

has not been approved by the competent ecclesiastical authorities and accompanied with the required commentaries. (This rule does not apply to students of the Bible, for they are not affected by it.)

6. It would be desirable that the attention of the child be directed to the revelation of God in nature. It seems to me that in this way his religious life could be aroused without at the same time injuring any religious conviction. The children would then be obliged to receive denominational instruction from the official instructors of their several religious faiths.

RELIGIOUS EDUCATION IN THE PUBLIC SCHOOLS.

BY C. E. SPARKS.

MAN is a trinity consisting of body, mind and spirit. To educate is to bring to the highest possible development each member of this trinity and to facilitate their cooperation in their mutual interdependence.

The true proportion should be maintained between the different parts of the threefold nature in order to secure well-rounded manhood and womanhood. To ignore any one of the elements means the development of a monstrosity instead of a real man or woman. Our ideal of manhood is the individual who has the bodily strength and physical development to meet successfully the requirements of strenuous modern life, whose keen intellect and well-trained mind fit him for a position of influence among his fellowmen, who has the moral fiber and spiritual power which enables him to stand firm against all temptations. The aim of education is to produce just such ideal manhood and womanhood.

Consequently the interest in moral training which once predominated in education is being revived. This revival of interest, however, is being characterized by a more definite understanding of the true relation which exists between the three elements of human nature.

Some have thought it possible to teach morals apart from religion. Such attempts have proven failures. Now it is almost universally recognized that there is such a vital relation between morals and religion that the two cannot be separated. Religion, however, does not mean sectarianism. Human beings are moral

beings. It is the sense of right and wrong that above all things else marks the difference between the human and the animal.

It has been found by experience that the one channel through which moral training can be carried on successfully is religion. The cultivation of the moral sense in children is accomplished by means of religious teaching. Religion is fundamental to any adequate well-balanced educational system.

The dominating note in religion is authority. The purpose of religion is to regulate properly the thoughts and actions of human beings. It seeks to accomplish this regulation by securing voluntary obedience to recognized authority. It presents an authority that is supreme but which permits the exercise of the will in the realm of morals. Government in all its aspects is founded upon the principle of authority. The relation of the individuals with each other must be regulated. Every person must be restrained by some authority so that he will respect the rights of his fellowmen. The highest authority is that recognized in religion. The precepts of religion are recognized as binding because they represent absolute right and justice. They represent absolute right and justice because they have their source in perfect love and wisdom. The laws of men may be defective because man is finite. The laws of God are perfect because He is infinite.

There are just two types of religion. All various shades of religious beliefs and practices may be classified under one of two heads. One type recognizes a personal intelligent being who is the creator of the universe and exercises a controlling influence over nature in all its various forms. The other type conceives of nature as sufficient in itself, that it is its own first cause. Consequently we are compelled to take one of two positions. Either we must recognize a personal intelligent creator who is above nature or we must conceive of nature as its own creator.

Religion that recognizes nature as its own creator and as sufficient in itself naturally takes the position that man is the highest being in the universe because he is the highest development of nature. Then these logical conclusions follow each other: Man is the highest authority; he is responsible to no one but himself; whatever the individual can do it is right to do; might makes right. These are the logical steps that lead from a religion that holds nature to be its own first cause to moral anarchy. For moral training such a system is absolutely ruled out. We are thrown back then upon that type of religion which recognizes an all wise and loving Creator who stands above and exercises authority over man

and nature. This is the type of religion which will cultivate and train the moral sense of right and wrong. In the discussion of religion in education it is this type alone that can receive consideration.

In moral training it is absolutely necessary to develop a *reverent* respect for authority. Moral training is fundamental to education, and the purpose of education is to develop men and women who shall be useful members of society. If we are to be useful members of society we must respect the rights of others. It is authority that determines the boundary line between our privileges and the privileges of others. A knowledge of the laws of God and a reverent respect for His authority makes it unnecessary for the rights of others to be enforced through the agency of the policeman's club. We are under obligation to obey God's law because His infinite love makes it absolutely just and His infinite wisdom makes it perfect.

