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THE AMERICAN JEWISH COMMITTEE

Institute of Human Relations • 165 East 56 Street, New York 22, N. Y. • Plaza 1-4000 • Cable Wishcom, New York

May 1, 1961

Dr. Bernard Mandelbaum, Provost
Jewish Theological Seminary of America
3080 Broadway
New York 27, New York

Dear Bernie:

Pursuant to our telephone conversation this afternoon, I am sending you the proposed Jewish Section for the manuscript - "Religion and Public Education in a Pluralistic Society," to be issued by the National Conference of Christians and Jews.

Dumont Kenny shares with me the feeling that your suggestions for this section are most important to our developing a balanced and representative document.

Warmest regards from home to home.

Cordially,

Marc
Rabbi Marc H. Tanenbaum, Director
Interreligious Affairs Department

P.S. - Please return m.s.

MHT:am
Enclosure

As per our conversation on May 9
BM

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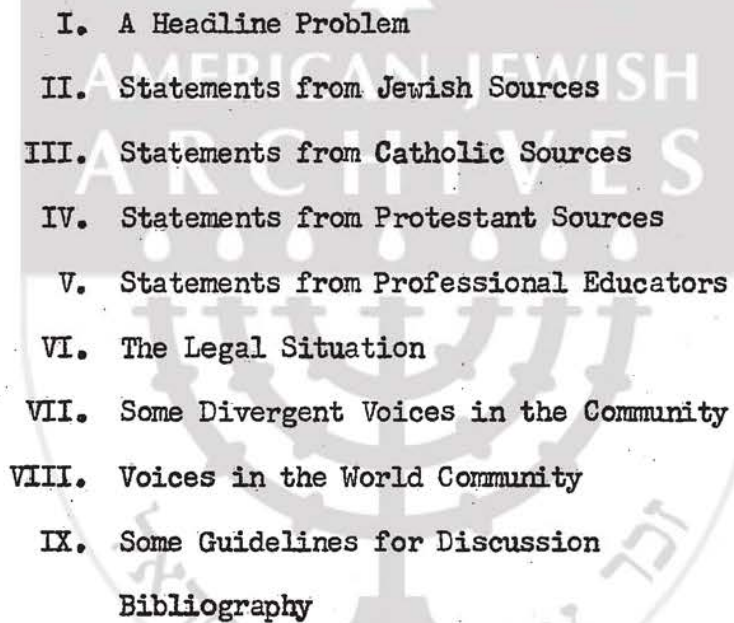
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Religion and Public Education

in a

Pluralistic Society

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Chapter I

1. A HEADLINE PROBLEM

Washington, D. C. July, 1961.

President Kennedy's bill for federal aid to education was blockaded by an 8-7 vote in the House Rules Committee because it did not contain provisions for parochial schools.

Ottawa, Ohio. July, 1961.

In order to meet minimum state educational standards, a parochial and a public high school are being merged, with instruction in religious subjects to be conducted outside of school hours.

Albany, N. Y. July, 1961.

The voluntary recitation in public schools of a twenty-two word prayer recommended by the State Board of Regents was upheld by the State Court of Appeals in a 5-2 decision.

Frankfort, Kentucky. July, 1961.

Released time for religious education does not violate the principles of church and state was the opinion of the State Attorney General.

Baltimore, Maryland. June, 1961.

Because a professed atheist challenged a fifty-five old rule of the school board that the Bible shall be read every morning at opening exercises, the Maryland Council of Churches undertook a 3-month study of religious practices in the Baltimore schools.

Washington, D. C. May, 1961.

The Supreme Court denied a review of a Vermont court ruling which prohibits the paying of tuition for pupils who attend Roman Catholic schools.

Oregon City, Oregon. May, 1961.

The American Civil Liberties Union is appealing the Clackamas County Circuit Court decision upholding the practice of providing free textbooks for

parochial school students in the School District of Oregon City.

New York City, New York. April, 1961.

A parents' civic group has protested the leasing by the Board of Education of eight classrooms in a Brooklyn public school to two nearby Jewish parochial schools.

Miami, Florida. April, 1961.

In an unprecedented decision, Dade County Court prohibited sectarian holiday observances and the showing of religious movies in the public schools, but upheld the reading of the Bible and the recital of the Lord's prayer.

Phoenix, Arizona. March, 1961.

The Attorney General ruled that it is not legal for school personnel to tell pupils in classrooms where Gideon representatives will be distributing Gideon Bibles off school premises.

Bismarck, North Dakota, March, 1961.

The state attorney general demanded that \$300,000 in state funds withheld by the state superintendent of public instruction be released to two elementary schools in Leahy. The funds has been withheld because the state superintendent claimed that the schools conducted mass during noon recess and dismissed children early for religious instruction.

Albany, New York, February, 1961.

By a vote of 120 to 26, the New York State Assembly passed a measure to provide tuition grants of \$100 to \$300 a year to undergraduates attending either sectarian or non-sectarian colleges in New York state.

Columbus, Ohio. February, 1961.

After months of debate, a policy statement governing Ohio public education which included a reference to moral and spiritual values was adopted by a 17 to 3 majority. However, an amendment was vetoed which stated that schools should share the responsibility for developing appreciation of spiritual values.

Washington, D. C. February, 1961.

By dismissing a case brought by a group of taxpayers from Newton, Connecticut, the U. S. Supreme Court upheld the constitutionality of public bus transportation for parochial students. This may or may not effect interpretations of the same issue in the state courts of Alaska, Colorado, Main, Maryland, Massachusetts, Minnesota, Missouri, New Jersey, New York, North Dakota, Ohio and Wisconsin.

Bremond, Texas, February, 1961.

The State Board of Education upheld the verdict of its Commissioner of Education that he had no authority to tell Roman Catholic nuns how to dress while teaching in the public schools. A group of Protestants have now requested the County District Court to declare unconstitutional the hiring of nuns as public school teachers.

Boulder, Colorado, December, 1960.

Incensed parents threatened to recall the School Board and fire the School Superintendent after it was learned that the Board had banned Nativity representations and plays from school holiday programs.

Boston, Mass. October, 1960.

Two Orthodox congregations took issue with the recent stand of the Jewish Community Council against released time by offering the facilities of their synagogues for the program.

Dunkirk, N. Y. October, 1960.

In a prohibition against the teaching of religious or ethical guidance on school premises, the New York State Board of Education also included character guidance programs conducted by the YMCA, the YWCA, the YMHA, or the CYO.

Lorain, Ohio. September, 1960.

"No school building or grounds should be used for engendering racial or religious prejudice" was the reason for the School Board's cancellation of the showing of a movie, Captured, sponsored by Protestants and Other Americans United for the Separation of Church and State.

Detroit, Michigan. July, 1960.

A practice of twenty-five years standing was abandoned when the superintendent of schools ordered questions concerning race and religion removed from the enrollment cards of the Ferndale School District.

Minneapolis, Minnesota. June, 1960.

The proposal to teach a compulsory course on the Ten Commandments in the Minnesota public schools was favored by a 58 per cent majority of the state's citizens according to a survey conducted by the Minneapolis Tribune.

Scotland Neck, North Carolina. May, 1960.

An interdenominational group decided to put Bible instruction on a permanent basis in the public school system. Primary and elementary grades receive full academic credit for the course, while in high school the course is given on an optional basis and carries no credit.

Waynesburg, Pennsylvania, May, 1960.

After forty Catholic students refused to participate in baccalaureate services, the County Court granted a preliminary injunction against the school board which would have excluded the students from the formal commencement exercises.

Sacramento, California. March, 1960.

According to a legal interpretation of the Attorney General, school authorities may purchase sectarian or denominational books for public school library collections. These books may not, however, be used as a basis for teaching the beliefs of a specific religion or sect.

Richmond, Virginia, February, 1960.

Under a bill introduced in the Virginia legislature, all children attending private schools in the state would be given grants of \$250.

The questions on how public schools shall deal with religion are easily sampled in recent newspaper headlines. Journalists say that conflict

reports help sell newspapers. The questions we consider here represent conflict of opinion all across the United States -- perhaps in your own community?

2. The Climate in Which These Questions Are Discussed

Public schools are public institutions. In the United States their policies are defined by citizens through representative processes. To meet their responsibilities, citizens of religious faith are asking --

"What is the role, if any, of religion in a culturally adequate public school program?

"What responsibility, if any, should the state and the community as a whole assume for the conduct of publicly-accredited education under church auspices?"

We have in this country a tradition of freedom of thought. In the minds of some people this tradition makes difficult any discussion of questions about religion. Religious beliefs lose their private character, however, when they offer to guide the expenditure of tax funds or to set the policy of a public institution such as the school. It is the duty of the citizen to examine particular proposals concerning the relationship of religion and public education in the light of all the facts that can be gathered, and to weigh carefully alternative proposals advanced by other citizens.

The subject of religion and public education involves many lasting and perplexing problems. How we approach these problems depends in large measure to the answers we give to more basic questions:

1. What is man? What should be the relations between man and society, between man and government?

2. What is good teaching, good education? Who should be educated?

3. How should states be related to the federal government? To smaller units such as the school district?

4. What are good human relations? Relations between the races, between cultural, creedal, economic groups?

5. What is good religion? Or, as some persons would perhaps phrase it, is any religion good for man?

People differ sharply in answers to such questions; every difference is reflected in the discussions of religion and public education. The person who objects to a prayer out of a background of atheism will not accept a solution willingly embraced by a person who hesitates because the current practice involves crossing oneself -- or not using the sign of the cross! The objection is understood only when the reason is known. Our discussions of religion and public education are valuable to the extent we can communicate to others our real concerns and can listen to and try to understand the real concerns of others. Expression of viewpoints contrary to one's own must be welcomed if progress is to be made.

Questions on this subject are always discussed at a particular time and place. The heat of a political campaign may warm up the discussion. Tensions, frustrations and personal rivalries which exist in most groups may erupt in a discussion of this topic. Consider also the effects on discussion of items such as these:

1. The constant threat of extinction by nuclear warfare brought about through miscalculation or human error?
 2. Sharp changes in the birth rates, making necessary enlarged school facilities?
 3. Changes in the functions of the home?
 4. Changes in technology, with new demands for new kinds of education?
 5. Transportation and other changes which outmode small school districts?
- What does it do to push three school districts into one -- as is the national average?

6. The development of megalopolis, with changing populations in the inner city and mushrooming suburbia which account for 65 of the national increase in population during the decade?

7. Conflicts of management and labor in an industrial society marked by rapid social change?

8. Increased competition for the tax dollar from expanding social services, highways, war debts and needs?

9. Power struggles between individuals and between economic, social, cultural and political groups?

10. The rapid rate of change itself, which requires an education be given to children to prepare them for a world no adult has ever seen or can fully foresee?

The list could be extended. Any item is attractive for discussion. If they are to be discussed, they should be discussed separately -- not in the context of how the public school should deal with religion except, of course, in so far as their effects bear upon that question. The discussion of problems of religion and public education are complex, but promises rewards in proportion!

3. The Pluralistic Society

Most of us would find it comfortable if we could make over the American community into our own image, have everybody else of our same religion, political party, economic class, social caste, intellectual level, skin color, and so on. For the purpose of this book, we assume that this is not what you find in fact. We assume that the American community will be made up of persons from more than one party, religion, race, intelligence quotient, income. The facts are, and promise to continue more so, that the "pluralistic society" is a given for the American community. We must learn to live with it. The policies we set for our public schools must take it for granted that representatives of many

creeds will send children to the schools and pay taxes for their support.

The pluralistic society may be advantageous as well as inevitable for us. The ~~optimal~~ social pattern is probably one with various centers of interest, initiative, and power. This is the strength of the free enterprise system. Totalitarianism minimizes man, and its opposite, individualism, rests upon a view of man which is also inadequate. All centers of power in society tend to expand, and all human institutions necessarily fall short of their ideal. Some competition is good both for the individual and for his institutions. We could avoid our present debate by entrusting all power to the state, or to the church. We know better because of what we see in the world and in history. Monopoly of power we have learned to fear, no matter where lodged. What we in the United States have done for religious freedom parallels what we have done for civil freedoms by dividing power among legislative, executive, and judicial branches of government. Freedom of conscience for the individual is safer in a basket-weave of tensions between state and church than it would be with concentration of power anywhere. We have reasons to give thanks for many blessings from our pluralistic society -- religious, cultural, economic, political.

Opposition between the powers of church and state must therefore be seen as normal and healthy. Any treaty between the two will be a temporary compromise -- if both have health. It is the duty of the representatives of the state to fight for what they consider to be Caesar's, and it is the duty of the human representatives of the church to fight for what they consider to be God's. Experience has taught us that the struggle may be conducted on civil terms much more efficiently than by violence. We should view the absence of struggle and debate as a danger sign!

4. The Plan of This Book

What is the role, if any, of religion in a culturally adequate public school program?

What responsibility, if any, should the state and the community as a whole assume for the conduct of publicly-accredited education under church auspices?

These questions guide the selection of answers which have been offered to them. Answers from church and synagogue sources are reported in the next chapters. Answers from within professional education are recorded in Chapter V. Federal, state, and local school district rulings which condition our consideration are noted in Chapter VI. Comments from a divergent variety of national organizations are next reported. In Chapter VIII some voices from the world community and experiences from other lands are reported. Specific questions with a range of possible answers follows in Chapter IX. A listing of these questions may be helpful now.

