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Publisher: Routledge

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Religious Education: The official journal of the Religious Education Association

Publication details, including instructions for authors and subscription information:

<http://www.tandfonline.com/loi/urea20>

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Published online: 09 Jul 2006.

To cite this article: Edwin Diller Starbuck Ph. D. (1909) Moral and Religious Education--Sociological Aspect, Religious Education: The official journal of the Religious Education Association, 3:6, 230-217, DOI: [10.1080/0034408090030601](https://doi.org/10.1080/0034408090030601)

To link to this article: <http://dx.doi.org/10.1080/0034408090030601>

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Religious Education

THE JOURNAL OF THE RELIGIOUS EDUCATION ASSOCIATION
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Vol. III

FEBRUARY, 1909

No. 6

Moral and Religious Education— Sociological Aspect

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We shall not get very far in a practical way into this most fascinating subject unless we distinguish clearly between religion and its crystallized external forms. Most of our troubles in trying to teach religion and morality, as to both method and subject matter, arise from a failure to make such a distinction. Religion is a living, growing thing, centering in will-attitudes toward individuals, society, ideals and God. It cannot be taught; it may be induced. Under right conditions the symbolisms and other crystallized forms of religion might be of use in teaching religion; but unless they are used solely and simply for the purpose of stimulating the deeper impulses and fixing will-attitudes in the right direction, they have little value. They may prove even harmful by filling the consciousness with trumpery that has little relation to conduct, or to the life of appreciation. It is not primarily the function of education to "teach" anything; but to make the conditions right so that children may develop most normally. The forms and symbols of religion *might* prove helpful in the process. Religion is the warm, intimate life of individuals as they give expression in a heartfelt way to the profounder impulses within them. It is the purposeful will in action actuated by a hungering and thirsting after the infinitely good, the true and the beautiful.

THE END IN EDUCATION.

It is an old and ever-recurring story, how we mistake effects for realities. The collective life of humanity leaves a record much like that of the bodily life of lower kinds. Animals lead a warm, pulsing life of courage and hope and then leave behind them shells or imprints, or skeletons. The light of life bursts through the mind of a seer or prophet and finds expression in words and acts. The prophet departs and people gather up and reproduce the words and deeds and so create creeds and rituals. They call

it religion. It is the dried or petrified remains of verities that have existed in one personality and may perchance reproduce themselves in another. Someone has aptly defined literature as "potted man." In paraphrase, we might say that Scriptures are preserved spirituality. The Aryans in early India gave expression to their loves and longings in the Vedas, full of child-like fancy, poetic imagery and reverence for the gods. Then the Hindoos became worshippers of an ancient wisdom and, even to this day, many regard those early hymns as a perfect revelation. The Romans came to regard the Aeneid of Virgil as a sacred document and completely authoritative. So it is generally that through the reverence for the past, through the deadening effect of habit, through devotion to custom, through inertia that dares not discover, but prefers to copy, we constantly mistake symbols for verities and means for ends. So it is that our Pantheons become museums filled with specimens and must ever be captured and recaptured by later peoples and made into temples of worship. So it is that we cherish theologies, which are skeletons of religions that have been vital to some great souls in the past, and try to build them into the spiritual anatomy of ourselves and our children. The Sabbath was made for man and not man for the Sabbath. The purpose of a mother in feeding her child is not to see what quantities of food it can be made to encompass, but to use that and that only which will be nourishment for it. It takes the message of all the reformers in education, together with the best wisdom of the present to shake us into an appreciation of the simple truth that the end of our teaching is in no sense to teach so much arithmetic, or geography, or reading, or any other pedagogical fetish, but to use just that material that will be food for the mental and spiritual life of children.

A REVITALIZATION OF MORALITY.

