traditions, sentiments, culture, technique, are accommodations - that is acquired adjustments that are socially and not biologically transmitted. They are not a part of the racial inheritance of the individual, but are acquired by the person in social experience. The two conceptions are further distinguished in this, that adaptation is an effect of competition, while accommodation, or more properly social accommodation, is the result of conflict.....Social organization, with the exception of the order based on competition and adaptation, is essentially an accommodation of differences through conflicts. This fact explains why diverse mindedness rather than like-mindedness is characteristic of human as distinguished from animal society.[2]

It is clear that, since education is concerned with the social heritages, traditions, sentiments, culture and technique, educators ought to be acquainted with this process of accommodation through which these things get over from one generation to another, In fact, the educational process is a "program of accommodation or an organization, modification and culture of original traits". When a child enters school, that is to say, when he begins to be subjected

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1. Park and Burgess, Op. cit. P. 663.
2. Park and Burgess, Op. cit. P. 664.

to "formal and intentional education", a certain amount of accommodation takes place through the modification of human tendencies and impulses. A statement of just what these native tendencies and impulses are will have to wait for psychological science. Up to the present, educators have not been able or willing completely to abandon some suppression of them, neither have they been sure they were right in a program of suppression. One of the cries of the new education has been for more expression, but is the child expressing a learned desire, or a native desire? The Chicago school of sociologists would say that all, or practically all of them are learned, while there are many others, notably McDougall and Kirkpatrick, who still maintain a formidable list of "instincts". If all the desires or impulses are learned the problem of control is simplified. If, on the other hand, there is a large endowment of inherited tendencies to action, the problem is more complex and accommodation assumes a more important role, - also a dangerous role, for, when the child's accommodation to the system of education is only a temporary resolving of a conflict with the group - a resolving which he affects for the sake of keeping unpleasantness at a minimum while he is subject to the process, - the results for character in the long run are made doubtful. However, if, as often happens, the child takes the system for granted, and becomes completely assimilated into it, no conflict may arise later. This will be further discussed under "assimilation".

PARTICIPATION.

Another aspect of the transmission process is participation. As has been pointed out, Clow uses the term to describe one of the forms of non-verbal communication. It is a matter of common observation that there arises among individuals engaged in a common task a certain community of interests even though no words are spoken. "But we live mentally as physically only in and because of our environment. Social pressure is but a name for the interactions which are always going on and in which we participate, living in so far as we partake and dying in so far as we do not."[1]

This introduces not only the question of the place of "extra-curricular" activities in the educational system but also a deeper question. If, as Dewey has pointed out, participation is so vital a matter, does it not raise the question as to the re-organization of educational schemes entirely? Can real education be anything less than actual participation in the common life of the group? It is plain that mere information for the sake of the teacher's interest in the information can have no place, nor should the pupil be the mere receptacle (or more accurately, the theoretical receptacle) for the stream of knowledge pouring forth from the teacher.

ASSIMILATION.

We have said that from a sociological point of view,

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1. Dewey, John. Human Nature and Conduct, P. 327.

education takes place through transmission, communication, accommodation and participation. But how do we know when the process has actually taken place? We hinted at the idea that accommodation appears to be a temporary regulation of conflict which, under new conditions, may break out again. Sociologists recognize that, in cases of the contact of cultures, the latent possibilities of conflict are dissolved only when one group has been completely assimilated into the other through a process of interaction. It should be said here that real assimilation is psychological, though the word has been used to mean the result of the intermarriage of races. The fact that the French nation, though they are biologically nineteen twentieths the original stock, now have completely taken over the language of the conqueror, has been pointed out by socio-psychologists as illustrating this fact. The process usually referred to as assimilation is really amalgamation, i.e. the biological process comparable with the psychological process of assimilation. In cases of intermarriage, however, the cultural heritage as well as the biological are transmitted.

The question is, what significance has this phenomenon for education? Assimilation is evidently what happens when a child has completely taken over the tradition, mores, and so forth, of the group so that he is the living embodiment of those traditions. It would appear that assimilation is a sort of completed accommodation. But how is it achieved? Dewey's answer is this:

> ....our problem is to discover the method by which the young assimilate the point of view of the old, or as the older bring the young into likemindedness with themselves.
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> The answer, in general, is: By means of the action of the environment in calling out certain responses.....In brief, the environment consists of those conditions that promote or hinder, stimulate or inhibit the characteristic activities of a living being.[1]

Or, as Clow has it, assimilation may be thought of as a sort of positive reaction to communication:

> " When communication is started between persons who are already much alike it tends to make them more alike; assimilation is the technical name for this reaction."[2]

The only thing most educators appear to be interested in at the present time is seeing to it that this process of assimilation is completed under their care. Whether the fact that it ignores the question of the criticism of these ideals, or assumes that enough criticism takes place by virtue of the modification resulting from interaction, will be discussed in the final chapter.

IMITATION AND SUGGESTION.

There is no doubt of the importance of both imitation and suggestion in the educative process, though there has been no adequate appreciation either of their complexity or of their function. Imitation, like invention, co-operation and conflict, has been one of the handy pegs upon which to

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1. Dewey, John. Democracy and Education, P. 13.
2. Clow, F. R. Principles of Sociology with Educational Applications, P. 84.

hang almost any psycho-sociological fact. Suggestion, on the other hand, has been thought of as belonging to the somewhat fearful vocabulary of the psycho-analyst and the hypnotist, although every kindergarten and primary room bears eloquent testimony to its practical usefulness. The employment of what Professor Faris calls "defining the wishes" is a form of indirect suggestion and one of the most effective devices for the leading of youth.

The function of imitation in social interaction has been defined by Park and Burgess thus:

> Imitation, as the etymology of the word implies, is a process of copying or learning. But imitation is learning only so far as it has the character of an experiment, or trial and error. It is also obvious that so-called "instinctive imitation" is not learning at all. Since the results of experimental psychology have limited the field of instinctive imitation to a few simple activities, as the tendency to run when others run, to laugh when others laugh, its place in human life becomes of slight importance as compared with imitation which involves persistent effort at reproducing standard patterns of behavior. .....The relation to the somewhat complex process of imitation to the simple method of trial and error is significant. Learning by imitation implies at once both identification of the person with the individual presenting the copy and yet differentiation from him. Thru imitation we appreciate the other person. We are in sympathy or en rapport with him, while at the same time we appropriate his sentiment and his technique.....In a real sense imitation is mechanical and conservative; it provides a basis for originality, but its function is to transmit, not to originate the new.[1]

It is seen that an excessive use of imitation may not allow enough play for the creative aspect of education.

From the experiments in hypnotism three facts have

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1. Park and Burgess, Op. cit. P. 344.

emerged which are vital to an understanding of the role of suggestion in interaction. Park and Burgess (page 345) summarize them as follows: (a) there is the establishment of a relation of rapport between the experimenter and the subject of such a nature that the latter carries out suggestions presented by the former; (b) the successful response by the subject is conditional upon its relation to his past experience; (c) the subject responds to his own idea of the suggestion, and not to the idea as conceived by the experimenter.

The last two facts confirm a well-known principle of educational theory, viz., that of the role of the "apperceptive mass" in teaching. There must be something in the mind of the pupil to which to tie the new idea and the pupil will use this built-up way of responding in his interpretation of the new experience. There is the example of the Italian boy from the settlement district who was spending the week-end in the country. When his hostess took him into the garden where there was mint growing, his immediate response was, "I smell chewing-gum".

Professor W. W. Charters of the University of Chicago, in his course on the "Teaching of Ideals" suggests the large use of indirect suggestion as a means of making the trait which the parent or teacher has in mind a thing to be desired in the child. According to his analysis a trait becomes an ideal only when it is made the object of desire. In order to make it an object of desire for the subject, it may be necessary

to employ indirect suggestion. He gave as an illustration of this the case of the teacher whose aim it was to create in a certain family the ideal of good taste in clothes. The teacher gave, as a reward for good work, a doll dressed in excellent taste to the girl from that home.

Park and Burgess summarize the distinction between imitation and suggestion thus:

> Imitation and suggestion are both mechanisms of social interaction in which an individual or group is controlled by another individual or group. The distinction between the two processes is now clear. The characteristic mark of imitation is the tendency, under the influence of copies socially presented, to build up mechanisms of habits, sentiments, ideals, and patterns of life. The process of suggestion, as differentiated from imitation in social interaction, is to release under the appropriate social stimuli mechanisms already organized, whether instincts, habits, or sentiments. The other differences between imitation and suggestion grow out of this fundamental distinction. In imitation attention is alert, now on the copy and now on the response. In suggestion the attention is either absorbed in, or distracted from, the stimulus. In imitation the individual is self conscious; the subject in suggestion is unconscious of his behavior. In imitation the activity tends to reproduce the copy; in suggestion the response may be like or unlike the copy.[1]

It appears from this analysis that suggestion of the indirect type is a more effective educational mechanism than either imitation or pure suggestion.

EDUCATION AS SOCIAL CONTROL.

We have seen how these concepts used in describing social interaction play their respective parts in the

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1. Park and Burgess, Op. cit. P. 346.

educational process. The idea of education as social control has been implicit in all the preceding discussion. It now remains to conclude this chapter with a slightly more detailed description of the educative process in terms of social control. The concept of social interaction, some of the elements of which we have been discussing, is fundamental to this consideration. As Dewey says:

> "....we need to find out just how different customs shape the desires, beliefs, purposes of those who are affected by them. The problem of social psychology is not how either individual or collective mind forms social groups and customs, but how different customs, established interacting arrangements, form and nurture different minds."[1]

Sociology is concerned with this interaction between the "social forces" on the one hand, and human nature on the other. (As a matter of fact, however, the concept "social forces" is an abstraction, a way of describing certain group phenomena. They are not to be thought of as entities).

