

THE EVOLUTION OF MORAL EDUCATION IN PUBLIC SCHOOLS
IN THE UNITED STATES

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Sincere appreciation to my chairman, Dr. Sam Brown, for his time and encouragement, the many friends and co-workers who offered assistance and emotional support, and my dear beloved pastor, Rev. Nell Hibbard, who encouraged and prayed me through many a difficult situation.

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My dear husband, who has so unselfishly supported me in every way through these years of study

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CHAPTER I

INTRODUCTION

Moral education for children has been of concern to the educator, as well as the general public, in recent years. A wave of conservatism is sweeping the United States and public school education is in the midst of crisis as enrollment drops each semester in metropolitan areas and new private schools are being established at the rate of one every seven hours in the United States (What are those Church Schools Up To?, 1980). One factor that has been cited as contributing to the decline in the enrollment of public schools is parental concern over moral education in public education. Many public school teachers are sacrificing higher paying positions in local school districts to affiliate with private schools while religious universities and seminaries are beginning new degree programs and providing special certification for teachers in Christian schools. As part of this strong move of conservatism, fundamentalists are forming political lobby groups and demanding legislation that will insure, among other things, equal emphasis in science for the creationist view as well as the evolutionist theory of the origin of the earth even though the evolutionists have been generally unchallenged for decades (Legislators Ambushed, 1981). Sex

education programs are increasingly under attack and textbook censorship by parents is commonplace (Parker, 1979).

Parker (1981) points out there is concern among educators that the New Right is attacking pluralism and working to drastically alter what is taught in American Schools.

She states:

That message is being spread across the nation by right-wing parent groups, politicians, and preachers, and what these groups are saying to educators is clear: Teach the children only what we want them to know; and shield them from information that might lead to questions--especially about what they've been taught at home. (Parker, 1981, p. 10)

Background

Early American Education

Education in early America was based on religion, therefore moral and religious training were at the heart of the curriculum as Dr. Adrian A. Holtz concluded after a study he made in 1917 on the moral and religious elements in American education up to 1800 (Holtz, 1917). After reviewing the legislation of the early colonies, investigating teacher contracts, and analyzing the rules of the schools and opinions of the teacher during this period, it became apparent that religion was a dominant factor and that religious materials were used as textbooks. In addition to the Bible, some of the most widely used early textbooks were the famous horn books (Holtz, 1917). Many of these were in the

shape of a cross. They contained the alphabet, numerals, and the Lord's prayer. Some had biblical sentences and the creed (Tuer, 1896).

By 1777, the strictly religious content in textbooks was beginning to shift to a moral emphasis. The table of contents from the New England Primer illustrates this.

Picture of John Hancock
 One Song and Two prayers of Dr. Watts
 Alphabet syllables
 A lesson for children
 Pray to God
 Take not God's
 Play not with bad boys
 Speak the truth
 Be not a dunce
 Doggerel
 Questions and answers, i.e., who was the first man?
 Infants grace before and after meal
 An alphabet of lessons for youth
 The Lord's Prayer
 The creed
 Verses for children
 Rogers' advice to children
 Shorter Catechism
 Spiritual milk for Babes (Ford, 1899)

Another very important book of the period was the speller issued by Noah Webster. One writer has stated that it was "the greatest inanimate force in American Education" (Dexter, 1906, p. 215). Discussed in the reading lessons were the good child, the five stages of human life, social relations, and fables which ended in moral lessons. At the end was a section which included topics such as "Of Humility," "Of Mercy," etc. (Holtz, 1917, p. 65). The lessons were built around the concept of piety and morality as seen by

viewing an example.

Table XIII

LESSONS OF EASY WORDS, TO TEACH CHILDREN TO READ,
AND TO KNOW THEIR DUTY

LESSON I

No man may put off the law of God:
My joy is in His law all the day.
O may I not go in the way of sin!
Let me not go in the way of ill men.

II

A bad man is a foe to the law:
It is his joy to do ill.
All men go out of the way.
Who can say he has no sin? (Webster, 1831, p. 54)

Writers of children's school books during this period as well as educators seemed to be consistent in their view that the development of morality and piety were important parts of the educative system. Consider the regulations of the schools of Providence, Rhode Island, in 1820.

As Discipline and Good Government are absolutely necessary to improvement, it is indispensable that the scholars should implicitly obey the Regulations of the Schools. The good morals of the Youth being essential to their own comfort & to their progress in useful knowledge, they are strictly enjoined to avoid idleness and profaneness, falsehood and disceitfulness, and every other wicked & disgraceful practice; and to conduct themselves in a sober, orderly, & decent manner both in & out of school. (Cubberly, 1920, pp. 548-549)

The schoolmasters were given very explicit directions:

That they endeavor to impress on the minds of the scholars a sense of the Being & Providence of God & their obligations to love & reverence Him,-their excellency of truth, justice & mutual love,

tenderness to brute creatures, the happy tendency of self government and obedience to the dictates of reason & religion; the observance of the Sabbath as a sacred institution, the duty which they owe to their country & the necessity of a strict obedience to its Laws, and that they caution them against the prevailing vices. (Cubberly, 1920, p. 549)

James G. Carter, in his Essays on Popular Education in Boston in 1826, also voiced the sentiments of the day.

It is the intention of the school-law to secure good, moral characters in the public instructors by requiring the approbation, as to this qualification, of the selectment of the town where the school is to be taught. . . . Both the moral and intellectual character of the rising generation are influenced more by their instructors, during the period of from four to twelve years of age, than by any cause so entirely within our control. It becomes then of momentous concern to the community, in a moral and religious, as well as in political point of view, that this influence should be the greatest and the best possible.

He stressed the importance of moral example by the school-master to such an extent that he concluded:

In contemplation of the law, the school committee are sentinels stationed at the door of every school-house in the State, to see that no teacher ever crosses its threshold, who is not clothed from the crown of his head to the sole of his feet, in garments of virtue; and they are the enemies of the human race, -not of contemporaries only, but of posterity, -who, from any private or sinister motive, strive to put these sentinels to sleep, in order that one, who is profane, or intemperate, or addicted to low associations, the vigilance of the watchman, and be installed over the pure minds of the young, as their guide and exemplar.