- A. Shall the Bible be read in public schools?
- B. Has the public school a responsibility for teaching moral and spiritual values? If so, how shall such values be related to the reasons why, the "sanctions", given by religion?
- C. Shall the public schools teach "a common core" of religion?
- D. Shall public schools observe religious holy days?
- E. Shall there be exercises of worship in a public school?
- F. What is the role of the clergy in the public school?
- G. Shall public schools cooperate in programs of "released time"?
- H. Shall public taxes support schools operated by churches in which children meet requirements for compulsory education?
- I. Shall public school buildings be used by sectarian groups for worship or education?
- J. Shall public schools teach about religion in regular school subjects?

You will note as you read that the letters marking these questions mark also paragraphs which speak to them in the statements quoted from

religious, educational, and other organizations. If you are interested in only one of these questions, you may limit your readings to the paragraphs so marked. Chapter IX will provide a cross-index for each of these questions, so that you may quickly refer to all the relevant sections in the several reports. That chapter also offers some suggestions for a discussion procedure if you are joining with others in a group for exchange of insights and opinions. A bibliography is added to assist your further readings if desired.



Chapter II

Statements from Jewish Sources

The attitude of many Jews on church-state matters has been influenced by two historic experiences: the unfortunate imposition of Christianity on Jews in a long European tradition of church establishment and in sharp contrast the unusual opportunity for free religious expression under the American system of church-state separation. The position maintained by most Jews, therefore, reflects a prudential judgment concerning that arrangement of church-state relationship that would appear most likely to serve the interests of their full religious liberty. Any one understanding the background of Jewish disadvantage before the Christian majority in Europe would recognize why it is that in this country Jews oppose any slightest breach in the "wall of separation," trusting a neutral (or secular) state to one that favors supports or encourages religion. Thus Jews have protested in this country the establishment of religious rites and ceremonies in the public school. Most often these ceremonies are Christian in form and substance and Jews are resentful that their children are imposed upon; and as a captive audience compelled to declare "Amen" or participate in religious practices that challenge their religious sensibilities. Almost 1/5 of Jewish teenagers, in a recent poll, indicated, for example, that they were called upon in the public school to explain or defend their disbelief in Christ during the Christmas season. More than half confessed that they skipped words or replaced the words that affirm Jesus as Christ in the Christmas hymns they were expected to sing in the public school setting.

It is not that Jews are unconcerned that the religious aspects of Western civilization be communicated. Nor do they favor philosophic secularism. But they hold that religious teaching should be achieved in the home or the church school. While Jewish organizations are somewhat ready to experiment under controlled circumstances with the teaching about religion where intrinsic to curriculum and subject matter, they are assuredly opposed to religious practices like prayer rites,

bible reading as devotional exercise, Nativity plays and hymn sings in the public school.

There is a growing all-day school movement in the Jewish community, and voices have been heard recently supporting child welfare grants for private and parochial schools. There are other Jews, however, who still wonder whether such public funds assist children or more directly provide public support for sectarian institutions. There is no question in the Jewish community about the distribution of food supplies to public and private schools. Jews are divided on whether to support the granting of public funds for bus transportation to private school students or the free distribution of text books. Many more are opposed to the various devices for direct or indirect assistance to the parochial and private school through programs of tax relief, grants to children, or loans for church school construction.

On all of these issues there is no one voice that speaks clearly for all Jewry and on almost all issues there is some division particularly where the strategy of relationship to the Christian community is involved. One Jewish organization opposes even Hanukkah as well as Christmas celebrations in the public school; another makes Hanukkah materials available. One Jewish organization willingly engages in legal suits to test the constitutionality of certain religious practices established by the public school; another emphasizes that dialogue and accommodation are preferred methods. The local situation of the Jewish community and the ~~quality~~ of its relations to the Christian community may frequently determine the specific characteristic of the Jewish position; so the picture of Jews on these issues may vary from community to community.

In recent years a concerted effort has been made by Rabbinical groups, particularly, to search out the religious or theological sources for the prudential positions maintained in the Jewish community. Gradually policy papers are being rewritten to express the Jewish heritage on the many church-state issues wherever relevant. Thus, for example, the non-credal character of Judaism with its emphasis

on functional ethics has been called upon as one of the explanations for the reservation expressed by many Jewish groups to the efforts of some to have the public school affirm as creed a belief in the theistic sanction of values. Thus, informed by a religiously-conditioned psychology of education Jews skeptically inquire whether such affirmations are necessary for the effective communication of ethical values in the public school setting.

As the issue has become joined, Jewish groups with growing conviction acknowledge that increased dialogue will be necessary — if not to achieve agreement — at least to help the religious groups agree on how to differ agreeably. Thus, efforts have been made to broaden the Jewish community's understanding that Christian proposals to introduce religion into the public schools, for example, may reflect more profoundly their concern for the well-being of the social order, rather than an intention to evangelize Jews. Similarly, Jews hope that their opposition to these practices will be understood as growing out of their deep devotion to their religion rather than as a sympathy for philosophic systems of secularism or atheism.

The differences between our religious groups are legitimate and respect for the persons and groups who hold to these positions is required by all of us, even as we discuss the differences.

Problems of religion and public education have been of chief concern to many organizations in the Jewish community in the United States, and have resulted in the publication of numerous statements. Though expressed in different terms, many of these statements reveal a general consensus on many substantive issues. The statement speaking the sentiment of the largest number of Jewish community organizations is entitled "Safeguarding Religious Liberty," Statements of Policy and Position on Religion and Public Education and Other Aspects of Church-State Relationships Jointly Adopted by the Synagogue Council of America and the National Community Relations Advisory Council. It is intended as a general guide for Jewish organizations, agencies and communities. A note in the Foreword should be considered in connection with the statement which follows in full text.

It cannot be too strongly stressed that, in the application of all these policies to particular situations, it is necessary to be guided by the fullest knowledge not only of the surrounding local circumstances but of the national picture as well. Unwise or poorly-timed actions may intensify community relations problems without producing any positive results. The Joint Advisory Committee therefore urges most earnestly that it be consulted for information and for its latest position at the particular time before any public action is taken in this delicate area.

Declarations of Principle

These declarations constitute a statement of principles from which the positions of the many Jewish agencies on various specific practices are derived.

Religion has always been and continues to be the central core of Jewish life. We urge all religious groups to unite in an intensified national program, designed to enroll all of the children of our country in religious educational institutions of their respective faiths. We urge the religious bodies to avail themselves of all media of mass communication for this program, such as the press, radio, motion pictures, speakers' platforms, and special dramatic projects.

The American democratic system is founded in large part upon ethical and moral concepts derived from the great religions of mankind. The preservation and fostering of these concepts are essential to the fullest realization of the American ideal; and their growth and development as major forces in American life should be the deep concern of every citizen.

Religious liberty is an indispensable aspect of democratic freedom; indeed it is the very foundation of American democracy. As a nation of people attached to many different religious faiths, or to none, we owe our survival and our unity to the universal acceptance of the uniquely American concept that the relationship between man and God is not and may not be subject to government control or regulation.

The growth of democracy in the United States is in large measure a product of that unique principle in our basic law that puts religion outside the jurisdiction

of the state. Any impairment of that principle threatens religious liberty and brings other basic freedoms into jeopardy.

The maintenance and furtherance of religion are the responsibilities of the synagogue, the church, and the home, and not of the public school system; the utilization in any manner of the time, facilities, personnel, or funds of the public school system for purposes of religious instruction should not be permitted.

The public schools must recognize the realities of religious differences in the community and among, their pupils. They should continue as they have done throughout their history to teach pupils that acceptance and respect for such differences are basic to American democracy and contribute toward harmonious living in a free society. This implies no need, however, on the part of the public schools to teach religious doctrines or to teach about religious doctrines.

Statements of Position

Religion and Public Education

Teaching of "Moral and Spiritual" Values

Insofar as the teaching of "spiritual values" may be understood to signify religious teaching, this must remain as it has been the responsibility of the home, the church and the synagogue. Insofar as it is understood to signify the teaching of morality, ethics and good citizenship, a deep commitment to such values has been successfully inculcated by our public schools in successive generations of Americans. The public schools must continue to share responsibility for fostering a commitment to these moral values, without presenting or teaching any sectarian or theological sources or sanctions for such values.

"Objective" or "Factual" Teaching About Religion

The public schools must and should teach with full objectivity the role that religion has played in the life of mankind and in the development of society, when such teaching is intrinsic to the regular subject matter being studied. We are opposed to attempts by the public elementary and secondary schools to go beyond this, and teach about the doctrines of religion. Without passing upon the question of

whether or not such teaching is inconsistent with the principle of separation of church and state, we believe that factual, objective and impartial teaching about the doctrines of religion is an unattainable objective. Any attempt to introduce such teaching into the public schools poses the grave threat of pressures upon school personnel from sectarian groups and compromises the impartiality of teaching and the integrity of the public educational system. Our opposition to such teaching rests on these grounds.

Teaching of a "Common Core"

We are opposed to any public school program that seeks to inculcate as doctrine any body of principles, beliefs or concepts that is represented as the "common core" of several or all religious faiths. The effort to extract from the religions current among us such a common denominator or "common core" can lead only to a watering down, a vitiation, of all that is spiritually meaningful in every religious faith. We submit, moreover, that attempts at religious inculcation in the public schools, even of articles of faith drawn from all religions and endorsed by representatives of all, violate the traditional American principle of separation of church and state.

Use of School Premises for Religious Purposes

We are opposed to the use of public school premises during school hours for religious education, meetings, or worship. Where public school premises are made available after school hours to civic groups outside the school system, they should be made available on the same basis to religious groups.

Religious Practices and Observances; Joint Religious Observances

Mindful of the dangers inherent in any violation of the traditional American principle of separation of church and state, we are opposed to religious practices or observances in the public elementary and high schools, including:

The reading or recitation of prayers

The reading of the Bible (except as included in a course in literature)

The distribution of Bibles or religious tracts

The singing of religious hymns

The granting of school credits for religious studies

The wearing of any type of clerical garb by public school teachers on public school premises

The holding of public school classes on the premises of religious institutions

The taking of a religious census of pupils

We are opposed to the observance of religious festivals in the public elementary and high schools because in our view such observance constitutes a violation of the traditional American principle of the separation of church and state.

Joint religious observances, such as Christmas-Chanukah and Easter-Passover, are in our opinion no less a breach of the principle of separation of church and state and violate the conscience of many religious persons, Jews and Christian alike.

Where religious holiday observances are nevertheless held in public schools, Jewish children have a right to refrain from participation. We recommend that local Jewish communities take such action as may be appropriate to safeguard this right of non-participation.

Released Time and Dismissal Time

We believe that Jewish communities are justified in objecting to released time or dismissal time programs.

Inherent in dismissal time are many, though not all, of the faults of released time. Nevertheless, when confronted with the necessity of a choice, we regard dismissal time as less objectionable.

Where a program of released time or dismissal time is in effect, or may be adopted, the Jewish community shall insist upon the following safeguards against possible abuses:

1. No religious instruction shall be given on public school premises;

2. The administrative machinery of the public school system shall not be employed to record or encourage attendance at religious instruction centers of students who avail themselves of either program;
3. There shall be no proselyting on school premises;
4. All children participating in such programs shall be dismissed together, and all grouping, separation, or identification by religion or by participation or non-participation in such programs shall be avoided.
5. Children shall not be assembled on public school premises for the purpose of being led to religious instruction centers nor shall any representative of such religious instruction center meet the children on such premises to facilitate the operation of either program.

Governmental Aid to Religiously Controlled Schools

We are opposed to governmental aid to schools under the supervision or control of any religious denomination or sect, whether Jewish, Protestant, or Catholic, including outright subsidies, transportation, text-books and other supplies. We are not opposed to the use of any school for the provision of lunches, medical and dental services to children.

Closing of Public Schools on Jewish High Holy Days

It is our view that whether or not public schools should be closed on Jewish High Holy days is exclusively an administrative question to be decided by the public school authorities in the light of their own judgment as to the advantages or disadvantages involved. In some communities the public school authorities might find that the large number of absences of Jewish children and teachers make it impossible to engage in any fruitful educational work and therefore justifies keeping the schools closed in the interests of economy and efficiency. In other communities, public school authorities may reach a different conclusion. In either event, the Jewish community can have no special interest in the decision.

Therefore, we recommend:

1. It should be the concern of the Jewish community that no Jewish child or teacher shall be penalized for remaining away from school on a Jewish religious holiday.
2. That Jewish organizations or leaders should not request the public school system to close the schools on Jewish religious holidays.
3. Where the public school system, as a matter of school administration, wishes to close the schools on Jewish holidays, and requests and opinion from Jewish organizations or Jewish community leaders, no objection should be interposed by Jewish representatives, provided the record is made clear that the decision was made purely for administrative reasons and that the Jewish community has not requested such action.

.....

Religious Symbols on Public Property

We oppose the erection of religious statues or the placing of religious symbols on publicly-owned property. (This opposition does not extend to the appropriate designation of places of religious worship on military installations and in other establishments where the movements of personnel are restricted, or to the marking of graves with symbols of the religious faith of the deceased.) Public parks, city hall, governmental office buildings and similar premises are purchased and maintained out of taxes imposed upon all persons, irrespective of their religious beliefs or affiliations. The presence on such premises of religious statues or symbols constitutes in effect a dedication of the premises to one sect or creed, to the exclusion of others. The expenditure of governmental funds or the use of governmental property for religious purposes, moreover, is a serious impairment of the principle of separation of church and state. Experience has shown that the placing of religious statues or symbols on public property divides the community along religious lines and brings about interreligious disharmony and acrimony.

These evils are substantially aggravated when religious statues or symbols are placed on public school premises. In such cases, sensitive and defenseless children, rather than mature adults, are principally affected. Moreover, attendance at school is not voluntary but is by compulsion of law. To compel children to obtain their secular education in an atmosphere charged with a religion violative of their beliefs is to deny them their full religious liberty as well as to breach the relationship of confidence and trust that should mark their school experience.