The very term "social control" has within it the suggestion that there are certain elements in the community which, in the interests of the community as a whole, have to be subordinated. There is the flavor of order about the concept. We have seen how in accommodation there is a temporary resolving of conflicts which totally disappear with assimilation. Of the several aspects of social control which have been the subjects of special study on the part of sociologists, viz. social unrest, mass-movements, and

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1. Dewey, John. Human Nature and Conduct. P. 63.

institutions in which society is formed and reformed, this study is concerned only with the third, the institutional aspects of social control. Educational institutions, it is now seen, are but one sub-division of one aspect of the various mechanisms of social control. Judging from the studies that have been made in the total field, this particular aspect has received little or no attention from the sociologists. They have been more occupied with the larger aspects, such as folkways, mores, ceremonials, public opinion, political beliefs and practices, laws and courts.

The educational process (i.e. formal and intentional education) exists in order to transmit the tradition. The public school exists to make good citizens, a good citizen being one who will conform to the existing order. As Dewey points out:

> The natural or native impulses of the young do not agree with the life-customs of the group into which they are born. Consequently they have to be directed or guided. This control is not the same thing as physical compulsion; it consists in centering the impulses acting at any one time upon some specific end and in introducing an order of continuity into the sequence of acts.
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> This common understanding of the means and ends of action is the essence of social control. It is indirect, or emotional and intellectual, not direct or personal. Moreover it is intrinsic to the disposition of the person, not external or coercive. To achieve this inner control thru identity of interest and understanding is the business of education.[1]

It is seen that he identifies education with social

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1. Dewey, John. Democracy and Education, P. 47.

control. But the qualification which he inserts is significant, namely, that this control is to be inner control and it is to be achieved "thru identity of interest and understanding." This is not the place to discuss educational ideals and methods, but Dewey's further elaboration of this idea will be dealt with in the last chapter.

The important thing is to realize that, although they are as yet undefined by science, these natural or native impulses are to be taken into account, thus making necessary social control. Educational systems, having charge of immature beings for a large part of their waking hours during formative periods of their lives, are thus placed in the most strategic position for the exercise of social control. Will that control be exerted mainly with the idea of transmitting unimpaired the traditions, sentiments, and prejudices of the group, or will it allow for creative work "thru identity of interest and understanding"?

There appeared in the "School and Society" for February 1915 an article by Ernest R. Groves entitled "Sociological Aspects of Public Education". In that article he deplored the lack of consciousness on the part of educators of the social nature of their task. He conceives the object of public education to be "the attempt on the part of society for a self-conscious evolution" and declares that after centuries of social experience we have a right to expect some social results. The public schools should be the instrument through which social ideals are to be realized.

But there is an obvious neglect on the part of educators to pay much attention to the findings of the social seiences.

> A very valuable book (Todd, "The Primitive Family as an Educational Agency") calls in question the dogmatic neglect on the part of educators of the field of primitive sociology, especially in regard to primitive education. It does seem a strange illustration of the failure to recognize the social character of the educational problem. This is all the more significant when one considers the great interest educators have taken in the study of the individual development of the child.
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> Is it not reasonable to assume that there is a forgetting of the social purpose of public education? Can the educator fail to have interest in the study of social control as it appears in most simple and clear form among primitive peoples when he has in mind the fact that education is an attempt at social control of a desirable form? Any powerful and respected organization, abounding in traditions, finds a certain kind of exploitation both easy and tempting. It comes to think of its problems in terms of its own prosperity. The history of churches and governments proves this. Can it be assumed that schools have always escaped this danger?....Just now there seems to be some slight reason to believe that men are moving toward a more social and co-operative type of life. There is even greater reason to think that every effort ought to bring about such a movement. If this need continues, there must develop a more vigorous questioning of the public school unless there is a most decided admission in a most practical way that the schools have a very large function to perform in such a matter and a grave social responsibility..... Society can largely determine individual characteristics, and for its future well-being it needs more and more to demand that the public schools contribute significantly and not incidentally to its pressing needs by a social use of the influence that the schools have over the individual in his sensitive period of immaturity.[1]

The recognition of the importance of education as a form of social control will depend upon (1) a better knowledge

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1. Groves, Ernest R. Sociological Aspects of Public Education. "School and Society" - February 1915.

of present educational aims, methods, and materials on the part of sociologists, (2) a better understanding of social psychology by educators, and (3) a consciousness on the part of public opinion that in the institution of the public school there lies at hand a powerful tool for the accomplishment of social progress.

Section c. The Child in the Group; the Relation Between Nature and Nurture.

When education is seen to be a socio-psychological process, what are the implications of this point of view for the relation between the inherited nature of the child and the human nature which he acquires in the group? What modifications are necessary in the process and how are these modifications achieved? It has long been recognized that the child comes into the world with a capacity for anti-social as well as for social action. Is it possible for social control to be absolute, or only partial? These are some of the questions that must inevitably face the investigator in search of an educational theory based upon the findings of modern socio-psychological science.

These questions will be dealt with theoretically in this section, but in the next chapter a critique of present educational theories and practices will be offered. The need of this approach is voiced by Dr. Hinkle in a recent article.

> The impulses of the human creature are not organized and controlled by nature according to fixed laws as they are among animals; their organization and control for the benefit of the total personality, or the organism as a whole, has to be gained by the individual for himself and this has been the aim of all the discipline and restrictions imposed by our cultural patterns. However the old methods of achieving this aim have lost their value, and with the acquisition of the greater knowledge of the human being their weaknesses have become clear, so that they no longer can serve their purpose. The necessity for discovering new and more adequate methods for producing the needed coordination and synthesis of impulses is very urgent.[1]

What then has the educator to start with? He begins with an immature being whose native impulses (though as yet unmeasured by science) evidently, as Dewey says, "do not agree with the life-customs of the group into which they are born." This precipitates the problem of control, as before discussed. The kind of control is the important thing.

> "The basic control resides in the nature of the situation in which the young take part. In social situations the young have to refer their way of acting to what others are doing and make it fit in. This directs their action to a common result, and gives an understanding common to the participants. .....This common understanding of the means and ends of action is the essence of social control, it is indirect, or emotional and intellectual, not direct or personal. Moreover it is intrinsic to the disposition of the person, not external and coercive. To achieve this internal control through identity of interest and understanding is the business of education.[2]

These inherited impulses which "do not agree with the life-customs of the group" are still the subject of too much controversy among psychologists for it to be possible to make

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1. Hinkle, C. P. Concerning Parents, P. 20.
2. Dewey, John. Democracy and Education, Pp. 47-8.

here any final declaration in regard to them. The degree to which they are said to be controllable in the interests of group customs, mores, and ideals, varies, from the opinion of Dr. Ellsworth Faris that control can be absolute under conditions of homogeneity and isolation, to an almost entire lack of faith in their control, by certain mechanists of the extreme type. But it is certain that there is control of a sort and that this control is more likely to be of the kind described by Dewey than of any other. One's own experience reveals the fact that conduct is modified greatly by the folkways, mores, and ideals of one's group. Modern inquiries concerning the unconscious have helped to reveal the extent to which "the things we take for granted without inquiry or reflection" are potent in determining our thinking and attitudes. And these things, hidden below the "level of reflection", are largely contributed by the group in which we live. What Cooley says of "right" in the following quotation may also be said to be true of what is wrong, what is beautiful, what is proper - in fact, of almost any of the concepts of appreciations which we entertain.

> Because of its dependence upon personal suggestion, the right always reflect a social group; there is always a circle of persons, more or less extended, whom we really imagine, and who thus work upon our impulses and our conscience; while people outside of this have not a truly personal existence for us. The extent of this circle depends upon many circumstances, as for instance upon the vigor of our imaginations, and the reach of the means of communication through which personal symbols are impressed upon them.[1]

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1. Cooley, C.H. Human Nature and the Social Order, P. 360.

If it be conceded that the influence of the group on inherited nature be anything like commensurate with that suggested in the preceding discussion, the question as to how this control is achieved and what we may expect of it in education looms up as a large one. Educators like Dewey have recently been emphasizing the need of restraint in the use of this power of control on the part of parents and educators. This does not mean there is no need of control but rather that the character of the control should be modified in the interest of newer and wiser aims and methods.

> For the plasticity of the young presents a temptation to those having greater experience and hence greater power which they rarely resist. It seems putty to be moulded according to current designs. That plasticity means the power to change prevailing custom is ignored. Docility is looked upon not as ability to learn whatever the world has to teach, but as subjection to those instructions of others which reflect their current habits..... The inert, stupid quality of current customs pervert learning into a willingness to follow where others point the way, into conformity, constriction, surrender of scepticism and experiment. When we think of the docility of the young we first think of the stock of information adults wish to impose and the ways of acting they want to reproduce. Then we think of the insolent coercions, the insinuating briberies, the pedagogic solemnities by which the freshness of youth can be faded and its vivid curiosities dulled. Education becomes the art of taking advantage of the helplessness of the young; the forming of habit becomes a guarantee for the maintenance of hedges of custom.[1]

What can be hoped from the approach to the problem of the child in the group which has been discussed above? Does the recognition of the power of the group to make human nature

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1. Dewey, John. Human Nature and Conduct. P. 64.

whether we will or no, lessen or multiply the problems of the educator? Dewey is of the opinion that we cannot be too optimistic in this regard, though certain tangible gains are evident. He sees conflict and uncertainty as "ultimate traits". But a more scientific and social ethics would, even though not presenting the easy solution hoped for, at least indicate the real difficulties and "put an end to the impossible attempt to live in two unrelated worlds". It would put the science of human nature (as the basis for morals) on a plane with the other sciences, which would be a tremendous step in the direction of an exit from the present metaphysical basis of morals which has worked so much havoc in life.

Section d. Implications of the Socio-psychological point of View for Religious Education.