I have sometimes thought that if this one fact could be grasped by our teachers generally it would open the door wide for a great revitalization of morality and religion through our common schools. Religion is a natural phenomenon that is ever recurring in the hearts of men and is trying to spring up and grow wherever and whenever a child is born into the world—and will, if the child can, with or without our help, live so earnestly that he can extricate himself from attachment to the mere passing hints of reality and seek out and live by those things that have abiding worth. Religion is the divine life of the universe becoming incarnate in humanity, and humanity, in turn, finding its fulfillment in God. It is the deeper currents of personal and collective life in action and not a superadded something given out of hand and *ab extra* for the discipline and salvation of men.

It is dynamic and not static. It is supernatural, to be sure, just because it is so profoundly natural; just as the growth of every blade of grass or the secretion of every gland, describe it however accurately we may, is still an unfathomed mystery. Religion is an integral part of the developing life of mankind. It is not a superimposed something. It is native to consciousness. It is a phase of life in process of evolution. The devotee may continue rightly to regard it as a revelation of divine truth to man. But it is also a self-revelation of consciousness to itself. Might we not invoke the wisdom of the gardener? He does not perfect the young tree by grafting upon it the ripened fruit of older trees. He cultivates it and trusts Nature for the fruitage. The end of education is not the teaching of religion and morality, but the culture of personalities, and these will spring up of themselves.

"RELIGION" AND "RELIGIOUS."

There is no little concern among the friends of religious education over the question of how much and what kind of religious teaching should find a place in the schools. There is also anxiety from the fact that the law is inclined to step in between religion and the children. If we should appreciate to its full value the naturalness of religion and the sources of human nature out of which it springs, I do not believe it should be a hardship to any devout teacher if the law should forbid entirely the teaching in the schools of creeds, doctrines and theologies and most of that which so conventionally passes under the name, "religion." I believe she could keep the spirit and letter of the law, if she is wise in mind and heart, and not find her most cherished purposes materially curtailed. Such a law, though an entirely unwarranted one, might even prove a blessing in bringing her to see that the entire life of the school, in detail and in its entirety, may, either directly or indirectly, contribute to the religious life of her children. My purpose is to limit, however imperfectly, how this may be done. In the suggestions I can claim no originality, for they are only the statement of what I have observed in the actual experience of good teachers. The point will be brought out into clearness if we consider in the first place the nature of religion as a sociological or an anthropological fact and then point out how the essential characteristics of religion are in line with the best educational methods and ideals.

RELIGION AND SOCIAL LIFE.

First, then, what is religion as a factor in our developing social life? Or, in other words, what is the method by which the divine life of the world comes to self-realization in humanity?

It seems to be the common judgment of the students of the mental life that religion gets its content in large part from the sum of the instinctive endowment with which the individual is supplied by nature; that the personal life is a spring in which there well up the brute and animal instincts, the sum of which and the particular blending of which give tone, coloring, quality, motive, and content to the whole life, and determine personality and character. It is in its lower crasser form that each instinct is brutal or worldly. The evolution of the so-called higher life of man consists just in the refining of these instincts. The lower kinds hunger for food to supply the bodily needs. As soon as the senses are differentiated as special organs, they are also hungry for that which will stimulate and nourish; they are hungry for experiences and grow by what they feed upon. A mind has developed in the midst of the marvelous complication of experiences that have become co-ordinated into a single personality; this also craves nourishment, and it is probably no accident of speech by which the desire is called a "hunger" for truth. Hungering and thirsting after righteousness is but the old instinct carried up on to higher levels of consciousness. Fear is at first a shrinking from anything that threatens the well being of the bodily life. Later it consists in a dread of the evil consequences of certain kinds of conduct to one's social and moral well being. It ripens into a recoil from that which will spoil one's highest sense of beauty or truth and into a fear of God which is the beginning of wisdom.

THE RELIGIOUS IMPULSE.