.....
...in a democracy committed to the separation of church and state the religion of the people is not a proper subject of government inquiry. *

Other national Jewish organizations, not participating with N. C. R. A. C. have also issued statements. Each reflects a particular and unique approach to the subject. Sentences are quoted from some of the more recent to supplement at some points the positions already presented in this chapter.

The American Jewish Committee published in 1947, "Religion in Public Education A Statement of Views, from which the following is taken:

The schools should maintain complete impartiality in the realm of religion. They should never undermine the faith of any child, nor question the absence of religious belief in any child.

While the will of the majority governs in a democratic society, American tradition does not make this rule applicable to matters of religion.

Teachers should not undertake religious instruction in the schools.

Children of every shade of religious opinion should enjoy complete equality in the classroom

* From "Safeguarding Religious Liberty." Compiled December 1957. Joint Committee of Synagogue Council of America and the National Community Relations Advisory Council, 55 West 42nd St., New York 36, N. Y. 15 pages

Pertinent references to religion, even to doctrinal differences, whenever intrinsic to the lesson at hand, should be included in the teaching of history, the social studies, literature, art and other subjects. Great care must be taken to insure that the teacher's religious identification or absence thereof does not color his instruction. Where discussion of doctrine is not relevant to an understanding of subject matter, the teacher should refer the children to home, church or synagogue for interpretations....

The schools...are obligated to provide our youngsters with insights into the ethnic and religious sources of American life, the better to prepare them for effective citizenship in our pluralistic society...should instill in children an understanding of the origin and meaning of religious freedom, an awareness that our nation abounds in religious sects and an understanding that it is the genius of American democracy to welcome and respect religious diversity....

....there might well be experimentation in better methods of interpreting the influence of religion on our civilization....in a few selected laboratory or campus schools....limited to an agreed-upon period of time and the results...
....carefully evaluated...

...teaching about religion in the doctrinal sense is the function of the home, the church and the synagogue.

...Our schools must recognize that there is no unanimity concerning the wellsprings of moral behavior; while many hold that the values which guide human conduct stem from the great religions, there are others who believe that these values derive from human experience. *

* "Religion in Public Education: A Statement of Views." Published by the American Jewish Committee, 165 E. 56th Street, New York, N. Y. 22 pp.

The Anti-Defamation League of B'nai B'rith adopted in 1958 a statement on "Religious Education and the Public Schools." In most respects the positions taken are similar to all other Jewish agencies. With regard to the question of holiday celebrations, however, there is a further amplification - From the Foreword... the Anti-Defamation League...believes that Jewish communities should, in given situations, retain freedom of action, particularly where practices run counter to the principles stated by the Anti-Defamation League have either become embedded in community traditions or have received judicial sanction.

One of the practices which has become embedded in community tradition is the use of programs in the public schools to mark the various religious holiday seasons. While ADL believes that sectarian observances of religious holidays have no place in the public schools and ADL opposes such practices, ADL recognizes that educational programs may give expression to those aspects of such religious holidays which reflect the social and cultural character of a community and its people, but which involve no religious commitment.

ADL calls for sound educational leadership and wise community judgment to maintain the distinction in the public schools between religious observances and programs devoted to the cultural aspects of these holidays. Such care will protect every child for whose well-being school and community jointly have responsibility. *

Major effort at rewriting policy statements so as to reflect the specific religious convictions of Judaism may be seen in the recently adopted positions of the Central Conference of American Rabbis (Reform). Excerpts:

* "Religious Education and the Public Schools," A Statement of Policy Adopted by the National Commission of the Anti-Defamation League of B'nai B'rith, December 5, 1958. Anti-Defamation League of B'nai B'rith, 515 Madison Avenue, New York 22, N.Y. 11 pp.

...Another factor which played its role in developing the statement was the recognition that the approach of a rabbinical body to this question must be grounded in religious and theological convictions rather than in legal and constitutional precedents.

But while Judaism has been involved with problems of the world, it has never subordinated itself to any specific political structure or secular instrumentality. Its role has been to test human affairs and institutions by the divine standard of righteousness and justice. The prophets of Israel spoke to their contemporaries on the urgent issues of their time. But in a larger sense, they spoke to all men and to all ages, proclaiming their judgments in broad universal terms. Resolutely independent of the institutions of the state, they were able to pronounce their moral verdicts in the name of God.

History furnishes ample evidence to support the conclusion that when religion becomes identified with the state, it often compromises its allegiance to divine mandate. Alliance of religion and the state has often been followed by a dilution of moral sensitivity and a distortion of ethical values. We have seen this in our own generation in many countries. When religion becomes a tool of the state, it is rendered powerless to oppose unjust acts of government and is even tempted to use the powers of the state to advance sectarian interests.

As Jews our historic experience has qualified us uniquely to evaluate the dangers inherent in the alliance between religion and the state. We have become sensitized to these dangers through prolonged exposure to them. Thus we are in a position to offer a warning to others forgetful of the past or unschooled in the lessons of church-state conflict.

At the same time, our experience in America has familiarized us with an approach to the relationship of religion and the state quite **different** from that which has predominated in the old world. Here church and state are separate. Such

separation was ordained in the Constitution of our country. Founded by men and women who were moved by religious impulses and inspired by religious teachings, America permitted no establishment of religion. Under this dispensation, all religion has flourished. Whereas in many countries under an established church, the influence of religion has dwindled, in the United States interest in religion and affiliation with church and synagogue have grown steadily. Moreover, in a society characterized by religious pluralism, religious groups in America have learned to regard one another with mutual respect and to discover common ground for working together in behalf of shared goals.

Yet despite the flourishing status of religion under the principle of separation, attempts are being made to undermine this principle. Those who assail it are motivated by a commendable desire to counter the forces of secularism and materialism and to raise the moral standards of our national life. As a remedy, they propose the introduction of religious forms and usages into our public institutions. While we are in sympathy with their goals, we seriously doubt the efficacy of the proposed corrective. We would point out that the grave problems of our time are not likely to be solved by the imposition of religious formalities. Crime and juvenile delinquency will certainly not be abated by posting the Ten Commandments in public-school classrooms, by erecting a creche outside city hall, or by rote recitation of Biblical verses in the public school. But such practices certainly constitute an invasion of the personal conscience of many individuals. Only the unremitting labor of men dedicated to the prophetic ideal in the name of the universal God, will ameliorate the problems of our time and bring salvation to the world.

We affirm our confidence in the American public school as an instrument of democracy. It has proved itself an excellent training ground for good citizenship through its programs of activity, curricular and extra-curricular, which provide the opportunity for inculcating sound moral values. Not the least of these values

is expressed in the fact that the public school brings together children of varied backgrounds. We deny that a school that does not engage in religious instruction is godless. Indeed, for the school to assume this function is to usurp the function of the home and the church or synagogue.

Judaism has always regarded the home and the synagogue as the proper agencies for religious nurture and training. Especially today, when society is beset by serious problems, are the home and the institutions of religion challenged to assert their influence in the moral and ethical realm. The home has gradually yielded many of its former functions to other institutions, particularly those pertaining to moral discipline and religious indoctrination. The forces of religion should strive to halt this process. It should be a prime task of the church and synagogue in our day to inspire and guide the family in the great tasks of spiritual regeneration which challenge our concern.

In view of these considerations, we affirm anew the historic position of the Central Conference of American Rabbis, namely, that we support the principle of the separation of church and state. Because we view religion as the judge of human affairs, involved with society but not identified with any specific political or social apparatus; because we know from our historic experience the dangers to moral integrity and religious freedom which flow from the alliance of church and state; because the American experience of separation has witnessed an unprecedented burgeoning of the institutions of religion; because we hold that society will be redeemed not by the formal amenities of religion but by the commitment of men to its ethical ideals; because we feel that the home and the church or synagogue and not the school are the proper instrumentalities for religious indoctrination, we declare our opposition to all efforts to join the destiny of religion with that of the state, and we proclaim our adherence to the principle of the separation of church and state.

= **RELEASED TIME:** The Central Conference of American Rabbis records its opposition to released time in the public schools. Although released time programs operating under rigid restrictions have been ruled constitutional by the United States Supreme Court, we see in them the imposition on the state of a responsibility which only the church or synagogue, and home may properly fulfill. It is our conviction that religion should not be taught under the aegis of the public school. Only the church or synagogue, and the home are the appropriate agencies for the teaching of religion.

At a time when the public school is being seriously challenged to meet its expanding curriculum responsibilities, objections have been raised to the use of public school time for religious education. Certainly after-school time is available for this purpose. By insisting that school time be made available for religious instruction, the proponents of released time would appear to be enlisting the support of the state. This practice of manipulating state support for sectarian religious purposes is fraught with danger. Moreover, the practice of dividing children into religious groupings as they prepare to leave for their released time class is a likely cause of inter-group tension and as such, a violation of the spirit of the American public school.

In our judgment, religious groups are well advised to forego the dubious benefits of state support and to conduct their religious education programs through the church or synagogue, and the home. Where released time programs are now in operation, we counsel our members not to participate, and to insist that the legal limitations set by the Supreme Court be fulfilled in good faith.

BIBLE READING: The reading of the Bible in the public school as a devotional exercise, whether mandatory or permissive, whether pupils are required to attend or may be excused by request of their parents, clearly constitutes an introduction of religion into state-supported educational institutions. To read the Bible without comment, as required by existing law in many states, is to reduce to a mechanical routine what should be a meaningful spiritual experience. The reading of any

particular Bible translation, even if recited without comment, introduces sectarian interpretation and would violate the religious conscience of some of the children.

The Central Conference of American Rabbis therefore records its opposition to such reading of the Bible in the public schools.

CHILD ADOPTION: Child adoption presents many difficult and complex human problems -- psychological and social, as well as legal. The interests of different parties in adoption cases are distinguishable: the welfare of the child, the desires of both natural and adopting parents, and the concerns of various religious communities.

The role of the state in this area is essentially a protective and adjudicative one. Its primary responsibility is the welfare of the child. Toward this end it mediates where conflict arises between contending parties.

In our society we recognize the rights of natural parents in the religious nurture of their child. However, where natural parents have consented to have their child reared in another religion or have made no stipulation as to religion, it is our judgment that the state has no right to intervene in behalf of the interest of any religious group.

Chapter III

Statements from Catholic Sources

The Catholic view on education is conditioned by the facts of American history and by the undeniable pluralism of present-day American society. It is further conditioned, of course, by Catholic philosophy and theology which insist on the primacy of the spiritual in the life of the individual. The Catholic regards his view as being entirely in accord with the best of American tradition. In acting in accord with what he believes to be right, the Catholic is convinced he is acting not only for his own welfare and that of his faith, but for the welfare of the entire nation.

The Catholic realizes only too well an historical fact that his non-Catholic neighbors tend to overlook. It is the fact that the public school in its origin, and indeed even up to recent days, was not a non-sectarian school; rather it was a Protestant school. Deeply imbedded in the consciousness of the Catholic is the long struggle to protect the faith of Catholic children in schools dominated by Protestant philosophy and theology. It is inevitable that historical facts should color Catholic thinking on education. Strangely enough, the Catholic views himself as perpetuating the original educational tradition of our country which was a belief in schools operated by religious bodies. It should not be thought that the Catholic position is in any way changed by the fact that today in most areas the public schools are "secular" rather than Protestant. Secularism to the Catholic is a religion—one that he abhors. This current fact merely increases the desire of the Catholic to provide education for his children in accord with the convictions of his own conscience.

What is the attitude of Catholics toward the public school? It is always difficult to speak of a "Catholic attitude." It is difficult because in most matters there is no such thing as a "Catholic attitude." However, generally speaking, Catholic citizens have been conscientious in their desire to make of

the public schools good schools. They realize that as citizens they must be concerned about the entire nation and not only with their own problems. The record of Catholic opinion with respect to the public schools is a good record. Isolated instances, of course, may be advanced to show that this attitude has not always been all that it might have been. However, a study of these instances reveals that the adverse attitudes arose not from religious motives but rather from extraneous emotional and political factors. It is often asked why the Church in the United States does not speak out in favor of the public school. First of all, it is rare that the Church in this country speaks out on any purely civil issue. When it does, it is upon a moral issue or one seriously affecting the interests of the Church within the nation. Secondly, Church leaders have never seen a need for speaking on this issue. In common with their people, they have accepted it as a fact that Catholic people would give their support to the public schools. For those who would want a statement, the following should be satisfactory. Archbishop Karl J. Alter, Chairman of the Administrative Board of the National Catholic Welfare Conference, has said: "No conscientious citizen ...can be indifferent to the welfare of the public schools of this country. Schools are a necessity in a civilized society. If the public schools were not available, there would be no practicable way in which the great majority of the nation's children could receive the necessary education required for good citizenship....In view of the circumstances in which we find ourselves, all good citizens must not only be interested in the public schools but must strive to make them as truly effective an agency of education as our resources permit. Contrary to some popular misconception, there is not and must not be any opposition or ill will from the Catholic point of view toward the public schools. Catholic citizens are vitally interested in the program of the public schools and their achievements. They are eager to see the pupils receive the very best of training for life. Any other attitude would be extremely shortsighted and self-defeating, for Catholic citizens must live in the same environment and in the same moral and cultural atmosphere as their neighbors. They must be deeply concerned therefore with the

product of the public schools. It would be a dereliction of duty and an offense against both justice and charity if it were to be assumed by representatives of church-related or private schools that their own interests could prosper at the expense of public school interests. No responsible Catholic authority has ever advocated any such attitude."* Father John J. O'Brien, a prominent Catholic educator, has written: "Catholics favor the appropriation of funds necessary to meet all the real needs of our splendid public schools in which more than half of their own children are enrolled. They want to see public school teachers well-paid and equipped with all the essentials to do an efficient and thorough job."