In colonial schools, manuals began to appear that gave direct moral instruction (Tinglestad, 1924). Many contained Scriptures and all were intended to instill moral truths.

Lindley Morray, in the preface to The English Reader, in Cooperstown, New York, in 1829, stated:

. . . this collection may also serve the purpose of promoting piety and virtue the Compiler has introduced many extracts, which place religion in the most amiable light; and which recommend a great variety of moral duties, by the excellence of their nature, and the happy effects they produce . . . The Compiler has been careful to avoid every expression and sentiment, that might gratify a corrupt mind, or, in the least degree, offend the eye or ear of innocent; and if on all proper occasions, they were encouraged to peruse those which tend to inspire a due reverence for virtue and an abhorrence of vice, as well as to animate them with sentiments of piety and goodness.

(See Appendix A for examples of selections in these early readers.)

Even the dictionaries of the day reflect the moral and religious philosophy that was permeating education. In Noah Webster's famous 1928 dictionary, the definitions are interesting to note.

IN'TEREST

1. To concern; to affect; . . . A Narration of suffering interests us in favor of the sufferer. We are interested in the fate of the sufferer. . . .
2. To give a share in, Christ, by his atonement, has interested believers in the blessings of the covenant of grace.
3. To have a share.
We are not all interested in public funds, but we are all interested in the happiness of a free government. (Webster, 1828/1967)

(See Appendix B for other examples from this dictionary.)

The Impact of Public Education

The period between 1835 and 1860 marked the beginning of secularization of school books as public education began to spread (Morlan, 1934). This was not a reaction against religion but against sectarianism as evidenced by a law passed in Massachusetts in 1826 which prohibited the use of sectarian books in the public schools, but did not ban the Bible or other non-sectarian religious materials. During this period there was much contention between the newly-arriving Catholics and the Protestants as to what was non-sectarian (Morlan, 1934). This was very difficult because the union between morality and religion was so strong that to most educators they became practically indistinguishable (Fish, 1927).

George B. Emerson, the president of the American Institute of Instruction, gave a speech to this group in 1942 in which he stressed that, in order for educators to properly give moral education, they must use the New Testament as a basis and help their students understand their relationship to God (Emerson, 1848). The Bible was to be read daily and its truths related to the everyday experiences in the lives of the children. The opinion discussed in the First Annual Report of the Main Board of Education underscores the existence of a general common acceptance of the Bible as an effective and appropriate instrument for moral instruction.

In addition to the careful exclusion of all books from the school, except those of a pure and elevated character, the Bible as containing the purest morality, sanctioned by the highest authority, and exhibiting the only perfect example of whatever is excellent and lovely, and of good report, should daily be read in our schools, thus rendering our youth familiar with our truths, and impressing its precepts and principles on their hearts. (Committee on Moral Instruction, 1847, pp. 339-340)

In the latter 1800's, the conflict between Catholics and Protestants intensified, eventually producing a reaction against the use of the Bible and religious-based materials in the classroom (Morlan, 1934). Since moral and religious instruction were so closely related in the minds of the people, interest in moral instruction began to decline. This was especially evident in areas of large Catholic population concentration but less so in localities that were largely non-Catholic (Morlan, 1934).

Horace Mann was one of the first prominent educators to seek to protect the growing pluralism by not insisting on moral education based on religion (Webster, 1967). Although very vocal in demanding moral training in the classroom, he saw moral education as separate from religious training and has received scathing criticism from contemporary Christian fundamentalists as a result. Rosalie J. Slater, writing in the preface in the 1967 reprint of the original Webster's Dictionary of 1828, charged:

Upon Horace Mann rests the blame for removing from the curriculum the study of an American philosophy of government. Opposed to the fundamental conceptions

of our American Constitution namely, property, self-government and voluntary union, Horace Mann, "the father of progressive education," removed the spirit of Constitutionalism and allowed only the latter to remain. The Bible, which Noah Webster indicated as the source of "the principles of republican government" was closed to its primary function-namely to testify of God's redeeming grace for mankind through Jesus Christ. Actually, it was Horace Mann in the 1840's who removed the Bible and its sacred purpose from the schools, not the United States Supreme Court in the 1960's (Noah Webster, 1828/1967).

Although viewing moral education differently than some of his contemporaries, he was particularly ardent in his efforts to insure moral training in Massachusetts. He even stated that it was, "vitally more important that children be trained to feel right and act right than think profoundly and reason clearly" (Mann, A good School, 1846, p. 74). He instructed school committees that they were to hire only teachers of good moral character and that these teachers would be required to give moral instruction to their students and to be examples of moral conduct in order to maintain their positions (Mann, Fourth Annual, 1846).

During this time, three very distinct views of moral education began to emerge that were championed by three distinct groups. One group insisted that religious instruction was the very basis of moral education and urged the use of the Bible in the classroom (White, 1876). A second group did not approve of actual religious materials in the classroom but did agree that all moral training should be based

on religious concepts (White, 1876). The third group believed that morality was based solely on human experience and should be taught with no reference to religion. They favored indirect moral training based on the example of the teacher and the daily routine (Starnes, 1885).

The textbooks used in elementary schools continued to contain much material thought to be necessary in moral education. William H. McGuffey was the originator of the famous McGuffey Readers that were the most widely used. It has been estimated that by 1900, more than 122,000,000 copies had been issued (Sullivan, 1927). These books contained material of a moral nature and included lessons on kindness, obedience, religion, truthfulness, while stressing as virtues thrift, ambition, and industry. They condemned fervently the evils of strong drink.

Another very popular set of books was the Wilson Readers which contained stories entitled "Never Tell a Lie," "God is Near," "Man and His Maker," "Lazy Slokins the School Boy," "The Drunkard," "The Thief," "Story of a Railroad Thief," "Don't Kill Birds," "The Angry Man," "Work and Play," "Be Honest and Tell the Truth," and "Honesty is the Best Policy" (California, 1864, pp. 146-147).

