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An examination of the project method as an instrument of teaching religion

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An Examination Of
The Project Method As An Instrument Of Teaching Religion

by

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Preface.

A study such as is described in this dissertation could be made possible only by the cooperation of many friends. The writer wishes to acknowledge his indebtedness to those who have assisted in the undertaking and given unsparingly of their time and advice. As it will be impossible to make full expression of his appreciation for the service rendered him, he will therefore merely mention their names.

Gratitude is due to Professor Charles A. Coburn and his students Misses Alice H. Baker, Mary G. Townsend, Mary S. Weagly, and Viola G. Williams for mental examination of the children in both the controlled and the experimental groups, and to Professor Whittier L. Hanson for advices of the form of tests and of statistics. Especially is gratitude due to Misses Bernice Hartley and Laura M. Armstrong for their inestimable services rendered in the experimentation. Last, but not least, does the writer wish particularly to express his gratitude to Dean Walter S. Athearn, under whose inspiration and supervision this dissertation has been written and who has taken a deep interest in the work from the beginning to the end.

F.S.K.

An Examination of the Project Method As An Instrument of
Teaching Religion,

General Introduction

1. Definition of Field of Investigation.

This dissertation is a critical as well as constructive analysis and evaluation of the project method, increasingly prevalent in the field of the so-called secular education, for the purpose of appraising its worth to religious education. By religious education is meant primarily Christian education.

There is substantial agreement among writers in the field of educational theory that religious teaching (in various forms) is an essential element in a system of education designed to develop both social efficiency and individual character. But when the question of methods appears, we encounter a conflict of opinions, which swing from one extreme to the other of "life's manifold arcs of vibration". Such conflicts of opinions is especially exhibited in the method which we are here to examine.

The nineteenth century made tremendous progress in respect to methods of education. Much of the results achieved and the technique devised in the public schools may be utilized in religious education. But it does not follow that religious education should adopt modern public school methods in a wholesale way, without the most careful analysis and evaluation. The necessity for independent investigation on the part of religious educators is clearly pointed out by Dean Athearn in his address on "The Outlook for Christian Education", "Education," he says, "has been an habitual borrower. It usually borrows heavily from the current science of its day. In the days of Descartes it bor-

rowed from mathematics. In the days of Herbart it borrowed from physics. It is now borrowing its formulae from biology. Secular education has but recently begun to do original work in the field of education. To borrow from it is to borrow from a source not highly trustworthy. It is too young to be infallible. Public education has studied the psychology of habit, the psychology of ideas and the psychology of attitudes, but it has not made any ^{adequate} ~~definite~~ study of the psychology of emotions, sentiments, prejudice, ideals and those conduct-controls with which religion deals".

(1) Religious educators should examine and weigh all of the elements which are essential to the project method, before incorporating these elements into a program of religious education.

When we examine a method for the purpose of appraising its worth, we will inevitably face a problem which lies deeper than the method itself - a problem of the conception of the meaning of life. One's philosophy of life determines his life-aim and his life-aim will determine his educational methods. One who regards the acquisition of mere material things as man's supreme aim will think in terms of the mastery of manual and mental tools so as to "utilize nature's resources and get the better of one's fellows". (2) The method used by such a man would be quite, if not wholly, different from the method used by the one who thinks of life primarily in ethical and spiritual terms. In the examination of the project method, we are confronted with problems of this nature. Unless we get at first a clear conception of its philosophy and psychology, we are not in the position of an intelligent critic, and, therefore, we will fail to achieve the very purpose we have in mind. In order to avoid such danger,

(1) Athearn, Walter S. "The Outlook for Christian Education" p. 9, Boston University Bulletin, vol. xi, no. 23, August 10, 1922.

(2) Coe, George A. *Religion in Religion and Ideals*. P. 21. Fleming H. Revell Company, N. Y., 1904.

our treatment of the subject includes the psychological and philosophical presuppositions of the writers who have given content to current interpretations of the project method

2. Order of Development of Thesis.

This following discussion is divided into two main parts. The first part deals primarily with a critical examination of the project method in the field of secular education. As the term "project" itself is a problem, a word of many different interpretations, colored with various shades of meaning, to have a possible right understanding of it is to have a general genetic view of it.

The first part is divided into three chapters. The first chapter deals with philosophical and psychological tendencies which lie back of the project movement. These tendencies in important instances are materialistic and naturalistic in their implications. As our chief concern is to point out these elements that have affected directly the project movement with a view to an appraisal of their influences when transferred or applied to the field of religious education, any apparently one-sided emphasis of certain aspects of the thought of the educational reformers, whose theories are under discussion, as well as the omission of other aspects valuable in themselves, must be understood with reference to this controlling purpose. The second and third chapters are devoted to a critical examination of certain current interpretations of the project method, and some typical sample-projects and their implications. These chapters also include an evaluation of various interpretations and implications from the standpoint of religious education.

(2) See George A. Fleming, *Education in Religion and Morals*, p. 21, Fleming H. Revell Company, New York, 1904.

The second part, which consists of five chapters, deals with the project method in religious education. It is treated theoretically, but based upon accepted theories of modern psychology (not behavioristic) and Christian philosophy (personal idealism). The definition formulated is: A project in religious education is a unity of activity, proceeding under the guidance of a religious ideal in a controlled life-situation designed to establish ~~mutual~~ ^{the} conscious relationships between human being and God. An analysis of the definition with a view to reveal its fundamental principles is made in Chapter V. This analysis is followed by a critical evaluation of the principles in the light of certain objectives of religious education. In Chapter VI, an attempt is made to show to what extent the principles of the project method have already been applied in the field of religious education. The net result of a demonstration of the project method on a typical class is given in a summary form in Chapter VII. No attempt has been made, however, to assume to embrace the whole of the learning process nor every type of useful religious experience. The method thus defined, however, seems to merit a thoroughgoing test.

PART I. THE PROJECT METHOD.

Introduction to Part I.

A survey of the literature on the project method has shown that the term "project" carries with it a variety of meanings. There is hardly any other word that is used with so vague a sense. To some it is the only method which should be used with any course of study; to some the term includes only one type of procedure which should be ^{used} wholly in an objective sense; that is to say, a method which should be applied exclusively to activities in which something tangible is developed or created; and to others it is an educational concept, a point of view, an experience, and what not. As a result, much confusion and even unnecessary waste in the field of educational practice has been caused by such a lack of uniformity of view or definition of the term. The term "project" is often used or quoted to justify irrational activities of doubtful educational values. It is often applied indiscriminately to all sorts of devices that are out of the ordinary in the school-room. (4) Such waste as this is bound to be the result if the term "project" is not definitely and clearly defined so as to guide practice.

Our chief concern, as has been indicated in the introduction is to ascertain, within our knowledge, the possibilities which the project method may offer as an instrument of teaching religion. But this can be done only through developing at first a clear

(4) Hawley, Hattie L. "Real Projects and Others", The Elementary School Journal 21: June, 1921, pp. 778-781. See also Stevenson's "The Project Method of Teaching", pp. 1-2, and Horn's "What Is A Project?" The Elementary School Journal 21: Oct. 1920, pp. 112-116.

conception of the method and its implications. As a device to aid in the analysis we will proceed with our study along the following lines:

(1) An Historical sketch that will give us such a perspective as is necessary to our better understanding of the project movement; (2) A critical examination of the concepts now in use so as to determine the particular elements that make a certain teaching situation a project, which will in turn be re-examined from the standpoint of religious education; (3) An examination of some typical sample-projects.

CHAPTER I.

The Historical and Philosophical Background of the Project Method.

The project movement as a more or less conscious effort toward putting the school exercises on the plane of pupil's practical life activities is an outcome of the "New Education" which had begun its wide-spread development in America during the last decades of the nineteenth century. The principal slogans of the so-called "New Education" were, "self-realization", "self-expression", "self-education through activity", "initiative", "co-operation", etc. The term "project" as an educational method embodying these expressions has only recently made its appearance, but the idea back of it is not new. It is this "not new" idea and the influence back of it that demand our immediate inquiry. Owing to limitation of space, only the most characteristic elements, which affect more directly the project movement will be considered; and criticism of these will be based as far as possible upon considerations that are generally admitted in current

religious, especially Christian, thinking.

No one who has ever studied the history of philosophy would fail to notice that the tendency of human thought has always vacillated between the two extremes, idealism and materialism, and also the tendency for man to adopt extreme views. The idealistic tendency is typified by the Platonic philosophy, while the materialistic tendency is typified by the Baconian philosophy.

1. Baconian Philosophy Examined.

Bacon is generally regarded as the founder of the modern scientific method in science and also the father of the modern positivistic philosophy. Seeing clearly the importance of this new method, he broke entirely with the old scholastic deductive logic and abandoned a priori speculation in favor of observation and induction. To him, nothing old seems to have any value to us because all the results produced by the past were wrong. We must begin our work all over again and free ourselves from inherited prejudices and opinions. True knowledge comes only through facts directly observed by senses and verified by experiment. Tangible fruits and inventions are regarded as the only surities of true philosophies. His attitude toward religion is rather an attitude of indifference, if not scepticism. Professor Perry in his book, "The Present Conflict of Ideals", points out clearly that "the Baconian faith is man's sense of his power through natural science to control and better his own external fortunes, these being of paramount importance." (p.59) Bacon's method of knowledge is, therefore, empirical and experimental. His great contribution to science in particular and mankind in general lay in the completeness of his analysis of the inductive process as the method for the discovery of useful truth and to

turn the energies of man from assumption to patient experimentation.

Bacon's educational psychology,- The Baconian philosophy being a break with authority in matters of science has brought about no less than a revolution in matters of education. To him education was a study of things by observation, by experiment, and by induction, to penetrate, step by step, their secrets, and determine their laws, not by acquiring the abstract thought about things or for the barren comparison of propositions and words. In other words, to educate the young, the concrete study of reality, the living and fruitful observation of nature should take the place of book-studies and mere setting out with abstract principles, imposed by authority. The laws of scientific induction should be the laws for the education of the mind. The order of natural development should be faithfully followed. Such a system (if it may be called so) as we have sketched characterizes the spirit of ^{the} so-called "project method". (1)

Criticism.- Bacon's philosophy of life, though containing some important merits, is rather narrow and one-sided. First, he undervalues the achievements of the past and discredits the whole heritage of culture and illusion. Educationally speaking, he tends to rob the child of his social inheritance by insisting that we must begin the whole labor of the mind again. Fortunately, such

(1) Reference:- Thilly; F. "A History of Philosophy", pp. 255-263. Henry Holt and Co., N.Y. 1914.- Weber, A. "History of Philosophy", tr. by Thilly, F. pp. 295-300. Scribner's 1896. - Ueberweg, F. "A History of Philosophy", 2nd. vol. tr. by Morris, G.S. pp. 33-34. Scribner's, 1909.- Cubberley, E.P. "The History of Education." pp.

390-392, 405, Houghton, Mifflin Co., 1920. Compayre, G. "The History of Pedagogy", tr. by Payne, W.H. pp. 123-137, D.C. Heath and Co. 1899. Monroe, P. "A Brief Course in the History of Education," pp. 230-237, MacMillan, N.Y. 1916. - Bacon, F. "Novum Organum", tr. by Spedding, "Modern Classical Philosophies" by Rand. pp. 24-56.

assertions as this had not so much effect. Secondly, he ignores the fact that this giving up of "older ideas" tendency will also imply, if carried to its logical conclusion, the giving up of all the ideas and forms of religious and metaphysical ethics which appeal to the will of God for the sanction of human conduct. This seems to be what really happens. Thirdly, he over-estimates the importance of the material elements of civilization and overlooks the fact that human progress is not entirely or even mainly a matter of the control of physical nature. Such an undue emphasis on mere material things, if unchecked, will result in spiritual collapse. To many, the great war seemed to be the logical outcome of a preoccupation with those material interests which sciences have done most to promote.

Hobhouse has seen this danger and said: "Only if mind should once reach the point at which it could control all the conditions of its life, could this danger (of its disintegration and lapse) be permanently averted. Now it seems to me that it is precisely on this line that modern civilization has made its chief advance, that through science it is beginning to control the physical conditions of life, and that on the side of ethics and religion it is forming those ideas of the unity of the race, and of the subordination of law, morals, and social conditions generally to the needs of human development, which are the conditions of the control that is required." (Development and Purpose, pp. 22-23, The MacMillan Co., London, 1913.)

Fourthly, he seems to unduly exalt one phase of the thought process as he assumes that the inductive method is "the true way" to discover truth. Though he seems not to exclude deductive method entirely, he evidently puts it in a secondary place.

We agree with Bacon that the inductive method is the most effective method in discovering certain truth but we should not forget that it is the most effective one only within its limited field. Conviction and ideas cannot be reached by mere accumulation and arrangement of known facts, It would be a mistake to consider the thought process as "either or". It is both inductive and deductive, a "double movement", as Dewey describes it. (1). The comparative discussion of the inductive and deductive method will be taken up later.

2. Modern Thought Briefly Examined.

Since Bacon, the overestimated importance of the material elements of civilization has characterized the modern thought and practice. To insist everything^{to} be scientific in its essential sense is to imply that the dominating interest is fundamentally practical. The zeal for interest as such is found not only in the field of invention, machinery, and industry, but also in that of morality and religion. As a result, rational belief in fundamental principles of life is almost, if not wholly, displaced by immediate and practical interest or satisfaction of individual impulses. The standard of conduct is naturally reduced to mere human policies and devices at the expense of inner integration. On the side of religion it is regarded as merely a derivative or secondary phenomenon, the increasing refinement of sex and food-getting instincts. (2) The most important fact that religion is the relating and controlling factor in social evolution is undervalued, if not wholly ignored. As we know that aims and methods

(1) Dewey, J. "How We Think", p.79. D.C. Heath and Co., 1910.

(2) Ames's "The Psychology of Religious Experience", pp.33, 116ff, 170
King's "Development of Religion," p.214. -Henke's "A Study in the Psychology of Ritualism" p.26.

of education are always determined by the type of thought, or philosophy of life, the present educational tendency in America is toward the commercialized materialism.

The spirit we have just indicated is embodied in what we call "pragmatic philosophy" and "functional psychology" which have had a wide-spread interest in America. The expression pragmatism as a philosophical concept in its present sense was first used by Charles Pierce in "The Popular Science Monthly"(1878). It was later developed by William James into an illuminating fashion. And Professor Dewey has combined it with his social psychology and developed one of the most influential educational doctrines of to-day.

Pragmatism represents the empirical attitude in philosophy. It emphasizes facts, concreteness, adequacy, and activities of the mind. It is a method which does not lie back upon theories but moves forwards and sets them to work so as to look towards concrete things, practical results, and desirable consequences and the like. An idea is true when it works. It is true in so far as it has power to work successfully and to produce practical results. Professor James points out that individuals view things differently and so to a certain degree everything here is plastic. Any new opinion counts as true just in proportion as it satisfies the individual's desire to assimilate the novel in his experience to his beliefs in stock. In short, any idea makes itself true or gets itself classified as true by the way it works and serves a definite function.

As to the idea of God, pragmatism takes such an attitude as this: if the experience demands and if the belief in God gives us better satisfaction and helps us to lead a good life, then it

would really be better for us to believe. (1).

Criticism.- Looking at the mere surface, pragmatism seems to adopt the truth of religion. We at present use a good deal of pragmatism in our religious life. But when we examine it closely, it reveals, though it has certain great merits to practical life, its inadequacy to be a criterion of truth. It is true that pragmatism brings the pursuit of knowledge into close relationship with human existence and its development by its emphasizing the concrete usefulness and cash value of life and by its using the plastic laboratory method for further truth. But (1) it tends to confound subjectivity and objectivity of truth. Truth in one place means conformity to concrete experience and in the other, the mode of the individual's feeling without standard. It would be easy to lend itself, when in value judgement, to lead one into fantastic or selfish projects. (2) Pragmatism insists as its main principle that theories or ideas that work are true. This is quite different from saying that true theories or ideas work. There may be a time that true ideas fail to work and untrue ideas work. (3) Pragmatism used God as a means to secure individual satisfaction. (4) Pragmatism is based on a narrow biological view of life and it leads to the destruction of inner life by reducing principles and spiritual value to the level of a merely biological ^{or utilitarian} opinion.

Euken points out clearly the defect of pragmatism and says: "Notwithstanding the stimulating power of such a movement, supported as it is by brilliant and distinguished thinkers, we are compelled to regard it, when we consider it as a whole and in its ultimate bearings, as an error. The powerful impression

(1) James, William, "Pragmatism", pp.43-81. N.Y. 1907.

produced by pragmatism is due, in the first place, to the fact that it reverses the conventional way of looking at things. But what if, in the process, the idea of truth itself is reversed and ends by standing on its head? And this is what actually happens. The essence of the conception of truth, and the life and soul of our search after truth, is to be found in the idea that in truth man attains to something superior to all of his ^{own} opinions and inclinations, something that possesses a validity completely independent of any human consent; the hope of an essential new life is thus held out to man, a vision of a wider and richer being, an inner communion with reality, a liberation from all that is merely human. On the other hand All the power of conviction that truth can possess must disappear the moment it is seen to be a mere means. Truth can only exist as an end in itself. 'Instrumental' truth is no truth at all."(1)

Functional psychology studies biology, physiology, neurology, sensations, outward activities, ^{not consciousness. It reduces all human activities} to the mere needs of the biological organism, aroused by its environment. This school holds that the child is not a human being, but a "candidate for humanity". To this school there is nothing in human consciousness which cannot be fully explainable on the plane of animal consciousness. "Man," as James believes, "has been evolved from infra-human ancestors, in whom pure reason hardly existed, if at all, and whose mind, so far as it can have had any function, would appear to have been an organ for adapting their movements to the impressions received from the environment, so as to escape the better from destruction. 'Consciousness would thus seem in the first instance to be nothing but a sort of superadded biological

(1) Eucken, Rudolf. "Main Currents of Modern Thought", pp. 77-78 tr. by Booth, M. Scribner's 1912.

perfection, - useless unless it prompted to useful conduct, ^{and} ~~the~~ inexplicable apart from that consideration ".(2) Reasoning, as it is, is but a sort of impulsive energy of the organism aroused by obstruction to activity in a situation, or by a felt difficulty to be overcome through "trial and error method".(3) Thus the whole mental life of an individual was interpreted as "an instrument of adaptation by which the organism adjusts itself to the environment."

Professor Schaub has well characterized the standpoint of the functional psychologists in the following paragraph: "According to the functional position ... even the most complex and the most valued of human activities are ultimately traceable to the needs of the organism, or at any rate, to simple activities characteristic of the initiative (if there be such) and the responses of the life-process. Closely dependent upon ^{the} various activities, simple and involved, are the feelings and sentiments experienced by the individual; emerging from them, moreover, as plans of procedure in times of difficulty and conflict, are ideas whose very significance, therefore, is determined by the situations that generate them, whose importance to the individual is conditioned by a direct personal experience of the obstacles to be overcome, and whose validity is solely a matter of successful guidance in practice."(3) To this school, thinking is doing in terms of getting things done; and knowing is willing in terms of impulsive reaction to stimuli as a direct source of knowledge. This view, though containing some practical merits, puts an end, on the one hand, to all attempts at penetrating to intrinsic values and makes,

(2) James, William. "Talks on Psychology and Life Ideals", pp.23-24. Henry Holt and Co., N.Y. 1916. (3) Woodworth, R.S. "Dynamic Psychology" pp. 146-147. Columbia University Press, 1918. (4) Creighton, J.B. "Philosophical Essays", pp.330-331. MacMillan, 1917.

on the other, religion ~~is~~ merely a matter of personal subjective attitude. Looking at the matter from the standpoint of religious education, we must reject the mere functional and pragmatic interpretation of life as one-sided and misleading. The fact is that the value of the inner life cannot be immediately reduced to cash-value and that God is an objective reality instead of merely an individual self-originated act of will. That the extreme functionalism believes that religion is rooted in biology, not in psychology and that consciousness is a mere by-product of organic adaptation overlooks the fact that religion and consciousness are ^{the controlling and} creative factors in experiences.

No one who has had a close contact with the current educational practice would fail to notice that the above sketched tendency of philosophy is the dominating factor underlying the project movement. To learn is to do, or perhaps better, learning to do by doing; to do is to make; to make is to produce the conditions of further action that will insure the inner drive. The educative process thus tends to become the commercial process. Such tendency as this is typified in Professor Dewey's educational philosophy. According to him, school is a working place, learning life by living life. It is he who strongly advocated to make the study of industries the most fundamental factor in the elementary school curriculum through his belief that "industrial activities are the most influential factors in determining the thought, the ideals, and the social organization of a people." (1) A more detailed examination of Professor Dewey's philosophy will be taken up later.

(1) Dewey, J. "Elementary School Record", p. 142, University of Chicago Press, 1900. Dewey, J. "The School and Society", pp. 5, 6. "Interpretation of Savage Mind", Psychological Review, vol. ix, pp. 217-230, 1902.

3. Naturalistic Tendency in Education.

There are at least five great educators worthy of special mention in connection with the project movement. They are Rousseau, Pestalozzi, Froebel, Herbart, and Dewey. They all possessed a deep and abiding faith in the power of education as a means of regenerating society. To the first three, education centers in the child, a natural development from within. A child is put in the way of the discoveries which he ought to make for himself in the wide domain of nature through direct observation, reasoning, and experimentation. Intuition (probably in terms of sense-perception) is the foundation of knowledge. Their chief contribution lies in their insisting that "knowing and doing" must go together. Things to be done must be learned by doing. Information is undervalued, if not wholly neglected. Rousseau even goes so far as to advocate that education should be left wholly to nature. The child should be separated from his parents, the school, and society in order to let nature have her full sway. 'Emile, when at fifteen, knows nothing of history, nothing of humanity, nothing of books, nothing of God, but only a manual trade. As to his moral and religious education, it is postponed to the period of his middle adolescence with a faulty pre-supposition that a child can be taught to love as he is taught to read and write. Fortunately enough Rousseau's pupil is an imaginary one, not a real child.

Pestalozzi made positive and concrete application of the negative and general principles enunciated by Rousseau. Though he was not so extreme in his views of education as Rousseau, he yet never knew how to profit by the experience of others. "We ought to read nothing", he said, "we ought to discover everything." His great success as a teacher lies mainly in his love and sympathy manifested in his work for children. He never arrived at complete

precision in the establishment of methods nor did he in the formulation of definite educational aims. But he tried to "psychologize education and to organize subject-matter out of the child's immediate interests as a means of directing, or perhaps better, providing appropriate materials for his growth. In the mind of Pestalozzi, the material used was largely for the development of the power of sense-perception. This naturalistic tendency in psychology has led many educational leaders to put ^{an} exclusive emphasis upon the immediate interests of the child as a means of education and overlook the other part, the "education of effort". Education is thus made merely an "applied psychology".

Froebel's chief contribution lies in his emphasis upon self-activity and social participation as the basis and method of developing the child from within. By self-activity he meant the spontaneous activity of the child, arising from his own interests and sustained by his own power. To him, self-activity is the very process by which the individual realizes his own nature and by which he builds up his own self. Thus education is largely emotional and volitional rather than intellectual. By social participation he meant that school itself must be an actual miniature of society in which the child discovers in a simplified form all the relations of an adult society. To him as well as to Rousseau and Pestalozzi, education is not a preparation for life, but a life here and present. Froebel recognizes that back of all activities there is an immanent creative force to sustain their unity. This led him to put emphasis on unity and correlation of all activities and subject matter.

It was Herbart who gave education both a definite aim and a method of instruction. He rejected alike the natural and

unsocial education of Rosseau and the "innate ideas" of Pestalozzi and Froebel. Mind to him is but a monad or a vague and empty place, into which are introduced one after another different presentations of the external world. To him, education is not a natural development from within; but solely a development from without through instruction. The purpose of education is to develop personal character, or virtue, as he calls it, so as to enable one to live properly in organized society. Such virtue may be developed through the "aesthetic presentation of the universe", through "experience, human converse and instruction." In a word, control of conduct has to be secured only through ideas, formed through proper instruction. From his "psychological intellectualism", he attempted to formulate a "pedagogical intellectualism" which has made instruction, the acquisition of ideas, the only basis of education. The method of instruction consists of four steps; (1) clearness, (2) association, (3) system, and (4) method. The formal steps thus formulated by Herbart were later developed by his followers into five steps, namely, preparation and statement of aims, presentation, comparison and abstraction, generalization, and application. (For explanation of these terms, see Bagley's "The Educative Process", pp. 284-304, MacMillan, 1917.)

(1) Reference: "Rosseau's 'Emile.'" Pestalozzi: "His Life and Work", tr. by J. Russell. Froebel's "Education of Man", tr. by W.N. Hailman, "Educational Laws," tr. by J.E. Hughes, De Garmo's "Herbart and the Herbartians". Monroe's "A Brief Course in the History of Education," pp. 280-349. Cubberley's "The History of Education", pp. 530-3, 539-44, 759-64, 764-9. Compayre's "History of Pedagogy", pp. 278-310, 417-445, 447-477. Lang, "Outline of Herbart's Pedagogy," Kellog, N.Y. 1894.

C Comments,- When we thus limit ourselves to presenting in so short and dry review, we certainly do not do justice to the whole works of the authors, mentioned above. But we must be satisfied with even so short a sketch as this, because our chief concern is to point out their contribution toward the project movement. Since we have already indicated both the merits and the defects of their work, our comments here will deal only with the general. First, we notice that there are two opposite extreme views concerning education. One holds that education is a natural unfolding of latent powers from within. It is implied that everything is in the child and that the business of education is simply to draw it out. The other holds that education is merely a formation of character from without. It implies that everything is outside the child and that the business of education is simply to put it in. Each of these extreme views by itself presents only half the truth, and so one cannot stand without the other. Rigid adherence to the former that one's environment has no influence, whatever, on the development of one's real self would lead society to leave the children to develop freely as wild animals. This is really what Rosseau tries to do, thus robbing the child of his social relationships and social culture. On the other hand, strict application of the theory that one's innate nature is not a determining factor in one's life would reduce man to merely a "reflex automaton" and volition would become simply a victory of one set of impressions over all others. This is really what Herbart tries to do by casting the whole human thought into a rigid and inflexible form of instruction. Fortunately, no one of these one-sided theories can be practically carried out.

Secondly, both sides tend, in fact, to make man a mere

victim instead of a master of his environment. One puts the physical nature and sense-perception as the sole basis of all knowledge and the other the recapitulation of the past. The former emphasizes the present world and the latter the past, and both leave out of account the conscious self which is both able to create a future state more perfect than the present and the past and to live up to it in conformity to an ideal standard. Both sides seem to reduce morality to merely natural consequences in the way of pain and pleasure. Such issue as this will dilute one's responsibility by placing accidents that are followed by physical pain on exactly the same level as moral dereliction. As a matter of fact no action will be considered as wrong in case one can manage so as to escape its painful consequences. In short, when education is thus conceived, the unity, or perhaps better, brother-hood of the race would not indeed have so much hope. They all over-estimate more or less the importance of material elements of civilization and make little, or no, provision for the spiritual growth in their educational systems or devices. Mere sense-impressions or a combination of them can afford no guarantee of meanings or knowledge of reality to which mind as a conscious self is reaching out to ~~com~~prehend. On the other hand, they may arrest the spiritual growth towards Reality on a low plane, the plane of specific physical symbols. They may be used only as a means to aid to understanding the truth but not an end in themselves.

Professor Dewey's (1) educational philosophy has been

(1) Reference: Dewey's "Democracy and Education", "Interest and Effort in Education", "The School and Society"; "Moral Principles in Education". Reconstruction in Philosophy", chapter IV. And also the writer's class-room notes, taken under him, 1922.

generally recognized to be the most influential factor in determining the theory and practice of the present day. His is a synthesis of much of the best of the reformers, we have mentioned above, fused with his instrumental psychology. He has tried to re-psychologize and socialize education and "give it a practical content (industrial and scientific) and to encourage natural and effective development of the child through unification of the school activities with those of real life. The school, to him, should be an actual miniature society. "The school cannot be a preparation for social life except as it reproduces the typical conditions of social life", he says, "the school should be life, not a preparation for living," (1) The aim of education is, as he conceives, "reconstruction and reorganization of experience which adds to the meaning of experience, and which increases ability to direct the course of subsequent experience," (2) In order to get a better understanding of the definition we must first of all get into his interpretation of the nature, or the make-up of experience because there lies his fundamental philosophy of education.

He rejected alike the old theory, knowledge as mere reception of sensation and Kant's a priori, a basis of experience. He maintains that senses by themselves give no information and have, therefore, nothing to do with knowledge. They may serve as useful instruments to make proper adjustments in walking, seeing, and the like, but not as elements of object in thinking. The more we put our sense on a thing the less we perceive and, therefore, pure sensory experience conveys no meaning. He does recognize sen-

(1) "The Elementary School Record". p.142, 1900 "Essays on Experimental Logic". "The Influence of Darwin in Philosophy", and "Other Essays in Contemporary Thought." (2) Dewey, J. "Democracy and Education", pp. 89, 90.

sory experience as necessary stimuli to set the imagination going. He also maintains that it is not true that sensation always comes first and then we make a motor reaction. Sometimes we do things prior to sensory stimulations. Such activities as eating, digesting, and organ movements that occasion sensory experience as a response. Activity is the primary element in experience. Here, in the place of "a priori", he introduces the activity of the biological organism as the basis of all experience. Activity consists of "doing" (the active side) and "undergoing" (the passive). Experience must involve an active phase that experiments with things and tries them out in action and a passive that undergoes the consequences, such as to enjoy or to suffer. Experience is made through relating and connecting or crossing, doing and undergoing. To make it more concrete, we may quote his favorite illustration:

"The activity begins in an impulsive form: that is, it is blind. It does not know what it is about; that is to say, what are its interactions with other activities a child who reaches for a bright light gets burned. Hence he knows that a certain act of touching in connection with a certain act of vision (and vice versa) means heat and pain ... By doing certain things, he makes perceptible certain connections of heat with other things, which had been previously ignored. Thus his acts in relation to these things get more meaning; he knows better what he is doing ... He can intend consequences instead of just letting them happen." (Democracy and Education, p.90). According to Professor Dewey, all experience or knowledge must thus be formed and verified by perceptible, specific physical results, that is to say, nothing can be called experience or knowledge except where our activity has actually produced certain particular physical changes in things

or certain perceptible happenings in human relationships, which agree with and confirm the conception entertained. Short of such specific changes, our beliefs are only hypotheses and guesses to be tried out by experiments. (for references, see Democracy and Education, pp. 392ff, and Essays in Experimental Logic, pp. 132ff). When experience is thus conceived, education is to furnish such an environment which will provide opportunities to handle things and to interact with human beings, in order to actually produce tangible or perceptible physical results. Such results, will, in turn, become instruments of further learnings. To him the aim of education is in the process of doing; experience is always in a process of changing, varying, and growing; and brain is the machinery for the constant reorganization of activity and meeting of new situations so as to maintain its continuity.

A few points, before passing on, require our attention. Professor Dewey has based his whole educational philosophy on an explicit use of the biological categories and reduced all experiences to the products of merely organic activities. We may inquire whether there is any room left for moral and religious experiences which are more than merely physical, or better perhaps, which are at least in part unable to be reduced wholly to certain specific physical occurrences. For instance, like friendship and mother-love, It is true that they involve physical factors and effects but can they adequately be defined merely in terms of these? When we resolve them into their constituent elements and each part is carefully discriminated from other parts and then put them together again and behold them as a whole, we still cannot answer all legitimate questions concerning the nature of such experiences. They are something more than the mere sum of their physical elements

The personal realizations demand that they also be understood and taken into account. Mind as a conscious self which is able to know and to appreciate the good (not merely physical) already attained as well as to create new (real) and to bring it into realization, is of course, out of Dewey's categories. For him, mind is brain which is always particular reactions in a particular organism.

Another point which should be made clear is his interpretation of morality and religion. If by morality is meant an act done through consciousness of obligation, or a sense of "I ought" in the sense of "element theory", his answer is "no". To him, moral sense is a result, or a consequence in the process of "doing" and "undergoing". The moral man is a socialized man. It is a common sense morality and lacks standard. His theory is the old and generally discarded one of evolution which asserts that moral sense is merely a consequence of the past accumulative experiences. Modern anthropologists tend to discredit the old conception of the mind of the primitive man as radically different from that of the civilized adult. (see Calkin's "The Good Man and the Good", chapter I). To him, religion (if any) is a by-product of activities of organism. Religious beliefs and experiences in the sense of a personal God, exist only in a realm of fancy, or, put in Professor Robinson's term, "reverie", (see his book, "The Mind in the Making")

From the above considerations we seem compelled to say that Professor Dewey over-looks the non-physical or valuational-phase of experiences by confining them wholly to the realm of sense-experience of matters of fact. Another difficulty is that in education we do not deal merely with physical things, such as fire, water, and the like, that we can perceive direct results th

through our operation on them. But we essentially deal with values, ethical and religious and aesthetic that need a mind to apprehend and to appreciate and that the results can, ^{not} be converted wholly into direct physical occurrences. On the other hand, educational method in term of activity, doing and undergoing, is the most effective one within its own field. It is Professor Dewey's great contribution, though the idea itself is not new. Since it is a factor in project method, it will be examined later, in order to ascertain its possibility as an instrument of teaching religion.

4. The ^{"New"} Education Movement.

The "New Education" movement is but a direct outcome of the naturalistic philosophy and psychology applied to the education to meet the social and economic need of society. Under the old order the children had their share in the social events of home, society, and church, and ~~in~~ the opportunity to cooperate with their parents in producing and consuming the necessities of life. But under the new order the child is removed from first-hand contact with nature and things. Things used in the home are now made behind doors marked "Positively No Admittance". The schools put emphasis on scholarship and book-knowledge rather than on work and service, This unfortunate tendency is met by the "New Education" in schools organized on the plan of work-shops.

Professor Dewey is one of the most aggressive champions of "New Education". To him, school should be a place where children are working rather than listening; education should involve play, construction, use of tools, and social participation. He emphasizes self-experimenting, planning, inventing, and deciding in a natural social order. Industries, or occupations should be the chief factor in elementary curriculum. The term "occupation" was

defined as "a mode of activity on the part of the child which reproduces, or runs parallel to, some form of work carried on in social life Wherever possible, intellectual responsibility for selecting the materials and instruments that are most fit, and given an opportunity to think out his own model and plan of work, led to perceive his own errors, and find out how to correct them - that is, of course, within the range of his capacities".(1)

There were two well-defined centers in this "New Educational" practice and propoganda. One was Teacher's College, established in 1880 and affiliated with Columbia University in 1898. The other was the School of Education of the University of Chicago, developed in 1901 from the combining of the earlier schools of Francis W. Parker and John Dewey. In 1886 the board of trustees of Teacher's College, an institution then known as the Industrial Education Association, set forth a series of resolutions to promote the so-called "New Education" (2). In 1901, Professor Richards head of the Department of Manual Training at Teacher's College, Columbia University, began to use the term "project" to designate "education through expression" or "Pupil-planning activity" (3).

Since 1900 the project method has been gradually adapted to teaching various subjects such as geography, history, civics, assembly exercises, home economics, agriculture, religion, etc. The development of the project method in high school agriculture has secured a somewhat precise legal meaning through the influence of the Smith-Hughes law for aiding vocational education. Furthermore the term "project" in agriculture stated by F.E.Heald is

(1) Dewey, J. "The School and Society", pp.131-132. University of Chicago Press. 1921. (2) "Teacher's College Record", Columbia University, Jan. 1900. (3) Richards, Charles R. "Hand Work in the Primary School", Manual Training Magazine, vol.3, p.3, Oct. 1901

both authoritative and historical and will give us at least a somewhat concrete notion of its definition;

"For many years the term 'project' has been used to designate carefully planned investigations in agricultural science covering a considerable period of time, frequently demanding several years for their completion. Such plans, including aims and methods, have been submitted by the agricultural experiment stations of the several states and approved by the Office of Experiment Stations in the States Relations Service of the United States Department of Agriculture.

"More recently the term 'project' under practically the same conditions has been applied to the projects in demonstration work and extension teaching carried out under the Smith-Lever Act. The term carries with it the idea of a program of importance, of some duration, and an expectation of certain tangible and valuable results.

"This term 'project' was borrowed first by secondary school teachers of science and manual arts because its use by experiment stations suggested an idea of value in connection with the practical phases of teaching these subjects.

"In connection with the teaching of agriculture in secondary schools the idea of projects at home crystalized and took on the name of 'Home Project' about 1908 in Massachusetts, receiving the sanction of the State Board of Education under suitable legislation in 1911. This plan with modifications which do not change the principal points of the definition, had been adopted in most of the states which had constructive legislation on agriculture in the secondary schools previous to the enactment of the Smith-Hughes Act. In its work on secondary and elementary school

ariculture, the United States Department of Agriculture had previously accepted the prevailing conception of the home project, issuing several publications on this basis.

"Since the Federal Board for Vocational Education intends to develop and extend this plan, it seems undesirable that the term 'home project' should be applied to less important exercises.

"It is desirable also that the term 'class project' should be applied only to rather ambitious, well-planned lines of work for which we might use the term 'home project' if they were located at home." (1)

Out of the general enthusiasm for improved methods which characterized the discussion of the "New Education", there have gradually developed at least three educational terms that we should be mentioned here: motivation, problem, and project.

Motivation:- The idea of motivation is centered on the consideration that, other things being equal, the pupil who has some interesting end in view as an inner drive to activity will naturally secure better training than the one who has not. Motive thus conceived is "a name for the end in its active or dynamic capacity". Professor Dewey pointed out that a motive should be looked for in the subject-matter itself and in conditions for its exercise, not outside them as something existing purely in the feelings such as reverence for the authority of teachers, regard for winning a prize, fear of punishment and the like. (2) Motivation is closely related to, if not identified with, interest. The writers on motivation have emphasized the desirability of well-defined pupil-purposes and wholehearted interests as educative factors.

(1) Heald, F. E. "The Home Project as a Phase of Vocational Agricultural Education". pp. 7-81 Agricultural Series No. 3, Bulletin 21, Washington Federal Board of Vocational Education, Sept. 1918.
 (2) Dewey, J. "Interest and Effort in Education" pp. 60-64, Houghton Mifflin Co., Boston, 1913.

Problem - Problem-solving is also closely related to interest or a motive for an end to be achieved because it comes to one as a problem only when he sees a difficulty in the way of accomplishment of something in which he is interested. Professor Dewey has contributed the most adequate treatment on this topic. According to him a problem originates in "whatever perplexes and challenges the mind so as to make belief uncertain" or in "something unexpected, queer, strange, funny, or disconcerting". (1) The problem as a normal way of thinking "arises from the need of meeting some difficulty, in reflecting upon the best way of overcoming it, and thus leads to planning, to projecting mentally the result to be reached, and deciding upon the steps necessary and their serial order". (2) One of the illustrations given by him will suffice to show us the elements of thinking involved in problem-solving:

"The other day when I was down town on 16th Street a clock caught my eye. I saw that the hands pointed at 12.20. This suggested that I had an engagement at 124th Street, at one o'clock. I reasoned that as it had taken an hour to come down on a surface car, I should probably be twenty minutes late if I returned the same way. I might save twenty minutes by a subway express. But was there a station near? If not, I might lose more than twenty minutes looking for one. Then I thought of the elevated, and I saw there was such a line within two blocks. But where was the station? If it were several blocks above or below the street I was on, I should lose time instead of gaining it. My mind went back to the

(1) Dewey, J. "How We Think", pp. 9, 74, D.C. Heath & Co., Boston, 1910.

(2) " J. "The School and Society," pp. 133-134.

" J. "How We Think", pp. 68, 69.

subway-express as quicker than the elevated; furthermore, I remembered that it went nearer than the elevated to the part of 124th Street I wished to reach, so that time would be saved at the end of the journey. I concluded in favor of the subway, and reached my destination by one o'clock (β)

Upon examination, there appear, more or less clearly, four logically distinct steps in the process of problem-solving: (1) A felt difficulty or problem which lies in the conflict between condition at hand and a desired end-in view, (2) Planning—A difficulty thus conceived will lead to reflecting upon the best way of overcoming the difficulty, by calling to the mind certain suggestions out of the past experience, (3) Weighing and comparing the bearings of the suggestions, (4) and Decision for definite action.

Project - The term "project" thus far developed seems to designate something primarily of a practical nature such as the pupils' planning of practical activities in manual training. When project is conceived as the pupils'-planning of practical activities, it is clearly a subdivision of problem-solving, - a problem both practical and theoretical in nature. Of course, in project teaching the pupil is always confronted with some problem, but a problem of practical character. Professor Parker points out the distinction between theoretical problem and practical project problem by giving an example of each: the practical problem in history, "How shall we dramatize the life of Washington and his troops at Valley Forge?" while the theoretical problem "Who was the greatest general, Washington or Frederick the Great"? (2)

The next chapter brings us to a critical examination of the interpretations of the term "project" and evaluating the same from the point of view of teaching religion.

(1) Dewey, J. *How We Think*. pp. 68, 69.

(2) *The Elementary School Journal*, 22: Jan. 1922, p. 345.

5. Summary.- 1. It was Bacon who first made a breach with authority and emphasized experimentation as the method of knowledge. This necessitated a radical change in philosophy as well as in education. He had put emphasis, largely, if not wholly, upon material elements of civilization. 2. The overestimated importance of material elements of civilization characterizes the modern thought and practice. The interweaving of pragmatic philosophy and functional psychology has become the most influential educational doctrine of the present day. Project method is a direct outcome of such doctrine. 3. Since Bacon, the educational method has tended to become more and more scientific. Experience and knowledge, if true, should stand the empirical test and thus morality reduced to natural consequences and religion a by-product of organic activities. Since 1900 the term "project" as a practical plan for something to be done has been taken from the general social situation into the field of education.

CHAPTER II.

A Critical Examination of the Chief Explanations and
Definitions of the Project Method.

A critical examination of the definitions of the project method proposed by various teachers in the field of general education, arts and sciences, shows that there exist more or less distinctly three types of interpretations. They may be classified as follows: (1) Project interpreted exclusively in an objective sense; (2) A middle way of interpretation; and (3) The project method as an inclusive method. This is, of course, an arbitrary classification, simply a devised procedure of our study, because in certain respects they are more or less overlapping. Only the typical definitions of each group will be examined.