In respect to religious practices within the public schools and in respect to religious instruction in the public schools, Catholic reaction has been somewhat uneven. Catholic leaders recognize that it is impossible for the public schools to teach religion. While these same leaders insist that religion is an essential part of any education, they recognize the factual situation which would prevent the public schools from carrying out this task. They are unanimous in condemning the "common core" concept by which those things that are common to all the major religions would be taught. They see such a program as contributing not to the well-being of religion but as contributing to indifference. In respect to teaching about religion where it naturally arises in courses such as history and literature, they generally favor this teaching as being necessary. However, they are as perplexed as others as to how this should be brought about. The inherent difficulties of teacher preparation and the emotional overtones of any religious concept pose great obstacles to objective treatment.

Released time is another matter. Catholic authorities regard the McCollum decision of the Supreme Court as being a tragic error--an error which the Zorach decision has not completely corrected. In the Zorach decision, the Supreme Court said that it is in accord with the best of our traditions for public agencies to adjust themselves to the needs of religion. However, since the public school premises may not be used for religious teaching, released time is always awkward

and inconvenient and often impossible. Catholic spokesmen have said over and over again that a complete reversal of the McCollum decision would offer the best hope for a modicum of religious training for the students in the public schools.

In respect to moral and spiritual values, Catholic philosophers and theologians regard public school statements on these as anomalous. According to Catholic philosophers and theologians, moral and spiritual values must have their roots in religious truth. Any attempt to rest them in a somewhat vague democratic creed would be detrimental to things spiritual and to democracy itself. As Archbishop Alter has said: "Definitions and sanctions of 'moral and spiritual values' which rest solely or even primarily on 'public approval in a democratic society' evade the essential teachings of religion and substitute the concepts of conventionality in the place of objective moral principles based on the law of God."**

The attitude of Catholics toward such things as baccalaureate services, Bible reading and non-sectarian prayer varies from place to place. This variance has been brought about by the changing climate of opinion and practice in the different parts of the country. For example, Bible reading in the fundamentalist South would be quite different than Bible reading in New England. The Regents' prayer in New York is quite different from prayer offered in the schools of Texas. The Catholic attitude is that each situation must be judged on its own merit with the well-being of the community and the protection of the faith being kept in mind.

Finally, the majority of Catholics in this country hope that the day is not far off when their right of conscience will be respected. They hope that soon their fellow citizens will awaken to the desperate need for religious instruction. They seek not the satisfaction of a special interest but rather they seek that which they feel is for the welfare of the nation.

* A National Educational Policy as Seen from a Catholic Viewpoint, May, 1956:

Our Sunday Visitor Press: Huntington, Indiana

** Ibid.

1955 Statement of the Catholic Bishops of the U.S.

Freedom under God is America's dearest treasure. Its roots lie deep in her Christian heritage, and its germ is the concept of man's personal responsibility to his Creator for his temporal and eternal salvation....

To preserve freedom America must teach freedom. It is in the schools of the nation, preeminently, that this educative process is carried on. It is in the classroom that the principles underlying our Christian concept of human liberty must be defined and inculcated, if future generations are to appreciate, defend, and preserve it. But that this be done, it is an absolutely necessary condition that the schools of America should themselves be guaranteed their rightful freedom to teach the truth.

Historically and actually our nation has been blessed with educational freedom. Her school system is not a closed, unitary creation of the state, a servile instrument of governmental monopoly, but one which embraces, together with the state-supported schools, a whole enormous cluster of private and church-related schools....in which more than five million young Americans are currently receiving their education. These schools...are an integral part of the American educational system....

It is not without significance that the private and church-related schools were the first in the field of American education....

The rise and vigorous expansion of the American educational system is cited, correctly, as one of the major achievements of Western civilization...a matter for unanimous congratulation....

...No less astonishing has been the growth and accomplishment of the private and church-related schools during the same relative period...Private and church-related schools in America exist ~~not~~ by sufferance but by right. The right is implicit in the whole concept of American freedom and immunity from totalitarian oppression and in the constitutional framework of our Federal government and of the several States. Under attack it has been rendered explicit by the decision of the

Supreme Court of the United States in the celebrated Oregon School Case. Thus far, happily, the right of the parent to educate the child has not been successfully challenged in any American court. The country agrees that this right is basic to the definition of freedom. Be that education provided by the state-supported school, the private school, or the church-affiliated school, the choice of the parent is decisive. If the state has a concurrent right to decree a minimal education for its citizens, as a vital necessity in a modern democratic society, that right does not extend to an arbitrary designation of the school or of the educational agency. It is, rather, a general right, limited by the primary right of the parent to exercise his choice according to his best wisdom and his conscience. Indeed, it is worth remarking that while the state may usefully engage in the business of education, as demonstrated in our national experience, it has no authority either to monopolize the field or to arrogate to itself exclusive privileges and powers. The state, by definition, is not itself primarily an educative agency....

....The private school is a concrete demonstration of the fact that education is not a monopoly of public authority...the private school provides a saving and challenging variety in the total system, beneficial to the whole and manifestly fruitful in its effects....

....The church-related school...exists not only to fulfill the function of education in our democratic society, but specifically to educate the Christian for his dual citizenship in time and eternity. It exists to teach not only the content of the accepted curriculum, but that which the tax-supported school under present conditions may not teach, namely, positive religion....

....Criticism of these schools at times seems to forget that we are a pluralistic society that postulates not uniformity but rather unity in variety.

Church-related schools reflect nothing so clearly as that American spirit which demands unity in the essentials of citizenship while defending to the death those things in which the citizen is guaranteed his freedom.

What, then, is the place of the private and church-related schools in America?

Their place is one dictated by nothing more than justice and equity, and accorded the recognition of their worth. They have, we repeat, full right to be considered and dealt with as components of the American educational system. They protest against the kind of thinking that would reduce them to a secondary level, and against unfair and discriminatory treatment which would, in effect, write them off as less wholly dedicated to the public welfare than the state-supported schools. The students of these schools have the right to benefit from those measures, grants, or aids, which are manifestly designed for the health, safety and welfare of American youth irrespective of the school attended.....

AMERICAN JEWISH
ARCHIVES
Guild of Catholic Lawyers of New York City

The Guild of Catholic Lawyers of New York City on September 28, 1955 published their "Second Interim Report of the Committee on Juvenile Delinquency of the Guild of Catholic Lawyers," from which the following extracts are taken:

The numerous recent and contemporary studies reflect a public awakening and contain worth while proposals treating with some of the many and complex causes of juvenile delinquency.

The serious deficiency common to all of these major recent studies is that they ignore or recognize only inadequately the basic nature of the problem, and they fail to recognize the therapeutic power of religious faith....

Moral standards cannot be effectively taught without religion. A century and a half of progress in social sciences has not impaired the wisdom of the advice in President Washington's Farewell Address that "Reason and experience both forbid us to expect that national morality can prevail in exclusion of religious principles.".... In our opinion children without religion are deprived of the strongest motivations for good conduct. Is it fair to a child to give him, as the only reason to avoid wrong, that it is "socially unacceptable in a democratic society" and may lead to punishment?.....

We earnestly recommend that more must be done in teaching moral and spiritual values based on religion in our public schools and in teaching moral and spiritual values and religion in our churches--and all this during the child's regular school hours....

We completely endorse the reminder of the Board of Regent of the State of New York that our public schools must be "careful at all times to avoid any and all sectarianism or religious instruction which advocates, teaches or prefers any religious creed."....

....Without the necessary implementation, the magnificent policy statements of the Regents are apt to remain merely pious generalities. The urgent next step is for professional public educational staffs to put aside less important work and not delay further, the preparation of the necessary curriculum materials appropriate to each of the grade levels.

We endorse the recommendations of Rt. Rev. Msgr. John J. Voight, Secretary of Education for the Archdiocese of New York, that American children in our public schools should learn the following basic and fundamental truths:

1. The existence of God;
2. Man's condition as a creature dependent on his Creator;
3. God, the source of the inalienable rights of man;
4. The fundamental purpose of our laws--the protection of these God-given rights;
5. The basic equality of all men under God;
6. The dignity and sacredness of human life;
7. Man's responsibility to the moral law as formulated in the Ten Commandments.

This proposal is not that the above principles be presented in this form to all grades or treated as separate courses of study. They are rather a statement of non-denominational principles to be integrated into the curriculum and used as a frame of reference for the preparation of materials suitable to the various grades.

The foregoing represents, in our opinion, the limited but important extent to which public schools may go in teaching moral and spiritual values based on religion. To do more would be constitutionally objectionable as well as administratively unwise. To do less results in education which is deficient in one of its most vital aspects and throws the weight of publicly supported education too heavily on

the side of the atheist and agnostic.

Coupled with this program for teaching moral and spiritual values based on religion, we propose an enlarged and intensified program of released time religious instruction outside the public school building....

...We propose... $1\frac{1}{2}$ hours per week...staggered to permit different grades to attend on different days...extended to high school....that high schools give credit for graduation for courses attended and successfully passed in such centers....



Available at 10 cents per copy, from Catholic Schools, Archdiocese of New York
31 E. 50th Street, New York, N. Y.

Chapter IV

Statements from Protestant Sources

The General Assembly of the National Council of the Churches of Christ in the United States of America meets for a week or so once each three years. The Message of the General Assembly adopted in sessions at Denver in 1952 said in part:

...We believe in our public school system. It is unfair to say that where religion is not taught in a public school, that school is secular or godless. The moral and cultural atmosphere in a school and the attitude, the viewpoints, and the character of the teachers can be religious and exert a religious influence, without religion necessarily being taught as a subject. On the other hand, a way must be found to make the pupils of American schools aware of the heritage of faith upon which this nation was established...On no account must an educational system which is permeated by the philosophy of secularism, something quite different from religious neutrality, be allowed to gain control of our public schools. We cannot, moreover, admit the proposition that in a public system of education the state should have the unchallenged right to monopolize all the hours during which a boy or girl receives instruction five days a week. In some constitutional way provision should be made for the inculcation of the principles of religion, whether within or outside the precincts of the school, but always within the regular schedule of a pupil's working day.

...the state should accord freedom to religious bodies to carry on their own schools. But those who promote parochial schools should accept the responsibility to provide full support for those schools, and not expect to receive subsidies or special privileges from public authorities...The solution of the problem lies in loyal support of our public schools and in increasing their awareness of God, rather than in state support of parochial schools. The reverent reading of selections from the Bible in public school assemblies or classes would make an important contribution toward deepening this awareness....

Between sessions of the General Assembly, the General Board of 125 members is authorized to speak for the National Council of Churches. The General Board in Chicago May 20, 1953 received--not adopted-- the report of a committee which said in part:

...The home and the Church must assume their primary roles as teachers of religion. That is, to them is committed the responsibility of nurturing and instructing children in religious commitment, faith and discipleship. No agency of the state, including the school, can safely or wisely be entrusted with this task.

...The public school...can declare, as the state itself declares, that the nation subsists under the governance of God and that it is not morally autonomous. It can acknowledge, furthermore, that human ethical and moral values have their ground and sanction in God.

The school can do much in teaching about religion, in adequately affirming that religion has been and is an essential factor in our cultural heritage.

The school can bear witness to its appreciation of the place of religion by the personal characters of those who teach in its classrooms....

....the American people...will be wise to avoid reliance upon legislative compulsion. Religious testimony and religious exercise especially are significant to the extent that they are free and voluntary.

The General Board of the National Council of Churches at Evanston, Ill., May 19, 1954, adopted a resolution which said in part:

....The general Board of the National Council of the Churches of Christ in the United States of America...favors such federal contributions to education as shall be applied exclusively to the aid of tax-supported public schools, on condition

that the funds be--

1) paid over to agencies of the several States, and administered by them in accordance with their several statutory educational systems;

2) allocated according to a formula that moves toward full educational opportunity in the public elementary and secondary schools, in the various sections of the nation, and within the States, in both urban and rural districts, and for groups of different racial or national origins;

3) safeguarded against the imposition of federal control in matters of educational policy.

The General Board of the National Council of Churches at Omaha, Neb., Dec. 1, 1955, adopted a resolution which said in part:

...The Sunday or Sabbath schools, in which more than 37 million students are enrolled, have often been omitted from recent discussions of education. The public schools alone are not adequate for the total institutional process of education. The home and the church must provide the major portion of religious education. This combination of general public education and specific private religious education is the most generally prevailing pattern and has proved to be, on the whole, satisfactory, though both aspects need strengthening.

...The support for such private schools should be provided by those who choose to maintain them. Asking for the support of church schools by tax funds on the grounds that they contribute to the national welfare is not different in principle from asking for the support of churches by tax funds, for churches surely contribute to the national welfare. Such support would in both cases be contrary to the principle of separation of church and state....

We pledge ourselves to the strengthening of the public schools and to continued effort to improve religious education in home and church so that it together with public education may develop a more God-fearing and morally

responsible citizenry.

The Executive Board of the Division of Christian Education--one of four main units in the National Council of Churches--at St. Louis, Mo., Feb. 18, 1960, adopted a statement on weekday religious education which said in part:

...the churches have an urgent responsibility to bear witness to the revelation of God within the totality of man's experience. There is special need to help children and young people to interpret their public education in this perspective. Bearing this witness in relation to public school education is the specific central purpose of the Division of Christian Education's program of weekday religious education on released, reserved, or dismissed time.