The Twentieth Century

The early twentieth century was characterized by a growing pluralism. The changes that would occur as a result

of a shift away from a predominantly Anglo, Protestant, English-speaking populace combined with the compromises necessary in a public school system, prompted one far-sighted speaker to warn.

It is capable of exact demonstration that if every party in the states has the right of excluding from the public schools whatever he does not believe to be true, then he that believes most must give way to him that believes least, and he that believes least must give way to him that believes absolutely nothing, no matter how small a minority the athiests or agnostics may be. (Hodge, 1887, p. 238)

This period marked the beginning of widespread changes in education. Parochial schools began to be formed as an alternative to the expanding public system and as an escape from the current textbooks of the day that were offensive to Catholics (Hunt, 1978). Industrialization, immigration, and urbanization were greatly changing the country. By 1909, 57.8 percent of the students in the schools of the thirty-seven largest cities in the United States were either immigrants themselves or the children of immigrants (The U.S. Immigration, 1911). Over half the populations in Connecticut, Massachusetts, New Jersey, New York, and Rhode Island were not born Americans or had at least one parent who was foreign born (Cubberly, 1919). Ell Cubberly, a very prominent figure in public education, expressed concern over the obligation of the educational system to provide moral education for these immigrants.

. . . To implant in their children, so far as can be done, the Anglo-Saxon conception of righteousness, law and order, and popular government, and to awaken in them, a reverence for our democratic institutions and for those things in our national life which we as a people hold to be of abiding authority.
(Cubberly, 1909, p. 15)

During this time, a complex variety of forces began to shape moral education. On the one hand, many public educators began to demand greater character education in schools. The Cardinal Principles Report of 1918 listed "ethical character," "citizenship," and "worthy home membership" as three of its seven aims (NEA, 1918, pp. 10-11). The superintendent of schools in Lexington, Kentucky, told the National Education Association that, "character should be the chief aim of education," and that, "without it, the time, labor, and money expended on it are largely in vain" (Cassidy, 1920, p. 523). In addition, the NEA issued a special report entitled Character Education that was quite significant. Two of the objectives were, "the development of moral judgment--the ability to know what is right in any situation," and "moral imagination--the ability to picture vividly the good or evil consequences to self and to others of any type of behavior" (NEA, 1926, p. 1). The Biblical-based religious-based view of this committee is evidenced by three ethical maxims which the document identified as "competent for use in education." They were: 1) "Am I my brother's keeper?" 2) "Thou shalt love thy neighbor as

thyself," and 3) "Whatsoever ye would that men should do unto you, do you even so unto them" (NEA, 1926, p. 11).

John Dewey and Others

While many contemporary educators were stressing the continuance of traditional moral education based on religion, several new voices began to be heard. The most far-reaching effects were to be felt as a result of John Dewey (Morlan, 1934). Dewey's philosophy of morality combined with new research in the area of moral development began to pave the way for drastic changes in moral education in public schools. Dewey himself believed that morality existed only in human experience. He had no invariant standards; no rights or moral absolutes that were independent of social circumstances (Dewey and Tufts, 1932). He felt that moral principles were the rules of behavior prescribed in religions, cultural traditions, and philosophies, and though useful, they should function as hypotheses and not absolutes (Gouinlock, 1976). Dewey's philosophy is better understood when one is aware that he was one of the original signers of the Humanist Manifesto, which denies the existence of a Supreme Being; therefore, he did not adhere to the traditional Judeo-Christian concept of divine unalterable principles (Kurtz, 1933/1977). (See Appendix C for a copy of the Humanist Manifesto.) In A Common Faith, Dewey stated,

Essentially religion is an attempt to adjust to the actual situations of life, and these valuable experiences should be emancipated from the historical forms of organized religions which are repellent to the modern mind. Since the situation changes from age to age, religion should also change . . . real values shall be divorced from creeds and cults, for these values are not so bound up with any item of intellectual assent such as the existence of God. The details of religion must be sought through the only gateway to knowledge that there is, viz, science. (Clark, 1960, p. 15)

He believed and taught that, although "moral theory . . . can render personal choice more intelligent, it cannot take the place of personal decision, which must be made in every case of moral perplexity" (Dewey, 1932, p. 176).

The transition from individual to social morality had begun. Charles De Garmo, a contemporary of Dewey's, agreed that:

Moral nature can not be glued on to the pupil by any external system of ethical instruction super-imposed upon intellectual education; but must grow out of the very heart of the studies themselves, through the nature of their content, and by keeping them in close touch with a few fundamental ideals (De Garmo, 1894, p. 7).

Dewey greatly influenced De Garmo and others by presenting a whole new concept of moral education.

Moral education may be summed up in the term "social intelligence." The ultimate moral motives and forces are nothing more or less than social intelligence, --the power of observing and comprehending social situations--and social power--trained capacities of control--at work in the service of social interest and aims. (Dewey, 1909, p. 48)

As the traditional concept of moral education, and even "morality" began to be challenged, important research was

being done in the area of moral development that would have far-reaching effects. Jean Piaget's theory of moral development was based on the concept that the moral thinking process was developmental and involved a systematic progression through a sequence of stages. Through extensive observations and interviews with Swiss children, he concentrated on three areas: 1) rules of the game, 2) moral realism, and 3) the concept of justice (Piaget, 1932/65). He found that young children are basically egocentric and can not comprehend the view of another; therefore rules are perceived as inviolate and rigid. A child of late elementary school develops a social sense and accepts common rules because of an understanding of the need of cooperation. Finally, the child at about 11 or 12 years becomes capable of considering individual circumstances. Piaget recommended an educational environment free from adult restraints, yet not undisciplined, in which the teacher is "an elder collaborator." He suggested an "activity" school as the ideal educational setting in which self government and the autonomy of the child would produce a rational morality. He was very critical of the typical authoritarian educational setting, "rampant with adult constraint," and charged that these were counterproductive to the idea of justice (Piaget, 1932/1965). This was a totally new concept of education and certainly a new concept of moral education.