1. The Constructive Type.

a. Interpretation of "Constructive Type" Project.

In the first group, we have Snedden, Parker, H.B. Wilson and G.M. Wilson. To them, project should be considered as only one type of procedure and applied exclusively to activities in which something tangible is developed or created.

David Snedden's interpretation of the term (1).—"A few years ago some of us began using the word project to describe a unit of educative work in which the most prominent feature was some form of positive and concrete achievement. The baking of a loaf of bread, the making of a shirtwaist, the raising of a bushel of corn, the making of a table, the installation of an electric-bell outfit, all these, when undertaken by learners, and when so

(1) Snedden, David: "Project as a Teaching Unit", School and Society, vol. IV, pp. 420-423, 1916:

handled as to result in a large acquisition of knowledge and experience, were called projects. Projects of this ^{kind} might be individual or joint (cooperative). They might be executed in an ordinary lesson period or they might claim the efforts of the learner for one or more hours per day for several weeks.

"The following were the primary characteristics of projects as thus conceived: (a) the undertaking always possessed a certain unity; (b) the learner himself clearly conceived the practical end or outcome to be attained, and it was always expected that this outcome was full of interest to him, leading him on, as to a definite goal to be won; (c) the standards of achievement were clearly objective - so much so that the learner and his fellows could, in large part, render valuable decisions as to the worth-in an amateur or in a commercial sense of the product; and (d) the undertaking was of such ^a nature that the learner, in achieving his desirable ends, would necessarily have to apply much of his previous knowledge and experience - perhaps heretofore not consciously held as usable in this way (e.g. art, science, mathematics, special tool-skill) - and probably would have to acquire also some new knowledge and skills.

"In the early stages of the development of certain forms of agricultural and industrial vocational education, a number of educators favored the project as the chief pedagogic unit of organization. In a sense any concrete job undertaken in a vocational school where the realization of valuable results in the product constitutes an important end, might be called a 'project' but to be an 'educational project' such a job (e.g. turning a spindle, wiring a room, growing a half acre of potatoes, taking commercial charge of three cows for a year, etc.) must be of such a nature as to offer large opportunity, not only for the acquisition of

new skill and experience in practical manipulation, but also for application of old, and learning of new, 'related knowledge', art, science, mathematics, administration, hygiene, social science, etc."

To Professor Snedden, it seems that only the acts which demand manual activities are considered projects. The essential elements in a project are (1) a unit of educative work; (2) a practical end in view, full of interest; (3) positive and objective result achieved; (4) application of knowledge or principles already learned and development of new principles; and (5) problem seems to be implied, though not clearly stated, because the individual must carry out the project under varying situations that require reasoning. (For his other work on project, see, Vocational Educational, pp. 561-562. The MacMillan Company, N.Y. 1920.)

Samuel C. Parker's definition (1)-"The central element in project teaching is the planning by pupils of some practical activity,- something to be done. Hence a project in teaching is any unit of activity that makes the pupils responsible for such practical planning. It gives them practice in devising ways and means and in selecting and rejecting methods of achieving some definite practical end. This conception conforms with the dictionary definition of a project as 'something of a practical nature thrown out for the consideration of its being done; and the statement that "to project' means 'to devise', 'to scheme'."

Professor Parker proposes a briefer definition which appeared in the Elementary School Journal, 22; Jan. 1922: "A pupil-project is a unit of practical activity planned by the pupils."

(1) Parker, S.C. "General Methods of Teaching in Elementary Schools" p. 524. "Project Teaching: Pupils Planning Practical Activities". The Elementary School Journal, 22: Jan. and Feb. 1922.

Professor Parker's viewpoint is essentially the same as Snedden's. He considers that a project should be an activity objective in nature. His view represents the common concept held and practiced in the general social situation. This is clearly justified by his own statement that "this conception conforms with the dictionary definition of a project." The main elements in the definition are (1) A unit of practical activity; (2) Pupils planning, scheming or devising ways and means; (3) Some definite practical end; (4) Problem, simple or complex, practical in nature; (5) Application of knowledge or principles already learned, which clearly stated in the illustrations given in his book, "General Methods of Teaching in Elementary Schools", (pp. 9, 10, 230-4) "The historical construction project was worked out by a fifth grade class;... The children had read Howard Pyle's 'King Arthur' and listened to Scott's description of the tournament scene in 'Ivanhoe'. After considerable discussion and planning, a committee of three children constructed in plasticine, the castle shown at the left. For its plan they followed the large illustration shown hanging in the picture on page 232. Other children constructed the boat, the roadway, the enclosure for the tournament; many children were engaged in constructing the pavillions on the right for the king and the queen and the lords and the ladies. The costumes for the doll characters called for considerable knowledge and ingenuity. The periods for manual training and history for about one week centered in this project."

H.B. Wilson and G.M. Wilson's viewpoint of the term "project": "The essential feature of the project method is that it provides for useful, thoroughly motivated application of knowledge and makes such use of knowledge a part of the learning, or teaching, process. A project is something to be done requiring constructive or creative ability. It may be *manual*, and this is the original and best type of

project work; such as making a library table or raising a field of corn. To be a project it must be based upon a problem involving study and learning and be carried through to completion in a way to answer the questions involved in the original problem or problems.

But there may be projects in subjects like history or geography upon the problem type of material, but not involving manual doing. The doing, in this case, would be such as organizing or carrying on a state senate or a constitutional convention. But there must be doing of a constructive or creative type." (1)

This interpretation makes application of knowledge an essential feature of a project. That a project must involve a problem is explicitly stated. An act carried to completion in an actual life situation is clearly emphasized. The project method as conceived by the Wilsons is a method that should be applied only to activities of constructive or creative type.

b. Implications of the "Constructive Type" Projects.

This type of project method is undoubtedly based upon certain principles of psychology and education. It recognizes the dynamic effect of the instinctive need or felt desire on the part of the child in releasing the energy that is essential in learning. The instinctive tendencies, such as to do, to construct, to manipulate,

(1) Wilson H. B. and Wilson G.M. The Project Method, Educational Progress, vol.i, No. 2, Houghton Mifflin Co., Boston, 1921. The Motivation of School Work, Chapter on Project Method. Houghton Mifflin Co., Boston, 1921. Attention should be called to the following writers whose definitions may be classified in this group: Freeland, G.E. Modern Elementary School Practice, Chapters on Problems and Project, MacMillan Co., 1920 French, W.H. Report of Agriculture in High Schools of Michigan, 1916, quoted by Lane, C.H. "Aims and Methods of Project Work in Secondary Agriculture," School Science and Mathematics, vol.17, p.805. ~~etc.~~ 1917. Lane, Heald, Barrows. U.S. Dept. of Agriculture, Bulletin 281, p.1, Aug. 12, 1915 and Bulletin 346, p.4, Feb. 21, 1916. States Relations Service. General Science Quarterly, vol.1, pp.166-168, March, 1917.

to investigate things, are capitalized in the interest of education. The project method, as Wilson points out, "is a logical outcome of the acceptance of the doctrine of interest and the principles of motivation". (1)

The word "motivation" needs further explanation. Wilson in his definition which has just been cited clearly points out that "the essential feature of the project method is that it provides for useful, thoroughly motivated application of knowledge and makes such use of knowledge a part of the learning, or teaching, process." This definition of project should be considered in connection with the author's definition of "motivation": "That attack upon school work which seeks to make its tasks significant and purposeful to each child, by relating them to his childish experiences, questions, problems, and desires, is called motivation. The child's work is motivated whenever he sees a real use in it - whenever it satisfies some need he feels, provides some values he wants, supplies some control he wishes to possess, secures some desired end, or helps him to attain any definite good. The good sought may be near or remote - as near as earning a penny to buy a stick of candy, as far as gaining the mental and manual ability to construct an airship. So long as the child comprehends more or less clearly the relationship between the work he is doing and the end sought, his work is motivated." (2) Such motivated application of knowledge is clearly implied in both Snedden's and Parker's definitions.

"Motivation" in terms of Thorndike's phrase is "situation and response" or the "law of readiness." It emphasizes the instinctive

(1) H.B.Wilson and G.M.Wilson. The Project Method.p.11.

(2) Ibid, Motivation of School Work,p.15.

need and its fulfilment. When one is hungry, he is ready for food. Food in this case will be taken with eagerness and satisfaction. Children have, no doubt, the instinctive tendencies, or perhaps better, hunger for experiences in construction, investigation, manipulation, and design during the early school years. When subject matter is thus manipulated and prepared so as to meet their specific interest or felt need they are ready to respond. Their end in view or particular interest furnishes the "push" or motive to attack their problem or problems. It may insure sustained effort upon large units of activities. Project teaching has the advantage over the mere pouring-in or retaining a bit of unrelated facts which lack the sustaining motive of present use. Responsibility for the result of a self-chosen undertaking is another powerful motive for carrying on. To these we add self-esteem, love of recognition or spirit of rivalry.

In addition to the productive usefulness of constructive activity, it may serve to clarify and vitalize children's ideas of what they have already learned in history or in some other subjects and at the same time to furnish motivation to some correlated subjects, through the utilization of their interests in romance, adventure, manipulation, artistic expression, and imitative play. The principles - "self-education through activity" and "impression through expression" are well applied. Schools have really become places for working rather than listening. Project method thus conceived has its legitimate place in education, as it effectively takes care of the instinctive tendencies and to utilize them in a better way and at the same time to furnish the concrete basis for knowledge of higher level.

We may inquire what possible service can this type of pro-

ject render to ethical education? In other words, how much may it be utilized in the service of teaching morality? The following may be listed as ethical values which might be involved in constructive activity, or manual training:

(1) There is opportunity provided to choose or to decide what one is going to do. The exercise of judgment involving a training of will is an important factor in morality. (2) Group projects provide opportunity to exercise the ability to cooperate. A get-together spirit is a necessary element in good citizenship. (3) Acquiring the power to carry out one's plan is an important virtue. It exercises perseverance and courage. (4) This method discovers the secret of true happiness that lies in accomplishing something worth-while. (5) It develops a democratic spirit toward work, especially manual labor. (6) It cultivates the spirit of independence both in thinking and doing. (7) It develops the sense of responsibility and insists that every effort does count. Judd well says, "One may give an ambiguous answer, but he cannot drive an ambiguous nail."¹ (8) Bodily values are well cared for and aesthetic sense is also developed to certain extent.

There are however, certain limitations which attach to the exclusive use of this method. These limitations may be summarized as follows:

(1) The interest thus evoked^{as} previously stated is temporary rather than permanent. (2) It tends to arrest interest upon a relatively low level as activity itself may absorb the learner's interest in merely doing it. (3) It tends to enslave idea to mere sense-experience of matters of fact and thus^{to} hinder real thinking, which is possible only when concrete sensory facts are largely dis-

+ (1) Judd. C.H. "Psychology of High School Subjects", p. 268.

carded. (4) It tends to emphasize psychological determinism and to make morality, in the sense of free will, impossible. (5) There is danger of developing a sense of pride or a sense of depression, if emphasis is not properly placed; such for example as undue emphasis on achievement.

There is a sense of value lying back of every action. "Mental life", as Judd points out, "is made up in very large measure of these processes of getting behind experiences and grasping meanings The character of any mental process depends, not merely upon the immediately present factors, but also, and very largely, upon what one sees beyond the given factors as the remoter meaning". (1) In the case of a child's work he is not so much interested in what he has achieved as he is in what the attitude of the teacher or that of his school-mates is toward him. The earliest of our moral feelings is developed or distorted through our social experiences of praise and criticism, approval and disapproval, reward and punishment for our deeds. This vivid, tender feeling, in terms of self esteem and love of recognition, for the distinction between right and wrong cannot be well satisfied without rooting the sense of ought in the sanction of religion. It is the consistent craving of the rational soul for unity with the universal principle which in its last analysis should be an ideal and perfect personality. Mere moral education without the sanction of religion, is only a half-way education. It leaves the craving mind unsatisfied. If conduct is merely based upon external standard, approval and disapproval, which is more or less changed with various persons, the development of moral sense of ought is easily distorted.

(1) Judd, C.H. "Genetic Psychology for Teachers" pp.41,46.

Education in every respect is now becoming more and more scientific, both in content and in method; that is to say, it tends to be practical. ~~It~~ tends to enslave ideas to particular, tangible or perceptible things and thus to lower all values to the plane of utilitarian and biological satisfaction. It is the imperative duty of religious education to set ideas free from mere material things and raise them up to a spiritual plane, and to center the mind of the child upon the highest ideal personality, a personal God. Religious education thus renders the invaluable service by putting the child in a position to cooperate with God and teaching him that he is being esteemed, not because of his mere achievement, but because of the worthwhile use which he makes of his ability. Thus we may avoid the sense of pride or the sense of depression on the part of the child.

This type of project can be turned readily into the service of teaching religion, and religious education, on the other hand, can supplement it in every point and drive home the ethical values that could possibly be derived from the project. This type of project may take care of the expressional works such as handwork, reproduction of stories, dramatization, and social service activities, or certain religious enterprises of the creative type. This type of project, valuable as it is, is inadequate to take care of the contemplative, passive, and receptive phases of religion. The intrinsic values in religion that demand personal identification and appreciation in their realization cannot be satisfactorily produced through physical activity. The exclusive use of this method would enslave our ideas to mere forms at the expense of their inner meanings, which are the most influential factors in conduct-control. One has to live through "vicarious experience", as Bagley

calls it (1), that is, to live in imagination through some of the unique experiences of the past in order to make his life richer and more meaningful.

This interpretation of the project method is also inadequate to take care of the drill work that is necessary to stabilize ideals as means of conduct-control.

2. The Problematic Type.

Let us now examine the second group and see what additional contributions they can make toward teaching religious education. In this group we have Stevenson, Charters, Woodhull, and some others. Only the definitions of the first two will be examined as they are more or less the representatives of this group.

a. Interpretation.

Professor Stevenson, after a detailed study of the problems and various definitions of the project method, had formulated his definition as follows: (2) "A project is a problematic act carried to completion in its natural setting." And then he goes on to explain what are implied in his definition as the necessary elements constituting a project. "In this definition it is to be noted that: (a) there is implied an act carried to completion as over against the passive absorption of information; (b) there is insistence upon the problematic situation demanding reasoning rather than merely the memorizing of information; (c) by emphasizing the problematic aspect the priority of the problem over the statement of principle is clearly implied; and (d) the natural setting of problems as contrasted with an artificial setting is explicitly stated (pp.43ff)".

(1) Bagley, W.C. "Educational Values," pp.152, 167, 170. Teachers College Record, p.295, vol.22, NO.4, Sept.1921. Columbia University.

(2) Stevenson, J.A. "The Project Method of Teaching", MacMillan, 1922.

According to Professor Stevenson, in every project there should be a problem or problematic situation that demands reasoning from particulars to generalization. At the outset he arbitrarily introduces four pairs of "standards of judgment" to measure a project. They are: (a) "Reasoning vs. memory of information"; (b) "conduct vs. information for its own sake"; (c) "natural setting for learning vs. artificial setting for learning"; (d) "the priority of the problem vs. the priority of principles". (p.4) A project should involve the first item from each of these pairs, that is, reasoning, conduct, natural setting, and priority of the problem. The first element "reasoning" is clearly implied in the "problematic act" in the definition because a problem demands reasoning for its solution. Our author did not point out the definite procedure as to how the "problematic act carried to completion". But, ^{as} he follows closely Dewey's problem method through his discussion, it seems safe to say that he implicitly uses the five logically distinct steps: (1) a felt difficulty; (2) its location and definition; (3) suggestion of possible solution; (4) development by reasoning of the bearings of the suggestion; (5) further observation and experiment leading to its acceptance or rejection; that is, the conclusion of belief or disbelief". (1) "The problematic act carried to completion in its natural setting" seems to emphasize both the theoretical and the practical phases of the act. "The expression 'problematic act' has been formulated and used in the definition of project for the distinct purpose of emphasizing not only the act but also the problematic aspect of the act." (p. ~~47~~⁴⁷) Thus he enlarges the scope of project on the one hand and on the other he narrows it down to the ex-

(1) Dewey, J. "How We Think", p.73. D.C.Heath and Co., Boston, 1910.

clusiveness of discovering or developing principles instead of applying them.

The word "act" needs some explanation. Our author uses "act" and "activity" as interchangeable terms. An act is an activity with an end in view, or as "a series of changes definitely adapted to accomplishing an end." The project, does not, as he points out, limit itself merely to physical activities but makes provision also for acts of other types - intellectual, social, and religious - if the individual takes a part in the purpose, choice, and reflection of the directed action. Mere physical activity without a sense of result is not considered as an activity in an educational sense. Here comes in the identification of an act with conduct, which is set us as a standard - "the completion of an act (conduct) as contrasted with reading about and learning the plan of an act (information)" (p.9).

The third element in the definition is "natural setting". By natural setting is here meant that the problem presented by the school-practice is carried on in essentially the same way as outside the school (pp.14,53). One of the illustrations given by the author may perhaps help to clarify our notion of it. "A boy may have the problem of finding good seed corn for his father. He may become very much interested at the same time in the method of testing seed corn because of the proposed purchase. If the boy takes some of the seed corn to the laboratory, tests it as a mere laboratory exercise, and stops there, he has the exercise arising in its natural setting, but not carried to completion in its natural setting. This may be called an uncompleted project. If the boy had tested the seed sufficiently to be able to give his father scientific advice, the process would have constituted a project ... The act carried to completion in its natural setting

natural setting indicates that the learner has used material and data in a way which is no different from what it would be were it done outside of school." (pp. 52-53).

The fourth element is "the priority of the problem vs. the priority of the principles" that is to say, in a real project the principles should be developed as needed and not learned first. In other words, the project-problem is to be solved through the trial and error method.

W.W. Charters' definition of the term "project". (1) "The project is considered to be an act carried to completion in its natural setting and involving the solution of a relatively complex problem." And the author of the definition gives also a detailed explanation which we better quote in full. He says: "Four terms of the definition should receive a few words of explanation. First, the project is a problem. This differentiates it from reflex and habitual acts..... Second, the project is a relatively complex problem.... It is thus possible for a portion of subject-matter which appears as a complex problem to the teacher to be a series of isolated small problems to the students. But the term project applies to the complex rather than the simple problem, although we are able to divide a large project into a number of subordinate ones. Third, the project contemplates the solution of a complex problem as one step toward carrying over of the fruits of the solution into some form of action. Fourth, in order that the multi-problem which is carried over into action may become a project it is necessary that the action be completed in its natural setting."

(1) Charters, W.W. "The Project in Home Economic Teaching". The Journal of Home Economics, vol. 10, pp. 114-119, March 1918. Also Charters, W.W. Curriculum Construction", MacMillan 1923.

As Professor Stevenson pointed out that his formulation of the definition of the "project" was an outcome of Professor Charter's guidance, the two definitions are of not so much difference in their essential features. The noticeable difference between the two lies in the latter's emphasizing that the project does not involve merely a problem, but a "relatively complex problem". In his explanation of "A relatively complex problem," Professor Charters does not, however, show clearly how to differentiate the "isolated small problems" from "a number of subordinate ones" (projects). Since the term "project" according to Professor Charters, applies only to the complex problem, and the students are confined to solve only the simple problems which are more or less isolated from one another, then the project is, judging from the standpoint of the teacher. It is, therefore, the teacher's project, not the students'. The third term "the project contemplates the solution of a complex problem as one step toward carrying over of the fruits of the solution into some form of action" seems to imply that principles may be developed first theoretically and then applied to an immediate action. But in his paper, "Systematic Topics, Multi-problems and Projects," he points out the priority of the problem over statement of principles: "In the topical organization principles are learned first, while in the project, the problems are proposed which demand in the solution the development of principles by the learner as needed" (1)

b. Implications.

In order to understand this type of project more fully and ascertain its possibilities as instruments of teaching religion, we must make further inquiry as to its psychology and fundamental principles. There are four factors underlying the method; viz. motivation,

(1) Charters, W.W. "Systematic Topics, Multi-problems and Projects" Paper read before Illinois State Teacher's Association, Dec. 28, 1917.

thinking, , habit-formation, and action.

1. The "natural setting" furnishes a strong motive. Professor Stevenson in his book, "The Project Method of Teaching" points out that "the natural setting of the project makes provision for a strong motive. The testing of seed corn for the father's or for the boy's own corn crop is more interesting than testing seed corn as a formal laboratory exercise because the interest comes from associative connections from many sources. The project offers many more reservoirs from which interest may be drawn. If a boy wishes to study or experiment with the method of testing seed corn merely to pass an examination or to make a grade in a certain course, the interest in the test or experiment flows in, or is irrigated from, the grade or examination reservoir, But if, in addition, he is making the test in order to help his father to buy the seed corn economically, if he is planning to grow ten acres of corn from which he will receive a profit, if his own schooling or a trip for his mother depends upon the success of his project, then there are just so many more reservoirs of interest which are tapped by the project". (pp.116-118). Professor Charters holds the same viewpoint . He says; "The natural setting provides a strong motive, - Canning fruit for the family is more interesting, we will say, than cooking a little fruit in a small laboratory utensil. Treating the mold on fruit 'I have canned for winter use' is more stimulating than studying molds as ends in themselves. Tying the process to outcomes and beginnings of a varied and intensely fundamental sort tends to produce a great spontaneous interest because of the setting in the experience of the student." (1)

The advantage of the "natural setting" as a factor of motivation is clearly seen. Doing for something, not for its own sake

(1) Charters, W.W. "The Project in Home Economics. "Journal of Home Economics, vol.10,p.117, March, 1918.

is a strong, ~~motive~~ motive for doing. When the motive once clearly conceived, it furnishes the incentive to reason to solve problems or to overcome difficulties in order to achieve the desired ends in view. The psychology of this action is also clear and simple. Both men and children do work with the greatest effort at the problem which promises them the greatest possible practical outcome or at ~~the~~ difficulties which they must overcome in order to obtain the desirable result. The "natural setting" thus interpreted furnishes a felt need or difficulty that demands to be satisfied or overcome.

But on the other hand, the disadvantage of the "natural setting" is not less ~~than~~ apparent. The common saying, "art for art's sake" though not final has some truth in it. Unless the artist can have his eyes for nothing but the perfection of his art, he will inevitably work against his creative power to attain the possible highest level in art. To make doing merely for something else besides doing is actually to blind one to the intrinsic virtues of his work, which is treated merely as means. Workmanship, in such case, will eventually lack ^{high} degree of skill and thoroughness. Ethically speaking, it makes conduct-control either too external or too self centered. The term "natural setting" connotes no exact meaning. A setting may be natural to one and unnatural to another and, therefore, it will fail in certain cases to function satisfactorily. This is exactly what both Charters and Stevenson have pointed out: "The project may be interesting to one class and not to another, It may be interesting to some children in the class and not to all".(1). Granting that "natural setting" can provide the strong motive, we must know that not all "natural settings" are desirable or educa-

(1) Stevenson, J.A. "The Project Method of Teaching":p.120.

tive. Our difficulty will become greater when we try to select a "setting" that should be both natural to all pupils and at the same time be educative. When "natural setting" lacks standardization, education will not be safe for democracy. For instance, let us imagine the possible outcome of two pupils, one under a selfish influence of his father and the other ^{under} quite a different one. If "natural setting" be a standard in education, there would be hardly any chance to improve the conditions of the first one. If education is to be used as a means of lifting up the human race from its present stage to a higher one, the surroundings in the school should be standardized, instead of merely being adapted to the environment outside of the school. This does not mean in the least to cut off entirely the outside environment from the school, but it does mean that the environment in the school should be a selective one - the best type in a community.

2. Thinking.- Thinking is another important factor in the project which we are now ~~examining~~ ^{examining}. Evidently the term "thinking" is here used in a narrow sense, that is, to limit it to inductive procedure. The "natural setting" evokes a felt difficulty that demands thinking to guide it through a method of experimentation. The formal steps for the solution of a problem are: "(1) defining the problem; (2) collection of data; (3) hypothesis; (4) verification." (1)

The advantage of the experimental or inductive method lies in its beginning with facts apparent to the senses or with particular experiences better known and ^{from} which principles, definitions, or theories are developed. It is a method of discovery of new knowledge. It develops the attitude of scientific research which fosters habits of self-reliance which enables children to depend upon their own observations, ideas, and judgements. It thus has the advantage over

the deductive method which begins with application of abstract principles and works in the opposite direction.

The disadvantage of the project thus defined lies in its being unable to utilize the experiences of others or of the past. In a strict sense, the principles developed by one project cannot be used by another and it thus defeats its own purpose and makes education a tremendous waste. Fortunately, as we have already inferred, the inductive and deductive processes cannot be considered as separate and distinct in education because, one without the other is not complete. "Activities are not carried on without ideals to govern, and ideals will not operate except through activities". (1) But however true it is that both processes intermingle with each other, the fact remains that in any given case the major movement is in one direction or in the other. The project method thus defined has only a limited field of application. It can hardly be applied to the subjects which should be treated as a whole, such as moral and aesthetic truths. Moral act should be performed in conformity to the highest principles one can comprehend. When morality is being treated as a problematic act, we are running the risk of being lost in the maze. So it is with religion. It is perhaps Professor Stevenson's intention to narrow down the project method thus in order to give it a definite meaning, as he states at the outset that "the author realizes the difficulty of organizing a course completely on the project basis" (Preface VIII).

3.3 Habit-formation.- Our author recognizes the inadequacy of the project method to take care of drills and habit-formation. He says, "Habits and skills are far too important in education to permit the assumption that they will be acquired incidently in the project method... The weakness of the project in making provision for drills

(1) Charters, W.W. "Curriculum Construction", p.33. MacMillan, 1923.

and exercises in habit-formation is a real one. The difficulty lies in providing for a sufficient number of projects which have as one of their outcomes the habit or skill which should be developed. On the other hand, it is often difficult to bring to the learner the need for the habit or skill The attempt to minimize the importance of skills and habits does not answer the problem" (pp.128,131). But he does recognize that the project may serve as a stimulation to habit-formation and skills. "The acquiring of habits and skills may, however, be stimulated by the project method. In carrying forward a given project, the pupils may discover that they are lacking in certain habits and skills and that their progress is impeded because of this deficiency. This realization of the lack creates the natural setting for a project in the acquisition of the needed skills and habits" (p.130).

4. Action. - Learning to do by doing is the most important factor in a project. The value of the project in developing knowing in connection with doing, or perhaps better, through doing is pointed out by Charters: "The acquisition of skill in carrying out processes in actual practice is an advantage claimed. After the student has learned fruit canning or bread-making or hat designing in school as a project she is able to can fruit, make bread, and design hats at home. She does not know mere theory; she has learned the method of performance. The advocates of the project method assert that after the theory is learned there is a wide zone of danger in carrying out the solution, a zone full of difficulties which may ruin the effectiveness of the performance. They point to the fact that some students of home economics whose mastery of the theories is conceded by the most critical, are very inefficient home makers" (1)

(1) Charters, W.W. "The Project in Home Economics", Journal of Home Economics, vol. 10.p.118, March, 1918.

That knowing and doing should grow up together is one of the most significant contributions of the project method. Religion is primarily something to live by instead of merely something to think about. But we should not be led to think that theory does not help doing. One without the other is incomplete, that is to say, doing, except habitual, is impossible without theory or belief,

Summarizing. - This type of project emphasizes essentially the intellectual factors in learning. The procedure is primarily a method of experimentation - from particular facts or experiences to generalization, or principles. We cannot deny to the authors the merits of having constructed more or less a precise definition of the project method with relations well planned, but we should recognize that the method thus defined has only a limited field of application. Educational method should not be necessarily a method of science; it deals primarily with life, not merely with matters of fact. The method we have just examined can be utilized in moral and religious education in studying history, geography, social survey, and the like, to ascertain certain ways in which religion can be applied or ~~to~~ what religion already has done in such and such cases. This will no doubt lead children to live a religious life more intelligently and vitally.

Attention should be called to the following writers whose interpretations of the project method may be classified in this group: John F. Woodhull's conception of the term summarized: The project method reverses the prevailing order of school procedure; it works toward fundamental principles rather than from them; it must always involve a problem, which arises in some "cross road" situation, some doubt as to the next step, some question, vital and im-

elling because of its personal interest."(1). The project method is a method used by intelligent men in achieving their ends, in school or not; it provides the active and motivated participation on the part of the pupil; and it furnishes the basis for the selection of the facts according to value or significance. A project originates in some question, but seldom ends in a complete or absolutely finished conclusion.

Charles A. McMurry's view summarized: After a survey and comparison of the various interpretations of the term "project" he came to conclude that the term project designates "a variety of big, vital topics" emphasizing the actual and abjective experiences and dealing "with an energetic, growing idea, concretely embodied". There are six outstanding standard elements in a project: "First, it is an important whole. Secondly, it is dynamic in itse essential forward movement. Thirdly, it organizes and uses knowledge on the basis of a definite purpose. Fourthly, it sets up a series of problems requiring continuous rational effort. Fifthly, it works out the practical result which is embodied in a concrete object or situation in real life. Sixly, as an end result of the whole movement, from original condeption to final objective realization, it leaves in the mind a knowledge product which serves to introduce and explain other kindred projects. It has a future as well as a past and connects up between the two. Thus it contributes to the continuous organization of knowledge"(2).

S.E.Davis' definition of the term is:⁽³⁾ "Project is taken to mean a relatively complex problem, the solution of which is carried

(1) Woodhull, John, F. "The Project Method in the Teaching of Science". School and Society, Vol. XIII, pp. 41-44, July 13, 1918. "The Aims and Methods of Science Teaching". General Science Quarterly, Vol. II, p. 2, Nov. 1917. (2) McMurry, Chas. A. "Teaching by Projects", The MacMillan Co., N.Y., 1930, pp. 10, 13-14. (3) Davis, S.E. "The Technique of Teaching". The MacMillan Co., N.Y., 1932, p. 11.

on in its natural setting. Project may be very usefully thought of as an attitude toward work regarded as an understanding" (3)

3. The Purposeful Type

a. Interpretation.

In the third group we have Kilpatrick, Hasic, Bonser, Branom, and a few others. Only the first will be examined as typical of the group.

William H. Kilpatrick's interpretation of the term "project" (1).- Professor Kilpatrick stated in The Project Method that he has for years felt the urgent need of one method that would be inclusive enough as to include more completely all the important related aspects of the educational process. Finally, he found the term "project" that met the felt need. According to his viewpoint, a project is a "wholehearted purposeful activity proceeding in a social environment, or more briefly, in the unit element of such activity, the hearty purposeful act.

"It is to this purposeful act with the emphasis on the word purpose I myself apply the term "project" (p.4). Illustrations given by the author will show what the definition really means with reference to the term "project" or "hearty purposeful act".

"Suppose a girl has made a dress. If she planned it, if she made it herself, then I should say the instance is that of a typical project. We have in it a wholehearted, purposeful act carried on amid social surroundings. That the dressmaking was purposeful is clear; and the purpose once formed dominated each succeeding step in the process and gave unity to the whole. That the girl was wholehearted in the work was assured in the illustration. That the activity proceeded in a social environment is clear; other girls at

(1) Kilpatrick, Wm. H. "The Project Method, The Use of Purposeful Act in the Educational Process," Teachers College Bulletin, Series 10, No. 3, Oct. 12, 1918.

least are to see the dress So we may instance a pupil writing a letter (if hearty purpose is present), a child listening absorb- edly to a story A boy solving with felt purpose an 'original' in geometry There are just as truly group projects: a class presents a play, a group of boys organize a baseball nine ... It is clear then that projects may present every variety that pur- poses present in life"(p.5).

In "Educational Review", Oct. 1923, under the topic "The Pro- ject Method in College Course in Education", Professor Kilpatrick re- stated his viewpoint concerning the term "project" and attempted to differentiate it from "project method".

"According to the thought and practice of the writer, the project method indicates a point of view, rather than a specific de- vice... It is, to be sure, a point of view that contemplates the method aspect of education, but it is no patent automatic self-work- ing tool. Far otherwise. On this score, it is an ideal to be sought rather than a device to be applied By a project, I mean, any unit of purposeful experience, any instance of purposeful activity, where the dominating purpose, as an inner urge, (1) fixes the aim of the action, (2) guides its process, and (3) furnishes its drive, its inner motivation By the project method I mean the effort to found the educative process on the use of projects, or perhaps bet- ter, the effort to use the project as here defined to meet the de- mands of the educational background"(pp.207-210).

It is clear that Professor Kilpatrick's interpretation of the term, in some respects, is a radical departure from the commonly held concept. The emphasis is placed not upon concrete, objective achievement but chiefly upon a unit of activity or experience that involves wholehearted purposefulness on the part of the doer. An

activity as such may be either objective as building a boat, making a table, or subjective as listening to a story, hearing a victrola. A project may or may not necessarily involve a problem. The author said that a man moving a chair from one place to another, if a purpose were present would be called a project. (1) In order to get a better understanding of the author's theories, and terms used in the definition it seems necessary for us to go to his philosophy and psychology of education and examine them closely.

As has been previously stated Professor Kilpatrick has experienced during a long period of teaching a felt need of one unifying method or concept which would more completely include all the important related aspects of the educative process, and that he found that the term "project" which designates "wholehearted purposeful activity" will meet the need. Our inquiry is, What is the principle which underlies such an assertion? The answer to the question asked is clearly stated in his The Project Method and other writings. There are at least two fundamental factors which lie back of the concept "wholehearted purposeful activity" as the typical unit of school procedure. It needs to be pointed out that Professor Kilpatrick has enumerated four factors as the "background upon which the project method conception, this wholehearted purposing as an educational ideal, is projected." (2) Such a classification may also be found in his The Project Method (pp. 6ff). Generally speaking, they may be grouped under two fundamental factors which briefly stated are as follows:

1. The demand for democracy. This is rather a philosophical argument which represents best both the author's literary style and philosophical insight. His main thesis in support of the project method seems to center upon the demand of democracy, or perhaps bet-

Summer, 1922, Columbia University.

(1) Lecture in class-room, (2) Educational Review, p. 208, Oct. 1922

ter, a democratic society. A democratic society demands all of its members to participate actively and consciously in its common enterprises or "common life". This ~~task~~^{in turn} demands a sort of education that will provide opportunity to insure practice in self-planning and self-directing activities in a real life situation. According to Professor Kilpatrick the project method as he defines it will take care of the situation. "The purposeful act", not mere drifting, says he, is "the typical unit of worthy life" which represents "the ideal of democratic citizenship..... in a democratic society, so also should it be made the typical unit of school procedure"(1) This is really a development of Froebel's educational principle "education through social participation", or probably also, an application of Dewey's "the school cannot be a preparation for social life except as it reproduces the typical conditions of social life"; and "the school should be life, not a preparation for living"(2). But professor Kilpatrick puts more emphasis on the purposeful element in educational process. His most convincing argument is summarized in the clause: "that education based on the purposeful act prepares best for life, while at the same time it constitutes the present worthy life itself"(p.7). But this, in truth, is simply putting the other way round: "If the worthy life of the coming day is to consist of well chosen purposeful acts, what preparation for that time could promise more than practice now, under discriminating guidance, in forming and executing worthy purposes ?"(p.7).

2. The utilization of the laws of learning. Professor Kilpatrick sees that the old educational methods are "not eliciting adequately

(1) Kilpatrick, W.H. "The Project Method", p.6.

(2) Elementary School Record, p.142, 1920.

for worthy purpose. the psychological resources of the child" and that "there is a real necessity to get the pupil more fully 'into the game'" (1)., and so he advocates the project method. "A more explicit reason for making the purposeful act the typical unit of instruction is found in the utilization of the laws of learning"(2). Our author's discussion of the laws of learning is based on Thorndike's "situation and response" theory. Our present concern is but to mention the laws without explaining them at length. The first is the "law of readiness" which is constituted by the following statements: "When a bond is ready to act, to act gives satisfaction and not to act gives annoyance. When a bond is not ready to act, to act gives annoyance and not to act gives satisfaction". The second law is that of "Effect". A bond is strengthened or weakened as satisfaction or annoyance results. The third one is the "law of Exercise" which is, as Professor Kilpatrick points out, "simply the continued application of the law of Effect ". But he seems unsatisfied with his own statement and so he adds in the footnote that "The law of Exercise of course includes more than this, as the successful educator must know if he would meet all situations"(p.8). Another one is the law of "Set" or "Attitude". To explain the law of "Set", we may quote our author's own words:

"When a person is very angry, he is sometimes colloquially said to be 'mad all over'. Such a phrase implies that many bonds are ready to act conjointedly to an end, in this case, the end of overcoming or doing damage to the object of anger. Under such conditions there is (a) available and at work a stock of energy for attaining the end, (b) a state of readiness in the bonds pertaining to the ac-

(1) Educational Review, p. 208. (2) Project Method, p.7.

tivity at hand, and (c) a correlative unreadiness on the part of the bonds that might thwart the attainment of the end contemplated by the 'set' (ibid, p.8). The manner in which these laws are utilized by the "purposeful act" is shown by the following illustration:

"A boy is intent upon making a kite that will fly. Hitherto he has not succeeded. His purpose is clear. This purpose is but the 'set' consciously and volitionally bent on its end. As set the purpose is the inner urge that carries the boy on in the face of hindrance and difficulty. It brings 'readiness' to pertinent inner resources of knowledge and thought. Eye and hand are made alert. The purpose acting as aim guides the boy's thinking, directs his examination of plan and material, elicits from within appropriate suggestions, and tests these several suggestions by their pertinency to the end in view. The purpose, in that it contemplates a specific end defines success: the kite must fly or he has failed. The progressive attaining of success with reference to subordinate aims brings satisfaction at the successive stages of completion. Satisfaction in detail and in respect of the whole by the automatic working of the second law of learning (Effect) fixes the several bonds which by their successive successes brought the finally successful kite. The purpose thus supplies the motive power, makes available inner resources, guides the process to its preconceived end, and by this satisfying success fixes in the boy's mind and character the successful steps as part and parcel of one whole. The purposeful act does utilize the laws of learning" (pp.8,9).

b. Implications.

There is without doubt, much that seems satisfying and attractive in Professor Kilpatrick's discussion of the project method

and because of his ability to manipulate terms, most persons will find little difficulty in accepting his theory as the most convincing one. But a close examination of just what he really means by the "purposeful act" reveals that he is simply wandering among verbal solutions and that he is at many points contradicting himself. It is true that the purposeful act is the typical unit of the worthy life. But this depends upon how we define the "purposeful act" and the "worthy life". A worthy life must be a morally harmonious life which becomes possible only in self-determining, self-conscious causality, guiding self according to a consistent ideal. Because of lack of such an ideal as standard, the so-called "typical unit of the worthy life" conveys no meaning. In other words, there is no way to measure which life is worthy or unworthy. Is the "purposeful act" designating an action that is originated by a conscious self with such an ideal, or end in view? This is probably not Professor Kilpatrick's viewpoint, in spite of his analogies, such as girl making a dress, boy a kite, "a man who habitually so regulates his life with reference to worthy social aims" which seem to designate actions that involve consciously foreseen ends. However, his main position in philosophy and psychology is empirical and biological. The "purposeful act" means simply a series of varied organic reactions to situations with reference to satisfaction or annoyance of certain instinctive needs or desires. An action as such may be generated ^{either} by either the situation or by the organism itself. Our author has repeatedly identified "purpose" with "mind-set" or "set" and also with "inner urge" in connection with his discussion of the project method. Mind-set is but another term for the instinctive tendency or adjustment within the organism. The "inner urge", or the deeply felt inner urge is but an analogy of "an adjustment or determina-

tion of the psycho-physical mechanism toward a certain end"(1).
 When the "purposeful act" thus conceived as simply an activity demanded by the organism within a particular situation, not an activity chosen by a conscious self, there is no room left for morality in the proper sense of the term. Morality in this case will become either one's like or dislike or mere conformity to external custom.

Our author asserts at the outset that "My whole philosophic outlook has made me suspicious of the so-called 'fundamental principles'." Was there yet another way of attaining unity ?;;.. .. as the desired unification lay specially in the field of method, might not some typical unit of concrete procedure supply the need - some unit of conduct that should be, as it were, a sample of life, a fair sample of the worthy life and consequently of education?"(2)
 His philosophical attitude is clearly empirical. We are not so much concerned at present to state what the empirical philosophy can do or cannot do, but we would simply ask, is there any possibility to attain to any truth whatever if it does set out with a belief in truth - a truth that is not merely a product of the activities of the organism ? Or we may put the question in this way: is it possible that a man whose life-content is simply a product of particular impressions or activities of the organism under particular environment devoid of any conscious relationship with the spiritual world (reality), can get beyond his mere individualism and attain to anything which may be called the common property of humanity ? Since empiricism reduces all experiences to the product of organic activities or sense-experiences of matters of fact, without which

(1) Thorndike, E.L. "Educational Psychology," vol.2,p.13.
 (2) Kilpatrick, W.H. "The Project Method",p.4. ✓

however, there can be no scientific knowledge, it seems to leave no place for the thought world in which only we can attain the idea of unity of the human race. It seems to the writer that the author's attempt to attain to any unit of worthy life merely through the experimental method would be a hopeless one.

Another point which demands our consideration is the "situation and response" theory. According to Professor Kilpatrick, "any act of conduct consists of a response to the existing situation. That response in preference to any other followed the given situation because there existed in the nervous system a bond or connection joining the stimulus of that situation with that response" (1). The business of educators is simply to stage certain particular situations that will call out the desirable responses and inhibit the undesirable ones through satisfaction and annoyance. Thus the desirable bonds are gradually strengthened and the undesirable ones weakened as satisfaction and annoyance result accordingly. Some bonds are inherited and some acquired. The educators are then concerned to see to it that children get a goodly stock of bonds or ideas to serve either as stimulus for conduct or as such response bonds as will fit into the particular given situation. Situations staged by the teacher must be real social ones in which "children living together in the pursuit of a rich variety of purposes, some individually sought, many conjointedly". Putting in our author's own phrase slightly modified: "that wholehearted purposeful activity proceeding under wise guidance in ^a the social situation promises best both for education and for life, because it best identifies education with life" (2).