While we speak of the religious impulse under a single term as if it were a simple pulse of consciousness, it is, nevertheless, a compounding of all of the instincts. Besides hunger and fear it contains love: a sense of rapport and heart kinship with those things that have highest worth. It draws from sociality, a longing for companionship with an absolute, spiritual, personal reality. It receives a strain from curiosity: a desire to feel one's way into the mysteries of life and eternity. It is fed by self regard: a wish to be saved, and not to be left behind as a scattered fragment in a universe in which all the parts seem to be conserved into a unity. It is the struggle for existence and the will to live, as these have ripened into an aspiration toward the perfect life. It is the play impulse, as this has blossomed out into spontaneous acts of worship and exaltation of spirit. It is perhaps many other instincts besides as each has been carried up into the higher refinements of consciousness, and furnishes its own contribution to what we call spirituality. Do we not begin to see, then, that if this is true, we have here the way of approach

to the cultivation of religion? The teacher is not to bedeck the mind with something ready made, but to bring things to pass within the consciousness of the child. No part of consciousness is to remain simple and coarse; but all of the native endowments are to be cultivated until they become elements in a full spiritual life.

Religion is, however, not simply a combination of the primal instincts as these have become spiritualized, it has a distinctive quality of its own. It belongs to the group of derived or secondary instincts, whose function it is to keep in proper control or regulation the primary instincts, so that the individual may be harmonious with his own ideal selfhood and with society as a whole. They are the reflection of social judgments imposed upon the individual. Modesty, for example, is a derived instinct, out of self-regard and the reproductive impulse, which conserves the higher needs of the social group by preventing an over degree of self-assertiveness, and also too great promiscuity. Religion has sprung up with its complicated paraphernalia—ritual, priests, creeds, churches and sects—as an instinct which shall harmonize more perfectly the warring impulses within the heart of each human being, and control or regulate the attitude of each toward all. I shall mention six ways in which the religious impulse seems to subserve the well being of society and of the individual.

REPRESSION.

1. It tries to repress any impulse which for any reason threatens the personal or social symmetry. There is a democracy among the instincts, and each one tries to gain the entire field of consciousness for itself. Some of them are very old and insistent, and like weeds, try to overshadow and crowd out the rest. Hunger is a basal instinct and altogether useful, but, like a robust member of a democracy, it would form a monopoly. A higher sense of fitness has expressed itself in the need of curbing the dangerous member. This higher sense is a part of the religious impulse which has come into the world condemning gluttony as a sin, and holding up fasting and asceticism as virtues.

An instructive instance of the need of repression is that of self-regard. Among animals and children it is, under normal conditions, the all-impelling motive. This, together with the group of instincts centering within the impulse of self-preservation constitutes the central stream of consciousness and is the necessary condition of survival. Among human adults there are marks everywhere which attest its strength: policemen, courts, armies, battleships, jails, arbitration tribunals, locks and keys, and the mode of social censure as when it saturates the word

"selfishness" with such bitterness and gall and hurls it with such telling effect. But now it has come about that individuals do not live simply in small groups, but in great clans and nations, bound together by mutual ties of sympathy and co-operation. Each human being comes onto the scene full of his hereditary outgrown virtue of self-regard which would trample down the later developed tender virtues of love and fellowship. Unless he, and all the rest, hold in check and discipline self-interest, there can be no society. For this heroic task of deliverance from self religion has blossomed out of the group consciousness as a means of expressing its deeper need. With commandments and prohibitions, with the authority of priests and creeds, with threats and punishments, both temporal and eternal, it has tried to bring the self-seeking heart of man into subjection so that he may be a member of society and of the ideal kingdom. It has emphasized in every way the wickedness of selfishness and held before mankind the ideals of meekness, humility, self-denial, self-sacrifice, and even of renunciation and self-effacement. So patent is this fact that Henry Rutgers Marshall in his volume, *Instinct and Reason*, calls religion a "governing instinct," and believes its sole origin is in the voice of society (or the voice of God, if you will) speaking back to itself the need of suppressing the egoistic impulse. But religion tries to suppress any instinct whatsoever when its weakening or softening would seem a benefit to society. It sets itself against the overexpression of the reproductive impulse, and has preached a doctrine of continence and celibacy, it has tried to cast out fear, and even tries to hold in check sympathy when indiscriminate almsgiving has brought weakness and pauperism.