From the preceding discussion some definite suggestions for workers in religious education emerge. It should be stated, however, that much of the foregoing applies to it as well as to ordinary education. Since a part of the next chapter will deal with the question of the distinction between religious education and education, the problem will not be opened here. But the references to Dewey and Cooley in particular cannot be said to be lacking in a religious quality in the sense that they seem definitely to have in mind the larger ideal values. It was intimated in the beginning of the present chapter that certain psychological presupposi-

tions arising out of the place of human nature in a orthodox theology were in direct conflict with a morality based on a scientific study of human nature. But perhaps it will be seen that religion, far from being supplanted by the socio-psychological approach, is needed more than ever. A prominent physician writes:

> My own experiences have convinced me that so long as ego inferiorities and the consequent insatiable and subtle "will to power" are the dominant forces in human psychology instead of the principle of love and the will to adequate human relations, the conflict in the soul of the individual will go on endlessly projecting the dissatisfied desires and unfulfilled wishes upon the oncoming generation. Thus unconsciously the helpless child is used as the object from which to gain release.[1]

It is with "the conflict in the soul of the individual" that religion has always been concerned and, whether it be a sense of deep sin against the heavenly powers or a maladjusted life in need of a new ideal whole which will furnish an object of allegiance for a disunited self - in either case the problem is religious. Also the revealed possibility of creating an environment in which such cases of maladjustment are reduced to a minimim makes this also a religious problem. Bertrand Russell, in his latest book, "Education and the Good Life", stresses this point frequently throughout. At the beginning of the concluding chapter he says: "Knowledge wielded by love is what the educator needs and what his pupils should acquire. In earlier years, love towards the pupils is

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1. Hinkle, C. P. Concerning Parents, P. 19.

the most important kind; in later years, love of the knowledge imparted to them becomes increasingly necessary."[1]

Another obvious consequence of the theory set forth in this chapter is that religious educators should cease to think of children as capable of receiving adult religious experience as their own. So much has been said and written about this that it may seem too plain to mention, but the old idea still remains implicit in much religious education theory and practice. The early pioneers in the movement for religious education were keenly aware of this temptation to model the material for the instruction of children almost directly upon that of the experience of adults, but there remain vast areas of the church where their discovery has not yet penetrated.

There are the two aspects from which to view the task of religious education in relation to human nature, i.e. the individual and the social. These both have been touched upon in this chapter, though with more emphasis on the former. The next chapter will include a fuller treatment of the social aspect of the task.

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1. Russell, Bertrand. Education and the Good Life, P. 314.

C H A P T E R V

THE DISTINCTIVE PROVINCE OF RELIGIOUS EDUCATION

Section a. Formal and Informal Education.

Before any distinction can be made between education and religious education there ought to be an understanding as to what is meant by the term 'education'. While it has been evident from the discussion thus far that the process by which the immature infant acquires human nature in the group is an educational process, this fact has not been specifically mentioned. We have to distinguish between education on this level and the sort of education which is achieved by specially appointed agencies of the group. Of the first type Dewey says:

> It may be fairly said, therefore, that any social arrangement that remains vitally social, or vitally shared is educative to those who participate in it. Only when it becomes cast in a mould, and runs in a routine way does it lose its educative power.[1]

A. W. Small, writing upon the demands of sociology upon pedagogy, says:

> .....everything knowable or worth knowing is a fact or relation helping to make up this complexity which we call society or social life. The important claim of sociology in this connection is that this reality, like poverty, we have always with us. This reality as a connected whole, related to the pupil, is always the natural and rational means of education. A sequence of studies in the sense that the pupil is to be enjoined from intelligent contact with portions of reality until other portions have had their turn, is a monstrous perversion of the conditions of education. All reality, the whole plexus of life is continually confronting the pupil. No "subject" abstracted from this actual whole is veracious to the pupil unless he is permit-

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1. Dewey, John. Democracy and Education, P. 7.

ted to see it as part of the whole.[1]

Various terms have been used to describe the sort of education here discussed. Some authors have used the term 'informal', others 'unintentional', others 'incidental', to describe this type of educative activity. It might almost be said to be accidental, since the individual's fundamental equipment such as mother tongue, system of taboos, etc., are those of the group where he happens to be born and spends the first years of his life.

There are certain fundamentals of education, viz., the attitudes and dispositions, which Dewey thinks can be acquired only in this 'unintentional' way.

> The development within the young of attitudes and dispositions necessary to the progressive life of a society cannot take place by direct conveyance of beliefs, emotions and knowledge. It takes place through the intermediary environment. The environment consists of the sum total of conditions which are concerned in the execution of the activity characteristic of a living being.....The social environment consists of all the activities of fellow beings that are bound up in the carrying on of the activities of any one of its members. It is truly educative in its effect in the degree in which an individual shares or participates in some conjoint activity. By doing his share in the associated activity, the individual appropriates the purposes which actuate it, becomes familiar with its method and subject matters, acquires needed skill and is saturated with its emotional spirit.[2]

Dr. Franklin Bobbitt in, "The Curriculum", has, to an equal degree, taken account of the importance of the extra-school kind of education. He calls the general experi-

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1. Small, A. W., The Demands of Sociology upon Pedagogy, P.27.
2. Dewey, John. Op. cit., P. 26.

ence of living the community life education on the 'play level', while the formal and intentional preparation for a definite activity is on the 'work level'. But at the same time he makes the distinction he calls attention to a very pronounced tendency in modern education to take over more and more of the experiences that have hitherto been on the 'play level' into the curriculum of formal education.

> ....as education is coming more and more to be seen as a thing of experiences, and as the general work - and play-experiences of the general community life are being more and more utilized, the line of demarcation between directed and undirected training experience is rapidly disappearing. Education must be concerned with both, though it does not direct both.[1]

The formal side of education will be discussed more fully in the next section, hence it will be necessary here only to indicate its nature in order to set it in clear relief against the other type. From the point of view of the perpetuation of group life (if from no other) Bagley finds formal education to be indispensable.

> Formal education, then, while it labors under certain inherent disadvantages, is seen to perform an indispensable function in life. It does not leave the child to the haphazard operation of natural forces, but sees to it that he assimilates, whether he will or no, those experiences which it has learned will help him the most. It may place him in environments where such experiences cannot fail to be gained, or it may simply transmit to him the experience of the race through the medium of language. In either case its function is selective and in this sense it is a formal -- even an artificial process.[2]

The need of special agencies to care for the bringing of im-

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1. Bobbitt, Franklin. The Curriculum, P. 43.
2. Bagley, W. C., Educational Values, P. 25.

mature beings to a knowledge of group standards is seen by Dewey to be due to the increasing complexity of life in civilized society. It is known that among pre-literate peoples the process of education takes place entirely by gradual initiation into complete participation in community life.

> As a society becomes more complex, however, it is found necessary to provide a special social environment which shall especially look after nurturing the capacities of the immature. Three of the more important functions of this special environment are: simplifying and ordering the factors of the disposition it is wished to develop; purifying and idealizing the existing social customs; creating a wider and better balanced environment than that by which the young would be likely, if left to themselves, to be influenced.[1]

There exists, then, two types of education, the formal and the informal; that which is obtained on 'the play level' and that which is obtained on 'the work level'. Some modern educators see in the modern playgrounds, civic developments and the project method in schools evidence of an erasing of the hard-and-fast distinction between the two .

The religious educator has to recognize this unintentional type of education as one of the factors (if not the greatest) in his program. The pitiable aspect of thousands of Sunday schools in which the curriculum is altogether of a factual nature while the real character-making forces are to be found in the social situations in which the pupils really live is a stimulus for religious educators to take more into account the informal aspects of education.

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1. Dewey, John, Op. Cit. P. 27.

Section b. The Attitudes of Leading Educators in regard to Public Education.

By "public education" is meant the system of public school education as now carried on in the United States. It was thought that a preliminary survey of the prevailing theories of the function of the public school would be a good prelude to the next section which will deal with a comparison of religious with public school education. In this discussion there will appear not only attitudes towards public school education but also opinions regarding modern educational theory as well, since it was found quite impossible to separate them; this is because there lies implicit in every criticism a certain degree of theory.

Educational aims have had an interesting history. In the brief life of the republic one can trace the rise and fall of a number of them. It will be recalled that in colonial times education was a purely individualistic affair, having as its aim the training of "gentlemen". The curricula of our colleges still reflect this tendency to a certain extent. Even the past few decades have seen the rise to popularity and rapid decline of one 'aim' after another. In the late nineties, Nicholas Murray Butler's formulation of the aim of education as "the acquisition of the spiritual possessions of the race" seemed to answer the question. Following the emergence of functional psychology we began to hear much of education as "the unfoldment of the latent powers". For the past decade the shibboleth among educators has been "social

efficiency".

The moment one begins to discuss the function of the public school in modern life he is face to face with the ancient controversy between the 'cultural' subjects' and the 'vocational' subjects.

> Until very recently, the experience that the school attempted to impart were divided into two classes: (1) those which were or might be intrinsically valuable to the individual in facing future situations, and (2) those which were not intrincially valuable but which were believed to develop certain general tendencies to reaction that would insure a definite response to situations of different types.[1]

M. C. Otto, in a recent philosophical work, has sensed the educational situation which confronts the modern citizen.

> Shall the ideals of public education be subservient primarily to the past, the present, or the future? Shall the schools emphasize culture or vocation? These questions, burdened with consequences, are being decided in every community in conformity with one or another of the chief educational views which the last two decades have forced to the front; the view that the schools should somehow reinstate what is known as classical education because of its disciplinary and cultural effectiveness; the view that for practical reasons education should be modeled after business and the factory with their ideals of efficiency, minimum overhead, large scale production and uniformity of output; the view that the public schools are the one means of steady social progress, and that consequently public education should aim to produce socially minded and socially effective human beings prepared to take a forward step in the realization of a more satisfactory communal development.[2]

Taking up first the controversy between the exponents of vocational education, on the one hand, and those of cultural education, on the other, we have set forth in Bobbitt's latest

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1. Bagley, W. C., The Educative Process, P. 203.
2. Otto, M. C., Things and Ideals, P. 241.

work the position of those who see the adjustment of the individual to the present industrial society as the chief aim of education.

> Schools have been places of leisure occupations; not places where the world's work is being performed. They can provide any amount of experience on the play level. But they are not in command of the world's work activities, whether production, distribution, civic regulation, community sanitation or other. In their traditional position they are not in position to provide much training on the work level. Hence education requires a profound transformation before it is able to take adequate care of work-experience as training for work. Schools must become sharers in the world's work of every kind by way of finding the only possible training opportunities.[1]

O'Shea, while a thorough-going devotee of the 'adjustment' or 'social efficiency' theory of education, tends to emphasize more the importance of adjustment to persons, to an intellectual world-view and to appreciation.