(1) Kilpatrick, W.H. "The Project Method", p. 7.

(2) "Teachers College Record", p. 314, Sept. 1921.

From the foregoing study, we come to understand that professor Kilpatrick prefers that the project method designates a point of view rather than a specific device; an ideal to be sought rather than a device to be applied. If this were really the case the project method would offer greater facilities to religious education, because religion deals with the inclusive values of life, which are organized around the idea of God. Thus all the subject matter becomes unified and centered upon a single goal. But Professor Kilpatrick seems not satisfied with a merely bare concept as such. He attempted to work out a somewhat definite procedure, though not a "patent automatic self-working tool". He says that the project method is "a point of view that contemplates the method aspect of education," The project method as an educative procedure is the "effort" to carry out certain projects in the following order: purposing, planning, executing, and judging.(1).

Our author's first attempt indicates that he regards the project method as an inclusive method in school procedures. The term "purpose" serves as the criterion. There are four types of projects; though more or less overlapping: type 1, where the dominating purpose is to do, to make, to embody some ideas in material form, as building a boat, making a table, writing a letter, presenting a play, and the like; type 2, where the dominating purpose is to enjoy, to see, to listen to, as enjoying fireworks, some aesthetic experiences, listening to a story, seeing a picture, and the like; type 3, where the dominating purpose is to solve problems, to straighten out some intellectual entanglement or difficulty, as problem or felt difficulty arising out of real life situations; type 4, where the dominating purpose is to acquire some degree of skill or know-

(1) Kilpatrick, W.H. "The Project Method", p.17.

(2)

ledge, to learn to write—a drill-type in terms of purpose to learn, to organize a point of view to-ward school work.

We can readily see that the first and third types of projects above stated are more or less similar with what we have already examined, the constructive type and the problematic type. And we have also indicated that the constructive type and the problematic type afford no adequate provision for training in acquisition of skills and in appreciation. Professor Kilpatrick recognizes such need and tries to supply it, but he fails to work out definite procedure of the appreciation type. He says, "enjoying an aesthetic experience, may seem to some ~~be~~ hardly to belong in the list of projects. But the factor of purpose undoubtedly guides, ^{the process} and—I must think—influences the growth of appreciation. I have, however, as yet no definite procedure steps to point out"(1). That the criterion of the project lies in the presence of a purpose seems to drive us back again to the difficulty of how to interpret the word "purpose".

As we have already indicated, our author's essential position seems to be in the biological interpretation of the term "purpose" but not consistent throughout. It seems that he, in most cases, uses the word "purpose" as a name for the dynamic or functional aspect of a strongly felt desire or instinctive need of the organism. Regarding the origin of purpose, our author says: "The essential point is that while the activity is in process the child or children so feel the purpose that it operates as an inner urge to define the end, guide the pursuit and supply the drive". The start of the activity may be suggested by the pupils or by the teacher. The chief emphasis of an activity, according to the author's viewpoint, is not "upon the original initiation of the purpose, but

(1) Kilpatrick, W.H. "The Project Method", p.17.

only upon its effective functioning after it has been set up. It is then purpose as mind-set, and not purpose as the act of original choosing which we have had in mind in demanding purposeful activity." (1). Note his use of the word "purpose" in the following quotation: "While the activity is in process the child or children so feel the purpose that it operates as an inner urge to define the end". That the activity may or may not be initiated with a purpose (in the proper sense of the term) on the part of the child or children is clear. The purpose may be generated in the process of doing or making or enjoying through interaction in the social situation, but it may not. Children might in certain cases simply enjoy doing without certain ends in view at all, unless a purpose was imposed upon them. Granting that a certain purpose may be generated on the part of the children, how can we decide where a project act begins, if the project is interpreted in terms of "wholehearted purposeful act"? Even our author himself recognizes such difficulty, though it seems an easy matter to say that a project as a hearty purposeful act should be restricted to the portion where the act approximates to "wholeheartedness". The difficulty lies in the fact that when we thus restrict the term "purposeful act" to its strict sense we will naturally have, if really possible, a limited number of projects, because purposeful act in its true sense involves deliberate choice with a consciously foreseen end. Such a purposeful act as this would be impossible without a certain amount of accumulated experiences.

There is no question about the greater economy of the "purposeful" learning. The presence of a strong purpose on the part of the learner does promise a greater and more persistent effort in

(1) "Teachers College Record".pp.268,315,Sept.,1921.

learning and eventually produces better or more fruitful results. If it is a truism in general education, it is no exception in religious education. Even an act of choosing originated on the part of the child has tremendous educational values. It develops originality, initiative, individuality, and responsibility. These characteristics are essential to a democratic society. The feeling that one has chosen for himself often results in an attitude toward the work selected which tends to develop satisfaction in it. But the difficulty lies in that most worthwhile or educative projects cannot be originally devised by pupils. These are usually the result of expertly planned situations which seldom "spontaneously arise", in which pupils are led to adopt a problem for solution. The danger in such cases, as Professor Bagley points out, is a real one. When we consider the project merely from the standpoint of a hearty purposeful act on the part of the pupils, we would easily run the risk of attempting to delude them into the belief that they are making ~~free~~ choices when in reality their choices are imposed upon them by others(1). On the other hand, when we consider the instinctive tendencies to do, to make, to enjoy, as the purposeful acts, we would run another risk of following the whim or fancy of the child, since he is primarily active rather than thoughtful and his immediate interests will demand satisfaction. As a result, children in such cases would be merely "messaging around" with little accomplishment for themselves. The danger in religious education will be greater, if we substitute such merely "messaging around" activity for religious training.

The last part of the definition - "proceeding in a social environment" demands our consideration here. It designates Thorndike's "situation and response" formula. To certain extent, it is undoubt-

(1) Bagley, W. C. "Teachers College Record," pp. 294-5, Sept. 1921.

edly of great value to moral and religious education. It was an old conviction that human beings could only develop in connection with their fellow-men or by their actual living together in the realm of experience. In a well staged social situation, it may insure that the desirable bonds tending toward good conducts be strengthened through reward, or satisfaction and the undesirable ones weakened or prevented through punishment, or annoyance. The reward and punishment are primarily that of the *natural* consequences. The advantage in such case lies in the fact that it utilizes the instinctive desire of one's self-esteem and love for the approval of others and that it replaces the artificial or distant reward and punishment by the natural and immediate consequences, or by the clear realization of the natural consequences of one's action. The educators are chiefly concerned to see to it that right situations are staged in order that children may get a goodly stock of bonds or ideas to serve either as stimulus for conduct or of such response bonds as will fit into certain given particular situations in the future. The difficulty is that moral and religious education can not be thus exhausted. Even if it could, it would certainly be unable to produce the most flexible and highest type of morality. It tends on the other hand, to reduce moral law to natural law or perhaps still worse, to manipulation of consequences in terms of physical pain or pleasure and ignore the element of personality and, on the other, to rule out man's relation to a superior spiritual or divine being and consequently rob him of the ennobling power of action. The "situation and response" formula was based upon the assumption that mind was merely an organic "mechanism", not a conscious self. According to such view, the best results which education could produce was to establish certain definite and particular bonds in the brain to

cope with certain particular situations. To such thinking there was no place for general principles as means of education to adapt man to the conditions of his life, to put in harmony with his universe, and to endow him with a power to modify or create his environment.

Owing to limitation of space, it is impossible for us to have an exhaustive examination of the advantages and disadvantages of the "situation and response" formula as means of education, but we can only consider one more point here. The "situation" theory, though effective on many points, fails to be an adequate means of training in the highest possible morality, without its being supplemented. It is more or less an incidental method which tends to disintegrate truth or principle by reducing it to a crowd of separate truths or ideas. It was, ^{assumed} as we have already mentioned that mind was a "mechanism" and that education was to build specific stimulus-response bonds, not principles to serve as guides of daily conduct and that later on certain particular situations would inevitable call forth certain appropriate response bonds, or ideas. But can we be sure that these separate or specific truths, bonds, or ideas will dwell peacefully and harmoniously side by side and that there will be no conflict, whatever, between them when a more or less new situation arises? In case there is such a conflict, how is arbitration to take place? The inevitable outcome in such case will be either that the strongest bond, or desire with reference to one's organic satisfaction prevails or that his action is considered merely from the standpoint of promoting the welfare of the group in which he is a member. In the former, morality is a mere manipulation of consequences in terms of physical pain or pleasure, while in the latter, morality, a mere instrument or socialized act, that is to say, a man would become good only in a

good society and vice versa. Generally speaking, the "situation" formula will at best develop only dependent morality. Its defect lies in its lack of standard, or ideal high above mere human society. Because of lack of such ideal or ideals, it tends to emphasize too exclusively either the individual's organic need or the external conduct. In both cases it fails to insure the possibility of making morality the inner uplifting power in daily conduct. But, when it is being supplemented by ideals, to act in a given situation in conformity to ideals, it, then, will become the most effective means in moral and religious education, because ideals are vitalized and reenforced by particular situations and particular experiences become integrated and more meaningful in the presence of an ideal or ideals. When once ideal becomes the ruling motive, then one's morality becomes more or less independent both of his merely biological desires and his merely external circumstances. This should not be understood, as it usually would, as a return to the "other worldliness", but it should be understood as a right estimation of values - to put them in their proper places and organize them around a fundamental principle or ideal of life. The "situation and response" formula taken by itself is more or less inflexible in transfer and narrow in range when unguided by principles. Moral situations are always complex and more or less new at different times. They demand an immediate action done in conformity to principles rather than calculation of consequences. Only in this way can social solidarity be insured.

In this group, we have not a few ardent sponsors, but because of the space limitations, we are here simply to indicate their viewpoint without further explanation.

Professor J.F.Hosic's interpretation of the term, "I un-

derstand by ~~the~~ project a complete unit of experience. The essential aspects or elements of an experience are, in the simplest form, a situation and the response to it. This, however, will not describe adequately what is meant by the type of experience called complete. Such a unit includes the following phases: situation, problem, purpose, plan, criticism of the plan, execution, judgment of results, appreciation. This is, of course, not a chronological order strictly speaking, as a feeling of appreciation will spring up in anticipation of an outcome, while on the other hand, purpose persists and plan is modified to the very end. Negatively, the project is not to be confused with mere problem, with mere motivation, with incidental learning, with correlation, with self-activity, or with the idea of general method as illustrated by Herbartian 'formal steps'. To understand what the project method is we have only to go out into life and study any case of purposeful living. Perhaps, then, the word purposeful should be added to the original definition of a project - a complete unit of purposeful experience. This will distinguish the project method from ordinary habitual reaction, as thinking, planning, criticizing, etc., ^{and essential,} I may add that the results to flow from the project will include growth in initiative, in power to think, in judgment of values, and in appreciation, as well as in concentration and power of organization, at least within the range of specific suggestions in which the experience functions. So far as these results are general that result will be secured by observing the laws which govern the conditions of transfer" (1).

Frederick G. Bonser's viewpoint.* "A project is a purposeful activity. Whatever one may purpose and proceed to carry out may be called a project, whatever it be in constructive activity, in investigation of some kind, in developing a skill or method of

(1) Stevenson, J.A. "The Project Method of Teaching", pp.84,85.

action, in enjoy^ming of any kind, or any other form of purposeful enterprise!"(1)

Alice M. Krackowizer's interpretation.- "Any 'purposeful activity' determined upon and carried to a successful conclusion becomes a project."(2)

Mendel E. Branom's view summarized as follows: We classify Professor Branom in this class, because of his inclusive view of the project method. According to him a project is "a unit of purposeful, intellectualized activity" and "the project method is the way of growth through which a man is differentiated from other animals." There are four factors related to the development of the child through the project method: (a) the general world of knowledge; (b) the personal world of the child; (c) the movement of the child into the larger world; and (d) the present world of the child after his meeting the new situation (3)

(1) Bonser, Frederick G. "The Elementary School Curriculum", p.89. The MacMillan Co., N.Y. 1922.
 (2) Krackowizer, Alice M. "Projects In The Primary Grades", p.9. J.B. Lippincott, Philadelphia, 1919.
 (3) Branom, Mendal E. "The Project Method in Education", pp.12-18. Richard G. Badger, Boston, 1919.

Attention should be called to the following articles in "Teachers College Record", vol.22, No,4, Sept.1921: Dangers and Difficulties of the Project Method" by F.G.Bonser; "The Project Method", by J.F. Hasic; "Student Reactions to the Project Method", by R.W. Hatch; "The Project Method in The Industrial and Household Arts", by L.C. Mossman; "Criteria of the Project" by J.P.Herring.

4. Summary.

As a result of an analysis and an evaluation of the definition of the terms "project" or "project method", proposed by teachers of various fields, such as general education, science, agriculture, and industrial education, the elements, which are both satisfactory and unsatisfactory from the standpoint of religious education, may be briefly summed up as follows:

a. Dangers.

(1) The "constructive type" project tends to arrest spiritual growth upon a relatively low level of values as it would enslave thought to mere material forms. An exclusive use of such a type will tend to make a person become a materialist to whom idealism may make no appeal. (2) The "problematic type" projects tend to put the individual in the problem solving attitude toward all experiences. "Christianity", as Dean Athearn points out, "implies the truth of certain metaphysical and ethical theories" (+1) that cannot be fully analyzed by the exclusive use of ^{the} mere inductive method. Life is deeper than logic. (3) The "purposeful type" project is rather vague or loose type of project. Professor Wilson rightly characterizes this as "manifestly a loose type of thinking". (+2) When we identify "purpose" with instinctive desires, we are running the risk of following the whim or fancy of the child, but when we limit "purpose" to the real sense of the term - deliberate choice - with a consciously foreseen end in view, to achieve such a kind of purpose on the part of the pupil or pupils requires ~~lasting~~ and cooperative effort on the part of both pupils and teacher. (4) Gen-

(+1) Athearn, Walter S. "The Outlook for Christian Education", Boston University Bulletin, Vol. XI, No. 23, p. 9, August 10, 1922.

(+2) Wilson, H. B., Wilson G. M. "Motivation of School Work", pp 250-1 Houghton Mifflin Co., Boston, 1921.

erally speaking, the three types of projects fail, as a whole, to give an adequate place for ideal or ideals to function as guides in activity.

b. Strong points.

In spite of these dangers mentioned above, the chief contribution which the project method has made to education, lies in its capitalizing the interests and felt needs of a child in the interest of education and in its affording greater opportunity to him to exercise his powers both mental and moral. "All the typical educational experiences show us children most interested, eager, and happy at the precise points where their participation in important matters is greatest" (1) Religious experience is of no exception. Religious education will be normally at its best when the interests of the children are especially considered.

The following elements which are more or less generally involved in the project method thus far examined, can be utilized, when properly modified, in the field of moral and religious education:

(1) A unit of activity planned and carried to completion by pupil or pupils under the guidance of a teacher or teachers - an activity mostly practical in nature and objective in result. As the activity is planned by pupils, purpose, aim, or end in view, is clearly implied

(2) A problem must be involved. But Kilpatrick's view is a little different. According to him, purpose is the criterion and a project may or may not involve a problem. Two ways of solving a problem: (a) a problem that involves application of principles al-

(1) Coe, George A. "Religious Education", Vol. XIV, No. 1, p. 34, Feb. 1921.

ready learned and developing of new ones and (b) a problem that implies the priority of discovering principles when needed instead of applying them. As a problem naturally implies thinking, reasoning, it is therefore, predominantly intellectual activity. In solving a problem Professor Dewey's five logical steps are generally implied.

(3) Natural setting. This element is strongly emphasized by Charters, Stevenson and also generally implied in other writers' definitions, though not generally stated.

(4) Project method interpreted as, a point of view, an attitude, a concept that contemplates the method aspect of education as a unifying ideal, or principle. Such view is held especially by Kilpatrick, Hasic, and partly by Davis. Since a method should always presuppose a philosophy, such a unifying principle would be naturally implied in all the other definitions.

CHAPTER III.

An Examination of Some Typical Projects.

No attempt has been made here to give an exhaustive study of the sample projects. We do attempt, however, as far as space permits, to make a further clarification of our conception of the project method and to appraise its worth to religious education through an examination of a series of typical illustrations.

1. Typical Projects.

The course of study proposed by various experienced teachers in the University of Chicago Elementary School furnishes good illustrations of the application of the project idea in action and procedure:

a. A means of organization is through objective projects, resulting in tangible, relatively permanent play centers. These are the house itself with its kitchen as the central feature, the grocery store and the garden or farm.

When the children first come to school, they find, among other attractive things, such as dolls, some doll furniture, kitchen utensils, and dishes. They play with these freely, as they do also with blocks, sand, and clay. The teacher may easily lead this play in the direction of cooking and serving plays. There soon begins to take form in one corner of the room, therefore, a miniature kitchen or dining-room. The teacher then produces a screen house with a door and windows, which serves to inclose this little room, which may now stay in place as long as it is wanted.

This play house now becomes the center of great interest and activity. Clay utensils and dishes are made, a cupboard to hold them is built of blocks, paper is cut for the shelves, paper doilies are cut and fringed, napkins are folded, and a meal is planned. A trip to the grocery is necessary to buy a cereal, which is then cooked and served by the children. This trip to the store suggests the building of a grocery store in the class-room. This now becomes the second problem or project. It calls for much planning and experimenting and results very naturally in group work since the final product is a structure made of blocks and boards which is large enough for three or four to play in at the same time. Another excursion is needed to get suggestions as to how to make shelves, the counter, and show windows, and to learn what a grocery store really carries for sale. Numerous lesser problems present themselves for the children's solving: vegetables and fruits of clay must be shaped and colored accurately enough to be readily recognized, and baskets made to hold them; paper bags must be contrived; pictures must be made to show what canned goods are in stock; pocket books and money for the buyers must be provided and a delivery wagon constructed. These are not made from pattern or models, but are worked out by the children and the results tested by actual use in playing in the grocery store. The teacher aims so to direct the hand-work that the children will grow steadily in their power to solve problems and handle material skillfully.

The third project, the farm or garden, is subordinate to the other two, partly because it is less familiar, partly because it is taken up again in the first grade. The oldest children sometimes make a miniature farm in the sand table, showing the

grain fields, vegetable garden, orchard, and the main buildings and animal inclosures and shelters. (1).

b. In another school, the teacher chose for the first lesson the finding of Scott, the hero of the South Pole. The children were to place themselves on the spot at the time of the rescue and were to express the emotions aroused in the rescue party when they read the part of Scott's diary which told of hardships, disappointments, and love of humanity. To read the words of the diary even once, without a vivid personal appreciation of the wonderful meaning behind them, would be to lose forever their deepest significance. For that reason, the first expression was to be in writing. On the morning of the experiment the words at the end of Scott's diary were put on the board, and there arose a discussion as to the discovery of the South Pole, Amundsen's success, and Scott's vain efforts and death. When interest in the subject was at a high pitch the children were told to choose the moment at which the rescue party came, then to decide and write what the different men would do and say at such a tragic and intense moment, ending their compositions by using Scott's own words. While they had talked much "about it and about", no hint of what the men might say had been made by any one before writing. The following, written by a girl and selected for brevity, was one result:

Finding of Scott' Party.

Scene: Inside of tent not far from South Pole.
Cast: Scott, Wilson, Bowers, Wright, Nelson, Gran (few others).
(men uncover heads when entering)

(1). "Elementary School Journal" 17: Feb. 1917, pp 402-1.

Nelson (steps inside tent, sees men in sleeping postures, turns pale at sight of smile on Bowers' face): God! He is still smiling, it almost gave me hope.

Wright (comes in, goes toward Scott, touches his face, shivers slightly): England's bravest men!

Gran (comes in, followed by others, sees Bowers, coughs to hide his emotion): How splendid to die smiling! And no word to tell us of their brave deeds.

Wright(looks thoughtful): Captain Scott must have been the last to pass away, for the others are securely wrapped in their sleeping bags, which he, of course, did, not being in his own sleeping bag; (Moves Scott's hand, sees diary.) What is this? Read, Nelson, while I search for other word.

Nelson (takes diary, turns to first page).

Gran (impatiently): The last, man, read, the last!

Nelson (turns pale, reads): "We took risks; we knew we took them. Things have come out against us, and therefore we have no cause for complaint, but bow to the will of Providence, determining to do our best to the last. But if we have been willing to give up our lives to this enterprise, which is for the glory of our country, I appeal to our countrymen to see that those who depend on us are properly cared for. Had we lived, I should have had a tale to tell of hardihood, endurance, and courage of my companions which would have stirred the hearts of every Englishman. These rough notes and our dead bodies must tell the tale, but surely, surely, a great, rich country like ours will see that those who are dependent on us are properly provided for.- R.Scott."

Wright: How sad! And Amundsen was there before him.

Gran(emotionally): To seek, to strive, to find, and not to yield.

(Curtain)

The class read aloud their papers, but in most cases the reading was so much weaker than the writing as to prove that the lofty ideas and intense feeling expressed in writing could not yet find adequate oral expression.(1)

c. Hawaii in the Fourth Grade.

Louise N. Borchers, State Normal School, Bridgewater, Mass.

A lesson in music appreciation had been given on classical pieces such as "Humoresque," "The Narcissis"and the like. One day two Hawaiian pieces had been chosen for discussion and study. They then were played. The children noted the peculiarity in rhythm and tones, also the many repetitions of the same theme.

(1) Alberta Walker, "Dramatization and Current Events," Elementary School Journal, 16: Nov. 1915, pp.125-26.

The student teacher in charge had brought a ukelele, that being one of the instruments used in both pieces. She played and sang a familiar Hawaiian tune. The children became very much interested. They marveled at the simplicity of the instrument. They wanted to know how to play it and all about its mechanism. One boy said he had one and would learn how to play it. Noticing a peculiarity in this instrument and a peculiarity in the music, as compared with previous pieces, the children began to feel there must be a difference in the life of these people, as compared to other people already studied. "I should like to know more about these people," said one boy. "I should like to know if they only had this one kind of instrument to play on or whether they have as many different kinds as we Americans have?" The class needed no further urging. The project was launched.

Both desk geographies came to the tops of their desks. Each of the fine reference books on music ("Books on Music and Musicians") were taken from the library shelf in the corner of the room. When the question, "What are you going to look for?" was asked by the teacher, most of the children wished to continue on the thought of music; they wanted to find out what the Hawaiians did during their spare moments, their vacations, and what kind of amusements they had. The teacher felt she needed to suggest other lines of study as well, if they wished to know more about the life of other people. The children suggested topics. These the leader of the class placed on the board and while the group on music were busying themselves, the rest of the class formed themselves into groups, each selecting a topic most interesting to ~~it~~ itself, then going to that section of the room where that group would meet. The leader appointed two assistants to help form these groups, as well as help distribute reference books on topics chosen. Information was sought at home, magazines were read and maps consulted. It took many recitations to cover the discussion on these various topics, but at the end of the study the children had a valuable amount of information about Hawaiian industries, climate, rainfall, agriculture, amusements, history, and government.

With this knowledge as a basis they were now ready to take an imaginary trip to Hawaii. This trip was suggested by the teacher, whose purpose was to make it a review. To the children it did not seem a review, as new problems continually presented themselves. They had to find out and decide upon a suitable season in which to go to Hawaii, the best season in which to go to Hawaii, the length of time one might care to stay (why not a short time or why not a long time), the kind and amount of clothing needed for their stay, the amount of money needed for fare, board, room and sight-seeing trips, and the various routes one might travel. Arrangements to be made for accommodations also needed consideration. This led to a very detailed newspaper study of weekly sailing bulletins, of time tables and hotel catalogues. In discussing time tables, careful study was made of the various letters, numerals, and symbols. In the midst of this work problems originated from the children. They were eager to calculate the distance from

New York to Hawaii. This led to calculating distances between various other places on the time tables. Drill in estimating the time it took for trains to make connection between two places was needed. This required a study of the clock. Learning to tell time in the primary grades now proved to be of value.

Deciding upon the best route and the best time, we started on our journey. After checking our trunks and seating ourselves we noted various buildings, cities, towns, and rivers on the way. We noticed the scene at the wharf upon arrival at Honolulu, the mode of traveling, the buildings. The life in general was pictured more vividly this time. The early history, as well as the present day history was brought out in the stories read to the class by the group who studied the topic, "History". We went to private and public gardens, compared the trees, flowers and birds found there with ours in America. We watched children play games and adopted some for our own use at recess periods. The sand table was used in portraying the life of the Hawaiians in miniature form. Children made pamphlets in which they kept stories written on "Hawaiian Life", pictures, maps, and drawing.

Thus, this was a project that involved music, geography, history, arithmetic, spelling, penmanship, drawing, and manual arts. Nature study was also touched upon. Both oral and written language were involved. This project brought the pupils into a more direct contact with things, processes, activities, facts, interests, modes of procedure and ideals that are significant in modern life. It led to further study of more difficult problems. (1)

d. Project in Civics.

How Can We Best Americanize Foreign People in Rockford? (2)
A few months ago, in our history class at the Blake School, we were discussing the causes operating against the Americanization of the recent immigrant population in our country. We discussed the plans utilized by the national government to assimilate this great foreign element. A long, interesting discussion, centering around the living conditions and characteristics of our foreign group, followed.

From a study of the national problem of immigration and its influence on national life, the class brought up the question of the influence of immigration on the problems of city life. The question of what the nation was doing to assimilate the foreign element brought the class face to face with this local problem: "What can Rockford do to Americanize its foreign people?"

In order to accumulate material bearing on the problem and to have a general working knowledge of the distribution of the foreign element in our city, two boys offered to serve on a committee of investigation and to make a general survey of our alien population and their problems. By consulting the heads of churches, the school census, and naturalization courts they found that our problem concerned more the peoples from southern Europe; indeed, in our own district

(1) Hosis, J.F. "Sample Projects"; Second Series, pp.8-10. 506 West 69th Street, Chicago, 1921.

(2) Walker, Alberta, "Dramatization and Current Events" Elementary School Journal 16: Nov. 1915, pp. 125-26.

Approximately thirty-two per cent of the children represented homes in which one or both of the parents were immigrants from this section. We tried to find out not only why they came to America, but some of the problems that they had to meet. The library was a great help in securing information and, as each child brought before the class the results of his reading, we acquired a great deal of information bearing on the subject.

The Italians, Greeks, Lithuanians, and other foreign children in our midst furnished additional information. One little Lithuanian boy, scarcely ten years old, on being asked why his father came to America, wrote: "My father was born in Russia. When he was a little boy the Czar would not let people get an education. We had some cousins in America. They wrote to him. They said there was a good government here. So he came and worked in a coal mine in central Illinois. At night he went to night school and took out his citizenship papers. He would not go back to Russia for anything. He has a lifetime job." Another girl born in Italy gave us some valuable information in regard to the characteristics of the Italian race and of the way the foreign-born child is Americanized in the public school by coming in touch with American life.

This study of the characteristics of our foreign population created a desire on the part of the boys and girls to learn more. The resources of the public library were then drawn upon. Each child was urged to carry a notebook and to jot down interesting things bearing on our problem. It was a source of great satisfaction to me to find them so enthusiastic over the books that they were reading, "The Immigrant and the Community", by Abbott; "The Promised Land", by Mary Antin; and the "Making of an American", by Jacob Riis. Various articles bearing on the problem from some of our leading magazines were brought into class for discussion. We found articles in the Literary Digest and similar publications, and the Americanization pamphlets published by the Department of the Interior very helpful.

We next made an inventory of all the agencies in the city that might help to bring about an early assimilation of these people who in most cases are eager to learn but have never had the opportunity. On enumerating the forces, the public library, evening schools, factories, social centers, Chamber of Commerce, churches, moving pictures, kindergartens, and newspapers were all mentioned. The purpose was to endeavor to inspire the foreign people of our neighborhood, through their children, with the spirit of American ideals and American citizenship. Believing that the most important service the Americanization worker can give to the foreign-born is to personify the best that America has to offer these children, the future citizens of Rockford were shown that it was their duty and obligation, by living up to the highest ideals to make the immigrants' absorption into citizenship possible. As one of the strongest bonds of Americanism is unity of language, it became the aim of the child to speak the English language in the home, that the parents might learn the duties and obligations of Americans.

Our class numbered twenty-two children. We divided it into committees of two to interview the heads of the social welfare

organizations, in order to find out what they were doing and planning to do. In nearly every case the committees met with ready response and received many helpful suggestions. Through their investigations the pupils had already become acquainted with many city officials. Throughout our entire study of the projects concerning community welfare there was constant interest and a keen desire to know more. I should like to quote here the report brought in by the two girls who visited the Social Settlement to find out the nature of the work they were doing:

"On Saturday afternoon we paid a visit to the two social centers and found each engaged in doing a valuable work. The Montague House under the supervision of the Rockford Woman's Club, and St. Elizabeth's under the Catholic Woman's League, through their work with the little children in the kindergarten and the mother in the home, have accomplished great good. These people at the settlement are surely doing their part in the assimilation of the foreign homes. They also told us that every woman in the Rockford Woman's Club had planned to make friends with at least one foreign-born resident and work for American standards of living. While we were at these centers we had a chance to see the little foreign children at work. The woman in charge urged us to tell all the little foreign children in our midst about the social center."

This research work carried on by the children had an important bearing on our subject. Our next step was to get in touch with what other cities were doing, to find what standard had been attained in other communities. Each child wrote a letter to the Chamber of Commerce of some city interested in the work of Americanization, the problems of which were similar to our own. Here is a sample of one of the letters sent by one of the children to the Chamber of Commerce of Cleveland:

Rockford, Illinois,
April 9th, 1919.

Chamber of Commerce,
Cleveland, Ohio.

Dear Sirs:

Our history class at Blake School in Rockford is trying to get in touch with what other cities are doing in the way of Americanization. We heard that Cleveland had been carrying on the work for several years. Would you kindly give us some suggestions?

Yours very truly,

In a few days this little girl was very much pleased to receive a reply from the Cleveland Chamber of Commerce telling of Cleveland's method of Americanization. The books we received from Cleveland were very helpful. The work there seemed to center around two divisions: first, bringing the foreign-born home into closer touch with the language, customs, and ideals of America; and second, giving to the native-born American an understanding of the racial and political sympathies of the foreign-born. Other cities sent helpful information. In this way each child had a chance to become personally acquainted with the social service work in other cities and brought much valuable information to the class.

After this discussion the question naturally arises as to what this study of Americanization will lead. What value will it

bring to the individual child? So far I have attempted to show you that, in the solution of our problem, subject matter was developed, the work motivated, and that research work was carried on by the children. I shall try to show the definite outcome of the problem and its value as a training in citizenship and practical efficiency.

The class, as a direct result of our project, had formed an Americanization Club for the purpose of getting better acquainted with the people of the neighborhood. This club was very fortunate in securing the chairman of the Americanization Committee of the Daughters of the American Revolution to speak at one of the meetings. She not only talked to the class on the local problems, but brought great inspiration and help by inviting the class to witness the impressive ceremony of conferring final citizenship on fifty aliens. Many members of the class were present and felt, after witnessing the naturalization ceremony, a greater desire not only to urge the taking out of citizenship papers, but to have some share in the Americanization of the new citizens.

These boys and girls have acquired first-hand knowledge of some of the life conditions of our city. Their investigations have brought the right attitudes towards life. All the boys and girls have a greater interest in public problems, have a desire to read more along these lines, are filled with a desire to serve. I shall feel that the social aims for which it was intended, good citizenship and practical efficiency, have been attained if, in their Americanization Club, they will endeavor to continue the good work by helping to arouse public opinion and by keeping in touch with the best efforts of other communities. This working together is one of the best influences for good citizenship. The mutual understanding and appreciation of the foreigner in our midst can not help being of benefit to the community in which we live. This project led to social service by showing the children how they might co-operate, not only to bring about better conditions in their own city, but to further the high spirit of good citizenship - the goal of education.

If through the study of Americanization the class become interested in other community problems, if they realize the necessity for really Americanizing the foreigners in our midst, they will be ready in the years to come to vote intelligently and to do their part in furthering the growth of democracy and democratic ideas of government.

e. Rip Van Winkle. (1).

Project, to present a dramatic version of a portion of Irving's Rip Van Winkle to an audience of children and teachers in the Summer School of Teachers College, Columbia University in August, 1917.

Situation

The class had completed six lessons in "Readings from Literature", by Halleck and Barbour. The opening question of the course was, "What have you read for fun which you could recommend to the rest of us?"

(1) Hasic, J.F. "Sample Projects", Second Series, pp. 23-4.

Zenobia's Infidelity was read for fun and the fun was made to include ultimately discussion of the principal interests, the character of the Doctor, and so on. There followed a similar study applying the same points of view to "Wee Willie Winkie", by Kipling.

Development of the Purpose

Then the instructor announced that the class had been invited to compete with other classes for the privilege of giving a play in the auditorium. Should we undertake to do it? The class were enthusiastic. Then followed the question, "What shall we dramatize?" The children themselves ultimately decided to take Rip Van Winkle, and because of the shortness of the time, to give only the last two scenes.

Plan

Committees were appointed, largely on the suggestion of the members of the class, the cast was determined by tryout, the "book" prepared by committees and submitted for criticism. Properties were collected by committees. One or two rehearsals were held outside of class time. An art student made a sign for the inn.

Execution

On the appointed day the pupils arranged the stage to represent a street by means of screens and a large play house from the kindergarten department. They dressed up to represent Revolutionary costumes, and went through with the two acts, with prompting only from the stage manager, who also took part in the action.

Judging the Results

After the play was over, the members of the class talked freely among themselves as to how they had succeeded. They regretted that they had left out some of the best parts, but were glad that other parts went pretty well. They were particularly proud of Rip Van Winkle who was heartily congratulated on his success - kissed, in fact, by one enthusiast.

2. Discussion of Typical Projects.

After a careful reading of the projects cited in this section, we can not fail to recognize that the principles and procedures, which we have already related are more or less clearly involved. That the school is identified with life, or a place to live and to work rather than to listen is clear. This is one of the most significant contributions made by the project method. It tries to vitalize the school by making it a miniature society. But the defect as we have pointed out is its lack of absolute standard. Another significant feature of the method is its psychologizing education

by utilizing child resources, experiences, and interests as the starting point in teaching and by capitalizing the dynamic effect of child's instinctive tendencies to do, to make, to solve problems in the interest of education. The project method is but a direct application of the old and familiar maxim "learning to do by doing", or Professor Dewey's principle "self-education through activities." Education is conceived as growth, or development, which results from the natural processes of interaction of the child with his environment. The first step in a project of the Purposive Type, for example, is to stage a situation that will result in purposeful activity on the part of the pupils. In other words, the teacher's main duty is to put his or her pupils in an environment of suitable stimuli to allow their natural learning capacities to do their inevitable work.

The first illustration shows that the school is but a miniature society in which the wealth of human association, association with adults as well as with children, is provided. The point of contact in teaching is natural as it starts on the plane of child experiences and utilizes his instinctive tendencies to do, to make, to investigate, in the interest of education. It enlists the whole child (physical, mental, moral) in the program through the use of constructive and occupational activities and through the manipulation of materials and tools. The children were allowed to live in a situation as a whole and meet real social problems which demanded solution while their activities were going on. It thus provides for them opportunity to exercise their choices and helps them to do clear thinking. It supplies them with a motive for further investigation, or study to make their activity more complete and

satisfying. The excursion, as it was indicated in the project, to different places for information is itself of much educational value. It trains their ability to observe correctly on the one hand and on the other, it widens their horizon of life through making them more social. The assertion that Professor Kilpatrick has made that a child never learns just one thing at a time, is doubtless correct. Through such natural processes as we have related, the subject-matters, such as reading, writing, spelling, language, arithmetic, history, geography, manual training, and civics were all represented and certain attitudes, good or ill toward school, subject-matters, teachers, and fellow-students were also formed at the same time.

In the third and fourth illustrations, the additional values, such as appreciation of certain life ideals through imaginary activities, and love of one's neighbor and mutual understanding through actual contact were incalculated. In the second and fifth illustrations, project method is being used to tap the emotional reaction as well as the general literary understanding on the part of the pupils. The children's impulse to act things and events out, the dramatic impulse, was utilized in the interest of education. This is an application of the principle "impression through expression". History, or literature taught in such way, becomes more real to them because they have in some measure entered into and shared the motives and experiences of the persons whose characters they ~~they~~ have assumed. In short, the project method, though having certain limitations, does give great promise in the field of method and brings reality and zeal as well as efficiency into the classroom, but how we as religious educators can appraise its worth to religious education is the problem of our main concern in the next few chapters.

For detailed study of the sample projects, attention is called to the following articles and magazines:

"Sample Projects", Second Series, by James F. Hosis, 1921.
506 West 69th Street, Chicago.

"Course in Community Life, History, and Civics,"
Elementary School Journal, 17B Feb. 1917, pp. 400-431.

"A Project in Elementary-School Citizenship," Elementary
School Journal, 22: Oct. 1921, pp. 118ff.

"An Elementary School Health Project," Elementary School
Journal, 22: April, 1922, pp. 608ff.

"A Project in Geography," Education, March, 1922, pp. 414ff.

"The Teaching of Community Civics" and "Civics Education
in Elementary Schools as Illustrated in Indianapolis", in two
bulletines published by the U.S. Bureau of Education.

Krackowizer, Alice M., "Projects in the Primary Grades,"
Philadelphia, J.P. Lippincott Company, 1919.

Stevenson, John A. "The Project Method of Teaching, pp.
192-277.

PART II.

The Possibilities of the Project Method as an Instrument of Teaching Religion.

CHAPTER IV.

The Nature and Implications of a Project in Religious Education.

It is generally admitted that aims clearly defined determine methods. In other words, it is only when we have found out quite definitely just what we want to do that we are ready to consider the proper methods of doing it. For instance, if we want to build a house, we must first have the idea of building a house and then we consider what kind of a house we want to build and how to build it. And in case we want to build up a personality, the method will be different from the method of building a house, because the former is self-determined, though limited it is, and the latter is not. The assertion that aims clearly defined determine methods is not adequate in the matters of education, especially in the matters of religious education. What we want to do presupposes a cause or why we want to do it. This will inevitably lead us to the consideration of the concepts of life. It will make all the difference in the world to our outlook on education with reference to its contents, methods, and future progress, whether we conceive the ultimate world-ground to be an intelligent Personality or a blind force, and whether we believe the human being to be a mere creature of his environment or a master of his own fate. Thus far as our study is chiefly an examination of the project method, confined only to the field of what is so-called secular education, we have had our position toward the concepts of life simply assumed or alluded to here and there without any definite statement. Though this is no place to

discuss philosophical problems, it may not be amiss to give here a brief statement of our position as a background of the definition of the project method, which we are going to formulate.

Theories of life, both philosophical and psychological, may be of various sorts. Through the history of philosophical speculation there have been two chief views of life, the materialistic and the spiritualistic. The terms "materialistic" and "spiritualistic" are here used to describe the general tendencies in current thought. As there are self-contradictory theories even within each class, they (the two terms) refer to no specific schools. No attempt is made here to give a detailed statement of either class.

1. The Materialistic View of Life.

By materialism is meant that it explains the higher phenomena of life by means of the lower, puts at the base of the universe blind and unconscious powers such as the purely mechanical forces of matter, and does not permit us to think that there is really anything that may be called good, moral, or spiritual. It holds that since man is descended from the lower animals there is no reason why his actions or consciousness should not be explicable by the same general law as theirs. It believes that mind is nothing substantial but a mere product of the biological organism. It seeks to explain how cerebral vibrations can generate consciousness. In short, consciousness, to this school, is always a result, never a cause and every portion of every mental state is fully determined by the preceding brain state. Here the universal mechanical laws which rule the physical world rule also the mental world. This view is clearly pointed out by Professor McDougall in his newly published book. (1)

(1) McDougall, "Outline of Psychology".

He enumerates among "the frank materialists and the modern near materialists", such writers as Messrs. C.A.Strong, G. Santayana, Bertrand Russell, and other Neo-Realists. For most of these "reasoning is merely a complex process of associative reproduction, and is essentially determined by the play of physico-chemical processes in the brain, preceeding according to purely mechanistic laws of habit"(401). It is more explicitly expressed by Professor Warren:

"Intelligence is a function not of conscious 'intuition' but of the connection between afferent and efferent nerve tracts. It denotes an adjustment between the environmental situation and the responsive activity, and this adjustment is brought about either by inherited neural paths or by individual acquired connections. The motor impulse in every case presumably follows the path of least resistance. There is no need to assume a non-physical 'guiding' agent in order to explain why the nervous current comes to follow certain paths rather than others."

"The mechanics of intelligent activity follows the same pattern as other movements and transformations of energy The laws of physics and chemistry hold for intelligent organisms as well as for atoms and electrons" (1). This theory, as such, rests upon the "notorious dictum" of the eighteenth century that "the brain secretes thought as the liver secretes bile."(2). In support of this proposition, the materialist points to the scientific presuppositions -the universality of mechanical law, the conservation of energy, the

(1). "The Mechanic of Intelligence", Phil. Rev., XXVI, pp.615 and 617.

(2). McDougall's "Outline of Psychology," p.19

Titchener's "An Outline of Psychology," p. 365.

evolution of man and of man's consciousness. More specifically he chooses the facts which comparative anatomy has discovered to fit into his theory. Comparative anatomy shows that we can know nothing of the mind apart from the body. "No psychosis without neurosis." There is no mental state which has not a peculiar nervous state corresponding to it and mind, therefore, is "only an 'epiphenomenon,' a symptom and not a cause" of brain-activity. Recent studies in brain anatomy have demonstrated that the centers of sensations and the centers that control muscular action have various definite locations in the cortex and that the destruction of any of these centers results in the destruction of the corresponding functions of consciousness.