STIMULATION.

2. The chief function of religion is not, however, negative. It operates equally powerfully in stimulating any and all the instincts when such an accentuation would be of advantage to society. It holds up with all the power of persuasion, of eloquence and of poetic expression, love as the summum bonum. God is love. Whether Greek, Hindoo or Christian the highest virtue is love. Two commandments include all others, and they are built to the scale of love. It magnifies the value of sympathy, co-operation, fellowship and justice. It appeals to the impulse of fear both in this world and the next. Courage, an old animal instinct, and also a human virtue, it fans into such a flame that the devotee will face misfortune, exile, persecution and death without flinching, and even with a song. While it is true that the dominant note of religion is the curbing of self and the cultivation of its opposite, love, it is an interesting fact

that it is full, also, of the encouragement of self-regard and self-perfection. It pays to be righteous, it says. The notions that pleasures, joys and personal goods are worthy ends has been stoutly preached by divines in every age. The songs people sing and the prayers they utter betray a longing for health, peace, success, contentment and temporal and eternal well-being. Golden precepts are these: To thyself be true, and "Be ye perfect even as your Father in Heaven is perfect."

What shall we say of the contradiction that religion both stimulates and represses the same instinct? In the first place it has a diverse message fitted to a diverse humanity with all varieties of age, training, circumstances and temperament. Again, religion, expressing the delicate sense of social needs, places different emphases upon certain elements of consciousness, depending upon the nature of great historic movements. During the powerful and wasteful days of undemocratic Rome under the Caesars and Nero a gospel of humility, simplicity and redemption was needed to complete the life of the masses. Celibacy may have been a healthy reaction against profligacy and licentiousness. During the centuries when organized religion became a political machine the emphasis of personal religion was naturally upon seclusion, renunciation and asceticism. The later reaction against this in the interest of social symmetry was in the direction of a gospel of heathenism and self-enlargement, which has been preached consistently from the days of Paley to the present time.

The teacher must not only have an intimate acquaintance with the deeper currents of life that constitute religion, and know how to use them, but must also know as well the historic streams of tendency, that there may develop within her the instinct of a master artist, through which she may place upon the instincts in each individual their proper emphasis, and make a just evaluation in the light of historic tendencies of the various ideals that are from time to time advocated.

DEVELOPMENT.

A still farther answer to the question is that the contradiction between repression and stimulation is more often apparent than real. Religion is doing both things in regard to the same instinct at the same time; for

3. The function of religion is to refine and spiritualize life. It is constantly holding up the contrast between the higher and lower expression of the same instinct; a fear of God but indifference to bodily injury; a love of the highest whenever that comes into collision with earthly attachments; scorning wealth as an end in itself, but seeking treasures that abide; non resist-

ance of personal wrongs, but a righteous indignation at injustice and a relentless warfare upon evil. The onslaught of religion upon self-regard is almost always upon its lower forms. The humbling is for the sake of exalting; death, for the sake of life. In the Golden Rule and the two Commandments the self is not destroyed, but is kept as the measure of love. Development is an uphill process. The conflict between the lower and higher expression of the impulses has been, and perhaps will always be, a severe one. It is the business of religion to take sides with the struggling higher life of man in the midst of the apparently unequal warfare. It is in this struggle between the higher and the lower, among the warring impulses themselves and between the self and the social whole, that morality and religion have their real birth. It is furthermore the point of differentiation of all the good things that are distinctly human. It looks as if the geniuses of the race had attained power and spirituality almost in proportion to the strain, tension and struggle going on within, which are progressively resolved into wholeness in victory.

"When the fight begins within himself,
 Man's worth something. God stoops o'er his head;
 Satan looks up between his feet. Both tug:
 He's left himself; the middle; the soul awakes
 And grows."

There is bound up in this fact an educational consideration of first importance. In these days, when we build our methods upon doctrines of "interest," play, of suggestion,—even artificial suggestion in order to overcome moral difficulties—and other forms of "soft" education, it is a question whether we are not in danger of defeating the highest ends of moral and religious culture and even of race development.