> We have seen that the end of all educational endeavor is to give the individual a mastery of the world. And when we come to define 'the world' we see that it includes not only what people call material things...In modern civilized life one's happiness depends more upon the character of his relations to his fellows than to material things, and education must seek primarily to adjust him to society. Then there is what we have called his intellectual relation to the world; we have conceived that there are intellectual needs as real and vital as physical needs. One's welfare is determined largely by his ability to comprehend the causes and rationale of things with which he has most frequent intercourse....education must lead him to see the universe acting according to law rather than caprice; it must supplant the natural animistic conception by a scientific conception. Then again.. his well-being requires that he be led

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1. Bobbitt, Op. cit. P.24.

> to an appreciation of the beautiful in nature and in art, and that there be developed in him the tendency and the power to remodel his environments so as to suit his aesthetic needs.[1]

But it is clear enough that 'socially efficient' may mean a variety of things to different people. It depends upon one's fundamental ideals and pre-suppositions. This matter will be further discussed later in the chapter, but here is submitted the definition of Bagley, which is a fairly acceptable one.

> (1) That person is socially efficient who is not a drag upon society; who, in other words can pull his own weight, either directly as a producing agent or indirectly by guiding, inspiring or education others to productive effort. (2) That man only is socially efficient who, in addition to 'pulling his own weight' interferes as little as possible with the efforts of other. (3) That man is socially efficient who not only fulfils these requirements, but also lends his energy consciously and persistently to that further differentiation and integration of social forces which is everywhere synonymous with progress.[2]

It will be noticed in regard to the above pronouncements on the aims of education that they are largely concerned with 'preparation' for life. Be it admitted that the 'preparation' is of an immensely more practical character than the old education, it is still preparation. Anyone who attempts to scan the modern educational horizon for signs of tendencies in educational theory must sooner or later be impressed by the extent to which the whole concept of education as preparation has been called into question. Bobbitt's

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1. O'Shea, M.V. Education as Adjustment, P. 286.
2. Bagley, W. C. The Educative Process, P. 61.

admirable scheme of inducing educational theory from an analysis of the activities in which the adult members of society are engaged falls short in this: these activities from which one reasons to his educational theory may or may not be worthy activities. (A more extended critique of this position will appear when the specific place of religious education as opposed to all other education is discussed). Any system of education that looks upon the school as a mere agency of preparation (for anything whatever) is not doing really educational work, according to the view of Dewey:

> I believe that much of present education fails because it neglects this fundamental principle of the school as a form of community life. It conceives the school as a place where certain information is to be given, where certain lessons are to be learned, or where certain habits are to be formed. The value of these is conceived as lying in the remote future; the child must do these things for the sake of doing something else he is to do; they are mere preparations. As a result they do not become part of the life experience of the child and so are not educative.[1]

The aim of these excerpts from the writings of leading educators has been to set into perspective certain of the dominant theories of education today in order that they may stand out clearly for comparison with religious education. The next section of the chapter will show the relationship between religious education and 'public education', their common aims and their points of divergence.

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1. Dewey, John. My Pedagogic Creed, P. 8.

Section c. Characteristics Common to Public and Religious Education.

The characteristics common to public and religious education have been growing steadily within the last few decades. A half century ago they had not much in common. It was seen in the first chapter that religious instruction in the early days of the republic had for its aim the salvation of the child's soul, the making of him into a citizen of the kingdom of God, while other education was to prepare him for the duties and enjoyments of the present life. This conception persisted until comparatively recently and still persists in more orthodox circles.

With the tremendous progress in psychology a flood of light has been thrown upon the nature of human nature. There is now seen to be no isolated part of the individual as specifically susceptible to religion. The tendency in the direction of a more socialized life, both in religion and education, has worked to bring two heretofore distinct fields into closer relationship. As early as 1905 certain leaders in the movement for a new religious education were conscious of this merging of aims and interests. Some of them seemed eager to make an identification where separation had existed before.

> Education is that process of nurture, instruction and discipline which seeks to develop the character of the individual and fit him for social service. In this larger conception of education, which is becoming standard thru the thought and activities of

> individual leaders, there is no difference between education and religious education. The purpose of religious education is exactly that of education. The phrase "religious education" is in use for the reason that we have tolerated a conception of education which limited it to the area of intellectual furnishing and discipline. The phrase is a protest against this limitation. Education must include the religious and moral elements which are involved in any true development of character and preparation for social service. When the word 'education' comes to be commonly understood as thus inclusive, the phrase 'religious education' will have served its purpose and become obsolete. For education is a unit. The education of the moral nature and the education of the spiritual nature are not separable from the education of the intellectual and physical natures.[1]

It would be difficult to find a more conclusive statement than that on the subject under discussion. The question arises, however, as to just what Dr. Votaw would have included in the term 'religious' when he asserts that it must become part of education. At all events there is no doubt about his recognition of the unity of the educational process. This, at least, shows a recognition of the influence of psychology upon changing conceptions of the relationship between these two branches of education.

The same point of view is found in a chapter in the first book published on religious education, viz., "Principles of Religious Education", by the Commission on Sunday schools of the Protestant Episcopal Church, Diocese of New York, Longmans, 1900. Nicholas Murray Butler wrote the first chapter of this book and entitled it, "Religious Instruction and its

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1. Votaw, C. W., Proceedings of the N.E.A., 1905, P. 90.

Relation to Education". To quote:

> True education, as distinguished from innumerable false uses of the word, is a unitary process. It knows no mathematically accurate subdivisions. It admits of no chemical analysis into elements, each of which has a real existence apart from the whole..... For this reason I insist that while there is and may be a religious training, an intellectual training, a physical training, there is no such thing as religious education, or intellectual educational education or physical education.....We do not at first feel the force of this statement because of our loose, inaccurate and inexact use of the word 'education'.[1]

It is evident that Butler is concerned very much to save the word 'education' from disrepute; in fact more eager to do that than to make clear what he means by 'training'. But at any rate his statement shows the tendency to erase distinctions between education and religious education.

To say that modern education is the result of the working out of Christian principles may seem a bit far fetched, and yet George A. Coe, about this same period, made that statement. Whether the statement can or cannot be proven as exactly true is not so important for the present discussion as the fact that, in an effort to achieve a conception of the unity of the educational process, any author should make the statement.

> We may say therefore that the modern educational movement as a whole has consisted in the working out of certain pedagogical aspects of Christian belief. It has by no means appreciated all the wealth of educational principle that is contained in Christianity, nor has it always kept itself from un-Christian

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1. Butler, N. M., Principles of Religious Education, P. 3.

> tendencies of the times....Yet for all that, the educational movement of modern times has never been really independent of religion...As far as it goes the school is essentially a creation of the religious spirit, and its work is essentially religious and Christian...The contribution of modern education to religion, then, is a suitable form and method for religious education. Thus by another route we reach once more the insight that the essential characteristic of such education is not its method but rather its recognition of the whole personality of the child, the whole content of civilization, and the whole ideal of human life.[1]

Citations from documents indicative of the influence of the psychological point of view in making for a more common basis for education and religious education might be multiplied. The writings of the period are filled with it. There ought to be mentioned another factor, however, that had much to do with bringing them nearer, and that is the tendency to identify ethics with social attitudes and morality with religion. This was done both by educators and religious educators; the former being at pains to show that their education was really religious, and the latter equally willing to agree. Thus in 1908 Coe wrote:

> It follows that education that seeks the complete moral development of the pupil is religious.Religious education is simply that which goes the whole length of our moral ideals; it is just education that strives to be its whole self. Of course this is not the common opinion of men. I am not blind to the ways of thinking of the man upon the street. Mention religion to him and he will understand you to mean belief in some historic creed. Use the term religious education in his presence and he will imagine you mean the teaching of the catechism, or the Bible....this narrow view is able to persist partly because we teachers have not with sufficient thoroughness examined into the foundations of our

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1. Coe, Education in Religion and Morals, Pp. 95-6.

> calling....instead of leading the thought of the people at this point, we tacitly accept or appear to accept the unanalyzed assumptions of the thoughtless ....You simply cannot separate religion from the schools unless you define religion with unpsychological narrowness. Religion in some form is there as surely as aspiring life is there.[1]

The influence of the socio-psychological point of view in making ethics, a hitherto abstract study, identical with social (as opposed to anti-social attitudes) has not yet ceased. It was in his 'Pedagogic Creed' that Dewey long ago voiced this opinion:

> I believe that the best and deepest moral training is precisely that which one gets through having to enter into proper relations with others in a unity of work and thought. The present educational systems, so far as they destroy or neglect this unity, render it difficult or impossible to get any genuine moral training.[2]

As a final statement from the side of the religious educators is cited one made by Dr. Theodore G. Soares at the 1913 Convention of the Religious Education Association. There seems to be no doubt that he found many factors in common, if not an actual identity, between moral and religious education.

> Every endeavor to make amusement clean instead of foul, sports and physical activities healthy instead of vicious, companionships wholesome instead of vulgar, is genuine religious education. Every stimulus to earnest vocational preparation --agricultural, industrial, domestic, artistic-- is a genuine contribution to the spiritual progress of the people. All our interest in the freedom of the toiling millions means a larger understanding of the kingdom of God. We are coming to a glorious agreement in this recognition that all the higher social values are

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1. Coe, "Religious Education", v. 1, P. 177.
2. Dewey, John. My Pedagogic Creed, P. 8.

essentially religious.[1]

It thus appears that there were those who were interested in the task of achieving a rapprochement between social attitudes and morals, on the one hand, and morals and religion on the other. Not only was this true of religious educators. From the point of view of the educationists there is to be seen the same tendency. No better illustration of this can be found than that of the resolutions of the N.E.A. Convention of 1905, where there was obvious uneasiness in regard to the criticisms that were then being leveled at the schools for not being more 'religious'.

> The Association regrets the revival in some quarters of the idea that the common school is a place for teaching nothing but reading, spelling, writing and ciphering;and takes this occasion to say that the ultimate object of popular education is to teach the children how to live righteously, healthily and happily, and to accomplish this object it is essential that inculcate the love of truth, justice, purity and beauty through the study of biography, history, ethics, natural history, music, drawing and mathematics....The building of character is the real aim of the schools and the ultimate reason for the expenditure of millions upon their maintenance.[2]

To quote from the speech of a modern educator at a little later date:

> ...it should not be assumed that no religion is taught in the schools. In these days when con-

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1. Soares, T. G., "Religious Education", v. 8, P. 7.
2. From the N.E.A. Resolutions of 1905 (quoted by C.W.Votaw in the Proceedings of the N.E.A., 1905).