The facts and principles to which the materialist appeals are not conclusive. He, in alliance with sensationalists, has generally falsified experience at the start by assuming that thoughts and feelings may exist without a subject or one who thinks and feels. Materialism fails to explain the simplest facts of consciousness which are not physical. For if some of the physical energy in the brain is used to produce something which is not physical, the doctrine of the conservation of energy is abrogated. The principle of natural selection, formulated by Darwin, does not tell the whole story. "It is beginning to be generally admitted", says Professor McDougall, "by leading biologists that Darwin's great principle of natural selection will not suffice to account for organic evolution and for that appearance of purposive adaptation of organisms to their environment which forces itself on our attention throughout the realm of life. As our knowledge of living things grows, the problem of life and its evolution appears more, rather than less, resistant to

mechanical principles".(1)

Evolution, as we now understand it, means progress, not mere change or transformation of one physical form into another. But progress implies a constant process of creation. From the study of history and examination of our own experiences, we may conclude that the human mind is an efficient cause of events in this world. The real fact of man, as distinguished from other animals, is that he does not have to take the world as he finds it, that he does not merely adapt himself to his environment, but that he himself is a creator of his world. This fact is clearly pointed out by a naturalistic evolutionist Wallace: "But as soon as man appeared upon the earth, even in the earliest periods at which we have any proofs of his existence, or in the lowest state of barbarism in which we are now able to study him, we find him able to use and act upon the force of Nature, and to modify his **environment**, both inorganic and organic, in ways which formed a completely new departure in the entire organic world The less fit are therefore not eliminated as among all other animalsthe great law of natural selection by the survival only of 'the fittest' to some extent neutralized
...But this is only the first and least important of the effects produced by the superior faculties of man. In the whole animal world, as we have seen, every species is preserved in harmony with the slowly changing environment by modifications of its own organs or faculties, thus gradually leading to the production of new species equally adapted to the new environment as its ancestor was before the change occurred In the case of man, however, such bodily adaptations were unnecessary, because his greatly superior mind

(1). McDougall, William, "Outline of Psychology, p. 31.

enabled him to meet all such difficulties in a new and different way this wonderful faculty taught him to govern and direct Nature to his own benefit"(1). Professor Judd in his book, "Psychology" declares that a conscious being "is conditioned by sense organs and central nervous processes, but a description of these conditions does not exhaust the account. The self has become through organisation a unit in the world, capable of affecting in some measure the doings of this world.

"The Self as an efficient cause. A conscious being is, accordingly, different from a being not endowed with mind just in the degree in which the conscious being can produce effects which depend on consciousness. To deny the reality of the conscious self is to repudiate a scientific concept which is as fully justified as the concept solar system." (p.275). Professor Hobhouse says: "The revolution which has overtaken biological theory during the same period is profound. Its significance is as yet imperfectly grasped, but it will, I believe, be found, as time goes on, to have invested the constitutions of the living being as against the environing constitutions with a new importance, and in this constitution the fundamental fact everywhere is that the living being is not passive but active, not mechanical in its reaction to things, but assertive, plastic, and, in a measure proportioned to its development, self-determining."(2)

Materialism, as we have sketched, offers no standard of truth, or right and wrong. In fact, the distinction of truth and error or right and wrong can not exist for it. Since, to the material-

(1).Wallace, A.R., "Social Environment and Moral Progress", pp.106-110

(2). Hobhouse, L.T., "Mind in Evolution", Preface to Second Edition, p.x. MacMillan and Company, London, 1915.

ist, ideas are the inside of nervous processes and their going and coming are not determined by their logical truth or falsehood, but by the dynamic relations of the corresponding nervous states, the only standard of truth would be pleasure and pain, or practical utility and failure. If materialism be true, then all meanings, values, and aims would disappear with it and humanity be drifting rudderless into chaos. This is really what the prophets of the materialistic school, such as Buchner, Spencer, Haeckel, and some recent ones, holding mere biological views of life, would have us contemplate, the final annihilation of all conscious life following upon the cooling-off of our planet. The very thought of life as such will paralyze all its action unless life be a mere machine. Professor Bowne has rightly said: "Suppose human life to end with the earthly act. In that case the will would lose its chief inspiration and driving force; not so much because another life is needed to reward or punish for the deeds of this, as because everything would be so fragmentary and meaningless that nothing would be worth while But man as active needs some task to perform, some worthy aims to realize; and these necessarily depend on our conception of the meaning and destiny of life".(1) For further criticism on the materialistic concept of life, see:

Bowne's "Introduction to Psychological Theory," chapter I.

Pratt's "Matter and Spirit", Lecture I.

Leighton's "Man and the Cosmos", Chapters on Evolution, Life and Mind, The Problems of Personality, The Nature of the Self, and Consciousness.

McDougall's "Outline of Psychology", Introduction and Chapter on Character.

Among the materialistic group itself, we have various forms of philosophy and psychology, but the ones that have been back of the

(1). Bowne, B.P., "Principles of Ethics", p.194. Harper & Bros., 1892.

current educational theory and practice and played the greatest influence upon them are pragmatic philosophy and mechanistic psychology. As to pragmatic philosophy, we have already discussed it more or less at length as to its merits and demerits from the standpoint of religious education and it seems unnecessary to repeat this discussion. (See Chapter I.) As to mechanistic psychology, it will suffice for our present purpose to mention a few of its general characteristics. In this class, we have what is commonly called "the structural and analytical type" of psychology, the representative of which is Professor Titchener. To him, self, or mind is nothing but simply "one occasional and variable experiential complex in the total flow of consciousness" which is made up chiefly of organic sensations. There is no soul, because there is no psychological evidence of it, except the ever shifting complex of sensations, feelings, and strivings. "Constituent parts alone roll on." This type of psychology will accept nothing as a datum which can not be analyzed out into particular organic elements. But Titchener seems to admit that if soul has any place, rigorous thinking its place is in metaphysics.(1)

The functional type of psychology, of which James and Dewey are the two most prominent representatives, lays stress on the theory that human mind is most correctly viewed as a weapon or instrument of biological adaptation to environment, engendered in the struggle for existence through evolutionary process. But how can mind arise from situations in which there is no mind in any sense? To this question there is no answer. Consciousness is simply a function of a particular part of the brain activity at a time, or a name for a

(1). Titchener's "An Outline of Psychology", Chapters I and XV;
 "Textbook of Psychology", pp.16,544ff.

certain change that takes place in the stimulus. Intelligence is regarded as a series of fulgurations elicited by particular or specific difficulties in the adaptation of the organism to its environment. "Thinking", according to Professor Dewey, "is mental, not because of a peculiar stuff which enters into it or of peculiar non-natural activities which constitute it, but because of what physical acts and apparatus do; the distinctive purpose for which they are employed and the distinctive results which they accomplish." And "mere meaning" is "supernatural or transcendental nonsense. 'Terms' signify that certain absent existences are indicated by certain given existences, in the sense that they are abstracted and fixed for intellectual use." (1) To this school, life is a stream of becoming. Imageless thought, or thought not of merely physical nature, is a great scandal. Self instead of being a source or agent of power, is mere by-product of the interactions of the biological organism with its environment. God is regarded as merely an algebraic X in an eternal flux, or at its best a mere symbol of humanity which is always changing. God has thus no other value than a hypothesis of life. (2) Such a view will undermine the possibility of the thought of permanent values of life.

It will be readily admitted that such a view corresponds closely to the seeming facts of actual life and gives a fairly faithful account of what actually takes place in the world. It represents the modern scientific attitude, but it substitutes for the truth-values and appreciation-values that make up the very content of life the method-values and thing-values which furnish only the conditions of living, not life itself. In other words, it creates

(1). Dewey, J., "Essays in Experimental Logic", pp. 13f., and 51.
 (2). Dewey, J., "The Influence of Darwin and Other Essays", Reconstruction in Philosophy, Democracy, and Education"; James, W., "Principles of Psychology".

a conception of life out of a world of mere appearances - the sense-experiences of matter of facts and ignores the reality of the inner life and its need for "more-than-physical" values. Professor Leighton in his book (1) has rightly said: "In estimating the biological significance of consciousness it must, however, be borne in mind that the life which consciousness thus serves is the life of mind itself, conscious and rational life, not mere animal existence. Hence mind is, in one sense, the end or aim of its own functioning. Conscious life at its higher levels functions for itself. Being an instrument which enjoys its own functioning, mind strives to enhance and conserve the effective values of its own operations as ends-in-themselves. To have overlooked this truth is the cardinal error of the crasser forms of utilitarianism in ethics and social philosophy."

In alliance with extreme functionalism is what we call "behaviorism" of which Professor John Watson is the representative. He defines psychology as a "division of natural science which takes human activity and conduct as its subject matter". (2) Self, to him, is simply a piece of *physico-chemical* mechanism. Meaning, like all other experience, is merely an illusion, if conceived as other than physical vibrations in the brain. But it is contrary to common experience of the intelligent human beings to evaluate human activity and conduct without taking into account the motive and purpose of the doer.

The project method, as we have previously pointed out (see Chapter I.) was more or less based upon ^{pragmatic} philosophy and functional psychology. Experience is a matter primarily of behavior,

(1) Leighton, "Man and the Cosmos", pp. 293-4, (2) Watson, John, "Psychology from the Standpoint of a Behaviorist", p. 1.

a sensori-motor matter. Experience is resulted from "doing and un-
 dergoing" of consequences (in physical sense). "The only way",
 as Dewey points out, "one person can modify the mind of another
 is by using physical conditions, crude or artificial, so as to
 evoke some answering activity from him." (1) Human being is thus
 conceived as ^{merely} motor-ideo, not ideo-motor being? Action produces
 ideas, but as a matter of fact, the other side is also true-idea
 produces action. According to the motor-ideo theory, the method of
 human learning is the method of animal learning. Trial and error
 method is the basic method. There is, of course, plenty of proofs
 which show that human progress has made use of the trial and er-
 ror method. But this is not the whole story. Human being is cap-
 able of thinking out a line of action before beginning to act.
 Such capability is doubtful in the case of animal action. Much
 less does an animal sit down in order to think out a plan of ac-
 tion. So far as we know, animal, if he is confronted by a diffi-
 culty or problem, solves it, if at all, in the course of action.
 Another fact is that human being, however primitive he may be, is
 capable of being profitted by the experiences of another. It is
 very doubtful whether the lower animals achieve such level of be-
 havior. Professor Moore in his book, (2), points out that "human
 discoveries have not as a rule, been made by chance, they have
 been made by the minds which set problems before themselves and
 labored persistently to solve them". Human being is capable of
 bringing his foreseen and consciously willed end into reality,
 while the lower animals are probably devoid of any, ^{such} foresight of
 the ends of their activities.

(2) Moore, "What is Education", p.248.

(1) Dewey, John, "Democracy and Education", p.40.

The literature of religious education is now shot full of such assertions as the basic method of all learning being trial and error, and that child learning and animal learning are identical. "All learning processes are subject to the same laws and conditions. Fundamentally the ways in which the kitten learns are also the ways in which the baby learns. Indeed many of the most useful facts and principles of the newer educational psychology were arrived at in the first instance by observation of the ways of the animal folk. How much more true is it to say that whatever we may discover concerning the intellectual growth of children will help to provide more effectively for their moral and religious growth." (1).

The assertion which Professor Hasic has made is valid only in so far as we identify the two, the kitten with the baby. But, as a matter of fact, the intelligence of a baby outgrows that of the cleverest animal within a short period. On the other hand, we are not merely dealing with babies in religious education. The main business of education is to capitalize the experiences of the past so as to direct the experience of the present that the children do not have to begin to learn all over again by the crude trial and error method. Let us here take up Professor Dewey's favorite illustration of learning: a burnt child learns to dread fire. According to him all experience should be thus acquired, but he forgets that the materials we have to deal with in education are not all fire. So a principle as such is by no means applicable even to all physical pains and far less to moral and religious spheres. For instance, most physical excesses, such as

(1) Hasic, J.F. "The Application of Modern Methods to Week-Day Religious Instruction", Religious Education, Vol. XVIII, No. 2, April, 1932.

in the case of alcoholism leaves the individual more and more susceptible after each indulgence. There may be individuals in whom the effect of one attack is such as to make them immune in the future, but a contrary result is far more common. This is more true in the moral sphere where the consequences are more or less remote and intangible. Those who are morally exposed in the hope of reaping a moral immunity run the risk of moral death just as those who are exposed to infection run the risk of death for themselves and become centers of infection for all those around them. So the natural process as a method of education without being supplemented is a process too cruel and the risk is too great. It is not justifiable to make all experiences through trial and error method, though we must admit that in certain respect it is the only best method of learning.

There is a tendency to modify "the trial and error method" and adapt the "fumbling and success" as a method of learning. (1). This is largely due to the lately added factor - the purposive action - *a belief in the brain mechanism which is able to bring about* in the organism by the inevitably serviceable train of actions. William James says: "Physiologically considered, we must suppose that a purpose means a persistent activity of certain definite brain-processes throughout the whole course of thought." (2) Professor Thorndike, in discussing why we prefer one idea to another, asserts in quoting James that "We trust to the laws of cerebral nature to present us spontaneously with the appropriate idea," and also to prefer that idea to others". (3). This note of naturalistic determinism is explicitly expressed by Thorndike (4): (4)

(1) Robinson, H. "The Mind in the Making", p.69.
 (2) James, William, "Principles of Psychology", Vol. I, p.583.
 (4) Thorndyke, E.L. "Essays Philosophical and Psychological in Honor of William James". (3) Thorndyke, E.L. "Educational Psychology" Vol. II, p.53.

"Indeed, the one thing that can justify that faith (that ~~can~~^{we} make the world better) is precisely brain-~~psychology~~^{physiology} as revealed by animal behavior..... We are not free occasionally to swerve the future to our wants; we are forced always to do so Human reason in selecting both ideas and acts is part and parcel of the same order of nature in which the magnet selects the iron and the earth its elliptical path.... To assert, so far as a man's behavior goes, he betters himself, is the same variety of judgement as to say that, so far as the behavior of the population of Russia goes, it increases itself." (pp.587-610). According to this view, there could be no such thing as moral distinction between one act and another and the word "better" would mean nothing more than a state of the feeling of the organism. The human being is but a mere creature of his environment. It is not the wind, not the set of the sails, that determines the direction in which a ship should move. The assertion that "so far as a man's behavior goes, he betters himself" is not obviously true. Thorndyke, himself seems to face this conclusion in his own remark: "We must not forget that there are satisfied drunkards, paupers, and invalids"(ibid,p.601).

If the mechanistic psychology confines itself within the field of studying simply neuro-muscular mechanisms, not consciousness, it is but a branch of biology and biology is a special division of physics. Psychology as such cannot furnish an adequate groundwork for logic and ethics and much less for religion. It can know nothing of true and false and nothing of good and bad, unless it employs objective standards, both logical and ethical. Religion is rooted in biology instead of psychology and therefore, it lacks the insight and outlook of metaphysics. The principles deduced from psychology as such cannot afford the adequate basis of educational

processes of the whole being, for they are based upon an assumption which denies that self is a creative agent and an efficient cause of events.

2. The Spiritualistic View of Life.

Over against materialism is spiritualism. Among the latter, there are also various forms of philosophy and psychology. Since our chief concern is Christian education, our position is personal idealism and self-psychology. From such standpoint, spiritualism means that it assigns the controlling power to the higher elements, the spiritual values of life, puts the destinies of the world in the hands of an intelligent supreme Personality, offers us the assurance of permanency of the spiritual values so as to make spirit something more than a mere function of the biological organism or a reporter of the course of events, and recognizes man as capable of active participation with the Supreme Person in the conservation and increase of eternal values.

This school recognizes that man does possess a biological organism, not so much different from that of animals, and, to a considerable extent subject to its laws, but also that he possesses a consciousness which cannot be identified with the nervous system. It rather holds that the nervous system is but the instrument of the mind. Professor McDougall in his "Outline of Psychology" makes the following statement: "We have to recognize that the nervous system is at least the immediate instrument and servant of the mind, through which it maintains its relations with the rest of the bodily organism and with the physical world about it, as well as with other minds embodied in other organisms" (p.59). In his "Body and Mind" he says: "We

may describe a soul as a being that possesses, or is, the sum of definite capacities for ~~psychical~~ activity and psycho-physical interaction, of which the most fundamental are: (1) the capacity of producing, in response to certain physical stimuli (the sensory processes of the brain), ~~and~~ the whole range of sensation qualities in their whole range of intensities; (2) the capacity of responding to certain sensation-complexes with the production of meanings; (3) the capacity of responding to these sensations and these meanings with feeling and conation or effect, under the spur of which further meanings may be brought to consciousness in accordance with the laws of reproduction of similars and of reasoning; (4) the capacity of reacting upon the brain-processes to modify their course in a way in which we cannot clearly define, but, which we may provisionally conceive as a process of guidance by which streams of nervous energy may be concentrated in a way that antagonizes the tendency of all physical energy to dissipation and degradation", (p.365).

Professor Calkins defines psychology "as science of self in relation to, or conscious of, its environment" (1). Some of the characteristics of a self are enumerated by her as follows: "First, the self of each of us to some extent persists in the second place, the self with all its persistence truly changes, develops Third, and very significantly, I am a unique self; there is only one of me; I am an individual; no one, however closely she may resemble me, is I. The possibility of the enumeration shows in the fourth place, that I am a complex self, a unity of present with the past, yes, and with future, + self and a totality, also

(1) Calkins, Mary W. "A First Book in Psychology", p.1.

of many different experiences; I am a perceiving and remembering and thinking and feeling self. These different experiences or aspects of me do not, however, exist apart from me; I obviously am not what Hume called me, a bundle of perceptions, but each of the perceptions or emotions or thoughts is the expression of me who am inclusive of them. Finally I am a self related to the world in which I seem to myself to be placed.... And these characters it must be added, are immediately experienced. The self thus described, is observed and not merely inferred."(1).

In the words of Professor Pratt who has recently lectured on the problem of "Matter and Spirit, A Study of mind and body in their relation to the spiritual life," "The self may be called a center of phsyic powers, whose characteristics necessarily transcend any given section of conscious content or phase of conscious experience, and which are essentially inexhaustible by any passing moment." "The self then is a genuine reality with a unity and identity of its own, a center of influence and energy, and not to be confounded with a mere sum of qualities or of states" (2). Similar view of the self is held by Professor Leighton (3).

This school which includes, besides the above mentioned names, many of the leading educators, such as Judd, Bagley, Athearn Welton, believes "consciousness is a creative factor in experience". Professor Athearn has well said: "This school distinguishes between an animal organism instinctively reaching out for food and a person consciously setting ends for himself and adjusting his environment to these ends" (4). The determining power of our acts

(1) "The Case of the Self Against the Soul", Psychological Review, XXIV, pp. 279-280. (2) Pratt, "Matter and Spirit", pp. 179-181. (3)

Leighton, "Man and the Cosmos" Chapter on the problem of Personality, The Nature of the Self and Consciousness. (4) Athearn, W.S.

"The Outlook for Christian Education, B.U. Bulletin, Aug. 1922.

(if moral at all) is to be found not in the physical and chemical processes but in the processes of an utterly different nature, that is, those of our rational and purposive will. Our purpose and will ~~deter~~^{determine} what we are and what we are to be as moral beings. In this sense, at many a juncture, our will, reason, purpose, interfere with the workings of mechanical law and contravene it. For instance, a hungry dog is ready for food. His action is determined by his instinct to eat and to get satisfied without asking whether he ought or not. But the case with a moral being is different. He is governed by his sense of ought rather than by his instinct, hunger.

Though we hold that ~~aim~~^{mind} is an efficient cause of events, it does not follow that it cannot be modified or influenced by its environment, Far from it. History shows the facts that conduct varies at different times and places in accordance with the degree and kind of social development which has been attained often under different conditions of existence. Mind, as it is, can be modified in a very high degree by the influence of public opinion and systematic training. We hold that body and mind are bound together and that they can influence each other. Fatigue and disease give evidence that body affects the mind. But we must not forget that the influence of the mind upon the body is still greater. Good news or bad news affects the composition of the blood and other fluids in the body. In fact, physical health in the highest sense is scarcely possible without the invigorating influence of a mind which holds the reins of control. Body and mind are not enemy of each other, as long as the right emphasis is placed where it belongs. The main business of education is to organize values and give them their due or proper places, around

a supreme ideal. When we emphasize the supreme fact that we are essentially spiritual beings and when we refuse to live in the mere sensations of our physical organisms, then we find unity, efficiency, and satisfaction of our whole being. Professor Galloway points out the fact that :

"Society is a spiritual structure whose materials are personal lives; and if a perfect society is to become real, personal spirits will have to be transformed into something higher and better than are now. The key to this problem must therefore be found in an intrinsic relation of souls to a higher spiritual order"(1). As to how to make the "intrinsic relation of souls to a higher spiritual order" a normal growth is the very problem of religious education. Is religious growth different from growth in any other respect ? To answer this question is one of the problems of our thesis.

3. A Definition of a Project in Religious Education Proposed.

a. The Definition.

From the foregoing study, we have come to see that the project method as an educational process of teaching has already been widely utilized, especially in the field of secular education arts, and sciences. It is nothing new in itself, but simply a synthesis of nearly all of our best educational ideas and procedures of the present time into a fruitful working viewpoint. While it is interpreted differently in certain respects and underlaid with more or less different philosophical concepts, the factor "learning to do by doing" is doubtless the predominating one

(1) Galloway, George, "The Philosophy of Religion", p.561. Scribners 1914.

in all the definitions we have thus far examined. While its underlying philosophy and psychology considered by themselves may be useless in finding and defining the truth, they are nevertheless priceless in lending themselves as effective means of education by their emphasizing the application of truth to life through self-activity. Though one's center of life ^{is} and its ruling motive must be viewed as lying in its intrinsic relation to a higher spiritual life, yet its very achievement has to be acquired by his own effort and activity. It does not follow that our relationship with God means nothing more than a mere supposed relationship, but it does follow that God can do nothing for us as moral beings in so far as we are unwilling to co-operate with His creative good will. So the main purpose of religious education is to help children to realize the significance of their human and divine relationships so as to be quite willing to have God's will done throughout their whole life. It is with this end in view, that the following definition of the project method as an instrument of teaching religion is proposed:

A project in Religious Education is a unit of activity proceeding under the guidance of a religious ideal in a controlled life-situation, designed to establish conscious relationships between the human being and God.

b. The Definition Analyzed.

(1) Morality Vs. Religion.

This definition should receive both analysis and illustration in order to reveal its fundamental principles. In the first place, it is to be noted that the term "project" with its modifying phrase "in religious education" suggests an activity that is more than merely a social activity or a constructive activity of

any sort. Religion is more than morality, if the term "morality" confines solely to human relationships. It must not be understood that we are here trying to, separate religion from morality. But it must be understood that we are here trying to point out the distinctly religious element which ought not to be overlooked in religious education. "Religion", as Clarke defines it in his "Outline of Christian Theology", "is the life of man in his superhuman relations" (p.1.) Professor Calkins defines religion "as the conscious relation of human self to divine self" (1) So religious act cannot be defined merely in terms of man's effort to perfect himself or of his zeal for social reforms, because there are many cases which show that those who are so doing are not religious. The fact that religious and moral elements are so closely interwoven in actual life makes many writers attempt to identify the two. Professor Ames defines religion as "the consciousness of the highest social values" and throughout his book, (2) , he seems to identify socialized man with religious man and religion with social righteousness. His explicit position is as follows:

"The term 'moral' has been used to designate those ideals which pertain particularly to human social welfare, in distinction from the claims of religion which seeks authority for conduct in the Will of a Deity. The contrast between moral and religious conduct belongs to that conception of the world which makes a rigid distinction between the natural and the supernatural, between the human and the divine. But if religion is identified with the most intimate and vital phases of the social consciousness, then the distinction between morality and religion is not real All moral ideals are religious in the degree to which they are expressions of great vital interests of society."

(1) Calkins, Mary, W. "A First Book in Psychology", p.262.
 (2) Ames, "The Psychology of Religious Experience" pp.168f, 285ff.

And in his recent article, "Original Human Nature", which appeared in Religious Education, Feb. 1923, he asserts that: "Recent writers are saying that man 'is more sensitive to the voice of the herd than to any other influence. It is the source of his moral codes, of the sanctions of his ethics, and philosophy" (p.10).

Since Professor Ames' position is distinctly biological, Religion, according to him, is, of course, rooted in biology, not in psychology or it is rather a by-product of the sex and food-getting instincts. Religious education, from such standpoint, is mere adaptation to environment, not standardization so as to live up to ideals, sanctioned by God. The difficulty of such view is how to judge "the highest social values" without an absolute standard. There is a sense in which it is true that man "is more sensitive to the voice of the herd than to any other influence", This is doubtless so because so great is the effect of the approval of the herd that it sometimes leads to conduct quite different from what it would be if this approval were absent. This is especially the case when the approval leads to wealth or positions of dignity. But this simply shows the defect of education that inculcates control of conduct in terms of adaptation to environment, not in terms of internal ideals. If we follow Professor Ames' definition of religion, the consequence of religious education would be what Professor Strickland has clearly marked out: "An act is 'good' because it is right, and right may mean almost anything from what is customary in the group up to what is seen to be on the whole for the best interests of all, that is for the welfare of Society"(1). It is to be understood from this quota-

(1) Strickland, P. "Religious Education", Vol. XVIII, p.30, Feb. 1923.

tation that morality depends upon the kind of society a person lives in.

The fundamental aims of religious education, as we have mentioned above, is to teach increasing control of conduct in terms of a great religious ideal. A person thus trained may be dependable in spite of his environment. He is able to control his environment or to stand firm against the "voice of the herd", if that voice is wrong. If we fail to do this, then religious education is a great failure. The contrast between religion and morality in this respect is especially important from the standpoint of education. "Be ye perfect, even as your Father in heaven is perfect", is different from "Be ye perfect as a moral individual in your social relationships". The former means much more in vitality than the latter both to the individual and to society. Religion implies an ideal that is *ideal* and actually existing in a Supreme Person, while morality implies principles that are impersonal and ideals that are postulated. Baldwin has well said: "The ethical ideal is felt to be ideal - that is, not actual. It is a norm set in the mind, a rule of ideal conduct imposed upon all persons, but not realized by any of them. We do not suppose our moral ideals to be actually fulfilled except in God. That is to say that the personal ideal qua moral, if it is to be realized, must become also the personal ideal qua religious. It is then, the religious ideal proper that is actually realized in God, not the merely moral ideal. Our moral nature postulates an ideal ethical person"(1). Personality will respond more readily to personality than to mere abstract principles. Any activity

(1) Baldwin, J.M. "Genetic Theory of Reality", p.103. Putnam's, 1915

which is in short of such divine relationship as a source of motive power to act, can not be defined as a project in religious education because the very purpose of religious education is to insure the growth of God-consciousness as the controlling motive - power of conduct. In Christianity, the ideal personality of God is realized in Jesus Christ and our definition may be better thus modified - a project in religious education is a unit of activity proceeding under the guidance of Jesus Christ in a controlled life-situation, designed to establish conscious relationships between the human being and God.

(2) Activity.

There are two words which need explanation. One is "activity" and the other is "God-consciousness". In ordinary sense of the term, activity is largely, if not wholly, understood to mean the activity of the organism. Professor Stevenson says: "In ordinary usage of the term, activity means the contraction and relaxation of muscles in physical activity." But from the educational standpoint, he points out that "physical activity when not accompanied by any 'sense of the result' is not considered activity, but intellectual activity when accompanied by a 'sense of result' is considered an activity in an educational sense.(1). Professor Stevenson defines activity as such, because he views "project" as merely "a problematic act". Professor Dewey defines activity "as a series of changes definitely adapted to accomplishing an end."

"Hence it is opposed to restless and random changes, as well as to mere quiescence and passive absorption, Dictated

(1) Stevenson, "The Project Method of Teaching", pp.44,45.

exercises, 'busy work', etc., when not accompanied by any sense of a result to which they naturally contribute, are not activity in its genuine, or intellectual significance; neither is undirected overflow of motor impulse." (1). In his "Democracy and Education", Professor Dewey says: "The activity at first consists mainly of certain tensions and adjustments within the organism; as these plans are coordinated into a unified attitude, the organism as a whole acts - some definite act is undertaken. We may distinguish, of course the more explicitly conscious phase of the continuous activity as mental or ~~psychical~~. But that only ^{identifies} the mental or psychical to mean the indeterminate, formative state of an activity which in its fullness involves putting forth of overt energy to modify the environment"(2). Professor Tichener (3) asserts that: "In its most general meaning, an action is an organized movement; less generally, it is a movement of a locomotor organism;..... The characteristic feature of the action consciousness, as distinguished from the consciousness so far considered, is its ~~determination~~ ^{determination} in the sense of the idea of ~~the~~ end. The presentation of the object arouses associative tendencies in the usual way; but only those tendencies are realized which lie in the line of suggestion, of the meaning of the idea of end,

"We translate this fact into psychology by saying that the excitatory processes underlying the idea of end set up determining tendencies; they open certain nervous channels as it were, and close others; so that the consequent excitations find their path laid out for them."

(1) Dewey, J. "Activity, Logical Theory and Educational Implications of". Monroe's Cyclopedia of Education. (2) Democracy and Education" p. 403. (3) Tichener, "A Text Book in Psychology," pp. 448-449.

It is more explicitly described by W. B. Owen in an article "The Problem Method" that: "The third fundamental moment in the problem method is the psychology of action. This psychology is based on the anatomy of the nervous system. This nervous system consists of a series of five elements - sense organ, sensory nerve, brain, motor nerve, muscles. A complete act involves all five..... The new problem requires thought for its solution. The brain suspends the activity of the series of the five elements until the right action is thought out. Once thought, the series is restored and the act follows. If the right result follows, the problem is solved. But it takes a complete act to get a complete experience. Only the complete experience can test the value of the thought. That is why we learn by doing. ("The Journal of Educational Method" p.181, Jan. 1922.)

The term "activity" defined as such is inadequate and in most cases, misleading from the standpoint of religious education. It confines to and describes only the lower form of activity, the activity of the organism or activity of nerve-cells. It emphasizes primarily the act of the organism in "putting forth of overt energy" to result in what are ordinarily called material things. Activity as such has, no doubt, its legitimate place in building up alhuman personality. Professor Thorndike in his "Principles of Teaching" has made this point clear: "Only in so far as a man's education produces changes in his actual motor responses does it make him of more value to society as a whole; for men influence other people only through their acts. No information or interest or ideal or habit of thought or feeling has done its work until it issues in conduct, until it does something. Moreover, the

the motor responses which an individual makes react upon his own intellect and character. Not only is his thought worth nothing to anyone else until it alters his acts; it is also worth little to him. Our own movements are perhaps our greatest educators. At any rate they deserve a place beside the impressions made by the physical world and by the conduct of other human beings. (p.206.)

But in religious education, we have to deal largely with meanings and values which belong to the higher processes of thought,- an activity in which volition which results in mental change may in some cases reveal no immediate external manifestation. An activity as such is often an end in itself, so far as its own act is concerned, but from the educational standpoint, it must have real connection with practical life-situations.

The term "activity" has to cover, for our purpose, the higher form of mental activity, the spiritual or psychical, as well as the lower form, the physical motor-performance. By the higher form of mental activity is meant, in its specific sense, a mental act of critical estimation or evaluation of one's experience or personality, in the presence of an ideal personality. This is what we call an act of the appreciative and reflective consciousness. Professor Jordan has rightly said: "Things of worth (except economically) are not discovered or produced through action alone, but rather through emphasis on critical reflection after action has laid down the bases of life. It is only upon correction of action that life can begin." (1) The action here is meant by Professor Jordan the mere physical activity. In religious education, the act of mental appreciation and reflection or self-estimation consists of "the correction of enrichment of one's life in terms of God-consciousness." (1) Philosophical Essays in Honor of James Edwin Creighton, p.262.

As human personality is a unitary whole, the lower and the higher forms of activity should relate themselves to one another in the expanding processes of human experience. Any undue emphasis upon either of these two impairs the normal development of a well-proportioned personality.

It is further to be understood that activity, viewed from a religious standpoint, is emphasized not so much upon its promotion of skill or efficiency in purely physical and economical sense as upon its increasing the conscious relationships between the human being and God. In other words, pure activity, either physical or mental, by itself is not a religious activity, unless it proceeds from or evokes religious feelings, which in turn strengthen the bond of human and divine relations.

3. "God Consciousness"

As to the word "God-consciousness", no attempt has been made here to give an adequate definition or explanation. We are simply attempting to indicate what we mean by that word from the standpoint of religious education. God-consciousness is that state of mind in which one feels the presence and power and love of God so that in the time of temptation and difficulties he will conquer; in the time of weakness he will be strengthened; and in the time of peace and joy he will always feel thankful, according to God's will which is ever the dominating control in his life. "For in Him we live, and move, and have our being." Here it may be asked: does it follow that we are always to be conscious of God's presence and love throughout all our activity? Or we may put the question in this way: when we are consciously exercising love in our human relations, are we to be at the same time conscious of the presence of God whose love is to be felt as the dominating source of our love for them? The answer to this questions is, no, but it is quite possible that at times of choice between two alternatives, or of moral

deviations God-consciousness comes in as the controlling factor of one's next move in conduct. For instance, we may say that parents and children, brothers and sisters are always loving one another, but it would be very far from the truth to say that they are always conscious of exercising such love. We must, nevertheless, admit that there is something that is constantly permeating their entire character, swaying their motives, directing their thoughts, and determining their desires, though they seldom give it their directly fixed attention. In religious education, this something which exercises the dominating control of the course of action between the human family affairs and relations, must be established between man and God. God-consciousness may not be always kept in the foreground and in certain cases it is impossible or unnecessary to do so, but it should be always kept in the background as an "under-current" beneath the surface movements of life.

In the second place, it is to be noted that the dominating purpose of a project in religious education is to introduce control into conduct both social and individual in terms of a religious ideal, or in terms of Jesus Christ. Here we agree with Professor Kilpatrick that "The typical educational experience should be a selected sample of life itself. Real living requires practice under guidance just as truly as handwriting or any other separated specific learning." (1)

An activity proceeding under the guidance of a religious ideal indicates that our point of contact with the religious knowledge of the world is at its highest point rather than at its lowest points. Under the guidance of a religious ideal, children do not have to begin to learn all over again by the crude trial and error method. They enter into the achievement

(1) The Project Method in College Courses in Education, Educational Review, p. 209, Oct. 1922.

of the ages in religion as well as in arts and literature and other material things. Character depends upon the possession of an ideal in consciousness, which is strong enough to control every act in terms of that ideal. Only by an ideal as the standard of conduct are we able to distinguish our mere fancies and imaginations from the perceptions of real objects and to determine what actions are right and what are wrong. All men, in fact, whether or not they are conscious of it, have an ideal, base or lofty, which molds their character, governs their actions, and shapes their destiny.

4. Ideal

The term "ideal" needs to be further explained. In modern speech whatever is ideal is understood either to be the undesirable opposite of the real or else to belong to a world of dream. In the field of education, ideal is generally regarded as a method of procedure or a plan of action, not a content of life which ought to be. "An ideal is probably best thought of as consisting of (1) a generalized notion or a general concept used as a plan or standard of action, (11) the recognition and appreciation of the practical worth of this plan or standard, and (111) a tendency (habit) to accept and obey the plan or standard, to act it out in conduct. Unless these three elements are present, we cannot properly employ the term ideal." (1)

Here we approach the problem from the two phases of life, psychological or metaphysical, or both. Psychologically, an ideal is an idea emotionalized or an idea not yet realized in practice. "An ideal", as Professor Begley defines, "is an image plus a meaning plus a strong emotional or affective coloring." (2)

- 1.) Voelker's The Function of Ideal in Social Education, p.47, Teachers College, Columbia University, N.Y. 1921.
- {2} Educational Values, p.58.

J. B. Anderson says: "An idea is, in the main, the result of experiences in themselves disconnected from each other but which consciousness has associated or related together until they merge..... in turn ideas are related and worked over until they evolve into an ideal which is an idea dreamed of but not yet realized." (1)

An ideal thus interpreted or described may seem to be merely subjective, but we must not forget that the true ideal of life is universal and has a common object to strive for. The product of our mind is just as real as, if not more real than, the product of our hands.

Ethically speaking, we live in a moral universe. The moral life in its essence is an ideal life, that is to say, not what a man is, is real but what he ought to be, is real in all his relations, finite and infinite. An ideal arises from human inner needs for coherency and unity of life and an adequate interpretation of it compels us to predicate an absolute and ultimate moral reality, as the supreme ground of goodness as well as of truth. Without such an ultimate and absolute moral reality, our finite and temporal worth loses its value. "We are driven," says Seth, "to the conclusion that the ideal is not simply the unreal, but the expression and exponent of the real; that what on our side of it is the ideal is, on its further side, the real; that behind the 'ought' lies the 'is', behind our insistent 'ought-to-be' the eternal 'I am' of the divine Righteousness." (2) He further points out that: "to make the antithesis between the ideal and the real final, and to refuse to recognize the reality of the ideal is to betray misunderstanding of the ideal and of its relation to the real. We must distinguish carefully between the real and the actual, between the absolute and eternal real and the empirical and historical actual.

(1) Applied Religious Psychology, p.59.

(2) Seth, James. Ethical Principles, 9.425, Scribner's 1907.

..... Whence comes the ideal of the actual but from the reality or true being of the actual itself? This the ideal brings us nearer to reality than the actual; the one is a more perfect, the other a less perfect, expression of the single reality in relation to which both stand, and out of relation to which the distinction between them would disappear..... 'The ideal, founded upon the reasoned and positive knowledge of the essential nature of being, is at once true and possible; it is superior, not contrary, to the actual fact; in a sense it is truer than fact itself; for it is fact purified and transformed, such as it would be if nothing opposed its development; it is reality tending to its complete actualization! (ibid, p.426.)

In religion, especially Christian religion, the ideal personality of God as revealed in Jesus Christ is not ideal, but it is only with reference to us that it is ideal. When the perfect personality is set up as pattern, it commands what Felix Adler calls "the moral motive proper" -the self-respect instinct of a child. "I want to be like Father." The result of this experience is therefore clearly the development of personality. Without it in some form, personality does not grow. For it affords the psychological ground of revaluation of all experiences in terms of that ideal self. Such experiences are demonstrated in the case of conversion. Thus "ideal" can be utilized not only in the field of mechanics for the building of better things, but in the field of personality, for the building of a better world. Ideal is always personal and is directly related to the consciousness of the individual who has it. When the idea of an ideal self is emotionalized, it then becomes one's ideal that is directive as an end over his own conduct; and he is no longer driven by mere impulses and appetite, but "he is moved by attraction, lured upward and onward by visions of the better, by a homesickness for the perfect.

"The fiend that man harries
Is love of the best." (1)

When a man is thus regulated and directed by his ideal, he may then be called a morally free being, because he is conscious that there is a choice of two ways, and that he is free to make the choice, and in the exercise of it, according to his highest ideal, he achieves personality. By freedom is meant that he ceases to be enslaved to anything except to his inner ideal. He becomes a master of his own environment.

That the ideal, in itself, enlightens the one who has it is not disputed, but we as religious educators must not commit the blunder as to imagine that it will suffice to simply hold up before our children an ideal and let it do its inevitably magic work. It is one thing to have ascertained one's right destination, and it is quite another to realize that destination, more especially when innumerable difficulties intervene. To have an ideal incarnated in the child is not an easy achievement. "No single religious act or even series of acts, is religious character, but the volitional habit or permanent disposition which grows out of such acts and leads to their continuance is religious character." (2) This may succeed only by sustained effort and constant practice under criticism, direction, and the "pull of a great ideal" that one's mind may become habitually conscious of his relation to God and his conscience may be quickened with a constant recognition of His Holy Will to be done. In religious education, we are dealing with growing personality and so our ideal must be in terms of Jesus's personality-his life and teaching. All materials must be so organized as to conform to that great ideal character - the personality of Jesus Christ-as well as to adapt them to the need and capacities of a growing child.

(1) Dodson, G.R. "The Philosophy of Religion" Theological Study To-day, p. 25. The University of Chicago Press, Chicago, 1921.

(2) Koons, The Child's Religious Life, p.137.

5. A Controlled Life-Situation.

Another factor in our religious project is "in a controlled life-situation." By this phrase is meant that the teacher must stage a situation in which the children may grow in religion through actual living in a religious situation, wherein satisfaction or dissatisfaction resulted on the part of the children is not in terms of merely physical pleasure or pain, but in terms of success or failure in measuring up to the ideal set up in the situation. An activity proceeding under the guidance of a religious ideal in a controlled life-situation is to translate God's love and righteousness into action and at the same time the experience of His love and righteousness is enriched through the processes of activity. Here lies one of the greatest contribution of the project method. "The essential feature of the project method," as Professor Willson points out, "is that it provides for useful, thoroughly motivated application of knowledge and makes such use of knowledge a part of the learning, or teaching, process." (1) Religious education needs to be planned with the view of bringing children to the realization of God's love and approval in their act of one form or another in the real situation of everyday life. Religion thus becomes a reality of life itself instead of mere ideas. As life is a unitary whole so must be the educational process. Instruction and activity should not be treated as two separate things, but they must be correlated and unified so as to supplement each other in the processes of the education of character. "Everyone therefore that heareth these words of mine, and doeth them, shall be likened unto a wise man, who built his house upon the rocks; and the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell not; for it was founded upon the rock".

(1) Motivation of School Work. p.250

Knowing and doing should grow up together and reenforce each other.

c. Steps in the Development of a Religious Project.

In religious education, we as educators are dealing with personality and individuality. There can be no rigid and definitely mapped out ways to build up a personality as man builds up a machine. But for the sake of making our method of procedure more definite, a project in religious education may involve more ~~or~~ less clearly according to its nature the following steps (It is to be remembered that no definite demarkation of steps can be drawn):

(1) An Appropriate Situation. The teacher must stage a situation, or environment, that is favorable so as to result in an appropriate religious activity on the part of the pupils. The teacher can not, as a rule, think, feel, and will for his or her pupil just as he or she can not eat for him. The pupil must think, feel, and will for himself. There is no learning without mental activity on the part of the pupil. This is the principle of "self-activity" in consciousness, which is "the root", as Professor Horne calls it, "of all knowledge, feeling, and will." (1) But what the teacher can do is to provide or supply proper conditions that will call forth the innêr need of the pupil and transform it into purposive religious activity (the term "purposive" is here used to designate a purpose that is deliberate and involves a consciously foreseen end, not mere impulse as other writers, such as Kilpatrick uses it.) He or she must also see to it that this reaching out of an experience for a richer experience (religious) may be fruitfully rewarded and kept continuously active. Religion is not an artificial interest introduced from without ^{into} human life, but it springs from the

(1) The Philosophy of Education, p. 170.

inner need of human nature itself. History shows that man, always and everywhere, feels that there is something in the invisible universe he must worship and obey. This feeling of need of a supreme power or person, left to itself, may be developed in a form of perverted idea or theory as to frame some relatively satisfactory explanation of this religious craving or tendency. So the teacher must see to it that the situation he stages is to meet and call forth the inner spiritual need of his pupils and transform it into purposive religious activity that will insure the normal growth of God-consciousness.