UNITING.

4. The function of religion is to bind society together. There are no organizations outside of the family that form such intimate ties among members, and none in which the bonds of union are so inclusive as those of religion. Its organizations are more distinctively social brotherhoods than didactic institutions. When men sing the same songs and perform the same ritual, the worth-whileness consists essentially in the fact that they are unconsciously becoming knit together. Perhaps the greatest value of the beliefs they profess is that they are acting thereby in unison with multitudes of other people. The schools have every opportunity to widen the sympathies of pupils until they pass beyond the limits of family, nationality and race, and catch the pulse-beat of humanity. In so doing, they are leading children into the spirit of religion.

HERITAGES.

5. Religion is a conservator of the culture of the race. It has a reverence for the past. It worships the Gods of the fathers. It holds the heroes of ancient days in tenderest memory. The literatures of early peoples become the Scriptures of the later, the legends and records of golden days are preserved through religion as sacred documents. The beliefs and traditions are passed on in the form of creeds and are guarded through the reverence and loyalty of succeeding generations. Religion is thus one of the greatest of agencies in binding humanity together time-wise into a single organism, which like every organism, grows by taking up an indefinitely rich and varied past and assimilating it into its present uses.

This story of a long continuous past is repeating itself in the growth of each child, and we as teachers of children will also be teachers of religion to the extent to which we can lead the children to live over again in their own hearts the profounder experiences of the race. A while ago, as Fiske and Butler have helped us to see, there was no proper childhood. Animals were hatched or born doing essentially all the things that adults of the species needed to do. There was no care on the part of loving parents, and there were no teachers. More and more in the course of evolution infancy has lengthened its duration until now in the case of human beings it extends for twenty or more years. This has been brought about through the utility of the habit of adjustment and of acquiring, through long experience and through the help of parents and teachers, the art of learning. Infancy is being lengthened by robbing the child of some of its pre-natal ripeness and throwing it out into the world more helpless and undeveloped. The valuable thing to keep in mind, from our present standpoint, is that through a lengthening of its infancy the life of a child after its birth is being stretched out to parallel the course of development over which the race has come, and it copies or reproduces or recapitulates the experiences of the race; just as before its birth it passes through successively all the types of life that have preceded our own species. All the characteristics of the child's mind, its receptivity, plasticity, credulity, curiosity and imitativeness, betray the fact that it is waiting to be guarded, guided and nourished. To meet the emergency, nature, always rich in resources, has produced parental love, teachers and schools, as the mediums through which the old and tried wisdom of the race can pass over into the lives of the children and become a constant and progressive heritage. Teachers are the high priests of nature, who are the chief conservers of evolution and progress.

THE TEACHER, A PRIEST.

They must be so wise in mind and heart that something of the ways of life and of the spiritual triumphs and possessions of the

race are an open book to them, that they may be able to make them live again in their pupils. Part of this task of having the children of the present re-live the best that the past has produced may be done as a conscious process. Most teachers are doing this through making the children familiar with the myths, traditions and folk ways of early peoples, and with choice portions of their sacred writings. Still more can this be done, not consciously, but by cultivating the religious attitudes in children; for religion is an instinct, and like all other instincts is a mode of guiding humanity by surer means than those of reason into safe lines of personal fulfillment. Each person and animal from his birth is guided in his behavior chiefly by a set of instincts. He learns to trust them. Following their guidance he is carried on safely into a fairy world of untried experiences, and of attainments that he can in no wise foresee. Religion is perhaps the deepest seated of all the instincts, reaching back into the profoundest experiences of the race. Man has grown dimly conscious of permanence in the midst of change, of conservation in the midst of apparent defeat and evil, and of the real amidst the fleeing and phenomenal. He has had a shadowy sense of the existence of an ideal world, of perfect truth, goodness and beauty. His heart has gone out longingly in the direction of these elusive realities, and he has learned through long experience that his longings become in the long run realized. He has come to cultivate those attitudes through which he may feel after and secure a sense of harmonious adjustment to an abiding reality. This deeper heart hungering is religion in the process of making. It is worse than unfortunate that the characteristic attitudes of religion—faith, hope, reverence, aspiration, contemplation, a joyous expression through conduct of those things that have ideal worth—should for the most part have been thrown out of schools, which in a particular way guard the destinies of the race, and have been relegated to the conventionalized forms of religion.