> duct and life are regarded as true expressions of the inner spirit and conviction, and when the service of man to his fellows is placed high in the list of religious virtues, it is next to impossible for the schools to do their work efficiently and successfully without imparting much that is basal and vital in religion.[1]

From this consideration of the tendency towards a state of rapport arising from a common agreement as to theoretical aims on the part of leaders in both education and religious education, we pass to another method of solving the question of their relationship. This time a somewhat more practical suggestion, that is, practical in the sense that it has a 'program' for the accomplishment of the desired end. Reference is here made to the attempt at the formation of a curriculum of religious training that would be acceptable to all the various shades of religious belief and practice in the country. One of the most notable efforts in this direction was that of the National Education Association in 1914. A prize of one thousand dollars was made available for the best essay on "The Essential Place of Religion in Education with an Outline of a Plan for Introducing Religious Teaching into the Public Schools". In these essays religion was to be defined "in a way not to run counter to the creeds of Protestant, Roman Catholic or Jew". Over thirteen hundred responses came to the offer to participate in the contest. Heroic efforts were made to stretch or contract particular conceptions of religious teaching to make

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1. Dutton, S. T., "Religious Education", v. 9, P. 46.

them fit the Procrustean bed of a secularized educational system. The first prize was won by Charles E. Rugh, a brief summary of whose paper follows.

One of his fundamental presuppositions is that "democracy demands unity of public opinion". The home is no longer the chief moulder of the child, but the school. Since the state is responsible for the general education of the child it must take account of his religious education as one phase of that general education. The churches cannot do this because they are based upon the principle of differentiation, not unity. The relation of religion and education is one of genetic psychology and the introduction of 'religious' teaching into the schools is a problem of practical pedagogy and educational statesmanship. Religion is defined as a 'phase of human life at its best', as 'the individual's struggle for existence', as 'the promotion of individual and social righteousness'. Religious teaching is to be 'religious in spirit as well as in content'. It is to insist upon character as the first qualification. It is to center about 'impulses having religious implications', such as fear, respect, affection, play and work. The objectives are to be 'fear of the Lord', reverence, devotion, creative whole-hearted production and worship. The means for religious education are to be the pupil the teacher and the subjects of instruction, the latter including "the world of things, the world of persons and the achievement of persons and the world of self". The appended outline for the accomp-

lishment of the above shows how the home, the school and the state are to cooperate. The school is to "make teachers, patrons, pastors, and pupils conscious of the religious nature of the school". It is to add to the curriculum "material of religious nature and value". It is to give "specific religious instruction and training". There is to be a coordination of school activities with those of the home and the church in such a way as to make a vital fellowship prevalent. Without going into further details of the plan, the conclusions as given by the author may be presented.

> The plan here outlined is practical and immediately possible. It proposes to utilize the material now employed in the schools. It makes it possible to vitalize their religious teaching by the religious motive. For the first phases it requires no new legislation, no new method of school administration. The one thing it requires is a teaching body conscious of the divine dignity of the child life...The plan is psychologically sound. It assumes no unknown elements or processes. Fear, respect, affection, play and work are realities. The transformation of these into their altruistic, that is their social and religious forms is well understood...The plan is democratic..It requires the identification of all interests...The plan is religious. It is based primarily upon the principle that religious development consists essentially in the development of the religious impulses into the full consciousness of the personal relationship to the Heavenly Father; second, that the sense of this kinship will give to life integrity and wholehearted love of God and service of man. In the third place it sets up as the end of education and life a progressive idealism that is to lead to perfect adjustment to the universe, and thus achieve immortality.[1]

In order to bring out some of the difficulties which

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1. The Essential Place of Religion in Education, National Education Association Monograph, P. 29.

still prevail, a few criticisms may be offered of Hugh's plan, which is typical of many solutions that have been offered.

In the first place, a program of religious education in the public schools which would be inoffensive to the several religious groups mentioned would not be "religious" education to the full extent to which it is thought of by these groups, and, therefore, would be inacceptable.

The author assumes that 'unity of public opinion' is essential to democracy. But, really, standardized ways of thinking are the most deadly enemies of creative living. What a democracy is much more likely to stand in need of is not unity of opinion but diversity and individuality.

The definitions of religion that are given are superficial and inadequate and, notwithstanding the fact that they are recognized as such by the author, do materially affect the plan. He asserts that "there certainly could be no controversy over the proposal to put teachers whose lives are dominated by 'the best and greatest' motives in charge of the children of the nation. There certainly could be no controversy if each religious group did not recognize certain things as necessary in addition to 'the best and greatest motives'. The theists would have none of a non-theist, even though there could be no question as to his motives. As far as a curriculum is concerned there seems to be none. The author makes a gesture in the direction of one, but it is only a gesture.

According the Hugh's plan the kindergarten method itself is religious and will take care of religion in that department. In the primary and grammar grades the religious attitude is to be developed through making education conform to the dominant characteristics of the learner at this age. Through fear, respect, affection, work and play the religious attitude is to be developed. In the high school religion is to be taught through the regular high school subjects by giving to the teaching of them a peculiarly religious turn. Thus, mathematics is to give lessons in the sense of proportion and values; science is to lead to a knowledge of God and admiration of his power; history and literature will lead to culture and character, as will also music and drawing; vocational subjects are to furnish the social service aspect of religion; through discipline and the development of loyalty to the school and community and also through concrete situations involving the wrong-doing of members of the group the lessons of loyalty, forgiveness and the social virtues are to be learned.

The conclusion of the author is more rhetorical than scientific. What he has done is to avoid the actual issue by positing a situation in which religion as it is conceived by certain moderns is taught, and which could exist anywhere that one could provide teachers with the attitudes thus required, but it would not be considered as religious teaching by the exponents of sectarian religion any more than our present system is. And our present system contains many

teachers whose attitude is certainly religious. Further criticism of this plan will be implicit in the final section of the distinctive contribution of religious education.

The most recent and popular suggestion for the solution of the question of the relationship between the agencies of public school education and those of religious education is that of week-day religious instruction. This plan calls for the releasing of the pupils of the public school at specified times for religious instruction by those of their own faith. The experiments with this plan have been given considerable publicity and many are of the opinion that, at last, a workable plan has been found. It is true that, in regard to the legal entanglements that have been the snare of so many well-intentioned suggestions, this plan is very acceptable. The question that is in the mind of every religious educator who thinks about the problems raised in this chapter is, what may we hope from the week-day religious instruction plan? The most succinct and authoratative material that has been found on the subject is that of the findings committee of the Religious Education Association for 1922. In this report the chief facts in regard to the movement are summarized. It is, therefore, quoted at some length.

> Modern complex social conditions have raised a problem for the solution of which the religious education already developed is inadequate. Those interested in the progress of religion have been baffled by these conditions. The week-day religious school seems to give hope of realizing for the modern world a religious training more nearly adequate to meet present conditions. But the significance of the movement depends upon the trend of its development.

> If the week-day school simply gives more instruction of the type which modern education has rejected, the future of the movement is doomed. If it follows the trend which seems to represent the conviction of this convention and is embodied in these findings, we shall find it a most significant agency of religious education.....The school of religion is entitled to make its vital contribution to the education of the child. The importance of this contribution is as clearly and sympathetically recognized by public school men as by the church itself. The greatest hope of a satisfactory solution of these problems of relationship is found in this mutual sympathetic and cooperative attitude.
>
> We affirm the principles stated in the resolutions of the association at the conference of 1916:
>
> 'The Church and State are to be regarded as distinct institutions, which, as far as possible, cooperate through the agency of their common constituents in their capacity as individual citizens.
>
> 'The work of religious instruction and training should be done by such institutions as the home, the church, and the private schools, and not by the public school nor in official connection with public schools.'[1]

It is seen, therefore, that those of the religious education constituency of the country who are doing thinking on the matter are by no means wholly committed to the week-day religious instruction plan as it is now being carried on. Some of the questions proposed here by Coe will have to be answered befdre it will be possible to make a final statement in regard to the desirability or non-desirability of week-day religious instruction:

> The purpose of this general view of the movement for correlating religious education with the work of the public school is simply to disengage the various factors so that each may have its proper weight in determining plans and policies for the future. No one can survey these factors without realizing that extremely important problems are arising. I venture to enumerate some of them:

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1. "Religious Education", v. 17, Pp. 268-9.

1. Granted that religious education requires special times and seasons for its own specific uses, what would constitute a satisfactory portion of a week for this purpose in each of the different grades?

2. What part of this desirable amount of time can the churches secure under present conditions, i.e., without modification of the program of the public schools?

3. Where modifications of the public school program are desirable, what safeguards of religious liberty and of civil concord should be set up? Is it wise for the public school to make a classification of its pupils, and to furnish information such as might be contained in lists of pupils who are supposed to be adherents of the different faiths?

4. Granted that religious education requires week-day sessions, what should be the specific purpose thereof, and how should the week-day work fit into a unified policy of the church school?

5. ....which of the following would be the best policy for curriculum-making bodies: (a) plan week-day courses as such, entirely independent of the Sunday school? (b) Plan week-day studies that shall be supplementary to specific Sunday school courses now in use? (c) Plan courses that, being intended for the church school as such, may be expected gradually to supplant mere Sunday school courses altogether?

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

7. Granted that Protestant religious education must be conceived in community terms, and that it will require interdenominational week-day schools (a) what shall control and unify the administration and supervision? and (b) what sort of week-day curriculum will be in demand?

8. How shall a supply of adequately trained teachers be secured?

9. Granted that education should be, ideally, a unified whole, should the unifying or coordinating agency be the state or the churches? Should the state give credit for religious instruction, or should the churches give credit for public-school studies and training?[1]

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1. Coe, "Religious Education , v. 16, P. 122.