Religious teaching comprehends three steps, instruction in ethical principles, securing assent to their binding authority, and influencing the will to put them into practice in actual life. Instruction in ethical principles is simply the teaching of God's moral law. The Bible is the text-book of ethics. Gathered about the Decalogue and the Sermon on the Mount are the lessons in morality drawn from concrete examples. Through the centuries these lessons have proven efficient in moulding the lives and characters of men and women.

The first step in religious teaching is such instruction in the Bible as will make the pupil familiar with the ethical principles contained therein and the manner of life which is the concrete expression of these principles.

The second step in religious teaching is securing assent to the binding authority of the ethical principles taught. The ethical principles are to be taught as having the authority of God himself and that they represent the mind of a loving and wise Creator. They have authority because they are from God.

The third step in religious teaching is influencing the will of the pupil to put the ethical principles of the Bible into practice in actual life. This means that the boys and girls become men and women who live lives of reverence toward God and His institutions, having filial respect for all in authority, having personal lives of spotless purity, being honest and truthful in all their relations with their fellowmen, and being clean and honorable in thought as well as in word and deed. Such results can be secured only by influencing the will. There must be a deliberate choice of the right

in place of the wrong. There must be put forth an active effort to control the appetites and passions and to resist the alluring influences of evil.

It is not a difficult matter to give instruction in ethical principles. The natural receptivity of the child mind makes it easy to produce ethical impressions that shall be lasting. Nor is it much more difficult to secure assent to the binding authority of these principles. There seems to be a natural inner consciousness in all human beings that recognizes right and wrong. Conscience is not difficult to awaken in any child. However to secure effectual action on the part of the will that shall persist through life is the great problem in moral training. It seems to be a law of human experience that "when we would do good evil is present with us." The natural tendency is to choose the evil instead of the good even when the good is recognized. It is the universal experience that children left to themselves in matters of morals turn out bad. Just let children alone and they will become law-breakers without any special effort to secure that result.

Religious teaching must arouse to action. Morality must be active not passive. Evil is intensely active and because of hereditary tendencies in human nature holds the vantage point in the effort to secure action on the part of the will. Good must put forth redoubled activity if it is to win out in the conflict for the possession of the human soul.

There is one most important instrumentality that offers its resources for the moral training of humanity and that is the Public School System. Our educational facilities open up a fruitful field for the development of character. If there is any one thing that is expected of our public schools it is that they give us useful, upright, honest moral citizens. Whatever else they may do if they do not develop upright character they are failures. They are to develop real manhood and womanhood, and this cannot be done without moral training, and moral training depends upon religion.

The public school is the institution to which the American people have delegated the responsibility of educating the youth of our land. It recognizes the privileges of parents, within certain limits, to provide for the education of their children at their own expense in accordance with their own conceptions and ideals. However the public school system has come to be recognized as a permanent institution of the American nation, and the people are demanding in no uncertain terms that it perform efficiently the work that has been entrusted to it.

The awakening consciousness of the American people is demanding that the public schools be engaged in complete education. The day is past when the people will be satisfied to have them places where instruction is given only in that which pertains to the intellect. The demand is insistent that the finished product shall be well-rounded manhood and womanhood. The public schools have been compelled to give attention to the physical welfare of the boys and girls and now there is an imperative call for the conserving of the moral as well. The special problem before the public school to-day is to guard against the dwarfing of the spiritual element of the pupil. It is here that neglect is most frequently manifested.

Religion is absolutely essential to true education. The moral nature demands it. The spirit cannot develop without it. Religious teaching must be provided for in some way if the boys and girls are to develop into true men and women. People are more and more demanding that this fact be recognized and that we have religion in the public schools and that religious instruction be included in the curriculum. We are beginning to realize that as a nation we cannot afford to neglect the most efficient means of providing for the moral training of the youth of our land. Such religious teaching if properly provided for will be one of the surest safeguards of the constitutional guarantee of religious liberty.