This staging situation involves what we call preparation and presentation of subject-matter which serves either as the content of the activity (dramatization, hand-work, other expressional works) or as suggestion to some other closely related activities. (It is to be understood that activities may be initiated in some cases by the pupil or pupils themselves, but what we have here in mind is putting certain teaching material before the pupils so as to result in appropriate activity on the part of the pupils.) The preparation and presentation would naturally involve the explicit revival of those experiences that the pupils have had more or less in relation with or leading to the one which is going to be presented. The teacher may use story, discussion, or question and answer method, or some suggestive examples or all these means to draw out the desired experience, to center their mind upon the problem in hand and to arouse their interests in it. Let us take the "Creation Story" as an example. The teacher may here use the question and answer method, such as; "Where do we get our clothes or some beautiful things we have?" The inevitable answer would be: "Some one made them and sold them to us." It will gradually lead to things which man can not make and introduce God our Loving Father as the Creator of all things

for us. This may lead to show God either as the Creator of heaven and earth and all things therein or as our Loving Father, or both. The teacher should not only appeal to their intellect but also to their feeling of reverence and gratitude and will to do some service through proper suggestions. God loves us so much as to make so many good things for us to enjoy. What can we as His loving children do for Him in order to show our love to Him? Such question may be initiated either by the pupil (or pupils) or by the teacher as suggestions. When the pupils have the purpose and want to do something for God, the teacher and the pupils may discuss together certain problems they are going to face. The teacher should guide them to select some worth while things to do or some concrete problems to be solved by them. It may result either in social service or in a kind of work that involves helping God to make or keep the town they live in more beautiful. It may result in a kind of **expressional** work, such as hand-work, to make the lesson more vivid and real, but it may also result in a missionary enterprise through a feeling of brotherhood, stimulated by the story or discussion. All depends upon the point of stress the teacher makes. Our emphasis is not so much upon the mere achievement as upon the attitude (both moral and religious) evolved from their participation in the activity. So we should be careful as to avoid the exploiting of our pupils, in case that a missionary activity is taken.

(2) Purpose. A definite purpose on the part of the pupils. Out of the situation staged by the teacher a definite purpose is developed or evolved on the part of the pupils. Suppose that they decide to take a missionary enterprise as their project or activity, then they have a definite problem at hand.

(3) Plan. As they have a definite problem in hand, they will naturally plan how to solve it. This calls forth their former experience

(if any) and resources. And other data have to be discovered or obtained in order to solve the problem, such as how to organize committees and to select president, treasurer and the like.

(4) Execution. There can be no definite demarkation, as we have already stated, as to the steps. The steps are more or less overlapping. That the pupils go to work to gather data or information is the execution of their plans. But to organize their plans and to put them into operation is also execution.

(5) Judging. In a project that is not religious, this step involves comparison and reorganization so as to lead to appreciation of values or to formulation of certain principles. All that is useful and good, but in a religious project, our chief emphasis is put on our critical estimation or evaluation of our act in terms of God's will or on whether we have done our best in a measure with what God wants us to do. Here lies the source of our motive power of action. Through activity as such the appreciation of God's will be done is both enriched and strengthened and the willingness to do our best to help others and to cooperate with God to conserve and increase values may become the permanent disposition throughout our life.

As the church school is a group of children, we have the possibilities to device plans of actions that will be broad enough to include worship, instruction, activity, and service, which are not considered as separate things, but as the integral parts (more or less interwoven) of an educational process. This will mean that children are practicing under proper guidance at living the Christian life. The project should meet the growing needs of the children and adapt to their capacity or ability to carry it out in a successful way. These elements in religious projects may be summarized in the following guiding principles for religious teachers:

(1) To make a good approach - recognize or create a favorable situation, arouse interest and direct attention, lead the pupils to consciousness of a problem worth solving.

(2) To develop definite purpose, lead to a conscious determination to live up to the standard life set up, or get things done in an honest way.

(3) To assist in the formulation of a plan of action - call out the possibilities and warn of difficulties and suggest improvement.

(4) To guide in the execution, give needed help, suggest change of plan, remind of the purpose, and prevent waste of time.

(5) To offer opportunity for judging results in the light of the aim and for self-estimation of one's act in terms of a religious ideal, welcoming suggestions of similar activity and criticism.

(6) The teacher should act throughout as a leader, judge, adviser, listener, authority, friend and the like and share appreciation joining in a just expression of it and building ideals of conduct.

(7) Teachers' personality is the most important factor in carrying a project into success. In teaching religion, the teacher is sharing religious life with his pupils. He must feel the presence of God before he can make his pupils feel the same. He must not merely impose that feeling, but let it develop in a most natural way. He must use every possible way to bring about children's realization of their divine relationships and their significance in conduct.

CHAPTER V.

A Critical Evaluation of the Fundamental Principles Underlying the Project Method in the Light of the Objectives of Religious Education.

This chapter attempts to do two things: first, to give a concise statement of the fundamental aims or objectives of religious education and, second, in the light of the objectives of religious education, to evaluate the principles which underlie the project method we have formulated as an instrument of teaching religion.

The aims of religious education are various but they can be generally grouped under two main headings: ultimate and immediate aims.

1. Objectives of Religious Education.

a. The Ultimate Objective.

The ultimate aim of religious education is the introduction of complete control into conduct in terms of a great religious ideal. In Professor Stout's words, it is "Christian life and character expressing itself adequately in one's relation to God and to his fellows" (1). This is to be understood to make God-consciousness a real controlling factor in one's everyday experience - both thought and action. Religion must show itself, as Professor Tracy points out, "in the thinking, the feeling, and the conduct, of actual persons living their actual lives in the world" (2) . Toward the goal as such we must direct all educational means and endeavor. More specifically and explicitly the ultimate aim may be enumerated as follows:

(1) Dispositions and abilities to evaluate life in terms of the spiritual values, exemplified in the character and teaching of Jesus Christ. The spiritual life is one that thinks, feels, and wills

(1) Stout, J.E. "Organization and administration of Religious Education", p.50, (2) "Religious Education" p.5, Feb. 1922.

to cooperate with God in the attainment of satisfaction in living.

(2) Dispositions and abilities to maintain physical fitness in terms of "body as the temple of God". On the other hand, that a healthful and clean physical living plays a great part in the efficiency of the spiritual life is a generally recognized fact. Professor Everett has rightly said: "The purpose to keep 'fit' finds full justification when the fitness in question is fitness for a worthy task and a fit instrument in the service of higher values" (+1)

(3) Dispositions and abilities to utilize leisure time for the enrichment of both the physical and spiritual life. It is of a paramount importance for religious education to Christianize the "life of recreation".

(4) Dispositions and abilities to contribute one's proper share to the work of the world in terms of God's creative good-will. Only through Christian motives, for example, can the industrial order be Christianized.

(5) Dispositions and abilities to sustain one's social relationships in terms of the great principle - Fatherhood of God and brotherhood of man. Here lies the very possibility of international peace. "A religion of fraternalism", as Roes declares, "is the medicine that our generation most needs." (+2)

(6) Dispositions and abilities to maintain intelligently and effectively one's membership in a church. The importance of this aim is clearly pointed out by Professor Stout: "The future of the

(+1) Everett, "Moral Values", p.196.
(+2) "Christian Education and Social Control", Religious Education, p.8, Feb. 1922.

church is of such large import both to individuals and society that means of recruiting loyal, active, intelligent membership is a matter of grave concern. Any program of religious education which does not have this as one of its aims will fail. Children should not only be brought up in the church but they should be trained to serve through its various agencies. Only thus can it be made to minister to the spiritual needs of its membership and render service to the community and the world." (1)

b. The Immediate Objectives.

The immediate aims are those that lead step by step toward the fullest realization of the ultimate aim - the perfection of the ideal Christian life, and that serve as constant guides and standards in the selection of lesson materials and educational methods. The immediate aims should be conceived in terms of growth and development of the spiritual life of the child and youth. The following is suggested as an inclusive aim of religious education: The introduction of increasing control into experience in terms of a conscious co-operation with God's creative good will in all of life's relationships. This aim may be analyzed into the following elements:

(1) Fruitful knowledge. By fruitful knowledge is meant the knowledge that will insure the growth of God-consciousness, the increase of spiritual insight, and the development of interests and ideals, in all human relations. Such knowledge will include biblical materials, extra-biblical materials such as social sciences, nature study, literature, biography, music, pictures, etc., and certain fundamentals of Christianity. But it should be understood that they must be treated as means necessary to vitalize the religious life of the pupil. Knowledge as an aim is not acquired for its own sake but

(1) "Organization and Administration of Religious Education", p.48.

for its functional value in life. Knowledge or information imparted should be of such a nature that it will create (modify if necessary) as well as be adapted to the needs, interests, and capacities of the pupil.

(2) Right Ideals. As the child proceeds to acquire a set of values through information and experience, he is at the same time on the way of building up certain ideals. Religious educators should see to it that the ideals of his own making be in conformity to the ideals, exemplified by the life and teaching of Jesus Christ who is the supreme example and standard of human personality. All ideals such as ideals concerning democracy-social, political, and industrial, ideals of social service and personal virtues, should be evaluated in terms of Jesus Christ.

(3) Right Attitudes. "An attitude is properly settled behavior, a settled manner of acting because of habitual feeling or opinion. Three factors or aspects are here present, (1) an habitual mode of thinking, (2) a settled interest, (3) a settled mode of acting as growing out of habitual feeling or thinking. These three aspects give rise to three types of attitudes, according as one or the other element is emphasized: (1) a 'point of view' (apperceptive attitude); (2) an 'interest'; (3) an action attitude". "A point of view is frequently called an 'attitude of mind', a 'mental set' a 'mental background', a 'perspective', an 'appreciative basis'. In each of these terms, a settled mode of regarding or aperceiving a situation is clearly the predominant factor. In the case of an interest, as ~~is~~ here *used*, there is equally clear a settled disposition to pay attention to, be interested in, or to learn more about the object of interest. For the action attitude there is unfortunately no adequate term in common use It includes almost equally the apperceptive and

action elements, both of which, however, have through extended practice become almost automatic in their action." (+1) This fine analysis of attitude may be used for our present purpose with certain modifications. Attitude formed should be based upon a constant recognition of a great religious ideal in consciousness, not upon mere neural-connections in the brain. More specifically speaking, a religious attitude is a properly settled state of mind - habitually mindful of one's relation to God and willing to do His will in the human society. One's point of view is thus spiritualized, interest transmuted, and action Christianized.

(4) Christian Conduct. The final test of education, either secular or religious, is character. But the sure foundation of character lies in conduct. By Christian conduct is meant an act done in the spirit of Jesus Christ - practicing the good life according to his principles rather than merely entertaining thoughts about them. Children must not only be taught religion, but must be given opportunity to live it out in their daily lives.

2. A Critical Evaluation of the Fundamental Principles of the Project Method.

With both the ultimate and immediate objectives of religious education in mind, we are now ready to proceed to evaluate our method with a view to showing the strength or the weakness of each element which is essential to it.

a. The unifying concept. The most important element which runs throughout the whole discussion of the definition of the project method we have formulated, is the unifying concept of the educative process. This unifying concept furnishes a fruitful working

(+1) Quoted by Voelker in his "The Function of Ideals and Attitudes in Social Education", p.47.

viewpoint. It is based upon a sound philosophy of life which is a unitary whole. Education which aims at the perfection of personal character is not merely instruction, not merely training, not merely activity (in the ordinary sense of the term), nor merely social service; but all of these, fused and woven together in "the unity of a single though highly complex process." In order to make the point more intelligible, we are led to examine briefly the two opposite extreme - views concerning educational methods: one is represented by the so-called "new education" and the other, the "old education".

These two extreme views see no alternative between coercion or hand-off policy. In Dewey's words: "Seeing no alternative between forcing the child from without, or leaving him entirely alone. Seeing no alternative, some choose one mode, some another." (1) The "old education" is curriculum centered and looks at things from the adult point of view. Education aims at mental assimilation of certain qualities of mere subject-matter or ready-made ideas that are more or less valuable only from the standpoint of mature persons. The dynamic capacity of learning in the child is wasted in inactive or passive memorization of certain unrelated facts or informations. Its watchwords are "discipline", "law", "guidance" and "control", etc. It does little more than stifle individuality and initiative. The probable cause of such "Over-emphasis upon the adult Point of View" is pointed out by Coe in his "Education in Religion and Morals": "The value of adult experience has so occupied the thoughts of educators as to prevent them from seeing the necessity of understanding childhood." (p.13) This ignorance of child psychology and the psy-

(1) Dewey, J. "The Child and the Curriculum", p.23.

chology of learning process produces the weakness of the "old education" that made "invidious comparisons between the immaturity of the child and the maturity of the adult, regarding the former as something to be got away from as soon as possible and as much as possible" and thus subordinated child to curriculum. (1)

Over against the extreme view of the "old education" is that of the "new education" which is child centered and eliminates the external imposing from without. It aims not at knowledge or information, but self realization from within. Personal character is more than subject matter. Its watchwords are "interest", "spontaneity", "freedom and initiative", etc. It points out that subject-matter never can be got into the child by imposing from without. Learning is active and so education is a development from within through self-activity. Such "Over-emphasis upon the Child" is the "danger of the 'new education', as Professor Dewey points out, "that it regards the child's present powers and interests as something finally significant in themselves" and overlooks the fact that "nothing can be developed from nothing" (2).

The two extreme views are both wrong if each is considered by itself. One has confined itself too exclusively to the instructional side, ignoring the active participation of the child, whereas ^{the} other has so over-emphasized the activity of the child as to disregard racial experience. The difficulty of the "old education" has been that of reaching the child and its danger, accordingly, that of losing both child and subject-matter. This seems to be the case in the general condition of the present church. Religious literature is full of criticism and attack upon the present ways (the ways of the "old education") of teaching religion. (see the current number Dewey, J. "The Child and the Curriculum", p.20, (2) Same, pp.20-24.

of "Religious Education"). But, on the other hand, there is a well marked tendency in the field of religious education to "substitute technique for content" or, at least, to subordinate subject-matter to method and put activity in the place of instruction in such a way as to commit the error of the "new education", whose difficulty has been that of getting worth while materials and its danger, accordingly, that of letting the child mature accidentally in spite of the guidance of racial experience. Both are wrong because they misunderstand the process of the development of an individual personality. Development does not mean simply forcing something into the mind from without, nor does it mean just getting something out of the mind of the child; but it means an inner growth of the mind conditioned by both its very nature-instincts and impulses, and the external factors - stimuli and materials, upon which it exercises itself in order to be transformed from an immature personality to a mature personality. The problem here is a problem of selecting appropriate material and right ideals for instincts and impulses to be employed in the gaining of new experience. It is, therefore, just "as futile", as Dewey asserts, "to expect a child to evoke a universe out of his own mere mind" as it is for us to "try", as Judd assures, "to beat morality into children's nervous systems." (1). Hence it seems necessary for us to unite these two extremes into one proper synthesis so as to make due account of the interaction between the two fundamental elements of education - child and curriculum, instruction and activity. A little further analysis will reveal the strong points of such an attempt.

(1) The Unifying Concept is a Necessity.

(1) Dewey, J. "The Child and the Curriculum" p.24; and Judd, "What is the Educative Process", p.34, Religious Education, Vol. XVIII, No. 1, Feb. 1923.

a. Instruction and activity are mutually dependent; the one cannot be complete without the other; and vice versa. It is to be understood that the term "activity" here used is the activity on the part of the pupil - the term includes the activity of the body, mind, and soul. The term "activity" with its modifying phrase "under the guidance of a religious ideal", in our definition, means the activity (or activities) engaged in by the teacher and the pupils. Education is really a co-operative enterprise. The activity engaged in by the teacher in the name of teaching and the activity engaged in by the pupils in the name of learning are the integral parts of a single though highly complex process. The oppositions between the "new" and the "old" education are rarely carried to their logical conclusion on account of the impossibilities of putting them into practice. Teaching by itself cannot take the place of a personal experience just as a map cannot take the place of an actual journey. But it gives information and direction which is necessary to the process of experiencing the experience. In other words, without the mutual dependence of the two fundamental elements, the way to achieve experience that is highly desirable, is hazardous, if not impossible. In the case of religious education, mere teaching about religion (though teaching has its place) does not guarantee the real and genuine religious experience on the part of the pupil. The idea of God should be made vital and really apprehended through the process of the real experiencing of God in action. There is an element of truth in the saying: "religion is caught, not taught". Certain attitudes and appreciations are too personal to be taught or assigned. They can be fully apprehended only on the basis of real participation. Such conviction has been repeatedly stated in the literature concerning principles and methods of religious education. Here we may quote Professor Weigle as

representative. He says, in his "Talks to Sunday School Teachers" thus:

"In the Sunday School we are concerned directly with the issues of life itself - with character, service, destiny, and love to God and man. These can never be taught simply by talking about them. Every Sunday School class ought to be organized for service as well as for instruction: every Sunday School teacher ought to be a leader in Christian life and an inspirer of Christian deeds as well as an expositor of Christian beliefs. This is the special application to our work of the old maxim concerning learning by doing". "Education in general is by activity quite as much as by instruction, by training in habit as well as by the acquiring of ideas. Indeed, ideas that come just as hearsay are never quite as clear as those that are wrought out in active experience; and instruction seldom 'takes' that does not rouse the pupil to some form of activity. This is preeminently true in the field of moral and religious education. We gain religion, not by just hearing and talking, reading and writing, about it, but by living as children of God. We become Christians not merely by comprehending Christian doctrines, but by doing Christian deeds in Jesus' way" (pp.128,181).

Religious knowledge should be personally realized and historically grounded. This implies both information imparted by the teacher or the books and the active participation on the part of the pupil. Ignorance of great religious truths can not be expected to result in the richness and depth of an intelligent, religious experience. But, on the other hand, mere verbal truths, without being realized in living are too superficial and lack significance. Knowledge imparted by the teacher should be realized in personal experience, but this experience, however, must be connected and confirmed by the wider experience of the historic religious community

in order to be intelligent and consistent. For this reason, the unifying concept of the "instruction" and "activity" constitutes a necessity.

b. Law of Progress. It was once said that "Practice makes perfect", but this dictum has been modified by experience. It is now recognized that it is not practice alone which "makes perfect", but practice under proper guidance and wise criticism. This unifying idea conforms to and applies the newly discovered educational principle. Professor Hartshorne has rightly said: "The process of personal intergration can go on only under the stimulus of informed self-criticism. Self-criticism even in a three-year-old is a normal tendency. What is needed is a standard the standard must be a person God is the inclusive personal standard." (1). It is perfectly obvious that the standard should be introduced through instruction. Otherwise, it would be absurd to expect a child to evolve a standard out of his own mind. This "law of progress" is clearly stated in our definition by the phrase "under the guidance of a religious ideal."

(2) The Unifying Idea is economical.

a. It is economical because it conserves the best and minimizes the waste of the opposing views of the "new and the "old" education. The child is always on the way of development either for good or bad even if wholly undirected. But this purely accidental maturing through "the trial and error method" is too uneconomical; its dangers too greivous; and its waste too great. (Criticism on such method is stated in Chapter IV.) Professor Judd says: "In the course of civilization purely accidental maturing has been super-

(1) "Religious Education", p.327, June, 1922.

seded by carefully directed plans of training. Such plans of training aim to save the child from developing through accident in a wrong direction and also to economize his energy and time by promoting rapid achievement of the best results of personal maturity. (1) Of course the problem of preventing useless and sometimes even harmful wandering lies in how to facilitate and capitalize the past experience of the race. This will lead us to the next point.

b. It is economical because it provides an adequate place for the individual to be benefited by the wealth of race-experience. Man's direct experiences are generally limited in time and place. It is local and temporal, but his "vicarious experiences" are limited only by the experiences of the human race. Through "vicarious experiences" the individual's experiences are enlarged, directed, and enriched. The values of "vicarious experience" enumerated and summarized by Professor Bagley are authoritative and worth quoting:

"(1). It transcends space in the sense that, through its influence one may in effect live in far-distant lands, not infrequently gaining through vicarious experience a clearer conception of the conditions there prevailing than an untutored traveler could gain.

"(2). It transcends time in the sense that, through its influence, one may live in the past and gain a clearer conception of the conditions then prevailing than any person actually living at the time could have gained.

"(3). It reduces to terms of individual experience the vast sweeps of race-experience. The individual, so to speak, personifies the group. The group's struggles, extending over generations, become his struggles; its triumphs become his triumphs; a fact of tre-

(1) "Religious Education", p.34, Feb. 1923.

mendous significance in the development of the spirit of kinship or brotherhood, expressed in the past not always happily in a chauvinistic type of nationalism, but having within it, as Mr. Wells has so clearly pointed out, the possibilities of a common bond uniting all peoples.

"(4). It enables the insights, inferences, and interpretations of the keenest and clearest minds to become the insights, inferences, and interpretations of all normal minds. Thus genius, rare and exotic though it be from the point of view of its actual appearance among human kind, becomes through its fruits in a very practical way an almost universal possession.

"(5) It is clearly both the condition and agent of progress, permitting the accumulation and consolidation of gains from individuals to individual, from group to group, and from generation to generation, and insuring as well the perpetuation of the ideal of progress and of its method." (1).

Professor Woodhull, in an address on "The Project Method in the Teaching of Science", suggests that: "It is not necessary that a project study by high-school and college students should always involve experimental work. To read a description of project study by a master scientist is often more profitable."(2).

In religious education, Bible and extra-biblical materials can afford plentiful "vicarious experiences" for building up desirable religious imageries that if strong enough, will become life's "pillar of cloud and pillar of fire". Granting that "vicarious experiences" have such educative values, the inevitable question we should ask is: how can such material be best given in order to in-

(1) "Religious Education", vol XVIII, No.1, Feb. 1923, p.37.
(2) "The Project Method in the Teaching of Science", School and Society, VIII, pp.41-44, July, 1918.

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sure the best possible conduct ? No hard and fast rule, of course, can be laid down for determining just how information should be given under all circumstances; but in general it is safe to say that information is valuable in proportion as it may be and is related to the experience and interest of the pupil. In other words, materials should be psychologized so as to create for the child a real situation in which he may exercise his moral self-control under wise guidance. Mr. Davis is right in saying in his report that, "One actual ethical situation met and solved is worth more to the child than a dozen moral questions selected as topics for discussion" (1). The element "a real life-situation" is explicitly stated in our definition of the project. In religious education, we as educators must not lose sight of the two phases of one though complex process, that is to say, knowing and doing which should go hand in hand. This is but an application of the principle, "If any man will do His will, he shall know of the doctrine." It is another way to say that one's knowledge or experience grows in proportion to his doing. This principle is well illustrated by the case of learning to swim. We may be benefited by the one who has the experience to show us what the best strokes are, but memorizing this information will not enable us to swim. We must put the information which we receive into practice in the water in order to succeed in learning to swim. Religious experience is no exception of such principle, but the only difference is that religious experience may or may not involve overt physical action. It should be largely mental, or spiritual as in the case of conscious communion with God. Overt conduct is the fruit, not the root, of religious experience, though

(1) "The Iowa Plan of Character Education Methods", Religious Education, p.436, Dec. 1922.

they are reenforced by each other in the course of practice.

(c) Another economical element which is more or less explicitly stated or implied in our previous discussion is the introduction of general truths or principles into life by way of real life-situations, or the connecting of the general truths with the particular facts.

The general is not set over against the particular just as the logical is not set over against the psychological. But they are rather supplementing and strengthening each other. Such principle lies back of the whole element in our definition "a unit of activity proceeding under the guidance of a religious ideal in a controlled life-situation". Vinet has rightly said: "Connecting general truths with certain and well known facts is doubtless a means of reanimating general truth, and, on the other hand, it is giving to particular facts, which are often misjudged or unobserved, the form of instruction." (Quoted by Gladden, The Christian Pastor, p. 125.)

The principle that introduces general truths into life by way of a real life-situation is necessary as well as economical in religious education, because religion is primarily a way of living the fullest life, in this world. "Any account of experience must now fit into the consideration that experiencing means living; and that living goes on in and because of an environing medium, not in a vacuum." (1) It is obviously true that one cannot learn real fellowship apart from the medium of fellowship. That children have social tendencies is a fact which needs no proof. But, unfortunately, in many cases, we overlook, if not consciously neglect, these important factors in religious education. We devote too much time to merely verbal truth such as defining certain abstract words, without having any idea of connecting them with real life. Images thus formed can not be strong enough, or become increasingly meaningful so as to control conduct.

(1) Dewey, Creative Intelligence, p. 8.

As church schools (Sunday and Week-day schools) consists of groups of children and youth who have the instinct for each other's company, we should capitalize that instinct to inculcate the spirit of Christian brotherhood, cooperation, mutual helpfulness, and to strengthen the feeling of unity and the desires to work for common good. The development of individuality is yet not neglected, for one's power as an individual depends much upon his recognition of the rights of others. This is but a direct application of the principles of democracy. God-consciousness is better developed and enriched by the cooperative activities than by any other means. Professor Coe in his book, "A Social Theory of Religious Education", goes so far as to say: "This education in the art of brotherhood contains within itself the most vital of all possible methods of evoking faith in a Fatherly God and in a human destiny that outreaches all the accidents of our frailty." (p.83)

There is much material which can be thus utilized as to insure the increasing growth of God-consciousness and the social powers on the part of the pupils through various activities, such as constructive and creative activities, expressional activities, dramatization, missionary enterprise, social service, Christmas parties, worship and the like. Through external expressions and contact with real situations of life we can cultivate the inner feeling and the spiritual growth of the child. He will know better the joy of ministering to others by actual ministering and at the same time he can really feel that he is helping or cooperating with God to do the work of the world. The educative values we have enumerated in the previous chapters are equally applied here. One actual case will illustrate the importance of such principles:

"after a group of children (aged twelve) in a week-day religious education class had made a trip to the children's ward at the county hospital, in a New Year's session of the class each told what he or she was most grateful for and what was his ambition for the coming

year. All replies were very concrete, due to the concrete experience of the visit. One girl had a little invalid sister in the home. She was going to be more thoughtful and stay in and play with her oftener. One boy was thankful he had not been thrown out on an ash heap, as had been one beautiful four weeks old baby. He was, evidently, for the first time genuinely grateful for the love of parents Above all else, many of the reactions cited may have been due to the fact that these children were, for the most part, dealing, not with book-facts, but with life itself Some of the reactions clearly reveal that children under twelve are not too young to have entered into social relationships of a rather complex nature and that many of their social attitudes, due to environment and training, are destined to become life attitudes, carrying over into affairs of home, community, nation and world." (1) Many interesting cases recited in this paper and certain social problems of the child and youth enumerated in the following papers in the same journal are worth noting.) To make religion vital in life, we must connect our sense of the presence of God with our conscience so as to make our final motive a ceaseless longing to be in perfect harmony with His holy will.

Should religious education be made the most effective factor in conduct control, the unifying idea must also be carried over into the field of organization and administration, which, though very important, is out of our present concern.

6 The Application of the Psychological Principles - the Laws of Learning.

(1) Motivation through utilizing the interest and the dynamic capacity of the child for educational ends. This is the most significant feature of the project method in general and of the one we have formulated in particular. Here lies the great difference between the "new" and the "old" education. The "old education" put all the emphasis on the

(1) *Religious Education*. pp. 14-15, Feb. 1921.

transmission of race and adult experience and the child became at best but a passive recipient of these ready-made ideas. Education in such case was primarily a matter of discipline with the emphasis on attention, without due recognition of the interest and the dynamic capacity on the part of the child. (The word "attention" is here used in the older sense in contrast with "interest". In the newer sense, the two words connote almost the same thing.) The danger is that the child's development towards perfection of personal character may be very easily thwarted by inhibition of interest and activity which seem to him to be perfectly harmless. In other words, we can not expect a greater power of self-expression without allowing a greater self to express. The "new education" goes towards the other extreme, putting entire emphasis on "freedom" and "interest" of the child. The child's interest was no longer to be forced, but to be set free. The development of individuality is a far more important thing than the mere acquisition of knowledge. The danger is that it goes so far as to underestimate the value of attention. The power of attentive control is even necessary in dealing with physical health. In adopting either of the two views in their extreme form, education will produce a citizen of doubtful value. The one will abuse the child's interest and suggestibility and stunt the growth of his discrimination and individuality, while the other will abuse the racial experience and produce lawlessness.

Education must aim to utilize both attention and interest for its supreme end so as to bring up children who will respect all racial experience and at the same time learn, in due course, to challenge all authority. Authority should not be regarded as final, nor should it be disregarded without respectful consideration of life as a whole.

From these considerations, it reveals clearly one of the strong

elements in our definition from the standpoint of Educational psychology. In religious education, we should capitalize the child's interest and instinctive capacity to do, to make, to build, to manipulate, in the training of his will to cooperate with God; his interest and instinctive capacity to see, to enjoy, in the training of his affective aspect of life in terms of God's beautiful personality; and his interest and instinctive capacity to think, to solve problems, in the training of his intellect in terms of knowing the eternal truth of God. Certain activities and expressional works can be utilized for religious educational purpose. The effectiveness of interest in relation to morality and the learning curve is clearly pointed out by Professor Wilson in his book "The Motivation and School Work": He says: "If a child is constantly held to work in which he has no interest, he gradually develops the habit of divided attention, neglect of the work in hand, pretence, and activity only sufficient to satisfy the teacher or the one imposing the task. He weakens his moral nature, he tends constantly toward deception and hypocrisy." (p.19, in fact, the whole book merits careful reading even from the standpoint of teaching religion.) The result just described is bound to follow the same methods in religious education, if it does not give due emphasis on the interests of the child. Professor Stevenson in his book "The Project Method of Teaching", asserts that "Everyone works with the greatest effort at the problem in which he is most interested". (p.119). This principle is equally applicable to the field of religious education.

(2) Motivation through contact with real life-situation.

Genuine interest in "form of self-expressive activity" is seldom evolved apart from real life-situations. In recent times the factor "real life-situation" has been gradually utilized as an effective means of motivation. "The natural setting of the project" as Stevenson points out, "makes provision for a strong motive. The testing of seed

corn for the father's or for the boy's own corn crop is more interesting than testing seed corn as a formal laboratory exercise." (1) In Kilpatrick's word, it is "a social environment." It is, however, to be understood that "real life-situation" may mean all these - "a social environment," "the natural setting" (the latter is criticised as hard to define, see Chapter 11), but they do not exhaust its meaning. The importance of the "real life-situation" as an effective factor in the educational process has been well emphasized by Professor Wilson: "The essential feature of the project method is that it provides for useful, thoroughly motivated application of knowledge and makes such use of knowledge a part of the learning, or teaching, process." "As the process of providing for application or use in order to test thought is essential for adults, it is certainly much more essential for children. This is the fundamental philosophy underlying the project, and the chief advantage of the project is that it does provide for use. It follows that interest and motive are developed, the work is given connection with life; in fact, real projects mean that the child is actually working out under life conditions the ideas which he has gained in the school-room. The school has, therefore, become life." (2) In short, experience can not be developed in a "vacuum." The difficulty with the "old education" is that it offers mere form without adequate meaning attached to it. It lacks connection with life, it, therefore, lacks the real factor of motivation. A man's genuine interest, we may say, grows out of real need, and develops through use, in real life-situations.

One actual fact given by Marie C. Hunter serves as a good illustration of this element: "A six-year-old boy had been saving and earning every penny he could for the starving children in a European country. He had even forfeited his weekly spending money, so keenly

(1) The Project Method of Teaching, p. 116

(2) The Motivation of School Work, pp 250, 259-260.)

did he feel that those other children did not have even 'bread and butter'. His own church had burned down and was in the process of being built. One day one of the trustees was talking with the director of religious education as to the best ways to enlisting the children to give their share for rebuilding the church and putting up a beautiful new church house. Billy was present. The trustee said, 'And you will give, too won't you, Billy?' 'Not a red cent', promptly replied Billy. 'I'm sending every penny across the ocean to those poor starving children'

(1) Many well known instances indicate that children are interested in participating effectively with adults in war service - the work of relief and betterment. They are interested because it appeals to them as real, worth while and continuous activity, having connection *with* society at large.

Such activity as this can be effectively utilized from the standpoint of religious education. Of course, a detailed enumeration of various activities can be made, but for our present purpose, one more will suffice as suggestive. It is true that we may lead a child to a consciousness of God through a study of the heroes of the faith in both Old and New Testaments, but sometimes we overlook the most effective means of developing such conscious relationship through actual participation in worship, which includes both young and old. Being in the presence in a congregation of the faithful, young and old, a child may feel the reality of his religious faith. "The ancient heroes of the faith..... take on the lineaments of the men of the boy's own day and country. His whole conception of religion expands, character develops, and into its texture is woven the strong and living fiber of social duty." (2)

(1) Religious Education, p. 14, Feb. 1921.

(2) The Aims of Religious Education, Proceedings of the Third Convention of the Religious Education Association. p. 29, Boston, 1905.

Professor Coe's suggestion is worth quoting here: "Worship can be vitally shared by children and adults to their mutual benefit provided that it deals with experiences that are common to both, and awakens aspirations that both can appreciate. There is a wide area of such aspirations and experiences Under wise leadership children willingly reflect upon really important, ethical meanings in life, and bring them to dignified utterance. In the sphere of worship, as well as in that of playthings, of study, and of human relations, cooperative thinking, planning, and execution have been found entirely practicable."(1)

(3) A. project is a purposeful activity, an activity to achieve a consciously conceived end. In terms of religious education, it is an activity proceeding under the guidance of a religious ideal, with a purpose to establish conscious mutual relationships between man and God. The purposive element is a dominant one in all the projects we have examined. That it gives motive to learning is generally accepted. As activity proceeds under the guidance of a religious ideal, the purpose is a purpose for higher and worthy ends, based upon an accepted educational doctrine of "sublimation" of the instinctive tendencies. Such a purpose as this, when clearly conceived by the pupils as their very purpose will serve "as an inner urge"(1) fixes the aim of action, (2) guides its process, and (3) furnishes its drive, its inner motivation". (This quotation from Kilpatrick should be viewed with reference to self-psychology.) As this element has been already fully discussed, it seems unnecessary to be repeated. As to the term "ideal", it merits special consideration.

(4) Ideal a supreme factor in the utilization of the laws of learning.

(a) It gives direction as well as stimulation to imagination. (The term "ideal", though viewed from a pedagogical standpoint, is

(1) Function of Children in Society, Religious Education, p.34, Feb. 1921.

nevertheless, real.) According to Professor Dewey: "Thinking is primarily a matter of imagining processes" (Class-room lecture, summer, 1922) with which education has to deal. Generally speaking, education is primarily a process of the integration of personality. This process of integration can hardly be possible unless one has in his imagination a dominant ideal around which he organizes more or less consciously all his motives and interests. Though the ideal arises from man's inner needs for "coherency and unity of life", yet one's ideal, formed lofty or low, depends largely upon the kind of education (in its wider sense including training and environmental influences,) he received. Few would doubt that stories, good or bad, biographies, and the like are exercising influence as directing as well as stimulating imagination, which has a bearing upon one's conduct. Imagination, in a word, is mind's creative power, but it needs guidance and stimulation. Imagination without right guidance served as standard may easily run the risk of phantasy for mere consolation at the sacrifice of reality or truth. Such consolation as this is too dearly bought. But, on the other hand, imagination from lack of stimulation or of right material to exercise on may be harmful to one's mental and moral development. The price is also too high. Ideal properly inculcated will direct as well as stimulate the exercise of one's imagination without running the risk of either of the two. It will develop the fullest possible nature of the child, which is primarily poetic, dramatic, susceptible, as well as imaginative.

(b) Ideal utilizes the law of the Affective Consciousness - The Sense of Values.

A fundamental psychological law lies back the saying: "And I, if I be lifted up from the earth, will draw all men unto myself." (John 12:32). Personality responds readily to personality. The principle of personality should be the basic philosophy of religious education.

Therefore, religious educational technique can never be reduced to mere mechanism, without losing its effectiveness. We all know the fact that a teacher's personality plays a more important part than his teaching upon the life of his pupil. He may forget all he got from the class-room but not the impression of his teacher's personality. Jesus understands fully the educational principle as he says: "For their sake I sanctify myself." The function of ideal in terms of personality is essentially a cultivation of the affective aspect of consciousness - the sense of values and the appreciation of the beautiful. Art has long been recognized as an important factor in education because it is a product of man's craving for the perfect and the beautiful. For the same reason poetry and music are of great value in training for character. Man "is moved by attraction, lured upward and onward by visions of the better, by a homesickness for the perfect." (Dodson, G.R.) (1)

If education is only a matter of cold intellect, it would have but little driving force. (It is to be understood that there can be no clear-cut demarkation drawn between intellect, feeling, and will, constituting the consciousness, which is itself a unity. But we separate them simply for the convenience of treatment. It is, nevertheless, true that in education, we do emphasize one aspect more than the other.) The importance of educating the affective aspect of consciousness is well pointed out by Horne: "In view of this educational unity, we recognize clearly the aim of all education of the feelings, viz. to develop such feelings as will stimulate the intellect, motivate the will, and appreciate the beautiful; the great feeling that stimulates the intellect, lying at the basis of all scientific investigation, is the love of truth. The great feeling that motivates the will; keeping it steady and true in the midst of all trying and unworthy soliciations, is the honest love of right.....'national greatness and righteousness

(1) Dodson, G. R. *The Philosophy of Religion, Theological Study To-day*, p. 25.

depends more on the cultivation of right sentiments in children than on anything else." (1)

The most important task of religious educators is then to lead the pupils to the perfect pattern of personality for them to associate with that their susceptible nature may be kindled to warmth and expression. "We know," as President King points out, "but one absolutely certain way to make character, and that is, through surrendering, persistent association with those who have such a character as we seek." (2) This is but an application of the laws of imitation, based upon "self-esteem" and "love for others", or what we call our "sense of values". The truth is that if we always emphasized the best in the life of others, the best would be developed in us.

(c) Ideal utilizes the "law of effect".

Moral and religious education is essentially a problem of the education of the will. The strength and persistency of one's will depends largely upon one's "sense of values". Ideal is nothing but value or value-quality of a personality. That ideal or ideals control will is recognized by psychologists. Pillsbury in his book, Essentials of Psychology, points out that : "The strong-willed individual may be good or bad, but he always has an ideal or set of ideals, and bends all of his acts to their attainment; while the weak-willed individual is controlled not by his ideals, but by instincts and impulses excited by the changing factors in the environment." (p.352. He especially points out that an "important phase of training will is in developing a system of ideals".)

That an ideal applies the "law of effect" is well pointed out by Voelker: "the driving power of an ideal can be explained in terms of natural laws, and especially of the law of effect. When men will sacrifice

(1) H.H. Horne, The Psychological Principles of Education, 209, 213.)

(2) King, H.C. Perennial and Ideal Elements in Education, p.247.

their present convenience and success, when they will deny themselves of wealth, fame, comfort, position and of many other goods that the world holds dear, and accept poverty, disgrace, suffering and ostracism in the service of an ideal of honor or duty, it is because they wish to accomplish an end which seems to them highly desirable of accomplishment, and because they find greater satisfaction in the pursuit of their ideal than in present ease and comfort. The boy who learns to play fair in a game instead of taking unfair advantage does so because he finds greater shame in being dishonorable than in being defeated, or because he finds greater satisfaction in the consciousness of being honorable than in the hope of victory. The ideal which he has set for himself is his standard of conduct, and to fall below his standard would give him greater annoyance than any other pain could give; for it would mean failure in the realization of himself. He has learned to feel, by means of some overwhelming experience, that his standard is exceedingly worth while. This subjective appreciation is incapable of accepting outside valuations. For each individual, his ideals are absolute. The things he appreciates, the things he loves, must be worth while. The strength of the appreciation is limited only by the individual's emotional capacity.

"The presence of so imperious a subjective element in the mind would in itself create a state of tension something akin to hunger or thirst. An unrealized ideal is a want, a need, the failure to satisfy which arouses a feeling of irritation and annoyance, and acts as a powerful consummatory drive. An unrealized ideal with its vague longings and feeling of uneasiness, is a subjective element of great potentiality. Its very existence implies a high type of intellectual and moral development, with a capacity for selection and constructive imagination. It is doubly under the influence of the law of effect; for

it is not only driven by annoyance of the present and the past, but is also drawn by anticipation of the future." (1)

Religious education has one supreme advantage over moral education; its motivating of conduct adds greatly to warmth and driving-power by connecting one's personal attitudes and loyalties to a personal God. All virtues, in Christian religion, are regarded as being embodied in one Supreme Person whose divine attraction is such that His commandments carry the compulsion of love. The evidence of such influence manifested in noble deeds and character are too many to enumerate. History and literature, especially Bible and church history, are full of such witnesses.

So far as our evaluation goes, our definition of the project method seems to stand theoretically the test of sound educational philosophy and psychology. But its validity needs to be tested out by experimentation. To meet such problems as this, we devote, a certain amount of time to experimentation, the result of which is reported in chapter seven.

In summary, we may say that there are primarily but two elements in the process of building up a personality: (1) the perception of a great religious ideal, and (2) efforts towards its realization through appropriate intermediary ideals or aims in terms of contents. The value of inculcating ideals in education may be stated in Welton's words, "It is the strength of our ideals which is transfused into our efforts. So that, while an ideal is imaginative in its transcendence of reality yet it is at the same time inspiration the ideals of a child are necessarily below the accomplishments of mankind. But to him whose ideal it is, an ideal is always beyond the reality of his experience. So it is the spur of his efforts.

(1) The Functions of Ideals and Attitudes in Social Education, pp.55-56.

"The loss of ideals is, then, the loss of power and, what is worse, the loss of desire for power. This is the very essence of degradation of life" (1).