The National Council of Churches has in its Division of Christian Education a Committee on Religion and Public Education, which has been at work for several years on problems such as those which concern readers of this text. The Committee published a study document in the International Journal of Religious Education, April 1960, looking forward to later possible policy pronouncements. The Committee invites comments on its study document, "Relation of Religion to Public Education," extracts from which follow:*

...We maintain the right of churches and private corporations, at their own expense and under conditions assuring health, safety, and equivalent education, to operate schools for the teaching of religion, for general education, or for

*Copyright, International Journal of Religious Education, 1960 Used by permission of the copyright owners. The full text of the study document, along with discussion aids is available at 10 cents per copy from the Office of Publication and Distribution, National Council of Churches, 475 Riverside Drive, New York 27, New York.

specialized education. Parents have the primary right and responsibility to determine the kind of education that shall be given to their children, under laws establishing minimum standards to safeguard rights of the child and of society...

...It would be disastrous to the kind of society in which we are free to proclaim that distinctive revelation of God in Jesus Christ which we confess if the right to indoctrinate or coerce the conscience were to reside in any institution of government. Therefore, as churches and Christians we are committed to strengthening and maintaining the free institutions of a free society, trusting in the work of the Holy Spirit to use the church and the home and the private agencies open to us to obtain commitment to our Lord and Savior Jesus Christ.

...Public schools are operated by legally-constituted boards of education responsible to the local community. As members of the community, Christian citizens should participate freely and constructively in developing and promoting desirable public school policies. In doing so, they should steer clear of any attempt to force any particular religious viewpoint upon the public schools: on the other hand, they should not permit an anti-religious point of view to be taught in the public schools, which are agencies of the state.

...The public schools should recognize the function of religion in American life, and maintain a climate friendly to religion, doing their share to assure to every individual the right to choose his own beliefs.

...Basic attitudes with theological assumptions underlies many educational decisions. Teachers are increasingly aware of religious or philosophic presuppositions behind "secular" subjects at points such as "humanism" in literature, "economic determinism" in history, "mechanistic determinism" in biology and chemistry. The "religious" is to be found in the "secular" perhaps as often as elsewhere. Teachers come upon religion daily...

Education in a pluralistic society, involving all agencies which can make a contribution to the educative process, is essential in helping individuals see many facets of truth, weigh values, make choices, and develop individual and social maturity.

The family, the church, the community, and the school must share in the educative process, each in its own way. This sharing of responsibility brings together the insights and judgments of the several institutions of the community, complementing and correcting one another, so that no one institution--family, church, government, or public school--holds exclusive control over the acquisition of knowledge.

....The assumption underlying support of the schools, by taxes from all citizens for all children, was upheld legally by court decisions relatively early in the life of the nation. The Christian's basis for this kind of concern for others is in his faith--deeper, broader, and more compelling than any legal enactment. Religious convictions as well as the needs of our democratic society have called forth the general support of public education....the government.... should not be expected to subsidize non-public schools nor provide them with services of an educational nature. Use of public funds for bus transportation and textbooks for children in non-public schools is therefore opposed.

Medical and health services, on the other hand, are for the protection and furtherance of the health of the individual and the community in general. The lunch program contributes primarily to the health of the individual child, serves as a means of distributing surplus food. Such services are not immediately related to the educational enterprise.

If voted, funds for auxiliary services to children in non-public schools should be voted in welfare budgets rather than the public school budget. Expenditure of all public funds should be administered by public authorities responsible to the electorate.

....Churches may properly offer to the community the temporary use of their buildings to meet the emergency needs of public schools....Fair rent should be paid....Public schools should not enter into long-term arrangements for use of church facilities. In no case should church facilities be used for school purposes to circumvent the law of the land.

...public school buildings and facilities should be available at a fair rental to churches during an emergency at such times and on such terms as they are available to other non-profit organizations.

....Weekday religious education on released or dismissed time should be entirely under the direction of churches, wherein is lodged responsibility for its content, financial support, and quality of work.

....The public school has long taught ethical and moral values. Plans for teaching these should be encouraged and strengthened...The public schools rightly teach that religion is an important aspect of our national heritage, that it is commonly accepted that this nation subsists "under God", and that moral and ethical values are widely held to rest upon religious grounds and sanctions. No person is required to accept any article of belief, but all should be acquainted with these important facts. In a pluralistic society there are many bases for support of values which may properly be explored in the public school classroom.

...it is manifestly improper for public schools to indoctrinate students in the tenets of sectarian religion, whether theistic or humanistic...

....the common core....proposal is worth further study, but seems to offer little present hope of advance...

....objective study about religion is done in history, literature, art, music, when the integrity of the regular subject is maintained....The historical religious assumptions and foundations of the American heritage should be explicitly recognized and factually presented as the regular school subjects

are taught in the public schools, with no person compelled to agree with any assumptions of faith. So also should be taught the historical facts about religious conflict and persecution....

....at the high school level, elective courses such as comparative religion, Bible, or sacred literature....have values comparable to those of other elective units offered in many high schools.

....The Bible may be used as primary reference material in the teaching of several subjects in the schools....Use of the Bible in these instances should take into account the various religious traditions, including translations used in the home served by the school. This in no way relieves home and church of a responsibility which is theirs alone, for using the same Bible for distinctively religious and sectarian purposes.

....Most public schools try to avoid scheduling events to be held on a major holy day. Such arrangements are appropriate consequences of the division of labor between public school, home, and church. In such manner, schools may appropriately cooperate in scheduling their events....

....It seems appropriate for the public high school to give credit for Bible study or religious courses done in church institutions under identical standards for transfer of other credits....

....If for reasons of religious conviction, parents request exemption of their children from such requirements (e.g., compulsory vaccination, X-ray examinations) such requests should be granted, except....In times of epidemic dangers or disaster, the health and welfare of the community must, for the time, take priority over individual rights.

....The powers of the state should not be used to compel any person to attend a service of worship, nor to prohibit such attendance....Within legal limits and community custom, participation in such practices is appropriate when they are natural rather than strained expressions; no person should be

compelled to participate, nor should special sectarian advantage be intended for any religious institution....Religious customs which call for grace at meals should be honored....the school should encourage the student to observe his own religious practices.

....Public graduation exercises should be held in public buildings. It is appropriate that a prayer be made invoking the blessings of Almighty God upon the people and institutions. The prayer is best expressed in terms most meaningful for the religious affiliations represented in the particular audience, but each person taking his turn in leading public prayer should be free to speak from his own tradition. The public school may follow the pattern of the Congress and the inauguration of the President of the United States.

If a baccalaueate exercise with difinitely religious content is desired by a community, attendance should be voluntary, bearing in mind again the pressure upon the student toward conformity. Each church in the community may wish to conduct religious exercises honoring its own graduates, or join with other churches in similar exercises.

...Parent on occasion seek to have their children excused for special religious rites, holy days, conferences, and retreats. Such requests are made as a right of the parent who is responsible for the religious instruction of the child....

....The public school is not the arena for evagelistic or proselyting endeavor.

....Since elementary and secondary education is essentially free and available to all through public schools, there is no sound basis for scholarships at this level.

...It is desirable, if state laws do not prohibit, that the public schools make note of the religious affiliation of its pupils in the process of enrollment, in order that pupils may be dealt with helpfully in connection

with leaves of absence for religious holidays, or similar matters of religious understanding, or in discipline, counselling, or first aid...responses (to request for such information:Ed.) should be optional.

....sectarian literature is out of place in the public school, except for purposes of general education. At the high school level, there may be a valid use of literature containing sectarian points of view for purposes of general education, comparable to factual study of platforms of political parties, when such study is integral to a regular school subject....all relevant viewpoints should be available. The high school student has a right to free search for truth within limits of his maturity level and the purposes of general education.

....Effective ways of distributing the Bible are to be found through church, home, and other agencies....Full compliance with ruling court decisions is advised....

....clergymen appear in a "career day" program on the same basis with representatives of other professions and trades....they may participate in religious observances for school assemblies or public gatherings held under school auspices. The invocation of the blessing of God upon the life of the school seems entirely appropriate...choose representative leadership in rotation....

Service may be rendered at times by clergymen in advancing common understanding of their own or other religious faiths. The appearance of ministers, priests, rabbis, for example, to discuss under appropriate conditions differences and similarities of the major religious faiths, may advance good will in the community, and enrich the learning process in the school.

Public schools should be free to invite clergymen who have special competence in any subject field...clergymen will accept also the obligations of the classrooms such as objectivity of approach, willingness to learn as well as to teach, respect for the integrity of the learner, avoidance of

sectarian advantage, and fidelity to the scope of the course of study.

Members of the clergy and religious orders, personally and professionally qualified, may teach in public schools on the same terms as other citizens. When so employed, they should make sure their office is not misused for sectarian advantage. Garbs representative of a religious faith or order should not be worn by any public school teacher while on duty....

....There is thus assigned to the public school major responsibility for general education, including the skills of literacy, and for certain basic preparation for competent citizenship. The public schools are assigned a shared responsibility for many other things, such as vocational training, and education in manners and morals. The home and the church instruct in religious faith and practice.

The public school should make clear these distinctions, so that children in attendance and their parents will understand that the public school does not educate persons in all matters of life, and that the community must look elsewhere for those aspects of education not assigned to the public school. It is the task of the church and the home - not the public school - to provide adequate programs of religious education.

National Association of Evangelicals

The 18th National Convention of the National Association of Evangelicals, a voluntary association of denominations and churches of conservative theological interests, adopted April 29, 1960 in Chicago the following statement on "Religion and the Public Schools":

We believe firmly in the separation of church and state, but hold that this by no means implies an espousal of secularism and of practical atheism through the exclusion from our public schools of all reference to God, Who is the supreme object of all learning and wisdom, and of all reference to His laws,

which must be the basis of true prosperity for men and for nations. This two-fold principle we believe makes imperative the following rules of procedure:

(1) While our schools are not free to propound the tenets of a given sect or denomination, yet they should by all means provide the young with an atmosphere of friendliness to and acceptance of the concept of the existence of God, man's responsibility to God and to fellowmen, and of the benefits accruing to our society through all agencies promoting godliness.

(2) In keeping with this, the public schools should encourage the daily reading to the children of a portion of the Bible without exposition, and the praying of the Lord's Prayer.

(3) The public schools should grant upon equal terms to all religious groups desiring it, and subject to the permission of the parents of the children participating, the right of gathering their children during a period of time released from the school day, for the purpose of religious instruction under the respective auspices of these religious groups.

(4) The foregoing should not be so interpreted as to abridge or qualify the right of religious groups to establish and to maintain at their own cost and subject to equivalent standards of scholarship, schools in addition to the public schools for the training of their children in the branches of learning in harmony with the religious beliefs of such groups.

The Lutheran Church--Missouri Synod operates more parochial schools than any other Protestant denomination. A spokesman in the denomination's Office of Public Relations communicates under date March 9, 1960, the following report of their stand on aid to parochial schools:

There should not be any government aid for denominational schools to subsidize or support the instructional program. We should refuse to request such assistance from the government, and refuse to accept it if extended by government. We are opposed to any relationship between church and state which

permits one institution to control the other either directly or indirectly.

At the same time we feel that cooperative relationships between the community and the church or between government and the church permit the acceptance of social welfare services extended to children attending denominational schools, when such action is taken with the clear understanding that such welfare assistance is not to be confused with aid in instructional purposes. Among such social welfare provisions we generally include bus transportation, health services, and school lunches.

4. Christian Scientist Statement

The Committee on Publication of the First Church of Christ, Scientist, is reported in the Education Digest, May 1953, Page 57, as commenting on the article, "Johnny, You Must Leave the Classroom," in that magazine's December 1952 issue, as follows:

We ask exemption for our children from the teaching, in compulsory courses, of symptomology, the details of medical treatment, and the appearance and development of disease on the body. We ask exemption from pictures and movies showing vivid evidence of disease on the body, and from class exercises that require pupils to draw pictures of disease.

We feel such teaching falls in quite a different category from the proper teaching of physiology, hygiene, public health, sanitation, or social problems. From courses of this type we ask no exemption, so long as they are not expanded to include detailed teaching of symptomology, disease processes, and so on.

5. Unitarian Statements

The Unitarian Fellowship for Social Justice, according to its President, Lois McColloch of Pittsburgh, Pa., in a letter dated May 19, 1958, takes the following positions:

1. Use of the Bible in public education.

We do not sanction the use of the Bible in public schools.

2. Place of religion in character building programs in the public school.

We believe the teaching of honesty, respect for all persons, love one another which the best public school teachers have always taught is teaching the great religious values. But we object to sectarian religion being taught within the public schools, or away from the public school building on school time.

3. Teaching about religion in the common core program or within the public school curriculum--if the teaching is information about all religions, and not indoctrination in one specific faith or denomination, and if it is taught at the time when children can understand what they are learning we would see value, but we have never seen that kind of teaching in public schools, nor do we see it advocated.

4. Religious festivals and celebrations: religious holidays.

We believe the festivity of religious holidays which can be shared by all has value if they can be shared, but if one is celebrated to the exclusion of others, this is divisive.

5. Religious exercises and religious personnel --

We oppose these in the public schools.

6. Released time and dismissed time.

We oppose both.

7. Government aid for private schools.

We oppose this.

8. Use of school premises for outside religious groups; use of church premises for public schools--only as an emergency.

The following resolution was submitted for Parish Referendum, for consideration at the Annual Meeting, as reported in the Unitarian Register, May 1958, pages 11-12.