Sectarian bodies have the privilege of founding and maintaining sectarian schools, either elementary or advanced, in which they may provide for any form of religious instruction which they may desire. All parents and guardians are at liberty to send their children to such schools. This however is no just excuse for failure to provide religious instruction for those who prefer to send their children to the public schools. The guarantee of religious liberty does not require that the public schools be without religion. What it does require is that the schools shall not be dominated by sectarian influences. The fact that an insignificantly small number of parents do not want their children to have religious instruction of any kind is not a sufficient reason for depriving the bulk of the children of that privilege. It is more reasonable that the small number provide for the education of their children apart from the public schools than that the majority fail to have what they want.

That we should have religious instruction in the public schools is being almost universally conceded. It is also conceded that this instruction should be non-sectarian in so far as it is provided at public expense. It is these two concessions along with the policy of separation of Church and State that constitutes our problem.

All religious bodies are agreed upon the first step in moral training, that is, they agree upon the ethical principles that are to be included. They are also practically agreed upon the source from which these ethical principles are derived, namely the Bible. In the second and third steps in moral training they differentiate.

So long as religious teaching consists in simply giving instruction in the ethical principles that are at the foundation of moral training it is non-sectarian and no one raises a protest. So soon however as an effort is made to secure assent or to influence the will, some method or doctrine that is peculiar to some religious body is employed and the way is open for the accusation of sectarian teaching. Yet if instruction is merely given in ethical principles without securing assent to their binding authority and influencing the will to put them into practice very little has been accomplished in moral training. Herein lies our problem, to secure full moral training and yet steer clear of using the public schools for sectarian teaching.

It is the prerogative of parents and guardians to choose what methods shall be employed to secure the desired results in moral training in their children. This is the essential principle of religious liberty as applied to our educational system. Consequently any plan that may be devised for introducing religious teaching into the public schools must respect this right. The key to the solution of the problem is harmonious cooperation between the public schools on the one hand and the homes and the various religious bodies on the other.

All that any religious body has a right to expect of the public school is that the children of the families preferring that body be placed under its influence for religious training. Each religious organization is responsible for the development of the religious life of the children under its care. A harmonious cooperation between the public schools and the various religious bodies multiplies the opportunities and influence of each body among its own adherents and guards its privileges from beings transgressed by others.

The initiative for introducing religious teaching into the public schools should come from those in charge. It will come with greater force and be more readily accepted by all concerned when coming from that source. The jealousy of the religious bodies toward each other has a tendency to arouse suspicion toward any proposal emanating from any one of them. There is always some feeling that the body making the proposal has some ulterior motive. Those in charge of the schools are naturally supposed to be interested in

promoting the greatest efficiency of the schools. Consequently their motives for introducing religious teachings are less likely to be regarded with suspicion. In fact the time is at hand when public opinion will compel those in charge of the schools to take such steps.

So many excellent plans have already been devised for introducing religious teaching into the public schools, and some of them have been put into actual practice with such gratifying results, that it is hardly to be expected that anything new can be suggested. Whatever is now presented will doubtless be found contained in some of the various plans that have been proposed or are already in operation.

The plans that are now in operation in various places like the North Dakota Plan, the Colorado Plan, the Gary Plan and others were devised to meet local conditions but all contain points that are worthy of wider application. What we now need is a plan that meets the needs of the whole American nation and is flexible enough to be adapted to the varying conditions as they prevail in different communities and can be put into operation in harmony with existing laws in various states. A plan that depends upon new legislation loses a large part of its usefulness because legislation comes slowly in most states, especially in matters that involve religion. A plan that will meet our present day needs must be one that can be put into immediate operation.