RELIGION AND PROGRESS.

6. If religion is the most conservative of all agencies it is also as already hinted, the most progressive. It is not only a governing instinct to repress and so harmonize the native endowments; by making a cleavage between the high and low, it issues forth as the voice of ideal humanity and stands as the call of the absolute to struggling humanity. Conscience, the "fine hereditary memory," is a "rod to check the erring and reprove," but it is also a spur that will give the soul no peace until it finds it in a progressive adjustment to the perfect life. An unexplainable heavy heartedness that so frequently ripens into remose and a sense of sin in adolescence is the negative side of the higher life that at first as a vague but insistent obsession is trying to burst forth into a complete birth and gain possession of the entire per-

sonality. The most instinctive mark of religion is the struggle of the soul after that reality toward which all ideals converge and which is warm with a sense of absolute worth. Whenever a boy or girl is found with a lively appreciation of absolute worth there is to be seen religion in the making, no matter by what other name it might be called. The point is, I trust, becoming clear that the business of the teacher is not so much to present this and that doctrine in the name of religion as to lead children into the fullest spiritual heritage of the race, until they become, in turn, positive units in the progressive development of humanity.

Even if you have followed the discussion sympathetically, and agreed that we have here a glimpse of the nature of the religious impulse and its place and function in our social life, the vexing inquiry may have arisen as to what connection it has with the busy, plodding life of the schoolroom, filled with a restless bunch of children. I insist, as a teacher, that the point of view set forth, although somewhat general, has everything to do with all of it,—the plodding, the restlessness, the “bunch” or pack, the fact that the occupants are just children if they are, that the preceptress is an artisan if she is, all, all the rest of it. For the most part I am willing to leave the discussion in its abstract form; for the teacher is, above all things, to be an artist who, with vision clarified and heart burning to express through her work the things she sees, builds better than she knows because she is an instrument of the world soul that works through her. But I do not wish to leave the discussion in quite this abstract form, and so mention briefly some of the essential characteristics of religion which are in line with the most approved principles and methods of teaching.

RELIGION, A WHOLE EXPERIENCE.

a. In the first place, one element both of religion and of good teaching, is to respond with a whole heart and mind. Religion is a whole experience. It takes in the entire personality. A beautiful picture of the religion of an artist is in Browning's “Abt Vogler.” No matter what one does, whether giving the cup of cold water, or visiting the fatherless or teaching school, if it is done in “the name of the Father” i. e., with a wholly right will attitude, is a religious act. Can this attitude be cultivated in the schools? If so, in what subject of the curriculum? The most formal meaningless subject, under one teacher's presentation, will, by a real teacher, be filled with significance. I have seen a class in geometry, after some weeks of interpretation of what proofs in general and geometric proofs in particular mean, what relation the subject bears to the rest of our thought-life and its meaning to the practical interests of men, become so enthused with the subject that occasionally, after some especially neat, clean-

cut demonstration of a difficult problem by some member of the class, it would break out in applause as spontaneously as if the demonstration had been the rendering of some work of art—which it really was. Our schools, with their choppiness and mechanization, are instilling too much spot knowledge. They are fixing the habit of responding to little things in a little way, instead of responding to little things (if there are any) in a great way and to great things with a whole life. In so far as this habit is fixed religion is becoming impossible.