Lawrence Kohlberg was an outstanding contributor also to the field of moral education with his unpublished dissertation on moral development in 1958 that outlined six stages of moral development that are structured through adulthood. Since children come to school with values from a variety of cultures, Kohlberg felt that moral education could legitimately occupy a position in the schools only if the target was the promotion of values "which in themselves prohibit the imposition of beliefs of one group upon another" (Kohlberg, 1970, p. 67). His six stages begin at infancy with a premoral level before there is a concept of moral reason, and progress to stages one and two which are called the preconventional level. In stage one, the child is guided by consequences, punishment, or reward. Stage two is guided by personal satisfaction--"You be good to me, and I'll be good to you." Stages three and four are called the conventional level and respond to society's expectations for reasons beyond those of a personal nature--loyalty. Stage three is guided by the expectations of others, acts for the approval of others. Stage four begins to understand something of the need for authority, rules, and social order. Stages five and six are in the principled level. Stage five is a somewhat legalistic view of the social contract idea. Laws may be changed when deemed best, but are generally followed. In stage six, standards are in the individual

conscience rather than in laws or social agreements (Kohlberg, 1958). Kohlberg stressed that moral education for children was best accomplished, not by teaching specific principles and values, but by helping children advance to a higher level of moral reasoning.

It is interesting to note that Kohlberg's views caused inestimable changes in moral education in the United States, and yet he himself no longer holds his original views. In 1978, in the Humanist magazine, he stated,

I no longer hold these negative views of indoctrinative moral education, and I believe that the concepts guiding moral education must be partly "indoctrinative." This is true, by necessity, in a world in which children engage in stealing, cheating, and aggression and in a context wherein one cannot wait until children reach the fifth stage to deal directly with moral behavior (Kohlberg, 1978).

Sidney Simon's plan for moral education proved to be even more shocking to the traditionalists. His "values clarification" techniques became well-known exercises used to train students to "choose and commit themselves to their own self-chosen values" (Simon, 1972, p. 2). He and his followers developed a seven-stage process by which they felt people could clarify their values. These steps were:

- PRIZING one's beliefs and behaviors
 - 1. prizing and cherishing
 - 2. publicly affirming, when appropriate
- CHOOSING one's beliefs and behaviors
 - 3. choosing from alternatives
 - 4. choosing after consideration of consequences
 - 5. choosing freely
- ACTING on one's beliefs
 - 6. acting

7. acting with a pattern, consistency and repetition (Simon, 1972, p. 19).

Simon stressed that each individual should be free to hold personal values without any guidance or "indoctrination" by the teacher. He stated,

It is not impossible to conceive of one going through the seven value criteria and deciding that he values intolerance or thievery. What is to be done? Our position is that we respect his right to decide upon that value (Cassidy, 1976, p. 24).

Simon's premise was that the rights of children should be respected and personal values should be clarified.

Statement of the Problem

Although there are differing views on how to best improve moral education, there is a nation-wide concern over its decline in public education. The conservative fundamentalists are convinced that moral education cannot be divorced from Judeo-Christian ethics and are retreating from public education by the thousands to form their own private schools, print their own textbooks, and return the Bible to a place of prominence in their classrooms.

Philosophers and educational researchers, including Piaget (1932/65), Kohlberg (1970), and Turiel (Damon, 1978), have closely examined moral education, and in fact, "morality," to best determine what is the most effective way to enhance moral development in children through moral education. Simon and other advocates of values clarification

feel that children should be guided into establishing or clarifying their own value systems without indoctrination by others (Cassidy, 1976). They are opposed to religion as a basis for moral instruction in schools because they feel this is directly prohibited by the United States Constitution in the separation of church and state. There is also concern over the growing number of parent-led groups that are attempting to censor textbooks that do not reflect their personal concepts of morality (Parker, 1979).

In order to help define the problem, a historical perspective of moral education in the United States is imperative to the understanding of the dilemma.

Research Questions

Review of the literature concerning moral education in the United States gives rise to certain questions, such as:

- (1) Has there, in fact, been a change in moral education in the United States during the history of public education?
- (2) If so, what are some of the factors which have contributed to the changes?
- (3) What research has been done in the area of moral development and moral education?
- (4) Do textbooks reflect a change in the concept of morality in the United States?

Significance of the Study

This study will be of enormous value in providing an overall view of the issue of moral education. By understanding the factors that have been instrumental in effecting change in moral education, hopefully, one can more clearly understand its current status and anticipate the future direction it will take. Familiarity with current researchers who have done work in the area of moral development and moral education should also provide greater understanding to the reader about what moral development is currently perceived to be. Carefully documented examples of old and new textbooks and curriculum should provide a much clearer picture of education today and its impact in the area of moral education. It is hoped that this study will substitute facts for some of the current misunderstanding concerning this issue.

Definition of Terms

Moral education. For the purposes of this study, it is defined as education which seeks to prepare its students to make decisions about morality or what is right and wrong. John Hall has said that moral education is "education in the personal and social decision-making and in the principles, ideals, and values upon which intelligent human decisions are based" (Hall & Davis, 1975, p. 15). Chazen and Soltis defined it (p. 1) as, "the transmission of those moral and

spiritual values necessary for life in today's complex world."

Moral. In this study, one's morals will be defined as those principles and values by which right and wrong are determined.

In its original and rightful sense the term "moral" refers to issues for which consideration of values or principles are relevant. A moral question requires the kind of thinking which seeks to establish a relationship between one's particular decisions and one's values or principles (Hall & Davis, 1975, p. 15).

Indoctrination. Defined as the direct transmission of values and principles by parents, significant others, and peers.

Fundamentalists. This is used interchangeably with traditionalists and refers to that segment of the population that believes in the traditional Judeo-Christian values and traditional moral education methods. They are generally opposed to Simon's value's clarification and Dewey's social morality.

Piety. As used in early America, this word was meant to illustrate a devotion to religion and God. This is the meaning intended for this study.

Values. Refers to deeply-held principles, one's concept of right and wrong. Sometimes it is used interchangeably with morals.

Values Clarification. A process of teaching children

how to clarify or determine their own values developed by Louis Rath and Sidney Simon. It is based on a conception of democracy that says persons can learn to make their own decisions (Rath, Harmon, & Simon, 1975).