But whatever means are found for answering the above questions and others touching the problem of the relationship of religious education to public school education, there are at least some things that are certain. One of these is that church school and religious education leaders should be familiar with the type of education that is now prevalent in our public schools. They ought to know what subjects are being taught and how they are taught. More than that, they ought, if possible, to know the teachers that day by day are doing more (because they have more time) than the church school workers to shape the characters of the boys and girls. There can be no doubt that our public and high schools are filled with young men and women of high ideals. A recent doctor's thesis at the University of Pennsylvania (C. A. Hauser, "Latent Religious Resources in Public School Education) has placed the characters of the teachers at the top of the list of religious resources in the public schools. It is interesting to see how the mind of one public school man plays around the questions that have been proposed in this chapter. Hauser finds that nearly all of the schemes that have been proposed as possible solvents for the difficult problem of religious instruction have failed. The parochial school he finds contrary to American ideals; the teaching of religion in the public schools by clergymen he rejects on the assumption that they are not qualified for the task. Both the Daily Vacation Bible School and the system of giving school

credit for work done in churches are pronounced inadequate; the first because the church has no right to take the children's vacations, to say nothing of the fact that such an arrangement may lead to serious complications between church and state. But the week-day religious instruction plan he finds admirable. He is almost evangelistic in his appeal for religious instruction in the schools, which, he says, are basing their teaching on materialistic and naturalistic psychology and the only hope is for religion to inject the much-needed element. The only trouble with his thesis is that he identifies religion with orthodox Christianity.

It has been seen that the schools and the church schools have many things in common, more than they have ever had before. The present situation is critical, however, and demands clear heads and sympathetic attitudes on both sides. The sectarian and 'church and state' controversy have complicated the condition tremendously. But many of the questions that have been raised will be cleared up once it is seen that there can be a type of religious education that has, above all, a unifying ideal and knows where it is going and what it is about. To suggest the lines along which such a scheme for religious education would be plotted will be the aim of the next and final section.

Section d. Characteristics Peculiar to Religious Education.

One of the most obvious effects of the influence of the psychological and social sciences on religious education theory has been to make doubtful a hitherto relatively clear distinction between religious education and all other education. With increasing frequency in the last few years the question of its distinctive place has been asked of persons interested in religious education, so that in some quarters it begins to be an embarrassing one for those who have not a clear idea of what this distinctive place really is.

If one observes the common opinions entertained, even among educators relative to such theoretical distinctions he will be impressed, first of all, with the questions and needs of differentiation of terminology. Thus a modern educator writes:

> The complete secularization of the schools has led to the complete exclusion of religious elements in public education, and the very general exclusion of the study or even the reading of the Bible and all religious literature. Thus the material that a few generations ago furnished the sole content of elementary education is now entirely excluded and a problem of very great importance -- that of religious education -- is presented...The problem of the teacher comes to be quite similar to that formulated by the Greek philosophers, to produce character through an education that is dominantly rational and that excludes all the religious element. It does not assist in solving the problem, to deny that as a people through our schools we have definitely rejected revealed religion as a basis for morality and seek to find sufficient basis in the development of rationality in the child. One of the most important phases of education is left to the church and the

home, neither of which is doing much to meet the demand.[1]

This declaration would be helpful if we knew just what is meant by "the complete exclusion of religious elements from the public schools". Many educators, as was shown in an earlier section, are loath to think of their work as non-religious and others declare it to be positively religious, saying that it is impossible not to communicate religion. Another criticism of Monroe's statement is that he tacitly assumes that religion is non-rational. That there are non-rational elements in religion cannot be denied. But the sort of non-rationality that Dr. Monroe undoubtedly has in mind disappears when religion is viewed historically. Indeed, as will be shown later, a type of non-rationality (quite different from that referred to above) may constitute one of the principal assets of religion. An exalted idealism that cries out against wrongs in the interests of human life (though it be conclusively demonstrated from a rational point of view that rebellion against them is fruitless) is an element that could be dispensed with only at the peril of civilization.

Among religious educators there is a kind of thinking which, though obviously striving to make a distinctive place for religious education, really adds to the confusion. This

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1. Monroe, Paul A Text Book in the History of Education, P. 750 (quoted by Bentley in "Mechanistic and Personalistic Psychological Contributions to the Field of Religious Education", P. 10.

type is represented by John Edward Bentley of Boston University who, in a recent bulletin of that institution, asserts that:

> Functional psychology can make valid contributions to the methods and technique of religious pedagogy, to the subject matter of religious education its contribution is limited. Extreme functionalism is too mechanical and too materialistic to be an asset to religious educational content. Undue emphasis on mechanical science will place the religious educator in a dilemma. He will find himself at the cross-roads of functional adjustment and theistic faith. The mechanical conception will render him unfit to present the ideals, needs, purposes and powers of a religion that demands a God who is a vital presence; a religion that recognizes the need of a religious consciousness; a religion that knows God to be the source of man's deepest intuitions and aspirations...A continuation of this practice (of using the psychological point of view) would constitute a serious menace to the Christian religion.[1]

Although the author of the above statement does not say so in so many words, it is evident that he has been frightened by certain pseudo-scientific treatises upon 'mechanistic determinism'. As a matter of fact, the assurance that there are regular laws (or mechanisms) in the cosmos that man can observe and use in control of the natural and social world is the most hopeful contribution made by modern science. Most of the evils of the world come from the bad management of these mechanisms on the part of mankind. Further, as to the objection that the continuance of religious educators to look to psychology for their fundamental data will constitute "a serious menace to the Christian religion",

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1. Bentley, John Edward, Op. cit. P. 5.

the only possible ground upon which such an objection could logically rest is that the Christian religion is an end in itself and, therefore, must be preserved at all costs. When such men speak of religious education they mean their own particular kind of religious education. Likewise, it is to be feared that they want a psychology and a sociology that are 'religious' first and scientific afterwards. This sort of attitude seems particularly unfortunate when it is remembered with what boldness the general run of religious educators have been open to all the facts coming from the sciences referred to above. As far back as 1903 John Dewey, speaking before the first convention of the Religious Education Association, uttered a warning which, on the whole has been needed, but which is needed again in view of the evident refusal of some to go the whole length of a scientific religious education. Dewey said that child psychology in religious as well as other aspects of experience would suffer a set-back if it became separated from the general psychology of which it is a part.[1]

Although it is conceivable that the fundamental distinction of a religious education (as opposed to other kinds of education) lies in its acceptance of and teaching based upon a metaphysical philosophy of an ontological character deriving its significance from a "Changeless Reality behind the flux of phenomena", it is the purpose of this

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1. Dewey, John. Proceedings of the Religious Education Association, 1903, P. 64.

concluding section to show (1) that there is adequate basis for its justification upon other grounds, and (2) that, in the light of the history and psychology of religion, the grounds upon which its distinctive character are here justified may be said with truth to be religious. The second point will be dealt with first. What is the religious attitude?

Since this point is really secondary to the main conclusions it has seemed permissible to employ here the conclusions of a recent study in which the distinguishing mark of religion is seen to be in those attitudes characteristic of religious behavior.[1] By an attitude is meant the tendency or the disposition to respond in a characteristic manner. The attitudes afford the key to the manner in which the experience gets organized through the developing mind. Religion becomes, then, the habitual disposition to seize upon those aspects of the environing world which seem to promise a larger life and to conserve and promote these aspects. This tendency is social in origin and operates within the scope of social relationships. It has been said of the attitude: "There is no other concept, logical or psychological, which so completely describes and includes the multiple forms and activities which express the religious consciousness" (Woodburne, A. S. The Psychological Method in the Study of Religion, in the Madras Christian College Magazine, January, 1926).

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1. Trout, D. M., The Religious Attitude.

The distinctiveness of religious education, as such, must lie in the word '<u>religious</u>'. Since what follows depends for its significance upon the interpretation of that term it is necessary before going further to make clear the position herein assumed. One of the greatest problems in the field of theology (and one which is rapidly becoming important in religious education) is the question as to whether or not there can be religion without the assumption of a supernatural being (or supernatural beings). It is assumed here that one must include among religions certain attempts to effect a state of <u>rapport</u> with the environing world; whether there is implicit in these attempts the assumption that there is within that environing world supernatural beings with whom relationships can be established varies with the religion. To be sure, the religious attitude is based on the supposition that the cosmos is amendable to social manipulation and treatment; but that cosmic environment may or may not contain supernatural beings. Further, if it be objected that recognition of extra-human, supernatural powers is necessarily characteristic of religion, it can be stated with equal force that all the extra-human environment of man (as well as the human) constitutes a problem of control and that man can view both as such, rather than as powers to be placated. "The religious attitudes are those tendencies to action which arise in the progressive achievement of shared perfection" (Trout). It is clear that if we accept this idea of the nature of the religious attitude it is

not necessary to posit any supernatural or superhuman world, since these "tendencies to action arising in the progressive achievement of shared perfection" may or may not be supernaturally conditioned. Trout's conclusion is further elaborated thus:

> These facts (of the thesis) considered in their various relationships seem to warrant the conclusion that the development of the religious attitudes is contemporaneous and co-extensive with the genesis of positive self-consciousness. As objects are multiplied through the individual's interaction with members of his group he acquires ability to imagine. By means of this power man can project ends. The most remote of these with which he is able completely to identify himself is, during the period of self-identification, his religious ultimate. The tendencies to act which develop in the achievement of this end are the person's religious attitudes.[1]

There are others who, if they do not find the distinctiveness of religious education in the assumed extra-human quality of religion, find it in a transcendental morality. It is difficult to reduce this conception to intelligible terms, but it presupposes a sort of liaison between the Absolute and the Moral Law. In this system right is spelled with a capital letter and is guaranteed against ultimate defeat, not for any reason, apparently, except that it is the child of the Absolute, which fact guarantees its ultimate victory. If we define character, as we must, as the interpenetration of habit, and assume that virtue is found in human character alone and not in some transcendental system

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1. Trout, D. M., Op. cit. final page of conclusions.

of values, we have immediately brought morals down to the earth. The whole matter of the nature of ideals is closely related to this question of the nature of morality and will be discussed more fully later. Suffice it to say here that a religious education distinguished only by loyalty to an abstract morality will not function creatively in the making of a new world. As Dewey says:

> It is impossible to say how much of the remediable suffering of the world is due to the fact that physical science is looked upon as merely physical. It is impossible to say how much of the unnecessary slavery of the world is due to the conception that moral issues can be settled within conscience or human sentiment apart from consistent study of facts and application of specific knowledge in industry law and politics.[1]

The point of the present discussion is that the distinctive contribution that religious education has to make to education is in furnishing a creative, critical attitude towards the contemporaneous social world order. It will be distinguished for this work because the public schools are incapable of bringing about the attitude referred to on account of their relation to the status quo. The program of religious education consequental to this point of view, will consist not only in the presentation of the ideals of the good life to the pupils, but in actually undertaking projects to attain it. The religious educator will have a theory of religious values based on the recognition of what there is in human life that is good, how it came to be regarded as good

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1. Dewey, Human Nature and Conduct, P. 10.

and how this good can be extended. This will naturally involve criticism of current ideals.