It is a fact that in some states of the Union religious teaching and use of the Bible in the public schools have been discountenanced by laws and court decisions, but it can scarcely be said that instruction in the ethical principles involved in religion has been prohibited. There is not a single state where, if the various religious organizations can be brought to cooperate with the schools, a plan for religious instruction can not be put into operation. Even in Illinois the supreme court decision does not prohibit the giving of literary credit for Bible study carried on outside the schools. In some states new legislation along the line of religious teaching in the public schools is doubtless desirable, but the surest way to secure such legislation is to make use of the privileges that already exist in this matter.

Any specific provision for introducing religious teaching into the public schools must be tentative. Such an undertaking is fraught with so many problems and difficulties that it can scarcely be expected that a perfect working plan can be developed without a period of experimentation. All the features must be tested and the impractical eliminated and the good improved and developed.

A Tentative Plan.

The first point in this tentative plan that is now presented is the introduction of Bible study into the curriculum of the public school. Efforts should be put forth to secure instruction adapted to all grades. In a few states, on account of existing laws and court decisions, it may be impracticable to have this instruction given during school hours and by public school teachers. However there is nowhere a bar in the way of providing a syllabus of Bible study to be carried on outside of school hours under the direction of representatives of the various religious organizations and credit given for the same by the school. Religious teaching in accordance with this method may be carried on in connection with the public schools in any state. In most states it is possible to introduce Bible study directly into the schools. This is much preferable.

The first difficulty to be encountered in introducing Bible study into the public schools is in the fact that some religious bodies use a different version of the Bible from others. In the places where the Bible has been barred from the public schools it has been on the ground that any particular version is sectarian. This difficulty may be met by the use of Bible selections which meet the approval of all religious bodies. In some cases it might even be feasible to have the different versions given in parallel columns. There is a sufficient amount of material in the Bible which all accept and interpret in common to present clearly the great fundamental ethical principles of religion. From this common material it is not difficult to prepare graded selections based upon psychological and pedagogical principles suited for all grades of the school. A capable committee of educators could prepare such selections and secure the approval of the various religious bodies. Probably a national committee could perform this task most satisfactorily. Wherever practicable this Bible material should be introduced and taught as apart of the regular school curriculum. Where Bible selections even are barred from the schools arrangements could be made to have this material taught by representatives of the religious bodies outside the school and after satisfactory examinations have been passed credit given the pupils on their school work. To be sure parents may have the right by written request to have their children exempt from religious instruction, but those who are exempt should be required to do an equal amount of work in the secular branches.

The instruction should be designed to give geographical, historical and literary knowledge and above all to inculcate ethical

and moral principles. This much the teacher and the school may do without violating the American principle of religious liberty. Knowledge is essential to moral training and the imparting of such knowledge can not be classed as sectarian teaching.

The foregoing, however, is but the first step in moral training. To be effective this must be followed by the other two steps. This end may be attained by cooperation of the schools with the various religious bodies represented in the community and yet the schools kept free from engaging in sectarian teaching. In each community arrangements may be made with the pastors or some one selected by each organization to take up for a definite period of time, preferably a part of the school hours, the instruction of the children from the families that prefer that particular organization. The place and time for such instruction can be arranged to suit the conditions of each community. Those parents or guardians who insist on withdrawing their children from religious instruction could have them pursue the regular school work during this period.

A correlation of the work of the school and the religious bodies could doubtless be secured by cooperation in the preparation of syllabi of study and a system of examinations. Full credit for all work done should be given by the school and regular examinations upon lists of questions prepared by a capable committee and approved by the accredited representatives of all religious bodies would tend to unify the work.

The details of such a plan as this would necessarily be worked out to meet the conditions prevailing in each community. The school authorities by conferring with parents and the religious organizations could easily make arrangements for the work.

This plan promises to solve the problem of the three steps in moral training without violating the principles of religious liberty or using the schools for sectarian teaching. It provides for religious teaching in the public schools and yet keeps Church and State absolutely separate. The school performs its duty by inculcating the ethical principles of morality but leaves it to each individual religious body to employ its own particular method in securing assent to the binding authority of these principles and influencing the will to put them into practice in actual life. Religious liberty is jealously guarded yet none are deprived of the privilege of the religious teaching and moral training so necessary for the development of manhood and womanhood. All parents and guardians have the privilege of choosing the religious organization that shall exert its influence upon their children.