Social morality. The concept advocated by Dewey and De Garmo that only the social individual is truly moral. The adequacy of an individual's moral training is determined by his willingness and ability to participate in group activity for the common welfare (Morlan, 1934).

Limitation of the Study

This study is limited to public education in the United States from its inception to the present. It does not include research from other countries nor does it attempt to investigate private or parochial schools. It concentrates only on elementary and secondary education, deeming higher education to be worthy of a separate study.

It considers only the topic of moral education and does not attempt to trace changes in methods of teaching reading, computation, or any other subject area. It only includes selections from readers, history books, and other texts that relate to the area of moral education.

Data Collection

The researcher has gathered historical and current information through data-base searches in ERIC, DISSERTATION

ABSTRACTS, and other data-bases viewed relevant. Current listings of journals, periodicals, and newspapers have been reviewed for related information and research has been conducted in university and public libraries for books and other materials relating to the topic.

Interviews have been conducted with known activists in the field of censorship to determine their methods of selection or rejection. Textbook publishers have been contacted to gain insight into the pressures they encounter when trying to prepare textbooks acceptable to educators, parents, and censorship groups. The large collection of old rare books at Grace College in Winona Lake, Indiana, was reviewed and representative samples were copied and placed in the Appendix along with samples from current textbooks for comparison.

Application of Historical Research to the
Research Questions, Recommendations,
and Conclusions

1. Each research question has been examined in the light of the historical research.
2. Factors that tended to affect the questions have been researched to present possible causal relationships.
3. Information has been presented to improve the understanding of the changes of moral education in the public schools.

CHAPTER II

REVIEW OF THE LITERATURE

Introduction

The review of the literature addresses three areas. The study requires an in-depth survey of the literature in these areas related to the topic of moral education.

Section I considers theories of moral education and explores an historical perspective of the topic including past and present philosophies and includes research by Dewey, Piaget, Kohlberg, Simon, and others in the field of moral development and moral education.

Section II traces the regulations, laws, and court cases that have affected moral education in public schools.

Section III is concerned with textbooks and the trends in moral education as reflected in them. It also surveys literature in the area of censorship.

Theories of Moral Education

Socrates was once asked by Meno: "Can you tell me, Socrates, whether virtue is acquired by teaching or by practice; or if neither by teaching nor practice, then whether it comes to man by nature, or in what other way?" Socrates answered, "You must think I am very fortunate to know how

virtue is acquired. The fact is that far from knowing whether it can be taught, I have no idea what virtue is" (Sizer & Sizer, 1970, p. 11).

This is somewhat explanatory of the difficulty encountered when trying to define morality and moral education. Obviously it means different things to different people. American schools from their inception were deeply committed to character development as a major goal. This was perceived to be best accomplished by inculcating the basic values and principles of the existing society (Young, 1979). As time progressed, however, the growing pluralism of American society and controversy over religion in public schools have generated differing viewpoints. Although the Gallup Polls repeatedly indicate 80 to 85 percent of those responding favor instruction in morals and moral behavior, there is no clear indication as to how this should be accomplished (Gallup, 1975).

In the early to middle 1800's, the strong religious emphasis which had characterized the greater part of the colonial period was passing. Religious materials were being replaced by reading matter of a moral nature (Morlan, 1934). However, educational leaders of the day expressed their belief in the inseparable unity of religion and morals and frequently stressed the dependence of moral education upon religious sanctions (Mann, 1838). Henry Bernard urged

teachers to give instruction in the principles of Christianity as part of the moral education of the children (Stewart, 1911). George B. Emerson maintained that the New Testament should be made the basis of moral instruction in the elementary schools (Emerson, 1842). Horace Mann, as secretary of the Board of Education, encouraged that a course in moral instruction by direct methods be developed that might serve as a basis for others. In 1836, he wrote:

One of the greatest and most exigent wants of our schools at this present time, is a book, portraying with attractive illustrations and with simplicity adapted to the simplicity of childhood, the obligations arising from social relationships (Mann, 1837, p. 90).

Mann favored direct instruction, but instruction that was not based on religious materials directly.

By the late 1800's, the means proposed for moral training could be classified under three divisions: "(1) example and influence of the teacher, (2) organization and administration of the school, and (3) methods of direct instruction, incidental or systematic" (Morlan, 1934, p. 28). The teacher was to teach by example how to face life's situations in an ideal manner (Pickard, 1881). In addition, there was a growing conviction that the teacher should be a positive force in shaping the moral concepts of the children. The will should be trained to be obedient to duty under all circumstances, punctuality should be taught as well as self-control, respect for the rights of others, personal cleanliness,

ness, and industry (Morlan, 1934).

Educators agreed that the silent influence of school teachers was valuable and necessary, but insisted that this was not sufficient to furnish the moral and ethical training needed by the child. Dr. Boulton stated in 1892,

I believe that ethical knowledge is very like other knowledge, is acquired in essentially the same way, and, all other things being equal, is proportioned to the time and attention devoted to it by the learner (p. 418).

The direction was toward concrete and practical instruction. Regular textbooks on morals, suited to the understanding of the children, were generally favored (Morlan, 1934).

During the early 1900's, William T. Harris wielded considerable influence as he served as United States Commissioner of Education. His philosophy of moral education was generally advocated by his contemporaries and involved discipline and training of the will and habit formation rather than ethical instruction (Harris, 1871).

The child is to be made a moral being through the elimination of behavior which is considered socially undesirable, and by practicing the virtues approved by society. The teacher is not to foster the natural development of the child's nature but is to repress and mold it into the desired form by applying a "firm and steady pressure," thus bringing the child to conform to the social standards of society. (Morlan, 1934, p. 51)

Charles De Garmo differed sharply with Harris and taught that understanding was the true basis around which moral education should be built.