10. Separation of Church and State

WHEREAS: The principle of separation of church and state is one of the foundations not only of religious freedom, but also of political democracy, and

WHEREAS: Violations of the principle endanger not only the freedom of religious minorities, but, in the end, the freedom of all, and

WHEREAS: There have been increasing violations of this freedom on the local, state, and national levels, with legislation granting the use of public funds for parochial school bus transportation, development of released time programs for religious training during the public school time, pressure for medical care, purchase of text books for private school children from public funds, and public subsidies in the form of price concessions for the sale of public lands to parochial schools;

THEREFORE BE IT RESOLVED: That the delegates to the 133rd Annual Meeting of the American Unitarian Association, assembled in Boston on May 27, 1958, declare their firm and unequivocal support for the principle and separation of church and state and urge the Adult Education Department of the Council of Liberal Churches, to which the American Unitarian Association belongs, to develop an educational program for churches and fellowships on this problem with suggestions for local action; further, to work with the Religious Liberty Department of the National Council of Churches and the American Jewish Congress with a view to developing a joint initiative; and

BE IT FURTHER RESOLVED: That telegrams be sent to the President and leaders of both major parties in the Congress, declaring our concern at the growing threats to this basic constitutional freedom.

-Submitted to petition by the Social Action Committee of the Community Church of New York, N. Y.

6. Humanist Statement

The American Humanist Association has approved in the form of resolutions the following principles on the Separation of Church and State:

1. Religious Shrines: When public money is involved in maintenance, we oppose designating as a shrine any structure or site that is currently used for religious purposes...

2. Subsidy of Church-Owned and Controlled Religious Institutions:

We oppose conferring economic benefits upon any religiously controlled institution in connection with public land development. By religious institution we mean one organized for religious purposes or whose ultimate control is vested in religious authorities....

3. Special Tax Privileges: We oppose special tax exemptions on unrelated business activities of sectarian organizations, and also oppose any additional tax exemption to religious bodies or any special-privilege tax exemption to particular religious bodies...

4. Public Aid to Sectarian Schools: We oppose public aid to non-public, denominational schools and endorse the general principle of "no public revenue for sectarian schools," whether through State or Federal aid to sectarian elementary schools or to manifestly church-controlled colleges.... Since the Supreme Court's decision in the McCollum case in 1948, the Roman Catholic bishops have been engaged in a drive for a modification of the ruling which would permit the appropriation of public funds to sectarian schools on a non-preferential basis. They announced in 1948 that a correct interpretation of the First Amendment would give churches this privilege; and some non-Catholic lawyers have agreed with them. The Supreme Court has three times denied this interpretation of the Constitution and declared that "No tax in any amount, large or small, can be levied to support any religious activities or institutions, whatever they may be called, or whatever form they may adopt to teach or practice religion." (Everson vs. Board of Education) But in this same decision the Court permitted local and state governments, under certain circumstances, to use tax funds for bus transportation for parochial-school pupils, as a legitimate welfare measure, without violating the federal constitutions. Four of the nine

judges disagreed, and called such appropriation and unconstitutional grant to sectarian schools. Twenty-eight of the forty-eight states still refuse to allow public money to be used for parochial school bus transportation. All states ban general appropriations for sectarian schools.

A strong drive is being made in Congress during the present session to grant private schools an extra exemption on excise tax on such products as gasoline and telephone messages. Also, several bills in Washington would grant income tax exemption for payments of school tuition.

5. Discrimination toward Non-Theistic Conscientious Objectors: We stand for the right of the independent philosophical moralist to claim religious character for his exemption....

6. Admission of Religious Refugees without Quota: We oppose any preferential treatment to clergymen or other religious professionals in any legislation affecting immigration.

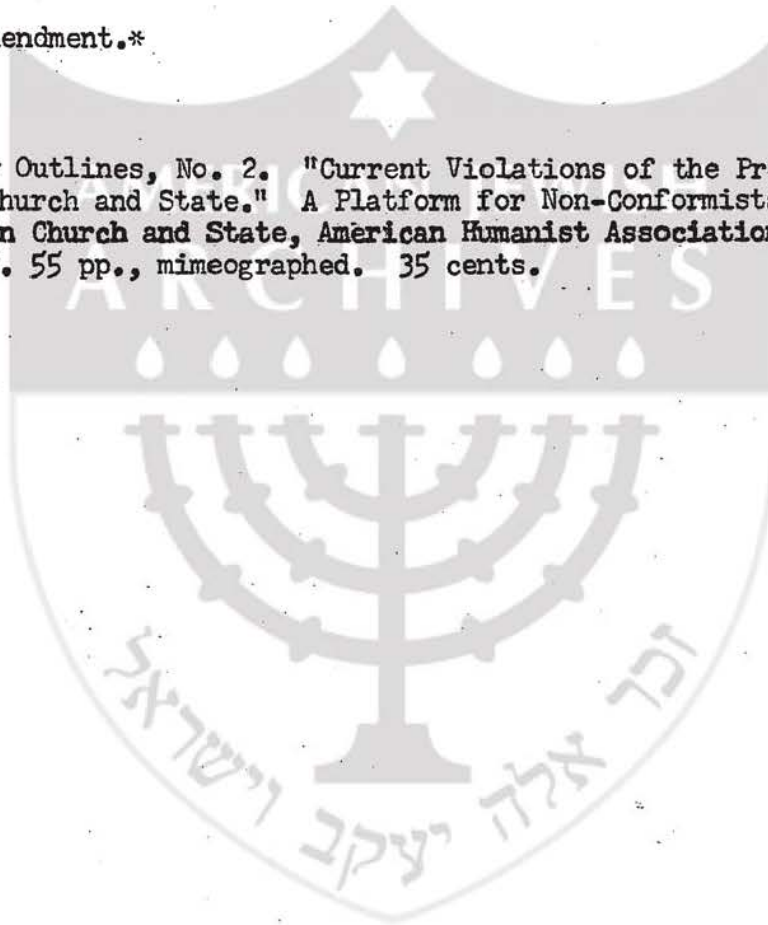
7. Religious Questions in the Coming Census:it should be made evident to the individual that the question is optional....

8. The So-Called Christian Amendment: We oppose the so-called "Christian Amendment," which, by Constitutional amendment, would declare that "our country recognizes the law and authority of Jesus Christ" and would in effect designate our country a "Christian" country.

9. Congressional Action on Scriptures, Religious Ritual and Theology: We oppose any congressional action which would put our country officially on record as endorsing any theological ritual or phraseology. Many small violations of the principle of church-state separation are being permitted in public schools, since it takes courage to oppose prevailing sentiments. The phrase "under God" has been admitted to the oath of allegiance used in schools, after being endorsed by Congress--supposedly on a "volunteer" basis--thus discriminating against children of non-theists. The posting of the Ten Commandments in a special adapted form in a school in New Hyde Park, New York, caused a bitter

public dispute in which Jewish groups and some Protestant groups opposed the placing of such "religious symbol" in schools. In many states so-called "captive" public schools, taught by Catholic nuns in prevailing Catholic communities, still display sectarian symbols, such as crosses and statues. This commingling of the sacred and the secular is contrary to the Supreme Court's interpretation of the First Amendment.*

*Humanist Study Outlines, No. 2. "Current Violations of the Principle of Separation of Church and State." A Platform for Non-Conformists; Prepared by the Committee on Church and State, American Humanist Association, Yellow Springs, Ohio. May 1957. 55 pp., mimeographed. 35 cents.



Chapter V

Statements from Professional Educators

Professional educators are, and long have been, acutely aware of the problems we are now considering. As professionals, their major role is now as always to assist the American people to realize their goals through the schools, and they have some share in helping determine those goals.

Why are schools established? Certainly to transmit facts and to develop intellectual skills. This primary purpose of the school is generally accepted. Can it stand alone? Not for many people!

The school, for example, teaches a child to add two plus two to equal four. A bookkeeper, lacking this information and skill, is no good. Is having this information and skill enough? Suppose he has the knowledge and skill, but is a thief who deliberately falsifies his accounts to hide thefts? Are you satisfied to have the skills taught in the school and the skills only? Or do you ask that the school do what it can to develop an honest man who may become a bookkeeper? In our present complex society, it is said by some that all we need to fear is the educated man! The educated thief is vastly more dangerous than an uneducated crook.

The American people have in general asked the schools to develop honest men as well as rapid and accurate calculators. (See, for example, the statement from the White House Conference on Education in the next chapter.) Many people insist that the development of character matters more than the development of intellectual skills for which the school was invented. The statements which follow, all of them from sources in the educational profession, generally agree with the community-at-large that the schools share responsibility for teaching moral and spiritual values to assist in character development.

If it be granted that public schools share responsibility for teaching moral and spiritual values - how is this best done?

Suppose, for example, a boy is caught stealing money from a classmate. He says, "Why shouldn't I take the money? I need it. I want it." What do you wish said to him in answer to his question? Are any of these good reasons?

1. "You should be honest because other people are honest."
2. "You should be honest because most people think it the right thing."
3. "You should be honest because some day you may wish to borrow money, and your reputation for honesty will help you get what you want."
4. "People get along better with each other when everybody is honest. Honesty makes easier good human relations. Honesty is a social cement which helps hold society together."
5. "Honest citizens can serve better their country."
6. "You will please God by being honest."
7. "You fit yourself for heaven by being honest."
8. "If you steal, you will go to hell."

Not everybody believes in any of these reasons. At least one teacher in a public school, the present writer, has been told by a parent not to say that it is wrong to steal.

Yet nearly everybody agrees that reasons numbered 1-5 above are good reasons. They are derived from human experience. Religious people share them with persons lacking faith in the supernatural. Most people agree that the boy in school should be acquainted with these reasons, these "sanctions", for being honest. Reasons number 6-8 are for most persons accepting them from "revealed religion", accepted on faith. They suggest religious "sanctions" for being honest. For religious persons, they are likely the major reasons for being honest. Shall the school say these reasons are no good? Shall the emphasis of the school suggest that the first five reasons are the only ones which matter? The parent of religious faith who sends his child to the public school wishes the school to respect his reasons for being honest, so that they remain for the child a live option. They often wish these reasons to be accepted as valid in the school as in the home.

Do teachers in the schools have a right to decide what the schools shall teach? In our society, farmers help decide how many acres shall be planted in cotton and corn under laws passed by the legislature representing all the people. Bricklayers help make decisions on how many bricks a workman shall lay in a day. Labor unions have a voice in decisions on working hours. Teachers certainly share responsibility for participating in the discussion of policies for the schools in which they teach. Professional leaders and organizations have attempted to meet their responsibilities in this matter.

Thus the First General Convention of the Friends of Education in Kentucky, meeting in Lexington, October 6, 1851, included among its resolutions

--that the Bible should be introduced and used in all schools--respect being had, however, to the conscientious objections of parents and guardians.*

Kentucky State Superintendent of Public Instruction R. J. Breckinridge, who was a member of the resolutions committee, and had included the subject in the call for the convention, commented on the resolution in his 1852 report as follows:

.....one of the resolutions of the convention...is too important to be passed over in general terms. It is the 10th resolution, recommending that the Bible should be used in all the schools; respect being had, however, to the conscientious scruples of parents and guardians; that is, that as a general rule, the Bible should be used; but if the parent or guardian of any pupil objects, that particular pupil ought not to be coerced in regard to this any more than in regard to any other book. If the more active friends of the common-school system in this state were all infidels, it would be proof of great folly in them to resist the settled and ancient wishes of the people, and their established habits on this subject. For even in that case it would be a concession which enlightened infidels might reasonably make to popular prejudice, as they might consider it, in order to promote so great a cause as that of the education of

*Report of the Supt. of Public Instruction, Commonwealth of Kentucky, 1852, p.121.

a whole people. But when it is borne in mind that the immense majority of the people accept the Bible as the word of God; that from the foundation of the state that book has been more extensively used than any other in our schools, that the religious feelings of the state, and the sense of religious duty, underlie and sustain the earnest desire and effort for universal education which have so signally manifested themselves; and that the slightest exhibition of any infidel tendency in our system of public education would insure its rejection at once by the great body of the people; there would seem to be no ground left upon which to hesitate for a single moment as to the course which true wisdom and a proper respect for the public opinion indicates as that proper to be taken.**

In a letter written April 20, 1859, covering his 1858 annual report, Kentucky state superintendent of public instruction John D. Matthews wrote --

I strongly indorse and recommend the use of the English scriptures as a reading book in our schools. Such a duty must recommend itself to every candid and unprejudiced mind. They should be daily read in every school. The Holy Bible is not a sectarian book, and I recommend its use for instruction in morals. This the state has a right to claim. ***

Horace Mann wrote in his last report as Secretary of the Board of Education to the Legislature of Massachusetts for the year 1848 --

...It is a matter of notoriety, that the view of the Board of Education, --and my own, perhaps still more than those of the Board -- on the subject of religious instruction in our Public Schools, have been subjected to animadversion. Grave charges have been made against us, that our purpose was to exclude religion; and to exclude that, too, which is the common exponent of religion, --the Bible, --from the Common schools of the State....

....I avail myself of this, the last opportunity which I may ever have,

**Report of the Supt. of Public Instruction, Commonwealth of Kentucky, 1852, p. 124.
***Annual Report of the Supt. of Public Instruction, Commonwealth of Kentucky, 1858, p. 12.

to say, in regard to all affirmations or intimations, that I have ever attempted to exclude religious instruction from school, or to exclude the Bible from school, or to impair the force of that volume, arising out of itself, are now, and always have been, without substance or semblance of truth....