As to the procedure of achieving our ultimate aim in religious education, we have already discussed at length. We believe that the technique of religious instruction can never be reduced to mere mechanism without running the risk of losing its effectiveness, *but* it does not follow that we should make religious training merely a matter of chance. All successful teaching should be based upon the laws of learning. Religious teaching is no exception. No attempt has, been made, however, to give a clear-cut and ready-made method of procedure, *but* rather to suggest a possible working viewpoint. The whole problem of religious education may be reduced to this: to create a proper religious ideal, in one's consciousness, which will be strong enough to be able to control his thought and action. This is no easy matter; it is a slow process. The main business of a teacher is to provide a suitable situation in which the pupils may act and react under the guidance of a religious ideal. The teacher should avail himself of every possible means, such as music, prayer, information, cooperative thinking, planning, to make the ideal pattern so vivid to the pupils that it will evoke their desire and will and kindle them to ~~warmth~~ and expression. The possible procedure according to the nature of the project is clearly stated in our analysis of the definition.

It is to be understood that no method by itself possesses magical power that would work wonders. The real problem is with the teacher whether he or she is well trained for such work. In case of individual difference, method and psychology may help the teacher by pointing out the way, but they can not take the place of the teacher's ^{discrimination and} personality. It would not be exaggeration to say that the teacher's

(1) Helton, J. *Psychology of Education*. P. 420.

personality counts more than his or her knowledge in teaching religion. By lacking either of the two, any method would certainly break down. Another problem needs to be pointed out here. It is the lack of cooperation of parents and teachers and other agencies. On account of this, the teacher's controlling sphere is very much limited. It is another way of approaching the problem stated by Professor Richardson: "religious education faces the stupendous task of creating for the young an environment in which moral self-control can be learned even though the majority of the adult members are unwilling and unable to live on this level." (1) Some other problems that have close connection with methods are curriculum-making, correlation of various educational agencies, but they are out of the scope of our thesis.

(1) Religious Education, p.26, Feb. 1923.

Chapter VI.

Application of the Project Method to the Objectives
of Religious Education.

A survey of the literature dealing with principles and methods in the field of religious education indicates that the project idea has been applied with some modification to the objectives of both Sunday and Week-day Schools. As to what extent the project method in its various interpretations has been used in the field of religious education is our present attempt to show through a series of typical illustrations.

1. Representative Projects.

a. Raising Problems and Carrying Through Enterprises (1).

Our educational friends tell us that the project method is "the raising of a problem and carrying through of an enterprise". One teacher of the first year Intermediate girls tested its value with satisfactory results when planning the expressional work for the lesson on the four soils ("The Sower").

"OH! I know those soils now," announced one of the class at the close of the lesson period, "but I'll never remember it. I've read and heard about them forty times, and always get them mixed up and all crooked in my mind."

It was the teacher who "raised the problem".

"This week as your home-work, I want you each to develop this lesson in some way that you feel sure would make a class of which you were teacher both understand and remember it", she said. "You can use any methods that you believe will make the proper impression.

(1) Hartley, G. The Use Of Projects in Religious Education, pp.21ff

The next Sunday the girls submitted their work - the "enterprises" which had been "carried through". The varied results presented were most gratifying to the teacher.

One had found in magazines pictures of the "wayside", the stony ground, the thorn-infested ground, and a field of crowding grain. These she had carefully cut and mounted on a heavy paste-board card. Beside each illustration she had written the descriptive Scripture Passages until a complete story was presented by both pictures and words. Another girl brought four small boxes, fitted into a larger one, the four being filled respectively with hard packed earth, pebbles, thistles, and oats. Still another had worked out her ideas in poster form. Against a background of blue (sky) and brown (earth) pasteboard the figure cut from Millet's "Sower" stood out boldly. At the extreme left a path was roughly sketched, and on it was securely glued a sprinkling of seeds. Birds cut from picture postcards, papers, magazines, etc., were added in such a way that they seemed to be flying from all directions toward the seeds. The next section showed some tiny pressed stems and twigs, which were crowded and crushed by the small stones glued firmly to the background. section number three was completely covered with pressed thistles, and the fourth as thickly with dried wheat. Each girl was very decided in her opinion that such a representation as she had prepared would make the matter of soils vividly real to any class, and could not fail to be remembered. The finale delivered by the *one* whose mental picture was inevitably "mixed up and crooked" when the lesson approach came through the ear - only, particularly interested the teacher. "Well, anyway, I know I've got it straight now for all time", she said.

To clinch this lesson and make sure of the practical

application, at the next mid-week meeting of the class the teacher suggested that they make a big poster to hang in their class corner, showing "Some Seed Sowers of Today". The girls enjoyed working this out quite as much as any game which might have been introduced, and the social hour of the class was definitely linked up with the study hour; a consummation devoutly to be hoped for.

b. Mastering the Memory Work (1)

"It is not necessary to add to the volume of material that has already blossomed into print on the value of memorization. Every thinking person realizes it, and every intelligent teacher plans carefully not only regarding the what but the how of such work.

"In this important phase of our church school activities the teacher is confronted with three distinct problems.

(1) What material the class should cover.

(2) How to add unto head knowledge heart knowledge, or real understanding.

(3) How to make this work pleasurable.

"In well-administered departments, before the beginning of the school year, the principal and teachers together arrange the schedule for this memory work, or 'promotion requirements', as it is often called, although this name is a misnomer, promotion not being dependent thereon, and memorizing not the only phase of accomplishment that should precede graduation.

"If such a schedule is carefully prepared, giving a list of the short verses, the room songs, the prayers, that a little child may reasonably be expected to learn during each

quarter of the year spent in the Beginner's room; a plan for the slightly more advanced and amplified material for memorizing in each quarter of the three years of Primary Department instruction; the much more elaborated and pretentious plan possible of execution in the Junior and Intermediate departments, and all are followed, quarter by quarter, there will be no undue flurry or Post-Easter rush to cover a creditable amount of memory work before promotion day arrives.

"While it is not within the province of this little treatise to outline suitable memory work for the boys and girls at each stage of their development, a safe general rule to follow in the selection of such material is that it should be within the comprehension, and when possible in line with the interests and experiences of the pupils.

"Milton S. Littlefield says That 'a vivid picture is essential to the comprehension of the truth'. If then we truly comprehend only those things which we can see, it surely behooves us to look well to the furnishing of our mental art galleries, some of which are not crowded with scenic treasures. The creation of 'vivid pictures' as an accompaniment to the memory work is very possible, and affords the teacher blessed with imagination and originality a fascinating field for exploitation, while luring the worker not so generously endowed into a fresh field of endeavor which opens constantly to those who courageously take the initial steps.

"One of the first passages of Bible literature to become the mental possession of the child is the beautiful and well-loved Shepherd Psalm. A teacher who wished to have her class get some idea of the meaning as well as learn the words, suggested that each member gather all the pictures she could,

from any source whatever, that would fit into the psalm illustrating a verse or phrase and bring these to Sunday School, where they would be kept carefully in a box, the idea being that when a goodly number had been collected the class would meet some Saturday afternoon to make a book of pictures. Week by week the children brought their offerings, until it was decided there were enough for a beginning. Then the whole group had a happy afternoon when the collection was spread upon a long table, and the pictures that best illustrated each verse selected.

"As pupils and teacher discussed these pictures in their effort to decide just which most nearly portrayed the idea in the words, a very definite conception of the meaning of each verse, and the whole passage, developed.

"The chosen pictures were then neatly pasted on the plain white leaves provided for the book, and the words carefully printed beneath. Covers cut from a green paste-board box, and tastefully decorated with a small copy of Ploekhorsts "Good Shepherd", surrounded by an artistic tangle of blackberry briars carefully cut out and pasted on, with the title of the book, make a ^{most} presentable piece of work. It was more. It was a series of "vivid pictures" of the familiar psalm as it now existed in the minds of six little girls.

"Many other psalms, notably the first, eighth, forty-

sixth, sixty eighth, and sections of many of the longer ones, lend themselves readily to such treatment.

"The Beatitudes constitute a piece of memory work recognized by the Junior department as falling well within their range. Both boys and girls have worked out these "Blesseds" with the aid of pictures greatly to their own enlightenment, and with very real enjoyment as well. To such,

"Blessed are the merciful

For they shall obtain mercy",

is no longer an abstract statement, but has become concrete as it brings to mind the page in their "Beatitude Book" showing the Red Cross nurse on duty, the Good Samaritan, or a careful teamster easing his horses load, as the case may be..... While not strictly memory work, the life-story of Bible heroes is a part of the material to be mastered by pupils in the Elementary Division, and may well be carried through the Intermediate and Senior departments. To write out such a story putting it into book form with plentiful illustrations, fancy lettering, and the addition of maps and charts, makes a splendid piece of work..... The value is twofold. The undeniable worth to the writer, who has thus put his ideas into definite and permanent form, is of subjective importance; the objective being represented by a piece of work which may be of the "thing of-beauty-and joy-

forever" type, convenient for reference, suggestive to other interested pupils, and evincing the worker's knowledge of the subject.

Nor is that all. Littlefield has again said:

"As a scholar gives of himself to his tasks, constantly and unconsciously faculties and character are being molded by the principles underlying the work. Habits of order, regularity, concentration, obedience, and besides all this, love of study are engendered by summoning the pupil to a definite and attractive task. It is no small gain to make the Sunday School a place of real work and so to give it the same dignity and reality that the day-school possesses..... Wherein educational methods will inspire any real effort for work's sake, will strengthen habits of diligence and faithfulness, will lead to any service, however slight, they will abundantly justify their use in telling of the Teacher who saw so clearly the spiritual significance of common tasks that he could say, "He that is faithful in a very little is faithful also in much".

c. The Dramatization of Joseph. (1)

"As will be noted in the following chapter, it is well in beginning dramatic work with children to use for the first efforts very simple stories. Joseph is too long and complicated for an early experiment. We may begin

(1) Reference on p 164.

our exposition of method with this story, however, as it illustrates especially well the details of the developing process.

"At the first meeting the story was told in terms that followed closely the bible version. The children were asked to select the big events, or pictures, in Joseph's life. They readily spoke of his life in Canaan as a boy; his being put into the pit and sold to merchants; his life in Egypt with Potiphar; the prison experience and the interpretation of Pharaoh's dream; the change of fortune in becoming ruler of the land; the famine and the visits of the brothers; and, finally, his kindness to his fathers and brothers in giving them a home in Egypt-----.

"The children decided that it would take a great many scenes in order to act out the story adequately. At first they mentioned seven or eight. One child was asked to describe the first scene as he thought it ought to be and several others added to the description. Volunteers were then called upon to act it out then and there.

"The first scene was placed in front of Jacob's tent. Jacob is anxiously waiting the return of his ten sons with his flocks. He becomes worried because they do not come, so he sends Joseph to seek his brothers. Joseph accepts the command and leaves the tent.

"This scene was acted very naturally and spontaneously by several groups of children. Each time it was changed, for no two groups of children interpreted the action or words alike.

"The children who were not acting were made to feel their responsibility also, for they were asked to make note of the best parts. A general discussion was held at the end of each presentation in which the good points were emphasized and suggestions given as to improvement. The criticism in all of this work comes for the most part from the children; the leader in charge directs it, but keeps from imposing her opinions.

"As the meetings of this dramatic club last but one hour, nothing more could be done than work out one scene at this first time. The children were asked to think the story over and to come the next Sunday prepared to suggest the second and third scenes in detail.

"At the next meeting the second and third scenes were worked out in the same manner as the first.

"The second scene placed Joseph at Shechem. Here he meets the man who tells him that his brothers have gone to Dothan.

"In the third scene the brothers are seated on the

1. Miller, E.E. Dramatization of Bible Stories. P. 17-43. University of Chicago Press. Chicago 1932.

ground eating and resting, with their shepherd staffs beside them; they begin to talk about Joseph and to tell of his dream and their hatred of him. Just at this point Joseph runs in and gives his fathers message. He also tells of his experience in Shechem in not finding them there. Then the brothers take him and bind him and throw him into the pit. The caravan comes along and Joseph is sold and taken away. After the brothers depart, Reuben, not knowing that Joseph has been sold, comes back to the pit, hoping to help him out. When he finds the boy gone, he weeps and goes sorrowfully away. (A doorway which leads off from the stage at the back was used for the pit. There were no camels in the caravan; the men walked by).

"During the next hour scenes which describe Joseph's life in Egypt were roughly blocked out. The children made up their words as they acted the parts. The language at this stage was very modern, but for the time being emphasis was placed upon the thought expressed and upon the action.

"Several of the older girls volunteered to write out the first few scenes in order to bring the language into better form. At the fourth meeting these were brought in and discussed by the children.....

"At the meeting when these were read the children began to criticize the length of the play. One little boy made the remark, "We keep telling the same things over; why can't we leave out that second scene? It is so short, and Joseph could tell his brothers in the third scene that he didn't find them at Shechem". This suggestion was readily accepted, and as a consequence the second scene was omitted. Then the entire group consciously worked on the play to see what parts were unnecessary. Several children had recently been to the theatre and had seen good plays. They told the others that there were few scenes and there was much left to the imagination of the audience." The result was that this long drawn-out play was cut down to three essential scenes. The first scene was placed at Dothan, and was much the same as the original scene iii. The second scene was placed at Pharaoh's palace where Joseph was brought to interpret the king's dream. The third represented the brothers coming to Joseph with Benjamin, the youngest, ending with Joseph's forgiveness of them and his sending for Jacob, their father.

"After these three scenes were decided upon, the older children were asked to begin writing them out in final form.

"At the final meeting or two the children acted out the play, trying each time to improve it by better interpretation of the parts. The fact that they had learned definite words did not in the least check the freedom of action or cause the play to lose the spontaneity which first characterized it, for the reason that the story had quite become a part of the children before they decided upon the set speeches.

"The question arose as to which children should take certain parts. In some instances several wanted to learn the part of one particular character. They were each given the opportunity of learning it, and then at the next meeting each acted it as best he or she could before the group. The other children were judges and decided upon the one choosing characters most representative. Whenever this method of choosing characters has been employed there has never been any hard feeling on the part of the child because he has not been chosen. The justice of the choice is quickly recognized when it comes in this way rather than from the leader.

"There were many little children in this club who were scarcely old enough to learn a part or to say very much. They were easily worked into the caravan, or they took such parts as servants in Pharaoh's court.

Each child was made to feel that one part was just as important as another and that those who had nothing to say were very essential elements because of their acting..... As direct results of this work in dramatization it was noted that all the children had acquired a certain freedom of expression, a self-confidence, without conceit or too much sureness, and the ability to forget themselves, and one over-confident child was helped by seeing that others could learn to do the part even a little better than herself.

"Each child who took ^{part} in the play ~~a part~~ was so impressed that he will never forget it. Several years after the play was given they frequently referred to it with great happiness. Joseph is one of their favorite characters because they lived thru his experiences with him. The following is the play as it was given in the final form:

Joseph
Scene I.

Place: Dothan.

Characters: Reuben, Simon, Levi, Judah, Issachar, Zebulun, Dan, Naphtali, Gad, Asher, Joseph, Several Ishmaelitic Merchants.

(The ten brothers are sitting and lounging on the ground, eating bread).

Reuben: Shall we stay longer in this place? Our flocks have fed well in Shechem and Dothan. Let us return again

unto Canaan and to the tent of our father, Jacob.

Judah: Oh, why should we go back? Our father loveth us not! It is Joseph, our younger brother that he favoereth!

Levi: Yes, this Joseph! This dreamer of dreams! He thinketh he is greater than we. He thinketh he shall rule over us!

Judah: Ye heard him when he said, "Hear this dream which I have dreamed: Behold, we were binding sheaves in the field, and lo my sheaf arose, and stood upright; and, behold, your sheaves stood round about, and bowed down to my sheaf. "

Simeon: Ha! Shall he indeed reign over us? Or shall he have dominion over us?

Levi: Yea, and he dreamed yet another dream, for he said: "Behold the sun and the moon and the eleven stars bow down themselves to him?"

Dan: What is this dream which he has dreamed? Shall his Mother and Father and eleven brethen indeed come to bow down themselves to him?

Simeon: Joseph and his dreams are hateful unto me! I was glad when our father said to us, "Take the flocks to feed in Shechem," for now we are free of him.

Levi: It seemeth to me that I see this Joseph, this dreamer whom we hate. He is yet afar off, but he surely approacheth us!

Reuben: Can it be he?

Dan: Yes, for I see the coat of many colors, the coat our Father made for his favorite son.

Levi: Why should he come to us? Cannot our father trust the flocks to our hands without sending Joseph to spy on us?

Dan: It is he! It is Joseph.

Simeon: What shall we do?

Judah: Our time is come. We despise him let us slay him.

Reuben: Nay, thou dost not mean to slay him!

Several; Nay! Nay!

Judah: We must surely slay him. We must rid ourselves of this dreamer. Think how he said he should reign over us! Let us rid of him!

Simeon: Yes, thou art right- we must slay him.

Several: Yea, yea, slay him! Destroy him! he shall dream no more such dreams!

Simeon: Behold, this dreamer cometh near! Come now, and let us slay him, and cast him into some pit, and we will slay, "Some evil beast hath devoured him," and we shall see what shall become of his dreams.

Reuben: Let us not kill him. Shed no blood, but cast him into this pit that is in the wilderness, and lay no hand upon him. (Reuben goes away).
(Joseph runs up. Gad lays one hand roughly on his shoulder).

Gad: How comes it that thou art here? What is thy business?

Joseph: My father commanded me and said? "Go, I pray thee, and see whether it be well with they brethren, and well with the flocks; and bring word again". So he sent me out of the vale of Hebron, and I came to Shechem. And you were not there, and I came on after you and found you here. What troubleth you? Hath ought happened to the flocks?

Simeon: Hear this tale! This dreamer of dreams! So he would reign over us would he! Strip him of his coat of many colors! This favored son!

(Brothers bind Joseph and cast him into the pit).

Joseph: What have I done to deserve this?

(Brothers sit down again to eat their bread)

Gad: BEhold, I see a caravan!

Simeon: From what country?

Gad: It is a company of Ishmaelites from Gilead, with their camels bearing spicery and balm and myrrh, going down to Egypt.

Judah: What doth it profit if we slay our brother and conceal his blood? Come, let us sell him to these Ishmaelites and let not our hand be upon him, for he is our brother and our flesh.

Several: So be it.

Gad: Hail the caravan, and bargain with these men.

Simeon: (Salutes the head man of the caravan; the brothers listen attentively; Gad brings Joseph out of the pit) What wilt thou give us in exchange for this lad? We would sell him.

Merchant: (Looks Joseph over, then consults with his men) Twenty pieces of silver we will give for him.

Simeon (to the brothers) These merchants will give us twenty pieces of silver for this dreamer.

All: Sell him! Sell him!

(Joseph is taken over by the merchants and they move on. The brothers are dividing out the money.)

Gad: The lad is gone with the merchants, but what excuse shall we make unto our Father?

Simeon: Say unto him that a wild beast hath devoured him. Here is his coat of many colors- we will kill a goat and dip the coat in the blood! Then our father, Jacob, will grieve for his son!

All: As thou sayest so let us do.

(Brothers move off stage, discussing the money. Reuben comes back. He runs and looks in the pit. He tears his clothes when he finds Joseph is not there).

Reuben: The child is not, and I, whither shall I go?

SCENE II.

Place: Egypt. In Pharaohs Palace.

Characters: Pharaoh, Joseph, Wise Men, Chief Butler, Servants.
Pharaoh is sitting on his throne; many wise men come in and bow down before him)

Pharaoh: Arise, O wise men of Egypt! I have sent for you this because of a dream which troubleth me.

(Men stand up).

Wise Men: What is thy dream O King?

King: I dreamed and behold, I stood by a river, and there came up out of the river seven fat cows, and they fed in a meadow. And behold, seven other cows came up after them out of the river, ill favored and lean. And the ill favored and lean cows did eat up the seven well favored and fat cows. Then did I awake but the second time I slept and dreamed. And behold, seven good ears of corn came up upon one stalk and behold, seven thin ears sprung up after them, and the seven thin ears devoured the seven full ears. And I awoke again, and behold, it was a dream. For my spirit is troubled. Is there any one of you who can tell me the meaning of these dreams?

(The wisemen in turn come out and bow before the king and say):

First wise man: O my King, thy dream troubleth me but I am not able to interpret it.

Second wise man: O King, also I cannot tell thee the meaning of thy dream.

Third Wise Man: Most Gracious King, I also, am unable to interpret thy dream.

Fourth Wise Man: O great Pharoah, I regret that I am unable to help thee.

Pharoah (angrily): "Are ye called the wise men of Egypt and yet are ye not able to interpret a dream?"
(The Chief Butler comes forward and falls before the King)

Butler: O great King, I am only thy chief Butler, but I beg of thee to allow me to speak.

King: Speak Butler what would thou say?

Butler: O King, I do remember my faults this day. When Pharoah was wroth with his servants and put me in prison, both me and the chief baker, behold, we dreamed a dream one night and there was a young man, a Hebrew, and we told him, and he interpreted to us our dream. And it came to pass as he interpreted unto us, for I was restored unto mine office and the baker was hanged.

Pharoah: Send for this young Hebrew; bring him into my presence. (servant goes out for Joseph) Butler, who is this boy that interpreted this dream?

Butler: His name is Joseph, O King. He was brought down from Canaan by a caravan and was sold to Potiphar, the captain of Pharaohs guard. But he displeased Potiphar, so he was thrown into prison at the time thy servants were there. (Enter Joseph. He falls on his face before Pharoah)

Pharoah: I have dreamed a dream, and there is none that can interpret it, and I have heard say of thee that thou canst understand a dream to interpret it.

(Joseph rises).

Joseph. It is not in me. God shall give Pharoah an answer of peace.

Pharoah: (Repeats his dream to Joseph)
(Joseph comes nearer to Pharoah)

Joseph: What God is about to do he sheweth unto

Pharoah: Behold, there will come seven years of great plenty throughout all the land of Egypt. And there shall arise after them seven years of famine. And all the plenty shall be forgotten throughout Egypt, and the famine shall consume the land, and it shall be very grievous. Now therefore let Pharoah look out a man discreet and wise and set him over the land of Egypt, and let him appoint officers over the land. And let them gather all the food of those good years that come, and lay up corn under the hand of Pharoah. And let them keep food in the cities. And that food shall be stored against the seven years of famine, that the land perish not thru famine.

Pharoah: This plan seemeth good to me. Can we find such a one as this is, a man in whom the spirit of god is?

Wise Men: Nay, O King, he is most wise.

Pharoah: Forasmuch as God hath shewed thee all this thou shalt be over my house, and according to thy word

shall all my people be ruled, over all the land of Egypt.
 (To his servants) Bring a golden chain, and fine raiment
 for this man. (He puts a ring on Joseph's hand. When the
 clothes are brought, they are put around him, the chain on
 his neck, etc.)

Pharaoh: Thou shalt ride in the second chariot and
 all my people shall bow the knee unto thee. (All people in
 the room bow) I am Pharaoh, and without thee shall no man
 lift up his hand or foot in all the land of Egypt.

Joseph: May the Lord God give me power to do his will.

SCENE III.

Place: Pharaoh's Palace.

Characters: Joseph, His eleven brothers, Servants, Pharaoh.
 (Joseph is seated on his high seat. A servant comes in)

Servant: Master, the men that came down from Canaan
 to buy food of thee have returned and would have a word from
 thee.

Joseph: Bring them in. (To another servant) Go and see
 that a feast is prepared for these men.

(The brothers enter bringing Benjamin. They all fall on
 their faces)

Joseph: Arise! And have you returned bringing with
 you your youngest brother?

Reuben: O sir, we have brought our youngest brother;
 he is here. (Benjamin is led forward. Joseph goes near and

puts his hand on Benjamin).

Joseph: And is this your younger brother of whom ye spake to me? God be gracious unto thee my son! (To the brothers) Is your father well, the old man of whom ye spake? Is he yet alive?

Levi: Thy servant, our father (all bow heads) is in good health; he is yet alive.

(Joseph turns away and begins to weep; he leaves them abruptly and walks to the other side of the room)

Joseph (to the servants) Cause every man to go out from me. (All begin to leave the room, brothers included). (To the brothers) He walks quickly after them and holds his arms out toward them.) Stay! I am Joseph, your brother, whom ye sold into Egypt. Now, therefore, be not grieved nor angry with yourselves, that ye sold me thither, for God did send before you to preserve life. For these two years hath the famine been in the land; and yet there are five years more. God hath sent me before you to save your lives. Haste ye, and go up to my father, and say unto him. "Thus saith thy son Joseph, God hath made lord of all Egypt. Come down unto me and tarvy not. And thou shalt be near unto me, thou and thy children, and thy flocks, and thy herde and all thou hast." Oh, do you not see that I am Joseph that speak unto you?

Brothers: Joseph, our brother Joseph! Can he forgive us?(Pharoah enters here).

Joseph: O King, these are my brethren and from my Fathers tent.

Pharoah: Say unto thy brethren: "This do ye: Go back unto the land of Canaan and take your father and your household goods, and come unto me. And I will give you the good of the land of Egypt, and ye shall eat of the fat of the land. Now ye are commanded: This do ye: Take ye wagons out of Egypt for your little ones, and for your wives, and bring your father and come for the good of the land shall be yours."

One brother: We thank thee, O great Pharoah, and our brother Joseph. This is greater than we deserve. We will bring our Father down straightway.

Joseph: Praise be unto God who hath done this good thing!"

d. Using the Project Method in our Preparation for Christmas. (1).

In most of our Christian Schools during this month teachers and pupils will be busy with preparations for Christmas. They will wish to make gifts; prepare songs, stories and probably a drama for the Christmas program; possibly to decorate a Christmas tree with popcorn, paper chains and other attractive articles. All these things

(1) Reference on p. 181.

are inherently interesting to the children and they are eager to have some part in them, if only an opportunity is provided. Furthermore, all these activities have educational possibilities and may resolve themselves into projects, which not only provide material for handwork but motivate much that is valuable in the other subjects of study. Pupils will be eager to read about the customs, dress, etc., of the people of Jesus' day in order to properly prepare a drama or a model of some Christmas event in sand or clay; they will be ready to measure, count and work out problems in Arithmetic if they are necessary to make articles to be used as Christmas gifts or decorations; they will gladly practice writing exercises if they may have the privilege of writing letters of invitation for the Christmas festivities to their parents and friends and they will enthusiastically apply themselves to learning Bible stories and songs if they are permitted to plan the Christmas programme and have a part in it.

However, the above results can only be expected when the pupils have considerable freedom in the initiating of Christmas preparations; when they do the planning, the carrying out of the plans and the judging of the results obtained. Even in schools where teachers realize that the pupils should themselves do most of the preparation work for Christmas, there is sometimes a feeling that the teacher needs to do the planning and especially the judging of results.

Still more there is the conviction that the teacher needs to initiate the activities because children cannot be trusted to form valuable purposes. However, in these matters we are simply depriving pupils of much that is of educational benefit to them and certainly of a great deal that greatly influences the development of characters. We all recognize that the teacher ever needs to guide his pupils into educationally valuable purposes and plans, but this is different from his actually doing these things himself and then trying to interest the pupils in the plans. We constantly need to remind ourselves that we are always more interested in the plans we have formulated ourselves than we are in those prepared for us by another. If then we older people like to make our own purposes in life, prepare our own plans and carry them out, have we the right to deny these privileges to our pupils, especially when there is so much evidence that this plan is for the best development of their minds and characters?

For the above reasons, let the teacher strive, (in connection with the following suggested projects) through stories, conversations, observations and the provision of a stimulating school environment to bring the pupils to the place where they themselves will purpose to take up one of these projects.

After they have done this, give them every opportunity and stimulus to gather the necessary information, make their own plans, carry them into effect and form their own judgment (through comparison) of value of their work.

The Wise Men Guided to Jesus by Star.

(A Sand-table Project)

After the teacher has succeeded in getting the pupils to form a whole-hearted purpose to illustrate this Bible story in sand, the next step is to make a plan for carrying it out. For this considerable information is necessary, among which is the following:—

- (1) Intimate knowledge of the story by the pupils (Mt. 2:1-11)
- (2) Inquiry as to the customs of the people, their dress and the type of house they lived in, etc. Also the earth forms, climate and vegetation of the country around Bethlehem. (Class discussion of these things).
- (3) Planning out the building of the low hills and ~~plains~~

the making of trees, the building of the town of Bethlehem,

- (1) The Village Teachers Journal. Vol. 2. No. 7. P. 11 ff.
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the representation of the sky and stars. (Probably the easiest method would be to use a part of the wall of the schoolroom coloured black (or a blackboard) to represent the sky. Stars could be drawn on this or made from cardboard and paper. One star should be especially large. The hills would be built of sand. Twigs might represent trees, with green paper wrapped around the upper branches. The houses would be built up of mud and should be close together as in a village. Roads to the village could be made with earth). However in all this the pupils should advance their own ideas as to how these various things should be made, and they should largely furnish criticisms and suggestions-----.

(4) After the plans are made and thoroughly discussed the pupils should carry out the work according to the approved plans. Also they should judge and evaluate the results obtained.

In the same way proceed with the modelling of the camels for the sand table, making of the harness and draping them with beautiful saddle cloths. Also the modelling of the wise men; study and preparation of their clothing, the camels loaded with their gifts. In all this work the teachers should use every opportunity for increasing the educational, social and religious values of the project, and he should endeavor to have the pupils use as far as possible, their own initiative, plans and judgment.

This project can be enlarged if desired by including the shepherds and their flocks on a nearby hill and making a study of their life and their part in the first Christmas. The inn with the table and manger, Mary, and Joseph, could also be added-----.

Preparing a Christmas Basket for a Sick or Poor Person.

This project even more than the others would tend to emphasize loving and unselfish giving outside of our own family circle and group of friends. In it, as in the others, the pupils should decide to whom the basket was to be given, what type of basket was to be made, what things were to be put in it, who was to deliver the basket etc. The plans, criticism, and carrying out of the work should all be theirs. Besides the handwork involved in making the basket and decorating it, making, growing or securing the things to go into it, there are many possibilities here for Bible stories regarding unselfishness, reading of other stories, writing a note to go with the basket and work in nature study or geography connected with a study of the things put into the basket.

In speaking of the possible outcomes of the projects which have been discussed, mention has only been made of valuable subject matter which can be taught in connection with them. However of even greater value than this are the

character results which may arise from the project method of teaching. Initiative and self-reliance are developed; a spirit of worship and reverence is inculcated; cooperation and unselfishness is emphasized and the ability to organize and evaluate work is strongly stressed. Moreover the organization of subject of study into such projects makes school going a pleasure and children will have both the enjoyment of Christmas preparation, the development of a real Christmas spirit and at the same time they will be learning much that will be of great value throughout their lives. (The above statement is selected from "Using the Project Method in Our Preparation for Christmas" which consists of various small projects such as "A Drama for the Christmas Programme", "Composing an Original Christmas Story", "Decorating the Class Room for Christmas", "Making Gifts for Others", etc., for detail, see "The Village Teachers Journal, Vol. II. No. 7. Dec. 1932. The Mission Press, Allahabag.)

Modern Methods. (1)

The curriculum is viewed as more than text book material and includes worship, some handwork, dramatics, play and a variety of service projects. Among the latter, the following have been undertaken during the last semester:

(1) Reference on p. 186

acting as messengers for the Red Cross, janitor service in arranging the rooms, carrying books and magazines to hospitals, promotion of a "Go to Church Sunday" making clothes for baby and toys for a hospital, preparing Christmas baskets for families in the neighborhood, giving money at Christmas time for various needs, giving entertainments for other grades of the school and conducting a service of worship at a penal institution, (This later was objected to by some of the parents).

In all this there was a very definite attempt at correlation. These enterprises are the basis of discussion at the lesson hour along with the Bible stories. The worship theme and attitude centers around the activity in some correlation with the work of the Sunday School but this is so far done largely through worship, since the week-day teacher conducts the worship on Sunday.

Calling in the homes, conducting a teacher training class and a parents discussion group further this unifying of the educational aim.

Method of Teaching. The nature of the teaching process is in part apparent from the above. It is further revealed by a brief description of what went on in one of the classes.

The class visited was the smallest in enrollment and attendance of any held during the week. Due to the fact that practice for a Christmas pageant was scheduled to follow the class the period was cut to one-half hour. The class opened with a discussion as to whether food or clothing should be given a family which they proposed to help. The issue was finally settled by deciding to give food and the various articles were then apportioned among the pupils. When this discussion was over the teacher spoke briefly of the fact that since it was afternoon for rehearsal, the coming of the other children to take part might disturb them in their lesson discussion. In fact several children had already arrived and had opened the door in search of the rehearsal. One little youngster was even waiting in the classroom. She called attention to the fact that this situation was likely to cause a distraction for them in getting the best work done. Then she called for suggestions as to how they proposed to meet this situation which was already becoming apparent. One girl answered: "I will control my tongue". A boy suggested the ideal: "I will control my thoughts". These were written on the board together with the Bible reference Phil. 4:8 to which it was suggested they turn. A considerable discussion of the meaning of the passage followed.

Now the teacher took up the study of the life of Jesus at the point at which it had evidently been left the preceding hour. It was the story of Jesus healing the paralytic. As the discussion proceeded it was linked up as far as possible with Jesus' attitude with reference to self-control. What seemed more important, however, than this discussion was the parallel line of action which was going on. Time after time as they were in the midst of some point of the discussion there would come a knock at the door. Another arrival was seeking the place of rehearsal. At first these interruptions caused a break in the interest and attention of the pupils. The teacher recalled their resolutions which had been written on the board. At successive knocks she pointed to the board. The later she only smiled as the class members would start to let their attention be drawn away for an instant and then check themselves and quickly resume. It was evident that the pupils were actually beginning the formation of a new habit, that of self-control with reference to a disturbance from without when they wanted to concentrate. The present situation had created a problem which they, with the aid of the teacher, had set themselves to solve. The value of this habit is plain.

As the bell rang a brief summary of what had been accomplished was made by the teacher.

She reminded them of what they were to bring to show their friendship for the unfortunate family and that they should continue to live up to the ideals which they had set for themselves during the hour. A prayer embodying this ideal followed and the class was dismissed. The boys began in an orderly fashion to prepare the room for a supper to be served that evening.

3. An Evaluation of Selected Projects.

The foregoing illustrations are sufficient to show that the project method in its various forms or interpretations has been widely utilized in the field of religious education. The principles, such as "learning to do by doing", "impressed^m through expression", "social participation", etc., are clearly involved in these illustrations. Initiative, self-confidence, cooperation, power to think, to appreciate and to evaluate are inculcated. There is also an indication of a strong tendency to correlate and combine instruction, activity, worship, service, etc., into a single though highly complex process of teaching and learning. This attempt will, as a result, help bridge the gap between the world of ideas and the world of attitudes and conduct. Religion thus taught is to become life at its highest and best.

But, on the other hand, certain dangers should be guarded against. In case of the first two illustrations, the project method is chiefly confined to manual works

and constructive activities. Its educational and ethical values are, indeed, very plain, if proper emphasis is kept in the educator's mind. (see chapter two, the "Constructive Type" of projects). It utilizes the instinctive tendencies of the child to do, to make, and to manipulate in the interests of education. But unless wise guidance is exercised the interest of the child will be quite absorbed by the pleasure which the work affords. For instance, in the lesson of "The Sower," the mental picture of the children with reference to the different kinds of soil may be indeed strengthened out and made vivid through various devices and posters, but we must ask, "does it increase God-consciousness?" In such case, we may easily commit the error of making the instrumental value an end in itself. The advantage of the constructive activity is its concreteness, but its disadvantage lies also here. Undue emphasis on everything that is tangible may arrest the development of the imagination and, as a consequence, the spiritual growth.

The third illustration shows how to capitalize the dramatic impulse and play instinct of a child as an effective educational instrument in religious education. A child is far more interested in acting things out than in merely seeing or reading about them. The educative value of such a method is very obvious. Through dramatizing a Bible story, he comes to live in imagination in a measure the experiences of the highly religious people. Professor

Weigle has well said: "Children are far more interested, as a rule, in acting a story that has been told them than in merely retelling it or writing it or illustrating it by drawing. And they get more out of the story which they reproduce in this dramatic way. It becomes more real to them, and they understand it better, because they have lived it over again from the inside, so to speak, and have in a measure entered into and shared the motives and experiences of the persons whose characters they have assumed." (Talks to Sunday School Teachers, pp.150,151.)

Miss Miller's work "The Dramatization of Bible Stories," constitutes a real and important contribution to educational method from the standpoint of religious education. The fundamental principles of the project method are clearly implied in "Dramatization of Joseph," by affording children ample opportunity for initiative and choice, mutual criticism and evaluation. God-consciousness is brought to the foreground in the play and, in addition, the subject-matter is even more thoroughly mastered. But, on the other hand, such a method, however valuable it may be, has its limitations and dangers. Not all materials can be thus presented and utilized and, besides, the danger is that some bad characters in the play should also be impersonated. Opinions differ as to whether we have the moral right to ask a child to impersonate the bad character, even though it may be treated as an incident or somewhat a minor point

in the play. But in Miss Miller's treatment, such danger is more or less avoidable by permitting each child to assume any character in the play.

The fourth illustration represents an attempt to adopt, more or less clearly, the third type of the project method, the "whole-hearted purposeful activity", in the field of religious education. As to the term "whole-hearted purposeful activity," we have already examined at length (see Chapter II.) and so it is not necessary to repeat it here. It is rather a vague term. As to the economy of "purposeful" learning in religious education, there can be little question, if the term "purposeful" is viewed as the deliberate choice of a conscious-self. The difficulty is that in religious education, we deal essentially with values which seldom spontaneously arise in the consciousness of the pupils. To bring them to the place where they themselves will take up one of the most worthwhile projects with whole-hearted purpose is not an easy task, because such kind of "whole-hearted purpose" itself cannot arise in a magic way. It requires persistent effort and careful planning on the part of the teacher to lead the pupils to see the work and their responsibility for the result to be achieved. In religious education, such result should be evaluated in terms of the increasing growth of God-consciousness.

The fifth illustration shows the tendency to correl-

ate and combine instruction, activity, worship, social service, etc., as integral parts in the unity of a single educative process. Education thus conceived is to help the children and youth to "face in a Christian way the everyday problems of life and solve them with Christian standards in mind." Here we may repeat what we have previously stated: this attempt will, as a result, help bridge the gap between the world of ideas and the world of attitudes and conduct.

To conclude we may say with Professor Tracy: " A man's religion is found in the quality of his thinking, feeling, and behavior, and in the way in which these are organized about a common centre and directed towards a true ideal". (Religious Education, vol.17, no.1,p.6, Feb.1922.) Any educative process, if effective, should take into account thinking, feeling, and behavior and organize them around a true and high ideal of life. The definition we have formulated will meet the need.

CHAPTER VII.An Experiment.

1. Nature and Condition of Experiment.

This chapter presents an attempt to find out, as definitely as possible, through experimentation the validity of the project method, which we have thus far theoretically treated, as an instrument of teaching religion. More specifically speaking, we attempt to find out the effectiveness of the project method in comparison with the older way of teaching religion; that is to say, what would be the difference, if any in the increasing control of the conduct of pupils, especially with reference to honesty, trustworthiness, etc., that could result through inculcating God-consciousness, or willingness to have God's will be done, as a result of using the project method and some other method of teaching. No attempt has been made, however, to defend the adequacy of the test nor to defend any theory of the method of experimentation which we have formulated. We have here simply reported the facts which were obtained both from the test and from personal observation. In order to make the experiment more intelligible to the readers, a description of the general situation and of the method of procedure is necessary.

In arranging for this experiment it was decided to choose two groups of children consisting of both boys and girls in the Week-day schools of religious education, located in Malden, Mass: one as experimental group using the project method and the other as controlled group using the older way of teaching - the merely informational method. The two groups have used the same material, under the same teacher at different times in different places. Be-

fore the experiment began, a survey, lasting three weeks was made in order to secure two groups of about the same age, of about the same intelligence, and of about the same environment. Finally it was decided to choose one group consisting of both boys and girls of the Junior High School at Linden week-day school of religious education as the experimental group, and one group at Maplewood as the controlled group. The tables will show to what extent we have succeeded in our first attempt.

Some of the difficulties in the way of carrying out ~~our~~ original plans need to be mentioned here. The difficulty we have met in the course of teaching was that the pupils in the controlled group seemed not satisfied with the older way of teaching. So it has had to be modified so as not to sacrifice their right to better method simply for the sake of mere experimentation. Another difficulty is that the Week-day religious education is in itself rather a new enterprise. It lacks equipment and suitable building. The two schools we have chosen for our experiment are conducted in two old-fashioned wooden church-buildings. There are but one or two movable black-boards that may be used, in turn, in various classes held at the same time. There are no regular desks, but boards rested upon trestles. There is much distraction, such as noises coming from the outside as well as from other classes held in the same building. Still another difficulty is that the attendance, especially in the controlled group was so irregular that another group was added. (This group consists of boys and girls of nearly the same age as that of the other group, but using slightly different material.) Under these difficulties and handicaps, we proceeded with our tests and teaching.

It was decided to have four kinds of tests: (a) the general intelligence test (Boston University School of Religious Education and Social Service Revision of the Stanford-Binet Scale.), (b) the Conduct Test, the three best test used and devised by Voelker (they were more or less modified and one of them replaced by another in the second series of tests.), (c) moral sentiment and ideal attitudes test (most of the questions selected from the standardized tests.), (d) "Multiple Choice Test of Religious Ideas" (an adaptation from the Inter-church Survey - devised by C.F. and L.M. Chassell.).

The time of training was two months, proceeding on a regular program of class-sessions held twice every week with about one hour to one hour and fifteen minutes each session. Before the training began, we gave the "Conduct Test" which consists of (1) "Purchasing Errand Test", (2) "The Tracing and Opposites Test" (3) "The Cardboard Test",. In the early days of instruction the remaining tests were given.

2. Description of First Series of Tests.

a. Purchasing Errand Test.

Is God-consciousness functioning^{effectively} in the mind of the subject, if he or she does not accept overchange, when he or she has a chance to do so?