The first thing that has to be determined is whether or not it can be accurately stated that the present predominant agencies of education are incapable of creatively directing the social order. In order creatively to direct it they will have to introduce new elements and abandon the old as the occasion demands. It is assumed, of course, that education exists for the maintenance of a proper social order and not merely to make cultivated or efficient persons with conventional moral and religious outlook. Professor Small has stated this clearly in saying that:

> Sociology demands of educators, finally, that they shall not rate themselves as leaders of children, but as members of society...He will read his success only in the record of men and women who go from the school eager to explore wider and deeper these social relations, and zealous to do their part in making a better future. We are the dupes of faulty analysis if we imagine that schools can do much to promote social progress until they are motivated by this insight and this temper.[1]

Ideally, then, the system of education is for the making of a better future. But can it do so, even if willing? Some writers are skeptical of the psychological possibility of it.

> ....history shows that types of education are the outcome of social and economic conditions rather than original influences shaping these conditions. An educational system intensifies the dominant conceptions and ideals of a civilization and helps to perpetuate them. It is therefore more useful for

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1. Small, A. W. The Demands of Sociology upon Pedagogy, Pp. 35-36.

> carrying out existing ideals than for creating new ones; it is narrow, too, in so far as the social conditions from which it is derived are narrow. In a word its limitations are those of the civilization out of which it grows.[1]

It is undoubtedly in line with the conclusions of social science to assume the danger in this situation of a tendency toward the perpetuation of uncriticized ideals and attitudes. If, therefore, these conditions are thinkable, what are the actual conditions? If one turns to modern educators for light on this problem he will find that, for the most part, they have not taken the trouble to work out a philosophy of education. The main concern for the majority of them has been the improvement of technique. But occasionally there appears in modern writings on education a glimpse of what it is all about. Bagley, for example, sees education as adjustment.

> Education may be tentatively defined, then, as the process by which the individual acquires experiences that will function in rendering more efficient his future action....It is hardly too much to say that education is the largest word in the vocabulary of life, for it symbolizes all those forces which have raised man from the plane of the brute, all those characteristics which differentiate him from the speechless anthropoid, the homo alalus, with which not so long ago he was to be identified. If the tentative definition of education with which the last chapter closed is valid, it follows that the acquisition of any experience whatever that serves to modify future adjustment is an educative process.[2]

But the question arises, adjustment to what? Bagley's idea of the function of education remains, in the last analysis,

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1. Scott, J.F., The Pedagogical Seminary, v. 20, Pp. 530 f.
2. Bagley, W.C., The Educative Process, P. 22.

simply a technique of integration into whatever sort of an order happens to exist.

Almost the same thing may be said of Bobbitt, who arrives at the aims of education by an analysis of the activities of the social order. He sees in the tendency to emphasize vocational education a desirable condition.

> Self-interest cannot be eliminated. It is the steam that runs the whole machine. It has always been and must always be the mainspring of human action...The growing zeal for the vocational education of all classes, shown by clear sighted men and women..is clearly related to this changed and rapidly changing attitude toward all useful vocations. They see that every useful calling is not only in itself social service, but that it is coming to be so recognized; and that it is being more and more given its proper measure of social reward and honor. [1]

But may not all Dr. Bobbitt says above be applicable in any sort of social order? For example, pre-war Germany, dominated as it was by economic and militaristic interests, with a large and willing following among the people who had been charmed by the Hegelian dictum: "The state is the march of God in the world"?

W C. Bagley, writing in "Teacher's College Record" in November 1918, emphasizes the function of education as a means of control and integration. And while there is a half-apologetic assurance running through the entire article that the ideal set forth is in no way inconsistent with democracy, it is clear that the aim of education is to make citizens who will be loyal to the status quo. Nowhere in his article

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1. Teachers' College Record, v. 19, P. 419 f.

does he leave room for the criticism of the ideals, nor does he allow for the possibility of the non-assimilable elements being real contributors. It may be that Dr. Bagley was dominated at the time by the war psychosis. At any rate his program leaves no place for the creative criticism of the existing order whose preservation it is the function of education to insure. To quote:

> For the first time in our history our people are awakening to the fact that an educational system in a democracy has a fundamental duty to discharge in insuring a thorough-going community of ideals, aspirations and standards of conduct. They have become aware that it does make a difference to the nation whether its citizens can think together and act together....Today it is clear that the primary function of education is to integrate rather than to differentiate the people..The public school system, in other words, represents the community's institutionalized efforts toward self-preservation and progress. In a great democracy this conservative function is peculiarly important. The public school must be an agency for insuring this community of culture.[1]

In justice to the author it ought to be said that a little farther on his article he does say that another function of education is to "stimulate new growth and to open new lines of development", but this phase of education does not receive the amount of attention and emphasis that the other does.

A slight improvement over Bagley's idea of aims is that of Thorndike when he says that the aim of education is (or should be) "to make men want the right things, and to make

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1. Bagley, W.C. The Educative Process

them better able so to control all the forces of nature and themselves that they can satisfy their wants". But who is to say what the people shall want? Shall it be the ministers, the artists, the teachers or the advertising man? It is certainly evident that the last named type is now in the saddle, so far as dictating the wants of the common man is concerned. The real problem before us is now beginning to emerge. It is one of control. Who shall define to man what they shall strive for, what inhibitions they shall cultivate and what desires satisfy? In an illuminating treatment of this question in "Law and Freedom in the School", George A. Coe has furnished a very satisfactory orientation which, because of its succinctness and concreteness is quoted at some length:

> The need of checks and restrictions upon the generality of mankind has been recognized for thousands of years, and priests, philosophers, kings and statesmen have been set apart as specialists in this work. Under this scheme, to speak broadly rather than exactly, the characteristic project of the common man has been to control some of the forces of nature, while the project of those set apart has been to control the common man. Latterly the chief figure among the guides and shepherds of men has been the modern capitalist. Not only has his control of the means of life for the multitude carried with it corresponding control of men, but it has begotten in him a naive certainty that he is a complete guide for the masses...In the nature of the case, those whose project it is to guide the masses overestimate their own wisdom and become victims of their own virtues. They are over-ready to guide and, having entered upon a policy, they rationalize it. On the other hand the masses who are thus controlled, as soon as they are inured to the habit of of it likewise 'rationalize' their situation, and therefore overestimate the wisdom of their guides. Amazing is the strength of this self-deluding drive, both within the leaders and the led. Behold whither

> the guides of civilization have led us--the capitalists, the statesmen, the priests! Yet these men show no signs of repentance, no lack of confidence that the men and principles that have brought us to our present tragic pass will get us out of it...The conclusion is, first, that an essential mark-- may, the most clearly distinguishing mark--of educational projects is the purposed and habitual inclusion within the activities of pupils as well as teachers of free criticism of human life and human nature; second, that this free criticism, and the action necessary to give it effect, are functions of all persons, not merely those who (through any cause whatsoever) may be in positions of influence. Thus the culmination of the project method will be a continuous project in the never-ending democratic reconstruction of life.[1]

Perhaps dictators, and the fashion of despairing of democracy, were not so widespread when Dr. Coe wrote the above words. At all events, it would be assuming the risk of being called naive in certain learned circles if one should today speak so positively of the necessity of preserving the democratic ideal. And yet that again is a place where religious education must assert itself. Even though the history of religions shows that the ruling classes have from time to time grasped the reins of religion as a means of social control, the underlying function is "a cooperative quest for the good life".

A recent writer has spoken very frankly about the present tendencies of business to dictate conditions in all realms of life. After showing that the vast amount of information gained in the modern world is not directed towards securing the most livable life for all and that there has

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1. Coe, G. A., Law and Freedom in the School, Pp. 38-39.

passed into the hands of business men the "knowledge that is power", so that, "the men who 'do things'" rather than the men who think about the best things to do, become the chief determiners of conditions and human events, the author goes on to say:

> ....a new type of leader has pushed his way into the position formerly claimed by priest, soldier, and statesman. The head of the Civic Development Department of the United States Chamber of Commerce (who would not wish to say anything 'radical') was not boasting but stating a simple fact when he called this 'the business man's age', and added: 'Capitalism is today triumphant and the American business man, as its conspicuous exponent, occupies a position of leadership which the business man has never held before'.....The dominance of contemporary life by business is not appreciated if we have in mind only those directly engaged in buying or selling... the significant fact is that pre-occupation with the interests of business has become almost universal and of the nature of an obsession. 'Our whole competitive system', as Henry Ford (certainly not an enemy of business) declares, 'our whole creative expression, all the play of our faculties seem to be centered around material production and its by products of success and wealth'. The philosophy of business is more widely disseminated in the public mind, more deeply engrained in the public emotions, more thoroughly integrated in public habit than at any time in history. In the pervasive vernacular of this philosophy, business has sold business to mankind-- at any rate to that part of mankind known in the Occident as civilized; and the uncivilized people are regarded as good prospects.[1]

Mr .Otto goes on to say that the worst aspect of the situation has not yet been mentioned. A far worse sign is the "threatened assumption by business men of leadership in man's aspirational life".

> Backed by unnumbered 'service' clubs and articles in business magazines, and aided by the rami-

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1. Otto, M. C., Natural Laws and Human Hopes, Pp. 86-7-8.