....That our Public Schools are not Theological Seminaries, is admitted. That they are debarred by law from inculcating the peculiar and distinctive doctrines of any one religious denomination amongst us, is claimed; and that they are also prohibited from ever teaching that what they do teach, is the whole of religion, or all that is essential to religion, or to salvation, is equally certain. But our system earnestly inculcates all Christian morals; it founds its morals on the basis of religion; it welcomes the religion of the Bible; and in receiving the Bible, it allows it to do what is allowed to do in no other system, --to speak for itself. But here it stops, not because it claims to have compassed all truth; but because it disclaims to act as an umpire between hostile religious opinions.****

In addition to the organizations from whose recent reports excerpts are reported below, many other professional agencies have continued studies in this field, including the American Association of Colleges for Teacher Education, the Department of Classroom Teachers, the Department of Elementary School Principals, the Association of Secondary School Principals, the American Association of School Administrators, and organizations related to the profession such as the National Congress of Parents and Teachers and the National Association of School Boards.

1. The American Council on Education

The American Council on Education has a series of publications on religion and public education. The first, "Religion and Public Education,"*(see next page) gives the proceedings of a conference held at Princeton, N. J., in 1944, a

****Twelfth Annual Report of the Board of Education, Together with the Twelfth Annual report of the Secretary of the Board. Boston: Dutton and Wentworth State Printers, 1849. Facsimile Edition, Hugh Birch-Horace Mann Fund of the National Education Association, Washington, D. C. 155 pp. \$1.00., Pp. 103, 116.

conference which resulted from initial efforts and financial help from the National Conference of Christians and Jews. The conference heard a student of comparative education, Dr. I. H. Kandel, say; after noting that enemy nations then at war with us, - Italy, Germany and Japan, - had taught established religions in their schools.

"There is no country in the world in which the problem has not in the past and more intensely in the present world crisis been the subject of debate. There is no system of education anywhere in which the problem has been solved to the satisfaction of all concerned in the education of children and youth. The issues which have been discussed are whether any religious instruction shall be included in the curricula of schools, and if it is included, whether it should be doctrinal and denominational, or general and undenominational. In any case, the issues everywhere became the shuttlecock of political parties...."

"I have not discovered differences in the products of schools in which religious instruction is given and of those which are secular....when it is realized that the major contribution of contemporary philosophies of education is that education must be related to the environment and world in which and for which children and youth are being educated, the question may be raised whether religion-not theological doctrines or formularies-can be excluded as a constituent part of the culture of that environment. If the aim of a democratic system is to develop human personality, mutual respect and tolerance, and the sense of a common purpose, the question here raised is one which cannot be evaded. But the experience of other countries, whether they do or do not provide religious instruction in their schools, has so far not provided any answer to it."

In consequence of this conference, the American Council on Education appointed a Committee on Religion and Education, whose first report was published in 1947 under the title, "The Relation of Religion to Public Education: The

*(See preceding page) *American Council on Education Studies, Series I, No. 26, Vol. IX, Feb. 1945. 76 pp.

Basic Principles."** Some of the conclusions of the Committee were --

1. The problem is to find a way in public education to give due recognition to the place of religion in the culture and in the convictions of our people while at the same time safeguarding the separation of church and state.
2. The separation of American public education from church control was not intended to exclude all study of religion from the school program.
3. Teaching a common core of religious beliefs in the public schools is not a satisfactory solution.
4. Teaching "moral and spiritual values" cannot be regarded as an adequate substitute for an appropriate consideration of religion in the school program.
5. Teaching which opposes or denies religion is as much a violation of religious liberty as teaching which advocates or supports any particular religious belief.
6. Introducing factual study of religion will not commit the public schools to any particular religious belief.
7. The role of the school in the study of religion is distinct from, though complementary to, the role of the church.
8. The public school should stimulate the young toward a vigorous, personal reaction to the challenge of religion.
9. The public school should assist youth to have an intelligent understanding of the historical and contemporary role of religion in human affairs.

Following are excerpts from other portions of the book:

No person is fully educated who has not gained a knowledge of the faiths men live by. (P.6.)

.....in many institutions of higher education and of teacher education, a system of philosophy is taught--in the traditional indoctrinational sense

**American Council on Education Studies, Series I, No. 26, Vol. XI, Apr.1947. 54pp.

of that word--which negates the religious beliefs of millions of Americans. To present such a system of philosophy with the emphatic endorsement of the instructor while at the same time contending that religion must be kept out of public education is strangely inconsistent. For a naturalistic philosophy involves religious assumptions quite as much as a super-naturalistic philosophyTo vast numbers of Americans, the denial of the supernatural in the classroom is a negation of their faith and to make such a denial is to bring religion into the schools with a vengeance...(P.20).

....existing practices in American communities are anything but uniform and do not, in themselves, define a broad policy. (P.21). The situation may be interpreted as indicating that there is in fact an "American Way" in education with respect to religion, namely state and local control, with freedom to experiment...But with respect to religion the exercise of local initiative is hampered by fear of infringing some national policy or precedent....(P. 22).

....While the commitment against sectarian teaching in the schools remains strong, what is actually sectarian is beyond legal determination and subject to de facto determination. (P. 24).

....we think no essential principle is violated by the released-time plan, as long as it is operated within the limits of the school laws of the state, and under the principle of local option on matters not specifically covered by law...not directly related to the problem with which this report is concerned. (P. 27.).

We wish to stress as strongly as we can the belief that no education culminates worthily that does not result in convictions that will guide people ...All education involves choices, both on the part of the educator and on the part of the student...(P. 29.).

Public education may not propagate religious dogmas or arbitrate religious differences. But if it does not impel students toward the achievement of a faith and to that end create a sensitive awareness of the religious resources upon which men have learned to rely, it is less than education ought

to be. (P. 29).

It can hardly be contested that the Bible is second to none among the books that have influenced the thought and ideals of the Western world. There is much evidence that the study of the Bible as a unique piece of religious literature, conducted with at least as much respect as is given to the great secular classics, and devoid of arbitrary interpretations to the same extent that we expect in connection with the latter, could be carried on without offense to any section of the community....To the extent that the study of other religious classics can be a vehicle of intercultural understanding and good will it might well find a place at appropriate age levels. (P. 32).

The claim of business, industry, labor, and the professions upon the schools are freely recognized....No group, no institution, may demand special favors of the schools, but every kind of organized interest and activity that has broad community sanction may properly expect that the schools shall not be unmindful of the phase of human interest and concern which it represents... What state, then, have church and synagogue, as such, in the school program? Simply this: that youth shall be made appreciatively aware of those aspects of individual and social living which, with abundant social sanction, they have sought to serve....in a contemporary society the church and synagogue perform functions in the conduct of corporate worship, the nurture of growing persons in a particular spiritual fellowship, and the maintenance of a discipline of life in accord with a particular set of convictions, which can in no way be confused, with the function of the school and could not be taken over by it. (P.43).

....if and when anything suggested in this report is construed by parents as violating liberty of conscience, their wishes should be deferred to. (P. 43).

We believe that the Judaeo-Christian affirmation that man is a child of God expresses an authentic insight which underlines all particular theological formulas..We think the effort to sustain a social ethic that has been severed from its cultural roots will not succeed generation after generation.

That rootage is not merely in concepts and articles of faith but in the ongoing corporate religious life of our people (P. 47).

The Function of the Public Schools in Dealing with Religion.

A report on the Exploratory Study Made by the Committee on Religion and Education, was published by the American Council on Education in 1953.* The point of view was to inquire concerning the requirements of a fundamental general education. What do public schools do about religion? Some schools seek to avoid it, some plan for it, some do factual study about religion, said the committee after questioning 3,500 educators and 1,000 religious leaders.

Avoidance of religion is most frequently and extensively found in communities which are heterogeneous with respect to religious beliefs, or where leaders of minority religious groups have made vigorous and persistent protests against practices of which they disapprove, or where educational leaders have decided to play safe by treating religion as lightly as possible. Planned religious activities are found in all types of communities and in all sections of the country, but they are most common and extensive in communities where one faith is dominant. Factual study of religion appears to be more closely associated with educational leadership than with the religious composition of the population....

....Our conviction that the tax-supported schools...cannot completely avoid religion is abundantly substantiated by actual practice and by the judgments of a preponderant majority of those who have cooperated in making this study. Even those who are most opposed to any deliberate attention to religion in public education admit that it cannot be ignored completely in history, literature, art, and music....

We believe it is undesirable, if not impossible, to develop a policy and practice for all aspects of the relation of religion to public education

*THE FUNCTION OF THE PUBLIC SCHOOLS IN DEALING WITH RELIGION, A Report on the Exploratory Study Made by the Committee on Religion and Education. American Council on Education, Washington, D. C., 1953. 145 pp. \$2.00.

with a view of their application in all communities....But to assume that a solution cannot be achieved is to evidence a lack of faith in the resourcefulness of the American people....

We believe we have found the most promising approach to the further study of this problem, namely, factual study of religion when and where intrinsic to general education...

The Committee recommended further study of factual study of religion in the schools, including an experimental project involving cooperation between teacher education institutions and nearby public schools systems. What this idea would mean if implemented in the teaching of American history at elementary and secondary school levels was analyzed in the fourth publication from the American Council on Education.*

Educational Policies Commission

The Educational Policies Commission of the National Education Association and the American Association of School Administrators in 1951 published MORAL AND SPIRITUAL VALUES IN THE PUBLIC SCHOOLS.** Excerpts follow:

By moral and spiritual values we mean those values which, when applied in human behavior, exalt and refine life and bring it into accord with the standards of conduct that are approved in our democratic culture....

The American people have rightly expected the schools of this country to teach moral and spiritual values. The schools have accepted this responsibility....

The American public school respects religious beliefs...The policy of the public schools is...hospitable to all religious opinions and partial to none of them...

...if any substantial proportion of the approximately 240 different religious bodies in the United States should maintain separate systems of religious schools, the common public school system as we know it, with its

*THE STUDY OF RELIGION IN THE PUBLIC SCHOOLS: AN APPRAISAL, Report of a Conf. on Religion and Public Education sponsored by the American Council on Education at Arden House, Harriman, N. Y., Mar. 10-12, 1957. Edited by N. C. Brown, 229 p. \$250. **100 pages, in paper, \$1 from the Nat'l. Ed. Assn. 1201 16th St. N.W., Wash. 6, DC

indispensable contribution to unity and common loyalties, would disappear from the American scene....

We accept as established..that private schools, including those in which a religion is taught, should and will continue...and that the public schools should and will continue to be non-denominational. Our purpose is to proceed from these premises to develop proposals for the best possible education in moral and spiritual values within the conditions thus established....

Religion is an important element of American life...Rejection of a state religion or of state religions is not the same thing as rejection of religion itself. The public schools of the United States, like the government of the United States, stand firmly for freedom of religious belief....

....a common education consistent with the American concept of religious freedom must be based, not on the inculcation of any religious creed, but rather on a decent respect for all religious opinions. Such an education must be derived not from some synthetic patchwork of many religious views, but rather from the moral and spiritual values which are shared by the members of all religious faiths. Such education has profound religious significance.

....Our society leaves to the home and the church the responsibility for instruction designed to secure the acceptance of a religious faith. Thus the home, the church, and the school each share in moral and spiritual development, while each may make the contribution to that development for which it is peculiarly fitted....

The development of moral and spiritual values is basic to all other educational objectives....Educational purposes reflect the judgments of people on moral standards....

....there is a generally accepted body of values which the American people tend to use as a compass for finding their way through political, social economic, and personal issues....Many of these values find political expression in the

Constitution and the Bill of Rights. Although these declarations are not couched in terms of rituals or other religious forms, the major religious groups can discover in their respective Bibles and creeds many statements which support them.

Among these values are --

1. Human Personality -- The basic value
2. Moral Responsibility
3. Institutions as the Servants of Man
4. Common Consent
5. Devotion to Truth
6. Respect for Excellence
7. Moral Equality
8. Brotherhood
9. Pursuit of Happiness
10. Spiritual Enrichment

From whatever source derived, spiritual values and appropriate experiences to develop them are a major concern of all good schools.... American democracy cannot select any system of religious faith as the sole basis for the values to which all Americans subscribe. Nevertheless, these moral and spiritual values themselves command, with minor exceptions, the allegiance of all thoughtful Americans.... However we may disagree on religious creeds, we can agree on moral and spiritual values. For that reason, we can usually agree in turn upon what constitutes good conduct in a particular situation. The fact that we can agree to judge behavior in terms of common values and at the same time agree to differ with respect to the religious interpretation of the source of these values is an asset and achievement of no mean importance.... Although assent to these values may be dictated by reason, their driving power is generated in large part by the spiritual and emotional loyalties which they create in the hearts of mankind....

Many Americans find the ultimate sanctions for their systems of values

in religious convictions....many denominations insist that their faith is the only valid one;...Other Americans feel that values can be justified by their demonstrated success in promoting happiness through efficient social and political arrangements....Other people....accept values as they find them and conform passively to social pressures.

....from the point of view of educational policy and program, sanctions are of primary importance....Children and young people typically, and sometimes annoyingly, want to know why....Nor....could the doctrine of "never-mind-why" be acceptable to any but an authoritarian state or a dictatorial school system...

....the powerful sanctions of religious creeds and doctrines...may not be explicitly invoked in the public school classroom, but of course they may play a powerful role in the moral and spiritual instruction of home and church.

....a child may often be more greatly, promptly, and permanently influenced by other students than by the teacher....

....the sanctions used should not tend in any way to bring the constructive moral or religious teaching of the home into contempt or disrepute. A good teacher will not shrug aside the religious convictions of children and their parents as being unimportant or "unscientific"....the choice of sanctions should involve the largest possible freedom for the child's reason....sanctions used should be adapted to the maturity of the child...it would seem wise to utilize a variety of sanctions.

Character....should invariably be an important consideration in the employment of a teacher. The teacher education institutions should consider character, along with scholarship and teaching skills, in the selection of students....

The teaching of values should permeate the entire educational process.... if the public school maintains separate courses in character, such activity should be frankly regarded as experimental and not as an adequate or approved solution....