Clear moral insight as to the right relations between individuals, or between individuals and civil, economic, legal, educational, charitable, and family groups with which he must cooperate; right moral disposition, or the development of correct moral feelings, and the fixing of right moral habits. Without the first and second there can be no assurance of permanent character. (De Garmo, 1894, p. 107)

De Garmo was one of the first educators to view the purpose of moral education as preparation of the individual for social living, for only the social individual was truly moral. (De Garmo, *Shall the Public*, 1897)

John Dewey's influence marked a new era in the philosophy of moral education. He rejected the idea that the mere learning or absorption of rules of conduct would suffice as moral education. He maintained that, apart from social relations and experiences, there could be no such thing as moral education because morality was bound up in social conduct and genuine moral training could come only through social activity. (Dewey, 1909). He stressed that direct instruction which emphasizes certain acts as virtues is not effective because the teaching does not carry over into life situations outside the classroom. He also questioned that one could determine invariant rules for behavior since each child should be individualistic in his development and social behavior and should be determined by each situation. (Dewey, 1909)

As this new concept of moral education began to emerge, important research in the field of moral development was

being conducted by Jean Piaget. His contribution in the field of moral development was based on the conclusion that children normally pass through two general levels of morality. The moral thinking processes are developmental and involve a systematic progression through a sequence of stages within the two general areas (Piaget, 1932/65). Through extensive observations and interviews with Swiss children, he concentrated on three areas: (1) rules of the game, (2) moral realism, and (3) the concept of justice. Piaget found that young children do not understand rules and simply accept them as absolutes. The period from approximately ages seven to ten he called the "morality of constraint" (Piaget, 1932, p. 405). During this period, children often insist that all individuals must be treated the same, without regard for special or extenuating circumstances. For example, a child who breaks a window accidentally deserves to receive exactly the same punishment as one who breaks a window on purpose (Sayre & Ankney, 1976). Beginning at about age eleven and continuing through adulthood, a higher level which Piaget calls "morality of cooperation" gradually develops (Piaget, 1932/65, p. 405). Children develop moral codes based on their own and peers' motives. They are able to think in terms of motivation for an act as well as the results of the wrongdoing. As children enter their teen and adult years, they begin to develop a sense of "reciprocal

justice" (Flavell, 1963, p. 295). This can be explained as an understanding of an individual's motives and a desire to modify attitudes rather than merely penalize others for wrongdoing. Piaget's research in the area of moral development tended to encourage group discussion to enhance the growth of mature morality concepts.

Lawrence Kohlberg's name has become well-known in the field of moral development, as he has conducted extensive research in the field. In his unpublished dissertation, he identified three general levels of moral judgment: pre-conventional, conventional, and postconventional, with two distinct stages within each level (Tapp, 1971). At the Preconventional level (I), punishment and reward determine right and wrong. The Physical Power Stage (1) orients toward punishment. The Instrumental Relationivism Stage (2) is basically hedonistic. Right action consists of that which meets one's needs. The Conventional Level (II) is characterized by loyalty or support of rules or authority in a society. The Interpersonal Concordance or good boy/good girl stage (3) involves pleasing others and gaining approval. The Law and Order Stage (4) is expressed by obeying fixed rules and respecting authority. The Postconventional Level (III) is characterized by an effort toward autonomous moral principles. The Social Contract Stage (5) is concerned with individual rights. The legal point of view is stressed but

there is thought of changing it if deemed necessary. The Universal Ethic Stage (6) deals with abstract principles that include justice, the equality of human rights, and respect for individuals (Tapp, 1971).

Since children come to school with values from a variety of cultures, Kohlberg felt that moral education should promote the development of more advanced levels of mature moral thinking rather than attempt to impose specific values. In his later writings, he has modified his original stand, however.

I no longer hold these negative views of indoctrinative moral education, and I believe that the concepts guiding moral education must be partly "indoctrinative." This is true, by necessity, in a world in which children engage in stealing, cheating, and aggression and in a context wherein one cannot wait until children reach the fifth stage to deal directly with moral behavior (Kohlberg, 1978, p. 15).

Elliot Turiel questions somewhat Piaget and Kohlberg's findings and suggests that social convention is part of a conceptual domain that is distinct from the moral domain (Turiel, 1969): Turiel explains his perception of the delinⁱation between the societal and moral domains:

Social convention . . . defined as behavior uniformities that serve the function of coordinating the actions of individuals participating in social systems. . . as coordination of interactions within social systems convention constitutes shared knowledge of uniformities in social interactions. The distinction . . . between convention and morality implies a narrow definition of morality as justice. It is proposed that children develop concepts of justice which apply to a relatively limited range of issues, such as the value of life, physical

and psychological harm to others, trust, responsibility, etc. In contrast to convention, which involves the coordination of actions, morality is defined by factors intrinsic to actions: consequences such as harm inflicted upon others, violation of rights, affects on the general welfare. (Turiel, 1978, pp. 26-27)

He points out that Piaget and Kohlberg assumed that any form of rule-following behavior is classified within the moral domain. "As an example, on the basis of the definition of morality as rule-following behavior, it would be assumed that people refrain from committing murder because they adhere to the rule that one should not kill." (Turiel, 1978, p. 49). Turiel states further:

The research into children's concepts of rules indicates that the distinction between the moral and conventional domain represents a nondevelopmental dimension. In contrast, research into children's concepts of social convention has shown that these concepts are age related (Turiel, 1978, p. 59).

He feels that most theories of moral development have failed to distinguish between social convention and morality and that many of the stimulus events used in the research do not fall within the moral domain.

Other current researchers in moral education include Garbarino and Brofenbrenner, who support a culturally-invariant system of moral levels (Brofenbrenner, 1962). Saltzstein, who asserts that social content may deserve more of the credit for rate of moral development than has been previously supposed (Saltzstein, 1974), and a number whose research has shown that specific situations largely

determine the person's principles (Aronfreed, 1971; Mischel, 1961; Burton, 1968; Rosenban, 1969; and Moore, Underwood, and Rosenhan, 1973).

Cogdell suggests one point of view concerning moral education that he feels would be acceptable to both religious and secular communities. He proposes that the public school should teach those moral values, principles, and ideals that are agreed upon by both groups and should remain absolutely neutral in those areas in which there is disagreement (Cogdell, 1978). He proposes the following values that he considers to be universally accepted with regard to the ideals of human conduct.