This plan can be put into operation in any state without new legislation. State laws on education are elastic enough to provide for what public opinion demands. The introduction of religious teaching is in the hands of the school authorities of each community. All that is needed is the necessary stimulus.

All school authorities should be anxious to make their schools as efficient as possible. No school has reached a satisfactory standard of efficiency that does not produce the best possible type of manhood and womanhood. There is no adequate moral training apart from religion. Religious liberty cannot be held inviolate and satisfactory religious teaching carried on without cooperation between the schools and all religious organizations. Hence school authorities should be anxious to cooperate with religious organizations in religious teaching. When such cooperation is secured the opposition to religious teaching in the public schools will become negligible because each religious organization stands as the guardian of its own rights and privileges. This cooperation establishes the mutual confidence and respect between the home and the Church on one hand and the school on the other that is necessary for the efficiency of all.

When school authorities can approach the people of a community with a plan for religious teaching that guarantees fair treatment to all there is little difficulty in securing harmonious cooperation. With harmonious cooperation, centered about the public school, of all the agencies that are striving for the moral uplift of the community the school multiplies its influence for good and wins the confidence and support of all. The public school system is a permanent and powerful factor in our national life, yet it should neglect no opportunity to increase its influence.

A united campaign by those who are interested in the moral welfare of the nation and the efficiency of the public schools for the introducing of religious teaching will soon bring results. Public sentiment needs only to be crystallized. School authorities need to be aroused. Religious bodies need to be awakened to the vast possibilities that are comprehended in religious teaching in the public schools. Agitation will bring about the adoption of some satisfactory plan to this end.

A widespread discussion of principles and theories will tend to clarify the situation. Exchange of thoughts and ideas and comparison of the various plans that are already in operation or being formulated will help to evolve the final plan that shall be the solution of the problem. The ultimate test of all theories and plans

must be practical experience. The trying out of the plans will eliminate the impractical and visionary and determine what is useful and good. At last the best features of all plans may be brought together and a really practical system of religious teaching in the public schools can be established.

KOREAN LITERATURE.

BY J. S. GALE.

SOME of the greatest thoughts that dominate Korean Literature have come from the misty ages of the past. How long ago who can say? We are informed by credible historians that a mysterious being called Tan-goon, a *shin-in*, god-man or angel, descended from heaven and alighted on the top of the Ever White Mountains where he taught the people their first lessons in religion. The date given is contemporary with Yo of China, 2333 B.C.

Whoever he may have been, or whatever he may have taught, must remain a mystery, but echoes of this strange being are heard all down through the ages. Many writers have recorded the story of Tan-goon. The opening pages of the *Tong-gook T'ong gam*, the greatest history of the early kingdoms of Korea, written about 1450 A.D., tell of his doings. The earliest contribution to Korean thought seems to have come from him, reminding the world that God lives, that he had a son, and that righteousness should rule in the earth.

A temple erected in his honor in Pyengyang, in 1429, still stands to-day. A huge altar, also, on the top of Mari Mountain not far from Chemulpo, date unknown, tells of his greatness in the distant past. Poets and historians, Koreans and Chinese, have sung his praises.

A second set of thoughts entered Korea more than a thousand years later, in 1122 B.C. This is indeed the most noted period in the history of the Far East as far as religion is concerned. Kings Moon and Moo of China came to the throne, "at the bidding of God," so reads the record. Moon had a brother called Choo-kong, who was a great prophet and teacher of righteousness. This group usurped the throne and inaugurated an era of justice, but Keui-ja, one of their associates, refused to swear allegiance, claiming that he would have to stand by the old king, good or bad. In this act he set the pace for all loyal ministers of East Asia who swear to serve only one master till death. Knowing Keui-ja's desire, the