RESPONSIVENESS.

b. The second point is related to the first: common to religion and good training is the habit of responsiveness. To respond to persons and institutions and social forces is a central fact in morality as betrayed in the term itself and in such others as "duty" and moral "responsibility." Social and civic callousness is the primary root of vice and evil. Responsiveness to the sentiments expressed in book, including the Bible, to personal ideals, to instructive promptings and to unseen relations is the source of religion. This is a habit that can be cultivated. To respond to the tasks that are set to the teacher's wish and to all the facts that lie about is the condition of a good student. We are full of methods in our schools of insulating the souls of children. We insulate them from one another and from the teacher and insulate one subject from another so that each may exist pure or "free" as the chemists say. It would be easier pedagogically to reverse the emphasis. Through a variety of exercise the habit of responsiveness might pass over into a mood and finally a persistent attitude until it would break over into the highest reaches of religion.

TRUTH SEEKING.

c. An essential quality in right learning and in religion is the truth-seeking and truth-loving attitude. It is in this spirit together with an assurance that the truth outside will become one's very own, that is the condition back of religious, scientific and aesthetic insight and achievement. It is this which gave Bunyan, Tolstoi, Fox and Wesley their hold upon spiritual verities; it is this attitude by which Helen Hunt Jackson, after months of strivings found the plot to Ramona; by which Sir Rowan Hamilton discovered as by a flash a new mathematical science; it is this attitude that Professor Huxley is describing when he confesses that he came to give himself up to the leading of facts in a way which he thinks might best be described as the surrender of the will to God. There is no study in the school which cannot be used to cultivate the longing for and delight in the things which lies just next. Discover the lines of interest and cultivate the

confidence or "faith" that the larger insight will come, but do not kill it. Within the past month I have met a child who had begun to get such a hold upon his arithmetic that he was devouring his book as a hungry stomach digests food, but who came to his home with the sad news that he was not allowed to "study ahead" in the subject. With little children the things just beyond will be a little thing; but as life widens and deepens, the pleasure and delight should ripen into a hunger and thirst, and the fact and deed become enriched until they blossom into righteousness.

INTELLECTUALISM AND LIFE.

d. A most hopeful prophecy of better things in both religion and education is the general depreciation of intellectualism and the cultivation of what we have been calling will-attitude. It is coming to be generally recognized among psychologists and educators that the excessive analysis, dissecting, hair splitting and logic chopping into which our schools have tended to degenerate defeats the ends of "intellectual" training and of "scientific" procedure. The scientist moves heart first and not head first. He feels "warm," as the children say in their games, toward some problem that feels promising. His thought-processes are the refined discipline of the will by which he arrives at the result. A child will learn more facts and details about some "formal," or factual subjects in hours where his mind is interested in meanings, than in days when he is doing it as a prescribed task. If he can enter feelingly into his task or occupation he is then exercising his will, which is the center and core of his being. Teach only that which has some life significance. If it seems as if it can have none to you or to the children, I would almost suggest that you defy the superintendent and all the other powers who stand as the dispensers of jobs, and leave it out, in the interest of the child's *intellectual* development, if for no other reason. We are in need of trained intellects and refined perceptions as much as of any one thing. The emphasis should be, however, upon intellectual tasks and not upon intellectual *mechanics*. We are making a point of mastering the tools of knowledge, instead of concerning ourselves about wisdom. We teach how to read, instead of actually reading; how to draw, instead of helping the will say something it wants to express through pencil and brush; how to cipher, instead of doing the thing that ciphering will help us accomplish; and so on. It is as great folly as if a carpenter should busy himself a life long making tools, and then get an inkling at the close that he might have made something worth while with them. There is time or room for nothing in education that does not directly or indirectly mean the disciplining and strengthening and enriching of the will that does not contribute to the heightened sense of the value of conduct and character; that does not lead

to social refinements and civic responsibility; in short, that does not mean culture in its noblest sense, or spirituality which is at the same time rugged and robust and refined and beautiful.