We all agree that man should demonstrate love and compassion in their dealings with each other, should be good to each other, honest, patient, and forgiving with each other, tolerant toward each other, courteous toward each other . . . Self-control and self-discipline, respect for parents and for all duly constituted authority--for the agencies of "law and order" in human society; loyalty, patriotism, diligent work habits, the pursuit of excellence and the development of pride of workmanship, punctuality, and dependability, solemn recognition of the demands of family relationships and of the importance of the stability of the home, courage and perseverance, the development of a pleasant, kind, and gentle personality; the importance of duty and responsibility, of fair play and integrity--these are the kinds of values, ideals, and standards the public schools should impart (Cogdell, 1978, p. 22).

In contrast, Robert Hall points out that, although there may be acceptance of a general list of values, there would be disagreement about putting specific values into practice. For example, although there might be consensus

concerning the value of human life, there would be disagreement on whether this principle applies to an unborn fetus or to capital punishment or to killing during a state of war (Hall, 1978). Hall suggests that rather than avoiding controversial issues, teachers should be taught to enter the area of moral education with respect and support for all views and give fair representation to both sides of the question involved (Hall, 1978). He states that:

The objective of moral education, as we see it, cannot be simply the inculcation of accepted values and standards. We must aim, rather, at developing in students the ability to think about their own values, to relate decisions of right and wrong to ideals of a coherent and principled lifestyle (Hall, 1975, p. 19).

Louis Rath, Merrill Harmin, and Sidney Simon have developed an approach to moral education which they call values clarification. They suggest that, rather than trying to persuade children to accept some predetermined set of values, adults should encourage children to clarify for themselves what they value (Rath, Harmin, & Simon, 1975). They have developed the following guidelines for this process:

1. Encourage children to make choices, and to make them freely.
2. Help them discover and examine available alternatives when faced with choices.
3. Help children weigh alternatives thoughtfully, reflecting on the consequences of each.
4. Encourage children to consider what they prize and cherish.
5. Give them opportunities to make public affirmations of their choices.
6. Encourage them to act, behave, live in accordance with their choices.

7. Help them to examine repeated behaviors or patterns in their life.

Rath, Harmin, and Simon maintain that ways that have previously been advocated for helping children develop values such as setting an example, persuading and convincing, limiting choices, inspiring, rules and regulations, cultural or religious dogma, and appeals to the conscience, have controlled behavior but have not actually lead to value development because they feel that values only represent the "free and thoughtful choice of intelligent humans interacting with complex and changing environments." (Raths, Harmin, & Simon, 1975, p. 172)

Laws and Court Cases

Since the inception of public education, local school districts and individual states have established numerous regulations and laws concerning morality and moral education that have greatly affected the individual teachers and the curriculum taught. From time to time, some of these laws have been challenged and taken to court. The resulting decisions have had great impact on the subsequent direction taken in the area of moral education.

The Regulations of the Schools of Providence, Rhode Island in 1820 give an indication of the trend of thinking during this period.

As Discipline and Good Government are absolutely necessary to improvement it is indispensable that the scholars should implicitly obey the Regulations of the schools. The good morals of the Youth being essential to their own comfort and to their progress in useful knowledge, they are strictly enjoined to avoid idleness and profaneness, falsehood and deceitfulness, and every other wicked and disgraceful practice; and to conduct themselves in a sober, orderly and decent manner both in and out of school. (Regulations, cited in Cubberly, 1920, pp. 548-549).

Teachers or "Preceptors" were also urged:

That they endeavor to impress on the minds of the scholars a sense of the Being and Providence of God and their obligations to love and reverence Him,-- their duty to their parents and preceptors, the beauty and excellency of truth, justice, and mutual love, tenderness to brute creatures, the happy tendency of self-government and obedience to the dictates of reason and religion; the observance of the Sabbath as a sacred institution, the duty of which they owe to their country and the necessity of a strict obedience to its Laws, and that they caution them against the prevailing vices. (Regulations, cited in Cubberly, 1920, pp. 458-549).

Teachers of this day were expected to be of the highest moral character according to the moral standards of the community.

It is the intention of the school-law to secure good, moral characters in the public instructors by requiring the approbation, as to this qualification of the selectman of the town, where the school is to be taught . . . Both the moral and the intellectual character of the rising generation are influenced more by their instructors, during the period of from four to twelve years of age, than by any cause so entirely within our control. It then becomes of momentous concern to the community, in a moral and religious, as well as in a political point of view, that this influence should be the greatest and the best possible (Carter, 1826, pp. 40-41).

Horace Mann wrote:

In the contemplation of the law, the school committee are sentinels stationed at the door of every school-house in the State, to see that no teacher ever crosses its threshold, who is not clothed, from the crown of his head to the sole of his foot, in garments of virtue; and they are the enemies of the human race,--not of contemporaries only, but of posterity,--who from any private or sinister motive, strive to put these sentinels to sleep, in order that one, who is profane, or intemperate, or addicted to low associations, or branded with the stigma of any vice, may elude the vigilance of the watchman, and be installed over the pure minds of the young as their guide and exemplar (Mann, 1846, pp. 57-70).

This concern for training in morals continued to be addressed in state laws governing education for some years to come. (See Appendix D for examples of state laws.)

In the minds of the people, morality and religion were often intertwined. As the population of the United States became more pluralistic, this concept began to be challenged and the courts upheld the premise that religion was not to be taught in public schools. Beyond doubt, separation of church and state is guaranteed in the United States Constitution. The First Amendment to the Constitution states, "Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof" (Gruver, 1972).

McCullum vs Board of Education, 1948

This case involved a challenge of the "released time" concept of religious instruction in Champaign, Illinois. Under this policy, the school board "released time" to local

religious groups to conduct classes in religious instruction during school hours in school classrooms. All religious groups were permitted to participate and children were allowed to choose which classes they would attend. No child could be required to attend one of the groups without written parental permission. Children who did not wish to attend classes could go to study hall. The Court decided 8-1 against the "released time" policy (Ferguson and McHenry, 1971).