> fying arm of governmental agencies, the propaganda for 'practical idealism' is going forward. Educators are co-operating to conform the subject matter and method of public education to the specific demands made upon them by leaders in the business world, while clergymen all over the country are enjoying the new sensation of hobnobbing with worldly success and translating the experience into church technique and religious terminology.[1]

John Dewey, commenting on the following words from the book just cited, says: "I know of no more ominously significant remarks" (see New Republic, June 30, 1926, P. 165):

> ....that the hopes upon which men set their hearts are to be dictated by business men; secondly, the technological means for the realization of these hopes are to be furnished by men of science; and, thirdly, the apprenticeship necessary to prepare the rising generation to take their places quickly and efficiently in the industrial system is to be supervised by educators, while the chief responsibility of religious teachers is to foster devotion to those moral and religious feeder which are needed to hold the mass of men to habits of sobriety and industry (P. 90).

This is all by way of illustration of how the doctrine of pragmatism, as espoused by William James, has been taken over by the interests indicated and used for their advantage. The men who seized upon the aspects of this doctrine which tended to show the necessity of 'thought, speculation and theory' having a counterpart in human life made much of 'the practical', the 'workable', the 'tangible', 'results' and like concepts until there is no place for the theorist (the seer) in our life. As has been indicated, the usurpation of great areas of our common life by business interests

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1. Otto, M.C., Natural Laws and Human Hopes, Pp. 88-9.

has now reached the point where they not only buy raw materials, but ideas. They not only control the financial matters of the schools, but say what ideas shall be taught in them. If the question is put to them whether they are in favor of education, or not, they are all for it. But it is a special kind of education that they are for. Witness the recent expulsion of a college professor in Michigan (Olivet College) for publishing a book in which he criticized the domination of American colleges by boards of trustees who know next to nothing about education and have (not rational, but emotional) antipathies to all new truth which threatens in any way to upset any part of the status quo--social, economic or religious. Conformity is the desideratum <u>par excellence</u> in institutions of learning.

Two of the tests given for the criticism of a form of social social life (Dewey, Democracy and Education, P. 115) are: (1) the extent in which the interests of the group are shared by all its members, (2) the fullness and freedom with which it interacts with other groups. The school, being a particular form of social life, falls under the above-named criteria. In the case just mentioned the students had no part in determining the sentence of the offending teacher, showing how the school does not meet the first test. Also it is obvious that 'fullness and freedom' of interaction with other groups is just what is <u>not wanted</u> in this particular college and hundreds like it all over the country.

The very fact that schools exist implies a certain

social ideal on the part of the group. Just what the standards and methods will be, depends, therefore, upon whether the chief interest of the group is to perpetuate its own customs and to render its members impervious to experiences coming to them from outside the group, or whether it is not only not to be inhospitable to change, but gladly to welcome it.

When one sees how Tennessee and Texas have enjoined their schools from teaching the truth about certain sciences we have an admirable illustration of how the fears hinted at by Coe in the following quotation may actually work out;

> Even if the accepted economic and political doctrines of today be true and wise, we may not therefor assume that orthodoxy in this sphere is ever a safe thing. For here we deal with authority that wields other weapons than those of science and morals; the state uses compulsion, and it may by legal means prevent the schools from applying scientific and moral tests to its own conduct. In the interests of the state itself, then, education must, somehow, develop in citizens the habit of weighing social issues, even fundamental ones. The state whose power is wielded by a majority, not by an impartial humane reason, must not do the citizen's thinking for him.
>
> Therefore the public schools, always in danger of becoming an agent for the maintaining of the status quo, need to be supplemented by a schooling that is free from political control, and that represents a super-political standpoint in morals.[1]

In this connection it is interesting to notice that the religious and privately endowed schools in the states referred to are the only ones who can teach real science. The state has fallen into the hands of the pseudo-religious, un-

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1. Coe, G. A., "Religions Education", v. 17, P. 433.

scientific status quo.

CONCLUSION.

Here, then, lies the distinctiveness of religious education. Within it lies the possibility of providing a type of education based upon the realities of human nature and the religious ideal. It can do this because it is super-political and super-national.

Recent and present world events illustrate the powerlessness of present education to assist in giving birth to a new world order. If we are to have a world in which freedom exists we must develop individuals who will not take the customs, ideals and attitudes of their own group as infallible, but who will have the habit of judging all our institutions, including the state, in the light of the highest good of all men. The laws of social control warrant the assumption of the possibility of creating these attitudes. The natural 'lag' of custom and habit is sufficient to take care of the conservative function. The present situation demands primarily creative criticism.

This means more than developing good citizens in the ordinary sense of the term. An individual can be a law-abiding, conscientious citizen on the matter of voting, for example, and yet be so saturated with the ideals of his own group that he is impervious to the needs of the larger religious whole.

If we may judge by the products of the public schools in the past, they have not shown themselves capable of producing

creatively-minded citizens. While the efforts to implant the ideals of nationalism and the glory of the country's military exploits have been abundant, there has been little or no effort to foster critical attitudes, either towards the country's past deeds or present policies. The fate of those who have essayed the task of teaching real history instead of patriotism is, in itself, enough to prove this fact. The recent spectacle of the board of education in the second largest city in the country going on record as, not only being in favor of the predominance of military glory in the teaching of history, but of actually pledging themselves to see it accomplished, is a sad commentary on the public school as a leader in our common life. Instances of this sort could be multiplied by the score. The question is pressing, however, as to whether or not the education that has been suggested here as vitally necessary to supplement public education would be really religious. Dr. T. G. Soares, writing in "Religious Education" for August, 1924, is of the opinion that it not only <u>is</u> religious education, but is the sine qua non of religious education:

> Education for the attainment of the spiritual possessions of the race is a familiar concept; education for the enrichment of experience is coming to be understood; education for taking one's place in society is a fruitful theory; but education for the improvement of society is a more recent idea. We have generally felt that if we could make our children about as good as ourselves we should be doing very well. That we may equip them to criticize our social attainment and to surpass our moral achievement has not always entered into our somewhat complacent views. ....The educative process must be a fundamentally socializing process. It is the supreme business of

> the church to help its children by study and practice to become progressively the citizens of a Jesus type of society. To this end we must teach them to distinguish between Christian and non-Christian elements in society, and to help them with religious devotion to seek to develop the one and to eliminate the other. There is nothing more fundamental than this in religious education.[1]

To attain a working combination of the scientific and the prophetic spirit should be the aim of religious education. This thesis has shown that, during the past quarter of a century, the leaders in that movement have been quick to sense the direction in which the sciences most nearly related to it have been moving. But have they seen its opportunity as a prophetic, creative element in education -- as the only element free to be both prophetic and creative?

It may be objected that the same conditions which make creative criticism difficult or impossible in the public schools will also make it impossible in religious education. That objection is valid in so far as it refers to the subtle influences of habits of thought. But the fact that the schools of religion have not been active in this regard does not mean that they could not be. The mechanism is all ready. It needs only to be applied. R. H. Tawney, in his recent book "Religion and the Rise of Capitalism", has reminded us that because we now see religion divorced from social and economicquestions, it was not always so. The fact that religion, in its purest form, has always asserted a higher authority than that furnished by the state furnishes

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1. Soares, T. G., "Religious Education", v. 19, P. 275.

abundant precedent for a revival of power in the world of affairs. Even though we grant, then, that religious institutions may become slaves of the state and be a mere cog in the machine for the maintainence of the status quo, it still remains true that they are the only considerable teaching bodies that are definitely committed in theory to the conviction that religion is super-political and super-national. Certainly, in the Christian religion there is enough emphasis on the worth of the individual, as over against the institutional aspects of life, to bring under indictment many of the ills that now afflict the social order.

There is some evidence, too, that religion is not altogether unwilling to make this application of its teaching. Coe has pointed out that the Quakers, by their "quiet persistence have wrung exceptional immunities from the state", and that there are forces in all groups, including the powerful Roman Catholic, which are moving in the direction of a re-organized society on a basis other than the present competitive and nationalistic one. The inter-church report on the steel strike, though a small thing within itself when compared to the great evils now existent, is significant as an example of what can be done.

Another fact of great importance is the tendency of liberal groups in all parts of the world to shift the center of their religion from sacerditalism and institutionalism to efforts towards the achievement of a new world of brotherhood.

The original aim of the Religious Education Association was "to inspire the religious forces of the country with the educational ideal, and the educational forces of the country with the religious ideal". It would be too much to say that the methods and technique of religious schools of the country have reached the point where they are beyond criticism from the point of view of educational technique. But, in view of the tremendous world problems, which now confront us, would it not appear that the forces of religious education need to re-evaluate their distinctive place and set about making the ideals of the country religious? As has been shown in a former chapter, there are signs that religious educators are becoming conscious of some such task as has been outlined. The themes of recent conventions of the Religious Education Association indicate a sensitiveness to national and world problems which is full of promise. H.G. Wells has recently stated that race prejudice is the greatest single evil that now confronts the world. Graham Wallas is reminding us that we know how to make war but not how to prevent it. A glance at the national budget by an unprejudiced observer would lead him to think that we are about six times more interested in the business of making war than any one other of our projects. There lies dormant in the religious teaching bodies of the country enough power to make inestimable contributions to the solution of the contemporary social problems. There are pupils, there are teachers, there is an inherent conviction of the super-national and super-political

character of religion. It remains to be awakened into life. If the response of the entrenched powers of reaction and conservatism should precipitate a persecution of the religious forces, it is barely conceivable that, as of old, this might result in the rebirth to potency of religious idealism, so sorely needed in our country, which is known at the present hour chiefly as the monetary creditor of the world.

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APPENDIX

Problems for Further Study.

1. What knowledge in regard to the following has the social sciences to contribute that is of specific and direct value to religious educators:
   (1). the institution of the family?
   (2). the nature of public opinion?
   (3). the nature of religious behavior?
2. What are the implications of behavioristic pyschology for religious education?
3. What have modern treatises on the physiological bases of behavior to contribute to religious education?
4. How does modern city life modify the traditional conceptions of the function of religious education?
5. What is the significance for religious education of modern studies in regard to the early years of childhood?