There is a definite place in the learning process for generalizations based upon experience....Neither didactic instruction alone nor experience alone is fully effective. Opportunities should be provided for expressing what has been learned through action, through discussion, and through the formation of principles....

....Our preference for integrated instruction does not arise from a desire to minimize the importance of moral values or to protect the existing organization of the school program...Evidence now available suggests that the procedure most likely to be effective in the teaching of moral and spiritual values is to weave these concepts into the entire life of the school, and to make them a vital part of all subjects of instruction in the school program.

It may be that the best way to learn of moral and spiritual values differs according to the kinds of values which are to be learned. For the values approved in American society today, it seems to be unsafe to rely on direct instruction. If our values involved only submissiveness and obedience, as compared with the complex balance between teamwork and independence which is required of a good American citizen, it would perhaps be feasible to teach them directly and as a clearly defined "subject".

All the school's resources should be used to teach moral and spiritual values....Schools that exemplify moral values are better than lessons which preach them...The organized studies of the schools can contribute to moral and spiritual values...The guidance and counselling program...holds great potentialities for growth in moral and spiritual values....Special activities in classroom, homeroom or assembly...can be so directed as to bring values into the school, as do clubs, and sports.

...teachers in the American public schools should be completely free to affiliate or not to affiliate with any of the religious groups. No religious test of any kind should be imposed for appointment in the public schools.

However, the public school teacher is obligated by the canons of his profession not to attempt to indoctrinate his own personal sectarian creeds and opinions.

....The words and attitudes of the teacher should be such as to reassure each child that his religious beliefs are considered to be right for him, so he will feel comfortable with his own creed or lack of a creed.

The school that enrolls children who attend several different churches should capitalize on the educational opportunity which this diversity affords. The teacher should not hesitate to allow children to refer in a natural way to religious opinions and religious practices when occasion arises....

....The public schools should teach all children a decent respect for the religious opinions of mankind and the basic facts concerning the role of religion in the history and culture of mankind....

There can be no doubt that the American democracy is grounded in a religious tradition. While religion may not be the only source for democratic moral and spiritual values, it is surely one of the important sources....

Freedom of religion is one of the truly great achievements of the American adventure..A democratic society grants to every citizen the right to believe as his conscience and training dictate. The public schools can and should stress the meaning of this right...which means not only freedom of belief, but respect for the beliefs of others....

In declaring that the public schools should not teach religion, we wish to be entirely clear that teaching against religion is equally intolerant and intolerable.

....Teachers can, without promoting any religious creed, encourage pupils to regard with approval participation in religious activities appropriate to their home and family background.

....It has sometimes been suggested that the religious beliefs shared by all churches be taught in the public school. However, an inquiry into this

possibility reveals no substantial agreement on religious, as distinguished from moral and spiritual, questions. Not even the reading of ~~the~~ Bible, nor even the reading of the Old Testament, can be brought within the area of "agreed" religion ...our public schools serve no inconsiderable number of people of other religious faiths, as well as those who claim no religious affiliations or convictions whatever.

The public schools can and should teach about religion....Knowledge about religion is essential for a full understanding of our culture, literature, art, history, and current affairs....Although the public schools cannot teach denominational beliefs, they can and should teach much useful information about the religious faiths, the important part they have played in establishing the moral and spiritual values of American life, and their role in the story of mankind...The current facts about the churches and their influence in the United States should also be taught at appropriate points in the social studies curriculum. What, for example, are the principal religious bodies; what are the numbers of their adherents; what legal standing does religion have with respect to taxation, the courts, the Armed Forces?...education for international understanding is incomplete if it does not deal with the influence of different religious beliefs and practices on international relations.

Although study about religion contributes to both the general and the moral education of youth, it should not be regarded by home or by church as a substitute for religious instruction. Our society has made a practical division of labor under which the churches, the homes, and the public schools have shared responsibilities. Building on foundations which should be laid by the church and the home, the public schools shoulder an important part of the task of developing moral and spiritual values. For children who are deprived of religious instruction, either by the negligence or by the considered judgments of their parents, there yet remain other sanctions on which good public schools can build.

The Commission believes that moral and spiritual values can be actively promoted in the public schools by:

1. Defining as goals the accepted moral and spiritual values in our society.
2. Encouraging and helping the individual teacher.
3. Giving attention to moral and spiritual values in teacher education.
4. Teaching these moral and spiritual values at every opportunity.
5. Utilizing all of the schools' resources.
6. Devoting sufficient time and staff to wholesome personal relationships.
7. Assuming an attitude of friendly sympathy toward the religious beliefs and practices of students.
8. Promoting religious tolerance actively.
9. Teaching about religion as an important fact in our culture

The responsibility of public schools for moral and spiritual values is somewhat analagous to their responsibility for physical well-being. Although health education is an important function of the public school, no one supposes that education is all that is needed to keep the population healthy. Accordingly, society has established an extensive and interrelated system of medical services, hospitals, physicians, clinics, laboratories, boards of health, pure food and drug laws, sanitary services, and research foundations. Each of these activities makes its special contribution to the health of the community, while certain important phases of health education remain the particular duty of the public school. In similar fashion, moral and spiritual values, although a pervasive, profound, and continuing interest of the schools, are also a matter of universal concern.

An Educational Platform in City Schools

"An Educational Platform for the Public Schools, A Statement of Educational Policy," was published in 1957* after being developed by two voluntary associations

*Available on order from Alden H. Blankenship, Board of Education, Gary, Indiana
Single copies 25 cents, or \$15 per 100 copies.

of city school superintendents of larger cities in the United States, with George H. Reavis as writer.

Faculty groups in many city school systems had a share in the process by which this statement was developed. It says in part:

...Our democracy stems from the Judeo-Christian heritage, with emphasis on religious freedom and the brotherhood of man. As a philosophy, American democracy is a system of ethics grounded in religion. We recognize the supreme worth and dignity of the individual consistent with the general welfare and the common good.

"We hold these truths to be self-evident: That all men are created equal; that they are endowed by their Creator with certain inalienable rights; that among these are life, liberty, and the pursuit of happiness. That, to secure these rights, governments are instituted among men, deriving their just powers from the consent of the governed." We believe that our people have the right and the capacity to govern themselves.

...The public schools seek to identify the moral values in the curriculum, focus attention upon them, and teach them effectively. The schools include the established school subjects, the role of religion in the development of civilization, in present-day world affairs, and in American life. The public schools maintain, in all ways and all times, a climate friendly to religion, but religious indoctrination and the teaching of religion as such is left entirely to the home and the church.

Moral and spiritual values are essential elements of the public school program. They are present in the various school subjects and extracurricular activities, and are exemplified in the administration of the school. They permeate all phases of the curriculum. These values are not usually treated separately, but are integrated throughout all instructional activities...

More than 95 per cent of the American people express a belief in God.

The public schools reflect this belief. Most children enter school with a firm belief in God...

The teaching of religion is a responsibility of the home and the church. The public schools support and endeavor to strengthen the home in discharging this important responsibility, but following the example of our government, the public schools, though friendly to religion, are non-sectarian and strictly impartial towards all religions. The schools respect the religion of each child and his belief or disbelief in God as taught by the home. They also teach each child to respect the religious beliefs of others. In individual cases of counselling and discipline, the public schools, in their discretion, may invoke the sanctions accepted by the home.

The public schools deal reverently with references to God as they come up from day to day, but the schools are careful not to infringe upon the right of the home to define, explain, and interpret God. The public schools cannot ignore God. An attempt to ignore God in the school program would be an attempt to deny God. The public schools are not godless. They acknowledge and accept God, but they do not teach God because to teach God is to define and interpret God, and this becomes sectarian. Religion is always a particular religion in the life of an individual. One can no more teach religion without teaching "a religion" than he can teach language to an infant without teaching a specific language. The public schools may not inculcate a religious creed or dogma, nor practice sectarian rites. They should not develop separate instructional units on religion divorced from the remainder of the curriculum nor should they ordinarily set aside a separate time in the school day for teaching about religion.

Religious orientation, however, is an essential element of general education, and is therefore included in the public school program. The study of music is incomplete without some consideration of church music. The

religious motive is prominent in architecture, sculpture, and painting. The religious element has run through the development of literature and the theater in an unbroken thread. Many great wars throughout history have involved some religious issue. Discussion of present-day world affairs, including such countries as Israel, Egypt, and Pakistan, is incomplete without the religious element. The religious factor cannot be ignored in such topics as the Crusades and the Reformation.

Perhaps the interrelation of school subjects should be noted more fully. No school subject can be taught entirely separate from others. For example, note the composition of the social studies. To take mathematics out of the social studies is to remove the calendar, the time sequence, and quantitative data from history and geography. The elimination of science would prevent an explanation of modern technology and our industrial civilization. If music and art were eliminated, we could not fully explain the culture of any people. If the language arts were eliminated, we could neither read nor discuss geography, history, and civics. Although, at any one time, a teacher is usually teaching some one school subject, he must frequently include something from other subjects.

In a similar way, religion permeates most school subjects. Religion may be regarded both as a subject and as a part of other subjects. As a separate subject, religion becomes sectarian and is taught by the home and the church, not by the public schools; but to the extent that religious orientation is necessary to understand other subjects fully, it is an essential element of general education. A nonsectarian treatment of religion is therefore included in the public-school program wherever it is needed to clarify an instructional objective. To eliminate religion from the school program entirely is to eliminate general education.

The public schools observe special days in accordance with this policy. There is almost no limit to the use of Thanksgiving in the schools. But special

days with sectarian significance, such as Christmas, Easter, and Yom Kippur, require more careful treatment. The schools take appropriate notice of special days widely observed in the community, and much, for example, is made of Christmas, but the public schools cannot use any holiday to teach the Christian religion as contrasted with Judaism or any other religion.

The great religions agree in general upon the inherent worth and dignity of the individual, and emphasize brotherhood. They all have the Golden Rule and the Ten Commandments or their equivalent. The great religions acknowledge God and assert divine sanction for morality. Such fundamental values are not the exclusive possessions of any one religion. They belong to all mankind. These values are nonsectarian, but we divide sharply into sectarian groups when we define God and explain revelation.

The concept of God varies all the way from a personal living God to a philosophical ideal or First Cause. Some elevate the state or society to the level of God. If "God" is viewed merely as the ultimate source of values, and if religion be defined as our response to this ultimate, then statism, humanism, and secularism are themselves sectarian religions. They are so recognized and taught as theological viewpoints in schools of theology. The public schools have no more right to teach philosophical secularism than they have to teach any other sectarian religion.

In America all religious groups are minorities, or are divided into subgroups which are minorities. The rights of all minorities are respected, but no minority (and not even a majority) can force its religious beliefs or disbeliefs upon others through the public schools. For example, atheists may disbelieve in God and may teach their children that there is no God. The public schools fully respect their rights, but atheists cannot require the public schools to teach atheism. The public schools cannot teach that the Declaration of Independence and our historic traditions are based upon a fallacy.

Occasional abuses may occur in dealing with religion in the public schools, as they may happen also in treating politics. Necessary freedom implies some opportunity to make mistakes. But abuses occur less often when responsibility and acceptable procedures are defined. The right of the pupil to learn is not served by attempting to isolate the school from the community and the world, and forbidding any mention of things political and religious. School principals and teachers can better understand and more easily comply with policy when it is clearly defined and officially established in the community.

The John Dewey Society

The term "spiritual values" was popularized by its use in the title, "The Public Schools and Spiritual Values," Seventh Yearbook of the John Dewey Society, published in 1944.* The definition of the term is indicated in the following excerpts:

....That certain spiritual values are necessary to any proper civilization we count beyond question. Man cannot live by bread alone, more is essential..No civilization, however, could we of this book approve which does not embody and make manifest certain essential spiritual values: moral insight, integrity of thought and act; equal regard for human personality wherever found; faith in the free play of intelligence both to guide, study and to direct action; and finally, those further values of refined thought and feeling requisite to bring life to its finest quality. These essential spiritual values are not born in us; they come to each individual only as he constructively acquires them from his youth up; and it is to this end that the school mainly exists....

....we propose to maintain both the logical possibility and the practical potential adequacy of the public school to teach such spiritual values as those named above and this on the basis of human reason and experience and without necessary recourse to religious authority...

....the same values have through the years been frequently discussed

*Harper & Brothers, New York. 1944. 222 pp.

under the inclusive heading of "the true, the beautiful, and the good."

....we can study critically the life process, how it proceeds, and what constitutes the good life seen at its best....The values which emerge from such critical study constitute what we may call...the level of spiritual values in the full and proper sense....

If anyone should object that we have in our usage deflected the term spiritual from what he calls its true and necessary meaning, in that our usage carries no explicit or necessary reference to religious or divine authority or sanction, our reply would be the recognized usage gives no such necessary reference. On the contrary, there are various recognized meanings, among them one which to be sure does carry this religious implication; but there are other meanings which amply support the usage we have adopted...we feel that if our book can help spread this usage of the term spiritual, it will be better all around;...

....we do pointedly reject and oppose any denial by such religious groups of the full right of the public school to teach the named spiritual values and their like on any grounds of validity which human reason can with due critical care choose to defend.--Pages 2-9.

Both historically and in the popular mind "spiritual" is not only associated with the immaterial but frequently with the supernatural as well. The supernatural is a bone of contention both among those who disagree on the attributes of the supernatural and among those who deny the supernatural altogether. The latter are inclined to take a naturalistic view of spiritual values. Of course, the supernaturalists are opposed to such naturalism. But what is often overlooked is the fact that the supernaturalists recognize a natural order as well as a supernatural one. Their objection to the naturalists is not that they assert an order of nature but that they assert the order of nature is the only order and that there is no other. Now, whether or not