If over intellectualism defeats the ends of science it also distorts religion. The disease of religion in every age when it loses its vitality and must be revitalized by some great reformer is that it gets carried up out of the dynamics of the will into the shallows of perception and ideation through the dissection of the intellect and reason. The theories about God, the formulation of beliefs into creeds and doctrines, give men pills of truth in the place of exalted ideals and a warm sense of reality. Religion is in terms of life. Take down the Sermon on the Mount and the sayings and parables of Jesus and try as dispassionately as you can to find out his theology and his doctrines, ethics, or sociology. You will find less than enough that you can "formulate" and dose out to a class as points or principles and build into systems that would make a brief paragraph in a text book. He speaks and lives with a higher authority than that of reason. He speaks directly to the will-attitude of mankind and in such a way that the reason gives assent. That is religion. There is furthermore nothing in all these teachings of Jesus; if given pure, without an admixture of later-born doctrines and theologies, that any citizen of the United States, or any judge or jury or set of law-makers could put under the ban, or would care to, as being "religious" teachings.

THE LARGER WORLD.

e. Perhaps the most instructive characteristic of religion and good education is that the individual shall come to appreciate himself as part of a larger life. As heretofore indicated, it is one of the functions of religion—perhaps the most central one—to lead the mind on beyond its narrowly circumscribed limits to feel its oneness with a greater reality on which it depends and through which it may find its one real freedom. The message of most religions is to create a vivid sense of this relationship. One way of approach to this decentralization of the lesser self is through the cultivation of a right use of the imagination. The self is its own prison-house; it is the imagination that can break down its bars and help it transcend its barriers. Cruelty, thoughtlessness, viciousness, and most other evils are the offspring of a self that is too circumscribed to make real in thought and action the world of people and things outside. Once these are appreciated, pride and vanity may disappear, and high purpose, helpfulness and reverence may flourish. The larger world outside the narrow self is the only world of real freedom; it is also the realm of true knowledge. The greatest scientists have been those with the liveliest, but also best disciplined, imagination. Darwin smiled at himself for making so many "fool's guesses," but he knew

how to correct them through still other and better guesses. He sometimes condemned himself for not having a liveier imagination, for the facts that other men saw, and made great discoveries, were lying there also within the range of his senses.

SOCIAL RELATIONS.

The most direct way of approach to the larger life of humanity and God is through the positive expression of the social relations in school life. The school must become more like a family, and less like a machine or an army. Its discipline must arise in the self-imposed necessities of a normal and mutually responsive group of life, and not be super-imposed from above. Under present conditions the pupil hardly feels the relation to the warm pulsing life of the group, for there isn't any. Is the end of education citizenship? Then our schools are founded too much upon the order of contending aggregates vying with one another for marks and promotions, and too little as social organisms in which each finds its lift in the whole. Even if the end were culture and higher self-regard, our methods are equally lame. "A man must be clothed with society," says Emerson, "or we shall feel a certain bareness and poverty as of a displaced and unfurnished member." The nucleus of every new impulse in art, literature, and science has been some warm spot where the cross-currents from strong personalities have met, and each has "cleared his head of much nonsense of the wigwam" and generated that "heat to dissolve everybody's facts." Let our schools be rich in opportunities for the reaction of each upon all; normal and homelike with occupations in which several persons have part; controlled by some form of self-government; with plays and games and the acting of plays; with the reading and acting of the literatures as real literature from the primary grade acting *The Three Bears* to High School and College presenting plays of Shakespeare; with the study of art, biography, history and fiction that picture life in action; with a ripe, rich personality of a teacher directing it all; and then we may hope for a Copernican revolution in the lives of most pupils that means both culture and religion.

This analysis of the common elements of religion and education does not mean to be exhaustive. It is complete enough, however, to suggest that it is as natural for the occupations and studies of the school to blossom into religion as for a healthy tree to bear fruit. In so far as a dignified sense of God and a reverent appreciation of life can prevail, and to the extent that we can have men and women in the teaching profession who have come into their spiritual heritage, the entire school will become a life-giving and religion-developing institution. Just to that extent will the quibbling over "religion" in the school be a thing of the past.