Directions: The subject is handed a card on which is written his or her own name and the words, "One copy of opposites test, nine cents." The examiner hands him or her a twenty-five cent piece, and requests him or her to go to the neighboring stationary store to purchase a copy of the test.

When the subject arrives at the store, the examiner's confederate takes the card, hands out an envelope containing the test

and says "nine cents, please". When the subject hands him the twenty-five cent peice, he carelessly hands him or her two dimes, one nickel and one cent.

If the subject immediately returns the ten cents overchange to the clerk, he thanks him and records the fact on the card. If the subject brings twenty-six cents to the examiner, the latter says: "Did I not give you twenty-five cents?" If the subject says "yes" the examiner says: "Did you put some of your own money in with this?"

Scoring: If the subject returns the change to the clerk, or if on returning all the money to the examiner he or she insists that none of it is his own, he or she is scored 10. If the subject keeps the overchange he or she is scored zero.

b. The Tracing and Opposites Test.

Is God-consciousness functioning effectively in the mind of the subject, if he or she does not cheat in an examination when there is chance to do it ?

Directions: This test is given on a prepared four-page folder, perforated at the fold. Following is a reproduction of page 1:

Opposites Test.

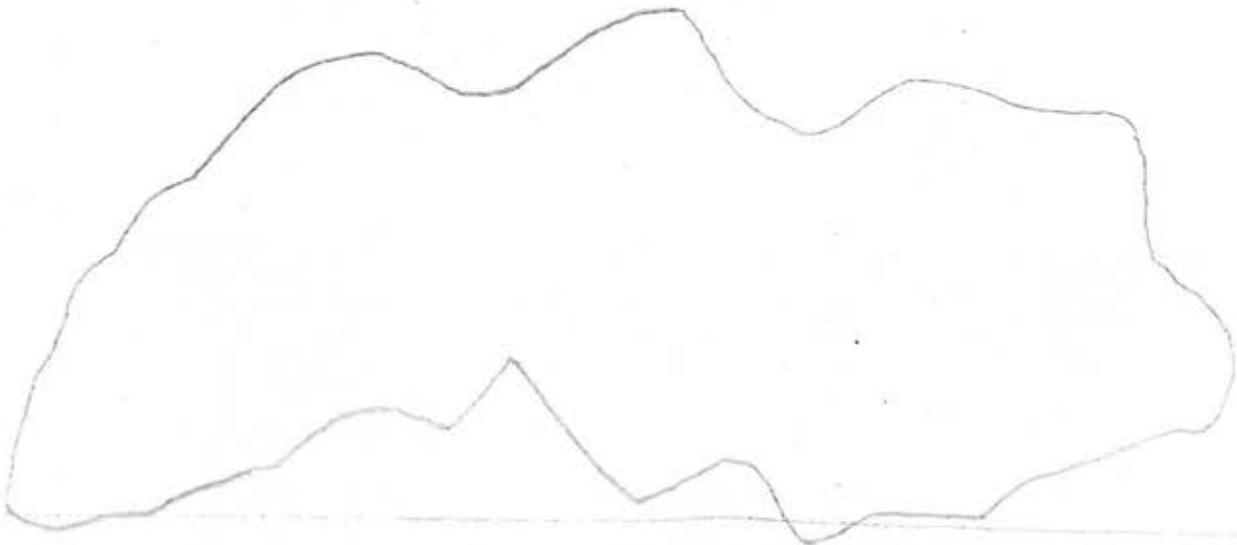
- good
- begin
- above
- bottom
- ancient
- black
- sharp
- if

- cold
- alive
- alike
- attack
- clean
- awake
- ancestor
- answer
- pleasure
- always
- advance
- gladness

Your name

Pages 2 and 4 are blank. A piece of transparent waxed paper is fastened with a clip at each corner upon page 3, in such a manner that the figure and the typed instructions are perfectly legible. Page 3 is as follows:

Tracing Test:



(Trace the figure as carefully as possible.)

The technique of this test is as follows: A folder is placed before each subject with face side (page 1) down, and page 4 (blank) up. At a given signal, the folders are opened and the subjects trace the figure according to instructions, one minute being given for this work. When the signal is given to stop, the folder is closed so that page 4 is down and page 1 is up. The subjects are then instructed to write as many opposites as possible within the space of two minutes.

When the time is called, one of the examiners asks for the Tracing Test for the purpose of correction. The examiners then proceed to tear off the tracing test at the perforation (including the waxed paper which is still attached by means of the clips), the first page being left with the subject. The assistant examiners leave the room at this point, while the chief examiner shows on a big sheet of paper the correct opposites, giving the subjects the opportunity to mark their own papers. Care is taken to create lax conditions during the process of correction, the subjects being encouraged to ask questions. The examiner goes to the window or arranges to have some one call her to the door. The subjects are thus given ample opportunity to cheat.

A comparison of pages 1 and 3 will reveal whether or not the subject attempted to cheat by adding words or making changes during the process of correcting his or her own paper. The waxed paper will show a perfect tracing of all the words which the subject wrote originally. The examiner, of course, has provided each of her subjects with a hard pencil.

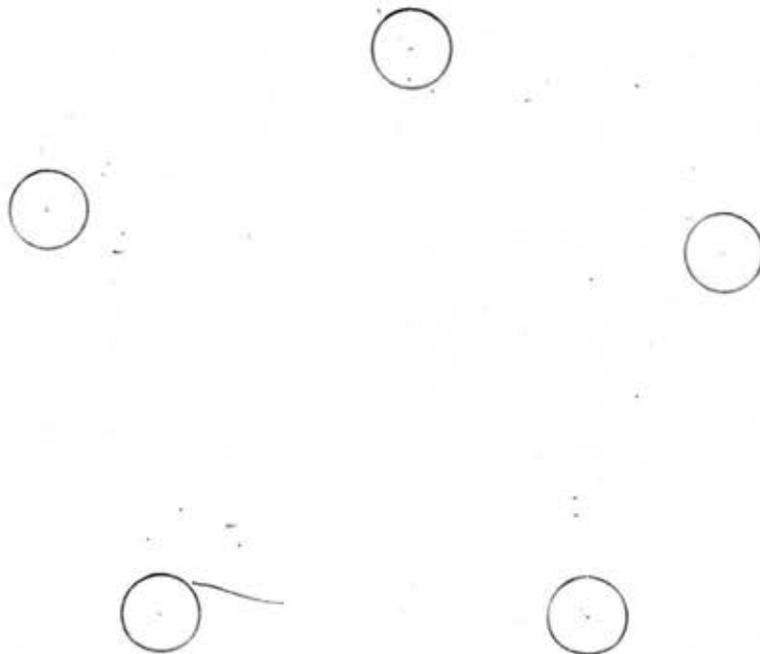
Scoring: The subject scores 10 if he or she has made no attempt to cheat; he or she scores zero if he or she cheats.

c. The Cardboard Test.

Is God-consciousness functioning effectively in the mind of the subject, if he or she does not peep when being placed on his or her honor to keep eyes closed?

Directions: Each subject is handed a card 13 inches by 13 inches. On the card are five circles, each five-eighths of an inch in diameter. The circles are located at the angles of an imaginary equilateral pentagon, the sides of which are six and one-half inches long.

Following is a diagram of the arrangement of the circles, the dimensions of the imaginary pentagon being reduced in size.



The subject is instructed to look carefully at the circles and then with eyes closed to try to place a pencil mark in each of the five circles as his or her hand sweeps around the circumference of the pentagon. If the pupil places a mark in each

circle as he goes once around, he writes on a card, "First trial, correct"; if he fails he writes, "First trial wrong." The pupil is given five trials. The pupil reporting the highest number of successes is awarded a prize (announced at the start of this test).

Scoring: A subject who reports one or more successes in the five trials is scored 0. A subject who reports only failures is scored 10. The feat is impossible of accomplishment as far as it has been possible to determine. No trustworthy subject has been found who is able to accomplish this feat.

d. Sentiment of Right Test.

Directions: The examiner provides for each subject a sheet of paper and asks each subject to write simply the number of questions to be given. The examiner reads as clearly as possible the following questions one at a time and requests the subjects to write down their own answers without consulting with each other. Time limit 30 seconds for each question.

(1) What's the thing for you to do when you have broken something which belongs to some one else ?

Scoring: If the answer is "to apologize and pay for it" or something similar in nature, it is scored 2, otherwise 0.

(2) What is the thing for you to do if a person hits you without meaning to do it ?

Scoring: Scores 2, if the answer is "I wouldn't mind it", or something of like meaning, otherwise, 0.

(3) What ought you to say when someone asks your opinion about a person you don't know very well ?

Scoring: Scores 2 if the answer is somewhat like the following: "I would say I don't know him very well" or "tell him what I know and

no more", otherwise, 0.

(4) Why should we judge a person more by what he does than by what he says ?

Scoring: Scores 2 if the answer is somewhat similar to "Actions speak louder than words" or "you can tell more by his actions than by his words," otherwise, 0.

(5) Is cheating a railroad as much of a sin as cheating a person?

Scoring: Scores 2 if answer is "yes" and 0 if it is "no".

e. Ideal Attitude Test.

Directions: This test is administered as the preceding test 4, but more time is required,. From one to two minutes according to questions.

(1) What would you like to do when you grow up ? Name 3 kinds of work.

Scoring: Scores 2 if the answer indicates some definite Christian work; scores 1, if it indicates something unselfish in nature and otherwise 0, (Of course the scoring is more or less arbitrary, but our intention here is to measure the effectiveness of Bible teaching.)

(2) Do you believe that a man can make a lie to become a truth ?

Scoring: Scores 2, if the answer is "no" and 0, if it is "yes".

(3) What person from History or story or any book do you admire most or whom would you consider you like best ? Name your first, second and third best in order of 1,2,3.

Scoring: Scores 2, if Biblical characters are mentioned as the first choice or historical characters denoting great service to mankind, otherwise scores 0. (the reason here is the same as in test (1).)

(4) When you are playing on the street and it happens that you break a window of your neighbor's without being seen, what would you do ?

Scoring: Scores 2, if the answer is somewhat similar to "apologize and pay for it" and otherwise scores 0.

(5) Suppose that you haven't gone to a show for two weeks and one day when you passed by the theatre, you saw a wonderful picture - a picture you would like most to see, going to be shown just tonight. If you miss it this time you would probably have no other chance to see it. So you asked your mother for a quarter for a ticket. But when you are on your way to the show you meet a starving boy who stretches out his hands towards you and asks for help, what would you do? Give the quarter away to the beggar, or go to the show?

Scoring: Scores 2, if the answer is "give the quarter to the beggar, and scores 0, if the answer is "go to the show".

e. Multiple Choice Test of Religious Ideas.

Directions: Each subject is provided with a copy of the tests and a pencil. The examiner then says: Ready now. Listen carefully. Here we have a sample question for us to answer together. The answers to the question are all given, but some of the answers are very good, and some are very poor. We should first read them over and pick out the five answers which we think are the best, and mark them by putting a cross (x) in the parentheses in front of each one. The examiner then proceeds: Now let us read the question: Why should we attend Sunday School? And let us read the answers to this question aloud together. Ready. Read.

When the examiner makes the procedure clear to the subject, she then waits for any one of the five best answers to be given by the subjects (suggestion may be given if necessary to make all things clear to the subjects.) When the five best answers are thus picked out and marked by putting a cross (x) in the parentheses in front

of each one, the examiner then says: "You are to mark the answers to the following questions in the same way. Be sure to mark the five which you think are the best under each question. You will have twenty-five minutes. If you finish ahead of the time, go back and make sure that the five answers that you have marked are really the very best answers under each of the ten questions. Ready. Turn over the page to the first question. Go ahead. (A summary of the Instructions for Giving the test from the original.)

The sample.

- () 1. To begin Sunday in the right way.
- () 2. To earn a prize for regular attendance.
- (x) 3. To find out how to make this a better world.
- () 4. To get a share of the Christmas treat.
- () 5. To get the Sunday School paper.
- () 6. To have a good time with the other pupils.
- () 7. To have something worth while to do on Sunday morning.
- (x) 8. To learn about God and how to worship Him.
- (x) 9. To learn to be better Christians.
- (x) 10. To make Jesus mean more to us in ^{our} every day lives
- () 11. To please our fathers and mothers.
- () 12. To set a good example for others.
- () 13. To sing the Sunday School songs.
- (x) 14. To study the Bible and learn to understand it better.
- () 15. To wear our Sunday clothes.

I. WHAT IS THE PURPOSE OF THE CHURCH ?

Put a cross in the parentheses before each of the five best answers.

- 1. () To baptize, marry and bury people.

2. () To carry on missionary work.
 3. () To hand down beliefs unchanged from generation to generation.
 4. () To help form public opinion on the vital opinions of the day.
 5. () To help people to become more like Christ.
 6. () To increase its membership.
 7. () To inspire men to live better lives through worshipping with others.
 8. () To keep Christians at work.
 9. () To lead Christians into better ways of worship and prayer.
 10. () To make Jesus Christ known to all men.
 11. () To organize people into distinct groups on the basis of differences in religious belief.
 12. () To provide ministers and religious teachers.
 13. () To tell people just what they ought to think.
 14. () To tell people what the Bible means.
 15. () To unite all those who are striving to bring about the Kingdom of God on earth.
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II. WHY SHOULD WE STUDY THE BIBLE ?

Put a cross in the parenthesis before each of the five best answers.

1. () It answers the questions in the catechism.
2. () It contains some of the world's best literature.
3. () It gives the facts about the only true religion.
4. () It helps people to find God.
5. () It helps us in our daily living.
6. () It shows how God has lead men to have a better and better understanding of Him.
7. () It strengthens our faith.
8. () It teaches us to love and serve our fellow men.

- 9. () It tells about the early Christian Church.
- 10. () It tells about the life and teaching of Jesus.
- 11. () It tells about the religious leaders of the Hebrews.
- 12. () It tells how the wicked will be punished when they die.
- 13. () It tells how the world was made.
- 14. () It tells people everything they ought to think and everything they ought to do.
- 15. () It was written down word for word just as God said it should be written.

III. WHY SHOULD WE PRAY ?

Put a cross in the parenthesis before each of the five best answers.

- 1. () To ask for food and clothing.
- 2. () To ask Jesus to help us.
- 3. () To ask that others may receive the help they need.
- 4. () To bring rain when it is needed.
- 5. () To cause God to change His plans.
- 6. () To come to know and share God's purposes.
- 7. () To confess our sins.
- 8. () To drive away evil and unpleasant thoughts.
- 9. () To gain victory over our enemies.
- 10. () To keep us in close and loving fellowship with God.
- 11. () To make sure of going to heaven.
- 12. () To obtain moral peace and strength.
- 13. () To satisfy a deep need in our natures.
- 14. () To thank God for all He has done for us.
- 15. () To think over our problems.

IV. HOW DO YOU THINK OF JESUS ?

Put a cross in the parentheses before each of the five best answers.

1. () As a character in the Bible who never lived at all.
2. () As a Friend whose presence and power are felt by His followers.
3. () As a great moral teacher.
4. () As a person of long ago whose life and death makes little difference now.
5. () As a wonder-worker who compelled belief by miracles.
6. () As God in human form.
7. () As one who was carried away by mistaken hopes and ideas.
8. () As our great Example.
9. () As Prophet, Priest and King.
10. () As the one in whom Old Testament Prophecies were fulfilled.
11. () As the one who conquered death.
12. () As the one who died on the cross to save mankind.
13. () As the one who founded the world's greatest religion.
14. () As the one who stands between us and God and protects us from his wrath.
15. () As the one who taught us how to think of God.

V. HOW DO YOU THINK OF GOD ?

Put a cross in the parenthesis before each of the five best answers.

1. () As a being who is everywhere, knows everything and can do all things.
2. () As a being who is working with us to make the world better.
3. () As a being who makes himself know in three persons of the Father, the Son, and the Holy Ghost.

4. () As a being who works in and through all and yet is more than all.
5. () As a great big man in the sky with a crown on his head.
6. () As an idea in our minds.
7. () As Intelligence .
8. () As love.
9. () As one who can set aside the laws of nature.
10. () As one who in his goodness gives his children food, clothing and shelter.
11. () As one who makes us do what we don't want to do.
12. () As one who writes down in a book everything we do.
13. () As our Heavenly Father.
14. () As the Creator of all things.
15. () As the one who gave the ten commandments to guide us in righteous living.

VI. HOW DO YOU THINK OF THE HOLY SPIRIT (HOLY GHOST) ?

Put a cross in the parenthesis before each of the five best answers.

1. () As a divine power that makes it possible for men to speak with tongues and prophecy.
2. () As a name for a religious experience people do not fully understand.
3. () As conscience.
4. () As our helper in living the Christian life.
5. () As our subconscious self.
6. () As the Comforter Jesus promised would come after his death.
7. () As the feeling that makes men want to shout amen and hallelujah.
8. () As the name for a presence people imagine to be with them.
9. () As the one who will guide us into all truth.

- 10. () As the one who tells us we are sinners and leads us into a new life.
- 11. () As a person in the Godhead against whom sin cannot be forgiven.
- 12. () As the spirit of Christ in the world today.
- 13. () As the spirit that tells us that Jesus is the Son of God.
- 14. () As the spirit that tells us that we are the children of God.
- 15. () As the voice of God in our hearts.

VII. WHAT DOES IT MEAN TO BE A CHRISTIAN?

Put a cross in the parentheses before each of the five best answers.

- 1. () Not to dance, play cards, nor go to the theatre .
- 2. () To apply the teachings of Jesus in our daily lives.
- 3. () To believe in Jesus Christ and follow Him.
- 4. () To do at all times as the church says.
- 5. () To do good works.
- 6. () To do unto others as we would that they should do unto us.
- 7. () To forgive those who do us wrong.
- 8. () To give money to the church.
- 9. () To keep away from those who do wrong.
- 10. () To love God above all else and our neighbors as ourselves.
- 11. () To strive to make social, industrial, and political relations Christian.
- 12. () To tell others about Jesus.
- 13. () To tell the minister about our sins.
- 14. () To work for the church.
- 15. () To worship God and pray.

VIII. HOW DOES ONE BECOME A CHRISTIAN?

Put a cross in the parentheses before each of the five best answers.

- 1. () He accepts all the doctrines of the Church.
- 2. () He accepts the Lord Jesus Christ as his personal Savior.
- 3. () He feels that he is a sinner and wants to be saved.
- 4. () He gives himself up completely to the will of God.
- 5. () He goes forward in a revival meeting.
- 6. () He grows up a Christian without ever knowing what it is. to be anything else.
- 7. () He has a deep emotional experience and a change of heart.
- 8. () He is chosen by God to be saved.
- 9. () He is immersed.
- 10. () He is saved by the grace of God.
- 11. () He is suddenly converted.
- 12. () He joins the Church.
- 13. () He makes it his chief aim to attain the spirit and the purpose of Jesus.
- 14. () He resolves to lead a better life.
- 15. () He turns to God in penitence and faith

IX. WHAT IS SIN.

Put a cross in the parenthesis before each of the five best answers.

- 1. () All evil thoughts, words and deeds.
- 2. () A part of God's plan that forgiveness might be possible.
- 3. () Breaking the laws of Nature.
- 4. () Breaking the Ten Commandments.
- 5. () Disagreement with the Church.

6. () Disobeying the laws of man.
 7. () Doing what we ought not to do and leaving undone what we ought to do.
 8. () Error of mortal mind.
 9. () Inherited tendency toward evil due to Adam's fall.
 10. () Longing to something known to be wrong.
 11. () Not believing in Christ or God.
 12. () Working for one's own interest without regard for the welfare of others.
 13. () Wrong done knowingly and willingly.
 14. () Wrong done through carelessness.
 15. () Wrong that we could not help doing.
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X. WHAT DO YOU THINK HAPPENS AFTER DEATH?

Put a cross in the parenthesis before each of the five best answers.

1. () Each one meets the consequences of his deeds on earth.
2. () Everyone is finally saved.
3. () Only true believers are saved.
4. () People are judged according to the light they have had.
5. () People have an opportunity to profit by the mistakes made in this life.
6. () The dead live only in memory of those who live after them.
7. () The dead wait in their graves until Christ returns to judge the living and the dead.
8. () The injustice suffered in this life is made up for in the next.
9. () The righteous live in eternal bliss and the wicked in everlasting torment.
10. () The spirits of the dead are all around us and can send us messages, through mediums.

- 11. () There is greater opportunity for growth and service than before.
- 12. () There is no more sorrow.
- 13. () Those who have done God's will enter into eternal fellowship and communion with Him.
- 14. () Those who have lived good lives here see their loved ones again.
- 15. () We do not surely know.

Scoring: Scores 1 for each of the five best answers under each question.

3. Description of Methods and Content of Instruction between Tests.

a. General.

The three groups of tests were all administered by Miss Laura Armstrong, principal of the Junior High Schools of Religious Education in Malden. She is also the teacher of the two groups, the controlled and the experimental. The following quotation from her reports of the tests will show what kind of skill she has displayed in the experimentation: "The test was made under as nearly normal circumstances as possible. The first boy who entered the room, coming from the public school a little before the others was greeted as usual by the teacher who then said, "I am glad you came early -- for I am going to ask you to do an errand for me. I want to use some tests this afternoon, and it is so stormy that I am not sure how many will be here. I want you to take this quarter and go over to the store across the street and buy me one envelope containing the test which will cost nine cents." --- took the money and went out, eager to do the errand. In a few minutes he returned with the envelope and the change which consisted of two dimes, a nickel and

a penny. Before the teacher took the money, she said, "How much money did I give you ? How much was the test ?" The Boy answered correctly, but when he noticed he had ten cents too many, he said, "Oh that is some of my own money. I had it in my pocket and it got mixed up with the change". He then proceeded to prove that it was his own money by telling that his mother gave him a quarter before he went to school that afternoon and that he spent five cents for candy on the way and now had twenty-cents left.

As to the method of teaching, used in the experimental group, the author has held several conferences with the teacher, Miss Armstrong, before the experiment took place and consulted with her as to how to arrange the subject-matter and how to modify the method of procedure of teaching so as to fit the principles which are assumed in Chapters IV and V, of this study. During the period of experimentation, he has held a series of conferences, usually once or twice a week, with the teacher concerning the possibilities of improving the method of teaching so as to have all the virtues of the project method reflected in the practice. To avoid the possibility of creating any atmosphere that seems abnormal to the children, he has to visit the two groups at intervals. For this reason he can give here only his observation in a general way. The teacher's description of the method of training will be given later.

The general theme of religious education for the year is: "Christianity at Work in the World". The study of the life and work of Paul is the subject-matter for the two groups. With the controlled group, we used the older method of teaching, which was later on more or less modified so as to not sacrifice pupils' right to better method for the sake of mere experimentation. With the experimental group, we correlated instruction and activity in such a way as to

weave the two into a single though highly complex educative process. We encouraged cooperative thinking, planning, and execution on the part of the pupils, under the guidance of a religious ideal. Such participation as this is encouraged even in the matter of worship. Along with instruction, certain activities, such as dramatization and pageantry, were initiated by the pupils themselves. Excursion, (through the teacher's suggestion) to the Semetic Museum at Cambridge was made. This helped to make Paul's life not only more real, but also more interesting to the pupils. One pupil made a model of the scrolls used in Paul's time. As to the method of training, the teacher is one of rare ability and knows how to handle the subject-matter in a most successful way. The following is an instance:

Before she went directly to the subject - Paul as a missionary which she had in mind, she pointed out at first the more or less familiar and important characteristics of the modern missionaries in different parts of the world, asking what a missionary is, his work ~~work~~ and what kind of character he should have. On these questions, the pupils had considerable discussions. Finally they came to consider what kind of characteristics a missionary ought to have. Under the guidance of the teacher the following characteristics were selected:

1. Faithfulness to God.
2. Courageousness because of trust in God.
3. Truthfulness - square and fair.
4. Kindness.
5. Sturdiness.
6. Thoughtfulness.
7. Helpfulness.
8. Cheerfulness.
9. Friendliness.
10. Wisdom.

It happened that one of the pupils suggested "success" as one of the important characteristics. To this there were different opinions expressed. Some agreed and some not. Finally there was one girl remarked that "success" was rather the result of character than character itself. To this remark there was general agreement and so "success" as a characteristic was not admitted to the list. The teacher then asked each pupil to select one characteristic and give a concrete illustration of it by a story he knew concerning a modern missionary. At the next class period they were asked to give the report. After the reports as such, the teacher suggested whether Paul had such characteristics. This led them to the subject-matter and to study it in such a way as to find out the characteristics of Paul as a missionary. One interesting problem was raised in one of the class-periods: "Why was Paul constantly under the leadership of the 'Spirit'?" Some references were looked up in the Bible where Paul spoke of visions and dreams. The teacher asked the question as to what these meant. One of the girls volunteered to answer. She said, "Paul lived very close to God, and so he knew what God wanted him to do as well as if God had spoken to him." The teacher then asked if Christian people today were under the same kind of leadership as Paul. There was considerable discussion, some of the class claiming it to be impossible and others claiming it to be true today. Finally a boy raised his hand and arose to make the following statement, "I think the teachers in this Week-day School do have visions and dreams, because they live so close to God and they show it, but I don't think the teachers in the Linden Grammar School are led by God because the only way they know how to punish the kids is to hit them over the heads with a rattan." During the whole period of dis-

cussion, there had been shown a spirit of thoughtful earnestness. Throughout the whole period, two months, of training, the teacher had viewed her task not so much of letting her pupils mass certain amounts of facts or information as that of helping them face in a Christian way the everyday problems of life and solve them with Christian ideals in mind. As it was agreed not to require any extra work beside the class hour, it seemed very difficult to organize any activity outside the school. The following is an extract from Miss Armstrong's report on method of procedure and statement of school conditions:

The Week-day School of Religion, Junior High School, was organized in a section of the city of Malden known as Linden during the school year 1921 to 1922. This school was organized to provide instruction for the group including the seventh, eighth, and ninth grades in the Public Schools, and the Intermediate Department in the Church School. An effort was made to secure school time for the period of instruction desired, and when this was not granted, it was decided to hold school two days each week, immediately at the close of the afternoon session of the Public School. The school was held in a church located near the Public School building. The Religious School tries to carry on what we consider to be a program worthy of equal recognition with that of the Public School program,

The building was not well ventilated, and owing to the coal shortage, not well heated this year. The tables are rough boards, much too high for the pupils to use satisfactorily and comfortably. Here it is also well to mention the fact that prompt attendance was almost impossible because the pupils were often kept after school at the Grammar School. Home assignments were difficult

to insist upon because of the fact that the pupils were so overcrowded in school. We have been obliged to limit the amount and quality of materials for expressional work in order to save expenses. These counteracting factors have been listed in order that the conditions under which both the pupils and the teacher were obliged to work may be thoroughly understood.

The Junior High School of Religion was organized in the section of Malden known as Maplewood, during the school year 1922 to 1923. The school was organized on the same basis and with the same aim as the school at Linden the preceeding year. The school was held on two days, Monday and Wednesday, also after Public School hours. The school was held in a Baptist Church located directly opposite the Maplewood Grammar School. The situation in Maplewood was found to be locally different from that in Linden. Instead of three Protestant Churches in the community, there are five, including two Swedish Churches with foreign speaking constituencies. Because of this fact there could not be the same unity of cooperation among the churches and this fact had its effect on the school. There was a relatively smaller enrollment of pupils in the Maplewood School, and regularity of attendance was not so well maintained, due to the conflicting activities both in the churches and in community enterprises, such as the Camp Fire Girls and the Girl and Boy Scouts and other organizations. The building and equipment were somewhat better suited to the work of the school than in Linden, but this did not seem to materially affect the success of the school.

b. Method of Procedure with the Controlled Group.

The group selected for the "old education" method was in the Maplewood School. This group consists of pupils having the same standing in the Public School and of relatively the same ages. The same curriculum material was used with both groups, and up to the time of the making of the experiment, both groups were taught by the use of the modified Project Method.

The subject for curriculum material was "Christianity at Work in the World", being a study of the Life and times of Paul, with concrete application in the study of modern missionary work. This material was taught by the purely information method as far as possible during the two months experimental period. The method was somewhat modified when it was discovered that several pupils were no longer attending the school giving as the reason, "I don't like to go there any more, the work isn't interesting", also one of the pupils said to the teacher, "Why don't we have interesting lessons as we used to. I am getting tired of the lessons we are having now." These reactions made us feel that the interests of the children should not be entirely sacrificed for the sake of experimentation.

In general the following procedure was followed. The lessons during this period covered the account of the Life and Work of Paul, including a preliminary lesson on the Life and Work of Stephen. ^{As} A sample of the lessons taught during this time I submit the following outline of the lesson which was taught as outlined, and the results, which were recorded immediately at the close of the lesson.

Theme of the Lesson:- The Life and Work of Stephen the First Christian Martyr.

Biblical materials:- Acts chapters 6 and 7.

Aim of the lesson:- To show the important characteristics found in the life of a man such as Stephen, and the place the work of such a man should have in helping to establish early Christianity.

Method:

This lesson will be presented on the basis of the facts to be gained. The material for the lesson will be gained directly from the Bible by the pupils under the guidance of the teacher. Have the pupils seated at the tables with materials for writing at hand, and a Bible for the use of each pupil.

Write on the blackboard the following questions.

1. Read Acts 6:1-7 and write down all the facts which you find relating to the life of Stephen .
2. The choice of a man such as Stephen must have meant that he was very well qualified for the work he would have to do as a deacon in the Church at Jerusalem. Read verses 7-10 and write a brief characterization of the man from the facts which are told.
3. Stephen was brought to trial before the Sanhedrin. Read verses 7-15 and note the charges brought against him.
4. Read chapter 7 for the account of the sermon which was preached by Stephen. The results of the preaching of the sermon are given in verses 54-8:1, as a conclusion write a brief statement showing in what manner Stephen met death.

Results of the Lesson.

As a preliminary measure I asked a few questions of a general nature which would give some idea as to the general knowledge on this subject. There seemed to be almost no idea as to the facts

in regard to the life of Stephen or the place in the Bible in which the account of his life could be found. It seemed difficult for some of the pupils to even locate the Book of Acts. As the questions had been written on the board before the pupils entered the room they were ready immediately to begin the work. I supervised the work as carefully as possible. On inspection of the answer to the first topic, I discovered that the pupils were merely copying the Bible references. When questioned as to why the reference had not been read to get the essential thought one girl replied, "We never do that way in school, we read the paragraph in our history, copy it if the teacher wants us to, and then memorize it. We don't know how to say it any better than it is said in the book, why should we re-write it?" I then went over the material with the class as carefully as possible, pointing out the essential facts, and also those not directly relating to the questions, asking the pupils to note the difference in each case. As much individual help was given as time would allow. At the conclusion of the period one girl said, "I didn't know there were so many different things told about in the Bible. It is interesting when you learn such things as we did today."

In general this method used as much fact drill as possible. Map work was emphasized during the study of the Missionary Journeys of Paul. At the conclusion of the study of each journey, a written summary was made by the pupils, also a map with the outline of the journey colored in a different way for each journey. Assignments for home work were regularly made, but did not always meet with successful results. Several reference books for library work were

secured and used to give added information. At the end of the first month a trip to the Semitic Museum in Cambridge was undertaken. In preparation for this trip, each pupil was assigned some topic which he should especially look up and report on at the first meeting of the class after the trip. The pupils seemed to be interested in the trip but the reports which were given were not entirely satisfactory due to the failure to organize material.

During the period when the missionary journeys of Paul were being studied, lesson material was introduced bearing on modern missionary work in the countries where Paul worked. Stories and informational materials were introduced, each pupil choosing a particular mission field as a special study. It was during this time that I introduced the making of missionary posters so as to create a general interest in the work and to counteract the effect of so much drill and information method. A great deal of interest and not a little originality was shown in the making of the posters. The written work was in general quite satisfactory, although there was a tendency to copy much of the material from the books referred to.

In conclusion, I would say that the results of the experiment were not satisfactory from the standpoint of the teacher. The pupils lost interest in the work and many of them actually left the school during the time. It was also noticed that the worship services were not so well attended, in this school as in the Linden School and that the responses on the part of the pupils in worship were less satisfactory during this two month period than at the beginning of the year. These services were planned with the same amount of care and thought, and the themes calculated to be of as great interest to the pupils. Discipline was also noticeably lax.

If the teacher at any time left the room, she would always find disorder on her return. This made it necessary to maintain a much stricter discipline than has been followed in the other school. One boy was heard to remark, "I know what I should do, but I'm not going to do it, I know that."

c. General Method of Procedure with the Experimental Group

The group selected for experimental work by the "Project Method" had up to the two month period been receiving instruction by means of a modified project method, and had more or less experience with the answering of thought questions, and the writing of original themes.

The method as used during the period of experimentation aimed to allow as much free expression on the part of the pupils as would be consistent with the idea of actual instruction. That is, in the matter of discipline especially, the pupils were given to understand that the teacher was in charge of the room and that any disturbance would be dealt with as a misdemeanor. There were many factors which made the matter of discipline difficult if one wished to secure absolute order. The school was held in a large room which was used more or less as a passageway for other classes. Noises of various kinds were distinctly heard from all parts of the building. Here it may be well to describe what came to be called a "Conduct Project". On one particular afternoon, one of the younger girls came into the classroom late from Public School. She had evidently been kept after school for deportment and her whole attitude from the time she entered the room showed that she did not intend to give attention. This attitude seemed to be contagious for almost at the same time two of the boys, began sticking each other, and as

many as they could reach, with pins. They also made spit balls and threw them to all parts of the room. Such conduct could not go unnoticed because it was affecting the progress of the lesson. The teacher spoke to the offenders trying not to call attention to their actions and at the same time let them know that they were expected to give attention to the lesson. When this did not have the desired effect, the girl was asked to take a seat on the other side of the room away from the group. When she moved, she took with her two other girls, and they continued to make disturbance. At the close of the recitation period, the teacher made the following statement to the class: "There have been some occurrences here this afternoon which cannot be allowed to continue. When such conduct goes on the welfare of the whole class is affected. Because of that reason, and because I do not feel that pupils as large as you should be punished in the same way as little children, I am going to ask you to handle this matter yourselves. I will appoint a committee which will meet around the table at the rear of the room. The committee will take up the matters which have occurred this afternoon and bring back a report to the class." The teacher then appointed the committee which was composed of two pupils from the side of the offenders, and three of those whose conduct had been right. The class were very much surprised at the turn of events, but they complied with the directions indicated. As they sat around the table they all seemed to be in a serious mood, and all took part apparently in the discussion. After about ten minutes they returned quietly to their places in the class. When asked by whom the report would be given, one girl answered, "There are two parts to the report". The first report was in substance the following: "We want to say that we believe that there have been things going on here this afternoon that are not

right. When some of us came in from school we were^{re} interested in this work, because we were late, and so we did not try to pay attention. It was not right, because we know the ideals of Miss Armstrong and the ideals she has helped us to have for our school". The next report was as follows: "We know that we do not deserve to stay in the school when we do not behave. We will ask the pardon of Miss Armstrong and say that after this we will promise to do better."

The report was very solemnly accepted by the group and they were dismissed. The larger number of them remained however, to have a confidential word alone with the teacher, either in explanation of the happening, or with promised for better conduct in the future. It is to be remarked that after this experience there was a decided ^{improvement} in the general attitude toward classroom conduct on the part of practically the entire group.

Easter Dramatization.

The general program of worship provided for a climax point during the Easter season. The general theme for worship for the month preceeding, which was, - God's Deliverance of the World from Evil, had led directly to the theme, "Allegiance to God". In order to make the application concrete, the plan was made to prepare a dramatization which would vivify put before the pupils the thought of making a choice that would lead out to the world of human needs, and the ideal of Service. The carrying on of this work would be in the nature of a directed project. The approach to the project was made as a general discussion developed at the close of one session of the school as follows:

"Easter is only a month away," commented one of the girls. "Are we going to do anything for Easter this year?" asked another addressing me. "What would you like to do?" I asked.

Various suggestions were made. Finally one girl said, "Couldn't we have a sort of play, with a cross up in front of the Church, and someone kneeling near the cross?" Another girl interrupted saying, "Oh you couldn't call it a play on Sunday, but they do have pageants on Sunday; once I saw a lovely Easter Pageant."

After several others had similarly expressed a wish for a pageant, I talked with them about what they would wish the pageant to represent. I tried to show them that whatever the pageant represented would in effect, be the message of this school to the community. I agreed that at the next session of the class I would bring with me some pageant material.

In the preparation of the Pageant itself, I made use of a Dramatization by Margaret Slattery, entitled, "Her Easter Choice". I used the thought of this material, omitting some characters, and putting in several others as well as increasing the action, and adding variety by using considerable music. The written material was brought to class at the next period and read to the pupils giving opportunity for comment, questions and suggestions. I tried to make use of each suggestion given by the pupils, unless it would interfere with the general theme or action. When the choice of individual characters to take the parts came, each pupil was allowed to discuss the part he would like best to take, with the reasons why he would like to take the part. At the next meeting of the class, the parts were definitely assigned., almost without exception in accord with the preferences stated. There was no feeling

of jealousy shown on the part of those who were assigned to the relatively minor parts. The class seemed to feel so keenly the necessity of giving the parts to the persons best suited to take them, that they were willing to sacrifice personal ambition. We then met for several evenings after school hours to arrange for costumes, stage properties and decoration. The details of this part of the work were entirely handled by the committee to whom it had been delegated. Several interesting incidents developed during the time when the pageant was in preparation. Out of one of these incidents came the Easter Gift Project.

One of the characters in the Dramatization was called Social Service. The second day that the pageant was rehearsed as a whole, the girl to whom this part had been assigned raised her hand and said, "I don't think I ought to act the part of 'Social Service' until I do something for which 'Social Service' stands. I should think that Social Service could do something for Easter so our part could be more real." I then called for suggestions from the class as to the possible things which could be done. A committee was appointed with the girl having the part of Social Service as chairman. The committee was asked to meet before the next session of the school and report some ways in which the part could be made more real. At the next meeting of the class the chairman of the committee gave a report as follows: "We think this school ought to give something to someone who needs help, at Easter time. The best way we can do it is to raise some money. We have decided that there are four ways we can do it; (1) ask our mothers to give us all of the trading stamps they get for a week or until Easter time, and turn them into money. This wouldn't get

us very much so I don't think we had better do it. (2) We could do errands for the neighbors and earn the money, but some of us are Girl Scouts and we couldn't take money for doing a kindness. (3) We could ask all our friends to give us money and bring that, (4) We could go without something we would spend money for and give that". There was considerable discussion following the report. The decision seemed to lie between the two last suggestions. Finally it was voluntarily and unanimously decided to choose the fourth means of getting the money. Very little reference was made to the gift, until just before Easter, by the teacher. One day I asked how much money had been collected, and what they would like to do with the money. Almost immediately the suggestion came, "Let's give it to Mr. Kao to take back to China to use to help the schools for children there. The money finally brought in on Easter day amounted to four dollars, and the presentation of the gift became a part of the Worship Service preceding the dramatization.

d. Method of Classroom Procedure with the Experimental Group.

The aim underlying this method of procedure is:- to assist the pupils to self-realization by leading them to discover truths contained in the Scriptures, and by consciously applying these truths to life situations so that they will become not only a part of the thinking of the individual pupil, but will carry over into conduct.

In carrying out this aim it has been assumed that the pupil must proceed to a large extent on the basis of facts learned, but that in the learning of these facts, they may be so motivated that the learning of them will not become a mere drill. While in the matter of discipline there has been more or less restriction,

during the recitation period, the pupils have been given as much freedom as possible. The Bible was used as the pupil's textbook. Blackboard and a map of the Roman Empire in the time of Paul were used during the recitation period. Several reference books for library work were purchased and used by the pupils for home study and for class work. At least one assignment for home work was regularly made each week, and in general these were well prepared showing both thought and originality. On several occasions the pupils brought books from home or the public library to the class, in which they had found something of interest which they considered to be related to the subject under discussion. It was of particular interest to note that on several occasions a boy or a girl voluntarily consulted the Pastor of his church on the theme in which he had become particularly interested. I tried to make use of every possible response or questions raised in class, even though it did not always bear directly on the matter at hand. It will readily be seen that working on this principle meant that not so much material could be covered in the same amount of time as with the "Control Group". The following lesson outline dealing with the same topic as that given for the control group is submitted in order that the difference in method may be noted.

Theme of the Lesson:- The Life and Work of Stephen, the First Christian Martyr.

Biblical Basis, Acts, Chapters 6 and 7.

Aim of the Lesson:± To, lead the pupils to an appreciation of the underlying faith in God which prompted Stephen to so fearlessly stand for what he knew to be the right in the face of persecution,

and the effect which the sight of his martyrdom might have had on Paul was "was consenting unto his death".

This lesson has been prepared for by general lessons bearing on the religious, educational, and home life of the Jews at this time. Special preparation for the lesson has been given in the immediately preceding lesson which dealt with the fact represented largely in story form with little attempt to point moral or religious truths.

Method.

Preparation.

In our last lesson we learned of a man who has been called the first Christian martyr. The account which is given in the Bible of this event, shows that it was of great importance. We will open our Bibles and read quietly to ourselves the account. I have placed in the back of the room a picture which one artist has painted to show his own idea of what happened. We will first read the story from the Bible, then, one at a time, look at the picture without talking just now about it. You will then go to your tables for work.

Expressional work.

After the scripture passage has been read and the picture has been observed give out the following topics one to each pupil, and give the remainder of the period for written work.

1. Acts 6, verse 8 gives a characterization of Stephen as one of the first Christian workers. Give your own idea as to the sort of man he must have been, and compare with any man of whom you have heard, or whom you know personally.

2. Acts 6, verse 10 says, "They were not able to withstand the

wisdom and the spirit by which he spoke". Give some arguments which you think Stephen could have used, showing that Jesus' way of teaching men to live was better than that which the old Jewish religion taught.

3. If you had been in the place of Paul watching Stephen as he was stoned how would you have felt toward the religion which Stephen had defended ?

These three different assignments are to be given to the class as they are divided into groups. The teacher should be ready to give individual help as it is needed. If the writing is finished in time, a group discussion may follow to make sure that the essential thought is grasped.

Results of the Lesson (Noted after the teaching of the lesson)

At the beginning of the lesson the group seemed to have only a passive interest in the story of Stephen. Several of them are reading the Book of Acts through at home, so that they were able to find the passage to which they were referred. During the reading of the reference, several of the class asked questions such as, "What did they mean by deacons in those days," "What does it mean by serving tables ?" I took time to answer these questions to the satisfaction of the questioners so there would not be a feeling that I was not willing to help them as much as possible.

There was very intense interest shown in the study of the picture. Several times I ^{was} called to the back of the room to answer questions in regard to the picture. The written work seemed difficult to the majority of the class. I gave individual help to every member of the class so that the questions were finally

covered by all. The best answers were given to the first and last questions. One of the girls wrote a very good paragraph characterizing Stephen, and at the close made a comparison between his character and that of Abraham Lincoln.



In general, the use of this method involved the doing of many different kinds of expressional work. Individual maps were made illustrating the journeys of Paul, and a description of some of the cities which he visited were written, as different pupils chose to bring in material about the places in which they were especially interested. A trip to the Semitic Museum in Cambridge was taken one week, outside the regular school period. The trip was prepared for by a talk with the pupils in which the things of possible interest to them were enumerated, and individual pupils chose what they would especially like to study and report on. During the trip, intense interest was manifested on the part of the pupils. All brought note-books and pencils along, and many spent concentrated effort in studying the topic which had been chosen. For instance, one girl had chosen to report on Home Life in Palestine. After entering the Palestinian Room at the museum I pointed out to her the case where she could find models related to her subject. She took a chair to the case and sat there with her note-book and pencil, writing and drawing sketches, most of the time while we were in the building. At the next meeting of the class, some very interesting oral reports were given by practically every member of the class. These reports were written later and placed in the pupils note-books.

During the time when the missionary journeys were un-

der discussion and Paul as a missionary was the topic for study, incidents and short stories were brought to class and related which showed the work of modern missionaries, who were considered to have the same qualities of leadership which had been found in the life of Paul. A large collection of miscellaneous pictures taken from missionary magazines were brought to the class, and during the period for expressional work, posters were made showing some phase of missionary work or giving a distinctly missionary message. A great deal of interest was shown in this work. Several of the girls found additional poster material at home, bought mounting paper and made posters which they later brought to class for approval. In connection with this work, a collection of short missionary stories was made, which had possible material for dramatization. These were given to the pupils to take home with the instructions that they were to make a short "Play" or dramatization out of the material. Some excellent results were obtained. These were brought to me for correction. I went over the material very carefully with the pupil, suggesting possible improvement, and returning for correction. The week after her work had been completed, one of the girls came to me and told me that she had been appointed on a committee in her Sunday School to arrange for a Missionary Program to be given at the Worship service on Sunday. She asked for help in the preparation of the program. I suggested that since she had written so fine a dramatization of a missionary story, she could select a group to present it at the service. This suggestion was gladly received.

Summary of Teacher's Report.

On the whole, from the standpoint of the teacher, I would say that the experiment has been quite successful with this group. There has been a steadily increasing interest on the part of the pupils in the subject matter and in the expressional work. The pupils have been found to develop a greater power of self initiative and originality in self expression. The finest result which has been observed has been in the matter of conduct. This is true not only in the school itself, but in the homes and churches. I have had more or less opportunity during the period of experimentation to visit in the homes as well as in the churches, and so have had excellent opportunity to draw my own conclusions. In the cases of a few pupils I have seen some of the finest examples of self sacrifice and unselfish endeavor I have ever observed.

My own criticism of the teaching during this period of experiment, would be that not enough Biblical instruction has been given in proportion to the outside material used. This was in a measure necessary if the pupils were to be allowed any measure of free expression. A longer period of time without in any way restricting the freedom of the pupils in the classroom could have given an opportunity for a more balanced curriculum.

4. The Second Series of Tests Described.

The second series of tests were given at the end of eight weeks of training. Attempt has been made to secure two series of tests as nearly alike in character as possible, and, at the same time, to avoid suspicion on the part of the subjects as to the nature or purpose of the tests. During the whole length of the period of training no mention was made to the subjects of the nature of the tests either directly or indirectly. While the character of the two series of tests is nearly on a par, the second series creates rather more powerful motive to yield to the temptations because of the offered final prizes.

It was decided to substitute "Returning the Right Change Test" for the "Purchasing Errand Test" in order to avoid invalidating the results of the second series. The real difficulty to invent the test was the creating of actual situations under the handicaps we mentioned above. The "Tracing and Opposites Test" was more or less modified for a similar reason. The "Cardboard Test" was given the second time without any modification. It was assumed that it would not invalidate the results of the second series as long as the nature of the test was not revealed to the subjects. The "Moral-Sentiment and Ideal Attitudes Test" and "Multiple Choice Test of Religious Ideas" were also given the same at the second series of tests. The objection here is that the improvement made may be due to the practice effect of the first. But, on the other hand, the objection to the using of different tests is no less strong. How can we measure the same trait and record improvement exactly by using somewhat different tests? Moreover, the subjects had no idea

that the tests would be given a second time until they were actually given. So we assume that the tests given a second time would not materially invalidate the results of the second series of tests.

1. Returning the Right Change Test.

Is God-consciousness functioning effectively in the mind of the subject, if he or she does not keep some of the change, when having a chance to do so.

Directions: A social party (given by somebody interested in the work of the children) is so arranged as to have all the pupils in the class take active part in it, such as giving plays or some other amusements. Each subject is given by the teacher a fifty cent piece with the following suggestion: "We don't want (the man, whose guests we are) to spend too much money on us and so I wish you would not spend over forty cents and bring back the change to me next school period". The refreshment is arranged in a Cafe style and each subject with his or her name on a piece of paper worn as a badge comes in one by one to select what he or she likes. These things to sell are kept in a different room. The cashier gives the change and records the fact. (Giving back ^{different} change to each subject. As we have a variety of things, this seems possible.)

Scoring: Scores 10 if the subject returns the right change to the teacher at the next school period. This is known by comparing the cashier's record. Scores 0 if the subject does not return the right change or keeps the change.

2. The Tracing and Opposites Test.

Following is a reproduction of page 1:

Opposites Test.

- bad
- below
- cry
- ancient
- white
- defence
- heaven
- lazy
- alive
- a asleep
- take
- retreat
- cautious
- cheerful
- ancestor
- quick
- superior
- obstinate
- careful
- graceful
- Your name

Tracing Test.

Your name



Trace carefully the two Chinese Characters
"heaven" and "earth".

5. Results of First and Second *Series of Tests.*

The results of the first and second series of tests are given in Tables I to XIII inclusive. Following is the key of the contents of all the tables of Series I and Series II.

Ind. - Individual. The name is omitted for obvious reasons, but it is substantiated by A.B.C. etc.

Age. - Age in years.

Sex. - M - male. F - female.

Gd. - Grade in Public School.

Den. - Church Denomination.

S.S. - Length of time attended Sunday School, years indicated by the integral number, and months by decimal fraction.

W.S. - Length of time attended Week-day School of Religion.

F.W. - Family worship. y - yes, n - no, o - occasionally.

H.C. - Home condition - father's and mother's occupation:
F. - father, M. - mother, Hk. - housekeeper.

P.H. - Present health. g - for good and p. for poor.

IQ. - Intelligence Quotient. {Significance of Intelligence.

Quotients: Below 70, definite feeble-mindedness; 70-80, borderline deficiency; 80-90, normal but dull; 90-100, normal or average intelligence; 110-120, superior intelligence; 120 and above, very superior intelligence).

M.D. - Moral development judged by the general intelligence examiners.

R. - Rank given by the tests.

R.T. - Rank given by the judgment of the teacher.

RM. - Rank given by the Mental examiners.

T. - Total.

Cl. - Total score for conduct tests of Series I.

C2. - Total score for conduct tests of Series II.

M1. - Total score for moral sentiment and ideal attitudes. tests of Series I.

- M2. - Total score for moral sentiment and ideal attitudes tests of Series II.
- I1. - Total score for religious ideas tests of Series I.
- I2. - Total score for religious ideas tests of Series II.
- C1 and M1. - Correlation of Conduct and Moral Sentiment and Ideal Attitude Tests of Series I.
- C2 and M2. - Correlation of Conduct and Moral Sentiment and Ideal Attitudes Tests of Series II. (C1 and I1; M1 and I1; R and Rt; R and RM; C1 and Iq; etc., denote also correlations.)
- r. - Correlation coefficient.
1. - Purchasing Errand Test and Returning Right Change Test.
 2. - The Tracing and Opposites Test.
 3. - The Cardboard Test.
 4. - Sentiment of Right Test.
 5. - Ideal Attitudes Test.
 6. - What is the purpose of the Church ?
 7. - Why should we study the Bible ?
 8. - Why should we pray ?
 9. - How do you think about Jesus ?
 10. How do you think about God ?
 11. - How do you think about the Holy Spirit (Holy Ghost) ?
 - 12 - What does it mean to be a Christian ?
 13. - How does one become a Christian ?
 14. - What is Sin ?
 15. - What do you think happens after death ?

Table I. General Information.

(Experimental Group).

Ind.	Age.	Sex.	Gd.	Den.	S.S.	W.S.	F.W.	Home Condition.	P.H.	M.D.	IQ.
A.	13	f	7	Bap.	7	1	O	F. dry goods business. M. hk.	g	5.	105
B.	13	f	7	Eps.	7	2	Y	F. deceased. M., hk.	g	11	104
C.	13	f	8	Eps.	7	2	Y	F., A&P. manager M., hk.	g	4	107
D.	13	f	8	Eps.	7	2	Y	F., transportation. M., hk.	g	1	133
E.	13	f	7	Met.	1	1	N	F., book-keeper M., hk.	g	3	130
F.	13	f	7	Met.	7	2	Y	F., baker M.,	g	7	84
G.	14	m	7	Met.	9	2	N	F., 10-fireman.	g	10	70
H.	14	f	8	Met.	1	1	N	F., book-keeper. M., hk.	g	2	130
I.	13	f	7	Met.	8	2	Y	F., preacher M., hk.	g	12	78
J.	14	f	7	Con.	9	2	N	F., railroad man M., hk.	g	6	73
K.	14	f	8	Con.	9	2	N	F., cigar maker M., cigar maker	g	8	72
L.	13	m	7	Con.	8	2	Y		g	9	101

There were four more in this group, but, as their attendance was irregular and not participating fully in the tests, they were excluded from the list.

Table II. General Information.

(Controlled Group)

Ind.	Age.	Sex.	Gd.	Den.	S.S.	W.S.	F.W.	Home Condition.	PH.	M.D.	IQ.
A.	16	f	9	Bap.	12	1	N	F., painter. M., hk.	g	6	101
B.	14	f	9	Con.	11	1	Y	F., lawyer M., deceased	g	3	103
C.	14	f	8	Met.	7	1	N	F., Truant office M.,	g	8	105
D.	14	f	9	Con.	11	1	N	F., motorman M., hk.	g	10	84
E.	15	f	7	Con.	11	1	Y		g	7	102

Ind.	Age.	Sex.	Gd.	Den.	S.S.	W.S.	F.W.	Home	Condition.	P.H.	M.D.	IQ.
F.	12	m	7	Bap	9	1	N	F., janitor of Bap. Ch., M., hk.	g	2	131	
G.	13	f	7	Con.	10	1	N	F., motorman. M., hk.	g	4	95	
H.	12	m	7	Con.	9	1	Y	F., salesman. M., hk.	g	1	146	
I.	11	m	7	Con.	7	1	Y	F., motorman M., hk.	g	9	111	
J.	14	f	8	Bap.	12	1	Y	F., broker. M., hk.	g	11	99	
K.	12	f	7	Bap.	7	1	O	F., steamfitter M., hk.	g	5	104	

There were seven more in this group, but for the same reason as we have stated under Table I, they were excluded from the list.

Table III.

Series I. Experimental Group.

Ind.	1.	2.	3.	4.	5.	6.	7.	8.	9.	10.	11.	12.	13.	14.	15.	T.	R.	Rt.	Rm.
A.	19	0	10	10	9	3	4	3	3	3	4	2	3	3	3	70	5-4	-5	
B.	10	10	0	10	6	3	4	2	3	3	3	3	2	3	1	63	8-9-11		
C.	10	10	10	10	8	3	4	4	2	3	3	4	4	3	2	80	3-5-	4	
D.	10	10	10	10	10	3	4	4	2	3	3	3	5	3	2	82	2-2-1		
E.	10	10	0	8	10	4	3	4	3	2	4	3	3	4	1	69	6-3-3		
F.	10	10	0	6	7	3	2	3	2	2	2	1	1	2	2	53	12-7-7		
G.	10	10	10	4	3	2	1	3	4	3	2	3	2	3	0	60	11-8-10		
H.	10	10	10	10	10	4	3	3	4	4	3	3	5	4	4	87	1-1-2		
I.	10	10	10	6	7	3	2	3	2	2	1	2	2	3	1	64	7-11-12		
J.	10	10	10	10	7	3	3	2	2	3	3	1	2	3	1	70	4-6-3		
K.	10	10	10	8	5	2	2	2	3	0	4	1	1	2	1	61	10-10-8		
L.	10	0	10	8	8	3	2	3	3	4	1	3	2	3	2	62	9-12-9		

Table IV.

Series I. Controlled Group.

Ind.	1.	2.	3.	4.	5.	6.	7.	8.	9.	10.	11.	12.	13.	14.	15.	T.	R.	Rt.	Rm.
A.	10	0	10	10	10	4	3	1	3	3	3	3	2	3	0	65	5	6	6
B.	10	0	10	8	8	3	1	2	3	3	4	3	4	4	3	66	4	3	3
C.	10	0	0	6	6	4	2	4	2	2	3	2	3	4	2	50	8	4	8
D.	0	0	0	6	6	3	4	2	3	3	4	4	3	3	4	45	10	5	10
E.	10	0	10	8	10	3	2	2	3	2	1	2	2	3	1	59	6	7	7
F.	10	10	10	8	10	2	4	4	3	4	4	3	3	4	1	80	2	2	2
G.	10	10	10	8	10	3	3	3	4	5	2	4	3	3	1	79	3	10	4
H.	10	10	10	10	10	4	3	2	3	4	3	4	4	4	3	84	1	1	1
I.	10	0	10	6	8	3	3	2	1	2	2	3	3	3	2	58	7	11	9
J.	0	0	0	10	8	2	2	3	3	3	1	4	2	1	1	40	11	8	11
K.	0	0	0	10	8	4	2	3	2	4	3	5	3	4	1	49	9	9	5

Table V.

Series II. Experimental Group.

Ind.	1.	2.	3.	4.	5.	6.	7.	8.	9.	10.	11.	12.	13.	14.	15.	T.	R.	Rt.	Rm.
A.	10	10	10	10	9	3	4	3	2	3	4	3	3	2	3	79	4	4	5
B.	10	10	0	10	8	3	3	3	2	3	4	3	2	3	1	65	9	9	11
C.	10	10	0	10	9	3	4	4	3	3	3	3	4	3	2	71	5	5	4
D.	10	10	10	10	10	4	3	4	3	4	3	4	3	2	4	84	2	2	1
E.	10	10	10	10	10	4	4	2	4	4	4	3	3	4	0	82	3	3	3
F.	10	10	0	8	8	3	3	3	1	3	2	1	1	1	1	55	11	7	7
G.	10	10	10	8	6	1	0	3	4	4	1	3	3	3	1	67	8	8	10
H.	10	10	10	10	10	4	4	3	4	4	4	3	4	4	4	88	1	1	2
I.	10	0	0	10	7	1	4	2	1	3	3	2	3	4	2	52	12	11	12
J.	10	10	10	10	8	3	0	1	4	3	3	2	2	3	1	70	6	6	6
K.	10	10	10	8	5	1	4	2	2	1	3	1	1	1	1	60	10	10	8
L.	10	0	10	10	10	3	2	4	4	3	1	4	2	3	2	68	7	12	9

Table VI.

Series II. Controlled Group.

Ind.	1.	2.	3.	4.	5.	6.	7.	8.	9.	10.	11.	12.	13.	14.	15.	T.	R.	Rt.	Rm.
A.	10	0	0	10	10	3	1	2	3	2	1	3	2	2	1	50	10	6	6
B.	10	0	10	10	8	3	2	2	3	2	4	3	4	4	3	68	3	3	3
C.	10	10	0	8	8	4	1	3	2	2	2	2	3	5	1	61	7	4	8
D.	0	0	0	8	6	4	3	2	3	4	4	3	3	3	3	46	11	5	10
E.	0	10	10	10	10	3	3	2	3	3	2	2	2	2	1	63	5	7	7
F.	10	10	10	10	10	2	4	4	4	4	2	2	2	3	2	79	2	2	2

(Table VI. Continued.)

Ind.	1.	2.	3.	4.	5.	6.	7.	8.	9.	10.	11.	12.	13.	14.	15.	T.	R.	Rt.	Rm.
G.	0	0	10	10	10	4	3	4	4	5	3	3	2	4	2	64	4	10	4
H.	10	10	10	10	10	4	4	3	4	4	4	4	2	4	2	85	1	1	1
I.	0	10	10	8	9	3	2	2	3	2	2	3	3	2	3	62	6	11	9
J.	10	0	0	10	9	3	2	3	3	3	1	4	2	1	1	52	9	8	11
K.	10	0	0	10	8	3	5	4	3	4	4	3	3	3	1	61	8	9	5

In the tables which follow, because of the small number of cases in both the controlled and the experimental group, the correlation of the four kinds of tests and of the Rank obtained from the tests and Ranks given by the teacher and the mental examiners is found by the use of the Spearman "Footrule" formula:

$$R = 1 - \frac{6 \sum G}{N^2 - 1}$$

Table VII. Ranks and Correlation

Series I. Experimental Group.

Ind.	C1.	R1.	M1.	R1.	I1.	R1.	R4	Rt.	Rm.	IQ.	R.
A.	20	9	19	3	31	5	5	4	5	103	6
B.	20	11	16	7	27	6	8	9	11	104	5
C.	30	3	18	4	32	3	3	5	4	107	4
D.	30	2	20	2	32	2	2	2	1	133	1
E.	20	8	18	5	31	4	6	3	3	130	3
F.	20	10	13	9	20	11	12	7	7	84	8
G.	30	7	7	12	23	9	11	8	10	70	12
H.	30	1	20	1	37	1	1	1	2	130	2
I.	30	6	13	11	21	10	7	11	12	78	9
J.	30	4	17	6	23	8	4	6	6	73	10
K.	30	5	13	10	18	12	10	10	8	72	11
L.	20	12	16	8	26	7	9	12	9	101	7

C1 and M1; C1 and I1; M1 and I1; R and Rt; R and Rm; C1 and IQ.

r .414 r .414 r .882 r .732 r .732 r .141

R4 stands for the total score in rank. R1 is obtained from the rank of the total score of the tests and Ranks given by the teacher and the mental examiners. R2 in the tables which follow is obtained by the same method.

Table VIII. Ranks and Correlation

Series I. Controlled Group.

Ind.	C1.	R1.	M1.	R1.	I1.	R1.	R4	Rt.	Rm.	IQ.	R.
A.	20	5	20	2	25	8	5	6	6	101	8
B.	20	4	16	8	30	6	4	3	3	103	6
C.	10	8	12	10	28	7	8	4	8	105	4
D.	0	10	12	11	33	2	10	5	10	84	11
E.	20	6	18	5	21	11	6	7	7	102	7
F.	30	2	18	3	32	3	2	2	2	131	2
G.	30	3	18	4	31	4	3	10	4	95	10
H.	30	1	20	1	34	1	1	1	1	146	1
I.	20	7	14	9	24	9	7	11	9	111	3
J.	0	11	18	7	22	10	11	8	11	99	9
K.	0	9	18	6	31	5	9	9	5	104	5

C1 and M1; C1 and I1; M1 and I1; R and Rt; R and Rm; C1 and IQ.
 r .677 r .486 r .414 r .554 r .932 r .486

Table IX. Ranks and Correlation

Series II. Experimental Group.

Ind.	C2.	R2.	M2.	R2.	I2.	R2.	R4	Rt.	Rm.	IQ.	R.
A.	30	4	19	5	30	5	4	4	5	103	6
B.	20	11	18	8	27	7	9	9	11	104	5
C.	20	8	19	6	32	4	5	5	4	107	4
D.	30	2	20	2	34	2	2	2	1	133	1
E.	30	3	20	3	32	3	3	3	3	130	3
F.	20	9	16	10	19	11	11	7	7	84	8
G.	30	6	14	11	23	9	8	8	10	70	12
H.	30	1	20	1	38	1	1	1	2	130	2
I.	10	12	17	9	25	8	12	11	12	78	9
J.	30	5	18	7	22	10	6	6	6	73	10
K.	30	7	13	12	17	12	10	10	8	72	11
L.	20	10	20	4	28	6	7	12	9	101	7

C2 and M2; C2 and I2; M2 and I2; R and Rt; R and Rm; C2 and IQ.
 r .642 r .528 r .932 r .952 r .875 r .414

Table X. Ranks and Correlation

Series II. Controlled Group.

Ind.	C2.	R2.	M2.	R2.	I2.	R2.	R4	Rt.	Rm.	IQ.	R.
A.	10	8	20	5	20	11	10	6	6	101	8
B.	20	3	18	7	30	5	3	3	3	103	6
C.	20	4	16	10	25	7	7	4	8	105	4
D.	0	11	14	11	32	4	11	5	10	84	11
E.	20	5	20	4	23	9	5	7	7	102	7
F.	30	2	20	2	29	6	2	2	2	131	2
G.	10	7	20	3	34	2	4	10	4	95	10
H.	30	1	20	1	35	1	1	1	1	146	1
I.	20	6	17	9	25	8	6	11	9	111	3
J.	10	10	19	6	23	10	9	8	11	99	9
K.	10	9	18	8	33	3	8	9	5	104	5

C2 and M2; C2 and I2; M2 and I2 ; R and Rt; R and Rm; C2 and IQ.

r .554 r .176 r .089 r .486 r .827 r .827

Table XI.

Comparing the Results of Series I and Series II of Tests.

Experimental Group.

Ind.	C1.	C2.	Change.	M1.	M2.	Change.	I1.	I2.	Change.	T1.	T2.	Change.
A.	20	30	10	19	19	0	31	30	-1	70	79	9
B.	20	20	0	16	18	2	27	27	0	63	65	2
C.	30	20	-10	18	19	1	32	32	0	80	71	-9
D.	30	30	0	20	20	0	32	34	2	82	84	2
E.	20	30	10	18	20	2	31	32	1	69	82	13
F.	20	20	0	13	16	3	20	19	-1	53	55	2
G.	30	30	0	7	14	7	23	23	0	60	67	7
H.	30	30	0	20	20	0	37	38	1	87	88	1
I.	30	10	-20	13	17	4	21	25	4	64	52	-12
J.	30	30	0	17	18	1	23	22	-1	70	70	0
K.	30	30	0	13	13	0	18	17	-1	61	60	-1
L.	20	20	0	16	20	4	26	28	2	62	68	6
Total	310	300	-10	190	214	24	321	327	6	821	841	20
Av.	25.8	25	-.8	15.8	17.8	2	26.7	27.2	.5	68.4	70	1.67

Table XII.

Comparing the Results of the two Series of Tests
Controlled Group.

Ind.	C1.	C2.	Change.	M1.	M2.	Change.	I1.	I2.	Change.	T1.	T2.	Change.
A.	20	10	-10	20	20	0	25	20	-5	65	50	-15
B.	20	20	0	16	18	2	30	30	0	66	68	2
C.	10	20	10	12	16	4	28	25	-3	50	61	11
D.	0	0	0	12	14	2	33	32	-1	45	46	1
E.	20	20	0	18	20	2	21	23	2	59	63	4
F.	30	30	0	18	20	2	32	29	-3	80	79	-1
G.	30	10	-20	18	20	2	31	34	3	79	64	-15
H.	30	30	0	20	20	0	34	35	1	84	85	1
I.	20	20	0	14	17	3	24	25	1	58	62	4
J.	0	10	10	18	19	1	22	23	1	40	52	12
K.	0	10	10	18	18	0	31	33	2	49	61	12
Total			180;180	0;184;202;	18;311;309;	-2;675; 691;			16			
Av.			16.4;16.4;	0;16.7;18.3;1.6;	28.2;28;	-.2;61.4;64.8;			1.45			

Table XIII.

Comparing The Average Results of The Two Groups.

	Experimental Group.	Controlled Group.	Difference
C1	25.8	16.4	9.4
C2	25.0	16.4	8.6
M1	15.8	16.7	-.9
M2	17.8	18.3	-.5
I1	26.7	28.2	-1.5
I2	27.2	28.0	-.8
T1	68.4	61.4	7.0
T2	70.0	62.8	7.2

6. Interpretation of the Results of the Tests.

An inspection of Tables I. and II shows that the environment in terms of home conditions and education received from both public school and Sunday School on the part of the experimental and the controlled groups is about on a par. The Intelligence Quotient of the controlled group is about ten per

cent higher than that of the experimental group, but the latter has received one year more religious training in the Week-day School of Religion than the former. An inspection of Tables III to VI and Table XIII shows that the conduct of the experimental group is considerably higher than that of the controlled group, in spite of the fact that the scores of the experimental group for the general intelligence, moral sentiment, and religious ideas tests are somewhat lower than those of the controlled group. This fact seems to indicate that the length of time in the Week-day School of Religion is one of the factors which make the difference in conduct-controls of the two groups. The net gain resulted from the tests as a whole on the part of the experimental group at the end of the experiment is 15.2 per cent over the controlled group. It is obtained from the difference of 1.67, the total average gain in Table XI and 1.45, the total average gain in Table XII.

An inspection of Tables VII to XII indicates the fact that the correlation between the various tests in the first and second Series increases in the experimental group, while in the controlled group the opposite is true. It also indicates that there is a high correlation between moral sentiment and religious ideas and conduct in the experimental group, while in the controlled group the correlation is rather low. This fact seems to indicate that the religious teaching in Linden has a much closer connection with daily life than in Mapplewood.

Character is made up of very complex factors and so it is not safe to believe that the maximum results can

be secured in so short a period of time with a limited number of tests. But, on the other hand, the results thus secured from the tests can not be classified as mere conjectures. We have clearly stated in the beginning of this chapter that the tests we selected are the ones which were more or less well tested out by educators and psychologists. In administering these tests, every precaution was taken to secure proper test conditions. As one's conduct consists chiefly of his ability and skill in making wise responses to both real and imaginary situations, our tests are well selected to record conduct-controls.

The best evidence of the validity of the tests lies in the comparison of the results secured by means of the tests with the judgment of the teacher who has been personally acquainted with the subjects for one year (in the controlled group) and two years (in the experimental group) and with that of the mental examiners. An inspection of the tabulations shows that there exists a rather high correlation between the results of the tests and the judgment of the teacher and the mental examiners. The correlation of the experimental group increases in every case, while the correlation of the controlled group decreases except (C2 and IQ.) the result of which is probably also due to the difference of method of teaching. In the teacher's report, it is indicated that there was apparently lack of interest on the part of the pupils in the controlled group on account of using the older method of teaching. In the experimental group the opposite is true.

Another point needs to be pointed out here. In the Ideal Attitudes Tests, there were three out of twelve, choosing

the Biblical characters-Jesus 2 and Paul 1-for their example and four out of twelve choosing missionary work or religious work when they grow up. (Series I in experimental group.) In the second Series of Tests, there were five out of twelve, choosing Jesus and six out of the same group choosing missionary work for their life-work. In the controlled group, there was one out of eleven choosing missionary or religious work and none choosing the Biblical character of any sort in the first Series of tests. In the second Series of Tests, there were two out of eleven choosing missionary work and one choosing Jesus as his example.

A Report received from the Superintendent of Linden M.E. Church School gives the following statement:

"The result of instruction received by the boys and girls of our church who have attended the Linden Week-day School of Religion is actual expression.

"These boys and girls are the ones who lead the others; who are always dependable and loyal. They will be the future directors and teachers because of this wonderful privilege.

"One girl, because of her enthusiasm and desire to render actual service, is teaching a class of little children. Her work is, of course, closely observed, but the marvelous results are even now being seen. Several members of the class who were 'occasional' scholars, are now 'regulars,' due wholly to her continued interest and splendid preparation.

"One of the boys has been made president of his class and is responsible for all the activities which are carried on. Another girl is acting as church organist, because there she

could help.

"Many other instances could be cited, but this seems to be sufficient to prove the depths which have been reached and stirred by the instruction received! And it does not stop there, but permeates through their actual living. It is moulding for them a higher and nobler character. Long may it live!"

Harriet G. Yates,

* Superintendent of Linden

M.E. Church School.

Chapter VIII

Conclusion and Recommendations and General Summary

1. CONCLUSION. From the foregoing study both experimental and theoretical, we may come to conclude that there is practically nothing new in the project method, if we take the concepts which underlie it, separately; but it is new in the sense that it is synthesizing the best concepts into a single working viewpoint and becoming more or less a definite term in educational literature and receiving wider recognition in school practice. The project method, if wisely employed, will afford greater opportunity to the pupils for participation in educative experiences and stimulate better work.

Religion is essentially a way of living the fullest and richest life in the world. It deals with human activity in relation to Divine in its actual processes and its field is much more extensive and inclusive and permits the contact with widely variant conditions. But if religion is to be kept vital in the child's life and if it is to give direction to his actions, religious truth and ideal, and life situations must relate themselves to one another in the expanding process of human experiences. The project method we have formulated has its advantage in its ability to relate acquired religious ideals to the present and future needs of the pupil. This is the special application to our religious teaching of the somewhat newer maxim-practice under criticism and guidance makes perfect.

There are a number of facts revealed in the experiment that seem to warrant the effectiveness of the project method we have formulated, and also that of the mutual reinforcement of ideals and activities when they are dealt with as the integral parts of a single though highly complex educative process.

The first fact, as is observed by both the experimenter and the teacher, is that the interest on the part of the pupils in the experimental group is greatly increased. They are really living out what they have learned in the class-room. The Easter pageant (see the teacher's report in chapter VII.) and the ~~statement of the~~ Superintendent of the Linden M.E. Church School seem to give sufficient support to the fact. In the controlled group, somewhat the opposite is true.

The second fact, as is seen from an inspection of Tables VII to XIII, shows that the correlation between the various tests in the first and second series increases in the experimental group, while the opposite is true in the controlled group. This shows that the project method as an instrument of teaching religion is more effective than the older method. The former relates principles *to* life, while the latter emphasizes largely memorization of information and abstract principles and thus makes religion lose its vitality in life. Another fact which needs to be mentioned *is* that the conduct of the experimental group is considerably higher than that of the controlled group, although the intelligence, moral discrimination, and religious ideas of the former are lower than those of the latter. The high correlation between moral sentiment and religious ideas in the experimental group shows also the fact that the moral motivating of conduct gains greatly in warmth and strength when it is religiously sanctioned. The correlation between moral sentiment and religious ideas in the controlled group is very low, and as a result, the conduct of the controlled group is much lower than that of the experimental group. (The difference of the two groups in conduct is also due to the difference of length of time of receiving effective religious training. The experimental group has had two years and the controlled one year in the Week-day School of Religion.) One question that

may be raised is whether there is any reason to suppose that the net gain in the experimental group is not wholly due to the longer length of training. An inspection of Tables XI and XII reveals the fact that the effectiveness of the project method as an instrument of teaching religion cannot be denied. The average gain in moral sentiment tests in the controlled group is 1.6 and religious ideas tests -.2, while in the experimental group the average gain in moral sentiment tests is 2 and religious ideas tests .5.

Method by itself, however perfect it may be, possesses no magical power. Its effectiveness is due to many factors. This leads us to the consideration of our recommendations which have resulted from our study.

2. RECOMMENDATIONS.

(1). The Preparation of the Teacher.

The successful direction of project teaching calls for greater knowledge of learning processes and more technical skill in the teacher than any other type of teaching. (a). He must first of all know the child and certain fundamental psychological laws of his development. (b). He must know his subject thoroughly and in relation to the rest of human knowledge. Many defects of teaching are due to the teacher's lack of thorough knowledge of his subject-matter. One can not teach what he does not know nor can he give what he does not have. (c). Knowledge of technique-"Teaching is an art, which", as Professor Betts points out, "must be learned the same as any other art." (How To Teach Religion, p. 26) To know what to teach is one thing, but to know how to teach it is another. The two may not come naturally together to every teacher. (d). Teacher's personality.-Here knowledge of subject-matter and technique does not insure ability to teach religion to children. A personal religious life is a primary qualification of every religious teacher.

(2). Reconstruction of Curriculum.

Religious education had suffered much from the tendency to organize its materials with reference to the organization of the subjects as logical sciences rather than with reference to the methods, needs, and capacities of the learner and with respect to the situations in life in which he may use them so as to direct his own religious experiences. And, as a result, methods of teaching were ill-considered and the potential values of the subject-matter devalued. The curriculum may be so reconstructed as to bring the experience of the past in terms of ideal or ideals to bear to help children face in a Christian way the everyday problems of life. Care must be taken to guard against estimating the direct values of the study of religion solely on the basis of the scientific application to modern life of the knowledge acquired from the curriculum. Activity, if it is educative, should proceed under the guidance of a great religious ideal. Professor Tharner has well pointed out in his new book "Curriculum Construction": "Activities are not carried on without ideals to govern, and ideals will not operate except through activities". (p. 83.)

(3) Correlation of various educative agencies.--Because of a lack of correlation between various agencies in the church, certain activities can hardly be devised without adding an extra burden to the children. Such difficulty was keenly felt during the period of experimentation. If we want religious education to be effective, a correlation as such is a necessity.

(4) Cooperation on the part of the teacher with the parents and that of the Religious School with the Public School.--Education is a cooperative undertaking. No single agent or agency can perform the whole task successfully without cooperation of other agents or agencies. This difficulty--lack of cooperative effort on the part of the Public School and parents with the Religious School, was also keenly felt. As human personality is a unitary whole, growing through a process of

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integration, cooperative effort on the part of various agencies or agencies is also a necessity in the expanding process of that personality.

(5). Equipment.-School equipment must be adapted. We can hardly expect the most satisfactory result from an ill-adapted equipment. Nothing that is intrinsically worthwhile can be gained without it.

3. SUMMARY. Summarizing, we may say that if the teacher understands the needs and capacities of his pupils and is thoroughly familiar with the subject-matter he is to teach and is a person possessing spiritual equipment, the project method we have formulated will afford great possibility of achievement in the field of religious education. We agree with Professor Meikle who says, "we need nothing more right now than teachers of initiative, knowledge, and good sense who are able and willing to devise plans of action and correlated courses of study for their own pupils, to try out new methods and materials, to estimate and report results, and so to aid in the revision of our graded courses and in the creation of new courses. Curricula, in religious as in public education, are forged by experience." (Talks to Sunday School Teachers, pp. 186-7.)

4. CENTRAL SUMMARY.

(1). Three Types of Projects.

A survey of the literature on the project method shows that there exist more or less distinctly three types of projects; viz., (a) the constructive type which confines exclusively to activities in which something tangible is developed or created, (b) the problematic type, emphasizing the empirical activities of the intellect, and (c) the purposeful type which regards project as the inclusive method of education with special reference upon instinctive tendencies to behavior.

(2). Chief Dangers to Avoid.

a. The arrest of spiritual growth.-The "constructive

type" project tends to enslave thought to mere material forms and, as a result, it would arrest spiritual growth upon a relatively low level of values. The source of the strength of such a type of projects is doubtless its emphasizing something concrete, but the source of its strength is also a source of its weakness, evaluated from the standpoint of religious education. Unless wise care is exercised the mind of the pupils will be quite absorbed by the immediate interest and pleasure which their activity affords. Such kind of interest or pleasure considered by itself may be of doubtful educational value unless it leads to a higher level of values. An exclusive use of such a type will result in making a person a materialist and prevent idealism from making its appeal.

b. Encouragement of Skepticism in the Realm of Values, - The "problematic type" of project tends to produce a type of mind that will make morality and religion problematic and, as a result, it will give rise to skepticism in the immature mind in the realm of spiritual values.

c. The "purposeful type" project represents a "loose type of thinking". The term "purpose" lacks definite meaning. When we identify "purpose" with instinctive desire on the part of the child, we are running the risk of following his whim or fancy, as he is fundamentally active rather than thoughtful and his interest demands immediate satisfaction. But, when we confine "purpose" to its true sense - the deliberate choice with a consciously foreseen end in view - to achieve such purpose on the part of the pupils is no easy task. It would require sustained and cooperative efforts on the part of the pupils and the teacher. This type of project is too subjective and lacks objective standards. Professor Charters has well pointed out in his book "Curriculum Construction" that: "An activity might, by this definition, be a project today and cease to be one tomorrow" (p. 137). When we consider project merely from the standpoint of a "heartily purposeful act" on the part of the pupils, we would easily run the risk of attempting to delude them into or to impose

upon them, the belief that they are making free choices themselves when in reality ,they are not.

(3).Chief Advantages to be Gained.

a.Psychologizing Education.--One of the most significant features of the project method is its emphasis on psychological processes in education by utilizing the child's resources,experiences,and interests as the starting point in teaching,and by capitalizing the dynamic effect of his instinctive tendencies to do,to make,to manipulate,to investigate,to dramatize,to solve problems in the interest of education.It enlists the whole child (physical,mental,moral) in the educational program through the use of constructive and occupational activities and through the manipulation of materials and tools.The project method thus defined is "a logical outcome of the acceptance of the doctrine of interest and the principles of motivation" (1).It develops,if wise care is exercised,judgment,spirit of cooperation,initiative ,individuality,responsibility,and the spirit of independence both in thinking and doing.

b.Motivation through actual life-situation.--Another significant feature of the project method is its emphasis on actual life-situation as a factor of motivation.A man's genuine interest grows only out of real needs and develops through use in actual life-situations.The same is true with a child.The project method affords children the opportunity to live in a real life-situation as a whole and meet real social problems which demanded solution while their activities were going on.It thus provided for them opportunity to exercise their choices and helps them to do clear thinking.

c.Motivation through purpose.--Still another significant feature of the project method is its emphasis on purpose as a factor of motivation.It affords greater economy of learning.The presence of a strong purpose on the part of the learner does promise a greater

(1) H.B. & G.M. Wilson. The motivation of School work p266.

and more persistent effort in learning and eventually produces better or more fruitful results. Even an act of choosing originated on the part of the child has tremendous educational values. It develops originality, initiative, and responsibility, which are essential characteristics to a democratic society. The feeling that one has chosen for himself often results in an attitude toward the work selected which tends to develop satisfaction in it.

d. Greater opportunity for children to participate in educational experience. - That a project is a unit of activity planned and carried to completion by pupil or pupils under the guidance of a teacher or teachers is more or less a common element in all definitions we have examined. We can, ^{not} expect a greater power of self-expression on the part of the child without allowing greater self-to express itself.

e. A fruitful working viewpoint. - The great, if not the greatest, contribution the project method tends to make to education is the synthesizing of the best principles of education into a single working viewpoint. It identifies education with life and makes school a place in which to live and to work rather to listen.

(4). New Elements Needed for Religious Education.

a. Ideal. - The three types of projects as a whole fail to give ideal or ideals an adequate place to function as a guiding factor in activity. They all seem to overemphasize "freedom" and "interest" of the child at the expense of the guidance of racial experience. One problem of education is how to prevent useless and sometimes even harmful wandering on the part of the learners by capitalizing the past experience of the race.

b. God-consciousness. - In religious education the ideal must be in terms of a Supreme Personality. "The whole purpose of Christian education," as Dean Athearn points out, "is to unite the

life of the child with the life of Christ, and so lead him to be one with the Father." (1).

(5). New Definition. Because of the foregoing considerations we formulated a New Definition which incorporates all the best elements of the several project methods now in current use in general education, and adds new elements which recognize the distinctive objectives of religious education. The definition follows: A project in religious education is a unit of activity, proceeding under the guidance of a religious ideal in a controlled life-situation, designed to establish conscious relationships between the human being and God.

(6). Definition Tested:

a. By Application of Educational Principles.-The definition thus formulated is found satisfactory as it has been shown to be ^{based} upon accepted theories of modern psychology and progressive principles of education. (See chapter IV and V.)

b. By Experiment.-Experiment shows that our new definition affords greater opportunity to the pupils for participation in educative experiences and produces more fruitful results. (See teacher's report and "Interpretation of the Results of the Tests", in chapter VII, and also Chapter VI.).

(7). Conclusion.

Results show that religious education can be satisfactorily organized around ^{the} five points of the new definition, thus gaining the advantages of the new definition and avoiding the disadvantages in all previous definitions.

(1). Athearn, Walter S. The Outlook For Christian Education, pp. 7-8.

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72 Mt. Vernon Street,
Boston, Massachusetts,
June 6, 1923.

Dean A. W. Weysse,
Graduate School,
Boston University,
Boston, Massachusetts.

My dear Dean Weysse:

In reply to your request of May 25, I
take the pleasure to submit the following statement as data
concerning myself:

1. Date of birth.-December 25, 1884.
2. Place of birth.-Young-Woo-Kuan-Tun(a village 80 miles
east of Peking.)
3. Schools.-A.B., 1907; A.M., 1914; Peking University, Peking,
China.
A.M., Northwestern University, Evanston, Illinois,
1920.

B.D., Garrett Biblical Institute, Illinois, 1923.

4. Scholastic positions.-Principal of the Intermediate
School at Lan-hsien, 1907-1910.

Professor of Biblical literature in Peking
University, Peking, China, 1910-1919.

5. Remarks.-When I was in college, I was interested in
Mathematics and Physics. I had devoted a part
of my time while teaching in the said University
to specialize myself on these two subjects. In
1914, I received A.M., degree on Mathematics and
Physics, but through a long experience of teaching
and of association with society at large I have
come to be strongly convinced that I must study
Religious education (if I could come over to
America-a desire cherished while in college)
which seems to me to be the key of making China
save for democracy. My hope and plan began to
be realized in 1919 early spring, the year in which
I came over to this country.

Very Sincerely Yours,

Feng-Shan Kao.