Vashti McCollum was a member of the Unitarian church which recognizes all religious writings as being of equal value and believes that sectarianism is a great evil (Martin, 1965). State support of sectarian interests was a denial of the doctrine of Unitarianism and in violation of constitutional rights as guaranteed by the First Amendment. Mr. Justice Black, speaking for the court, emphasized that both church and state operate best if they are left to operate within their specific spheres, free from each other (Warshaw, 1974). The court held that the school board was in violation in two ways: (1) Tax supported public school buildings were being used for the dissemination of religious doctrines, and (2) the state's compulsory school attendance provided sectarian groups with pupils for their religious classes (Warshaw, 1974).

Four years after the McCollum case, the court ruled in

Zorach vs Clausen, 1952, that it was legal for a school to require attendance at religious instruction classes if they had written permission from the child's parents, and if those classes met off of school property and were not taught by school personnel. As Mr. Justice Jackson, in his concurring opinion, stated:

It remains to be demonstrated whether it is possible, even if desirable to . . . cast out of secular education all that some people may reasonably regard as religious instruction. . . certainly a course in English literature that omitted the Bible and other powerful influences on our mother tongue for religious ends would be pretty barren. One can hardly respect a system of education that would leave the student wholly ignorant of the currents of religious thought that move world society for a part in which he is being prepared (Warshaw, 1974, pp. 12-13).

Engel vs Vitale, 1962

This case has to do with prayer and is appealed to by some as the basis for removing all that is religious in public education. It came to be when the New York Board of Regents adopted an approved prayer and required that it be recited at the beginning of each day. The prayer stated:

Almighty God, we acknowledge our dependence upon thee, and we beg thy blessings upon us, our parents, our teachers, and our country. (Ferguson & McHenry, 1971, p. 146).

The court ruled 6-1 against the required recitation of the prayer, declaring it unconstitutional on the grounds that it was in fact the establishment of religion by the state and therefore a violation of the First and Fourteenth

Amendments. Although children who did not wish to recite the prayer were allowed to leave the room, the court held that the embarrassment of having to leave the room was indirect coercion for them not to leave. Mr. Justice Black, when speaking for the court, said:

When the power, prestige, and financial support of government is placed behind a particular religious belief, the indirect coercive pressure upon religious minorities to conform to the prevailing officially approved religion is plain (Ferguson & McHenry, 1971, p. 147).

Abington School District vs Schempp, 1963

This case was a test of a Pennsylvania law which required that at the beginning of each school day, at least ten verses of scripture should be read. The rule allowed the alternate use of the Catholic Douay version. Those who did not wish to participate could be excused by presenting written permission from their parents or guardian (Ferguson & McHenry, 1971, p. 147). The courts ruled 8-1 that this law, as well as a similar law in the state of Maryland, was unconstitutional. Although it was argued that the reading was done to promote moral values, not as a religious exercise, the court pointed out that the religious character of the exercise was acknowledged by allowing different versions of the Bible to be read, and by allowing freedom to leave to those who did not wish to participate. The court made it clear that the majority has no right to impose its religious

practices on any minority no matter how small (Warshaw, 1971). In addition, it added the concept of freedom from religion as well as freedom of religion in its interpretation of the First Amendment when it stated, "the establishment clause forbids preference of religion over irreligion as well as of one sect over others . . ." (Warshaw, 1974, p. 17).

The Schempp decision did not prohibit all study of the Bible in public schools. In reviewing the 115 page decision, it has been stated that:

Schempp clearly indicates that where religion belongs most appropriately in the schools is as an object or subject in the curriculum itself--that is, at the heart of the school's formal educational program, not in some opening exercise or adjunct curricula. (Michaelson, 1974, p. 4).

Textbooks

In early America, the Bible was the most widely used textbook, followed by the famous horn books (Holtz, 1917). The horn books were often in the shape of a cross and contained the alphabet, numerals, and the Lord's prayer. Some had biblical sentences and the creed (Tuer, 1896). In the years immediately following, the most famous schoolbook of the period was the New England Primer (Morlan, 1934). "The contents of the New England Primer breathed sternness, legalism, and fear of eternal damnation. They inculcated uncompromising allegiance to duty and a deep spirit of piety

and devotion." (St. Louis, 1870, p. 225). The table of contents of the primer read as follows:

The Kalende
 The Kynges Highness injunction
 The Praies of our Lord
 The Saluation of the Angel
 The Crede of Articles of Faith
 The Ten Commandments
 Certain Graces
 The Martyrs
 The Even Song
 The Complain
 The Seven Psalmes
 The Litany
 The Dirge
 The Commendations
 The Psalmes of thy Passion
 The Passion of our Lord
 Certain godly Praises for Sunday purposes
 (Holtz, 1917, p. 57).

(See Appendix A for examples from this and other early American textbooks.)

Many editions of the New England Primer were printed with the 1777 edition showing a modification from the strictly religious to the moral and secular. The table of contents gives evidence to this.

Picture of John Hancock
 One Song and two prayers of Dr. Watts
 Alphabet syllables
 A lesson for Children
 Pray to the Lord
 Take not God's
 Play not with bad boys
 Speak the truth
 Be not a dunce
 Doggeral
 Questions and answers, i.e., who was the first man?
 Infants grace before and after meat
 An alphabet of lessons for youth
 The Lord's Prayer

The Creed
 Verses for children (decidedly religious)
 Rogers advice to children
 Shorter Catechism
 Spiritual milk for Babes (Ford, 1899).

Spelling books of the period were composed mostly of portions of scripture taken directly from the Bible (Morlan, 1934). The most important speller was the one issued by Noah Webster. One writer stated that it was, "the greatest inanimate force in American Education" (Dexter, 1906, p. 215).

Holtz (1917) stated that early primers and textbooks were made up almost entirely of biblical and religious elements but gradually they were modified to emphasize truth, honesty, virtue, chastity, and other virtues. Following the Revolution, material began to appear that was political and social. The Bible was still used as a reader in the schools of 114 towns in Massachusetts alone as late as 1835 (Morlan, 1934).

The period between 1835 and 1860 marked the beginning of secularization of school books as public education began to spread (Morlan, 1934). During this period, there was much contention between the newly arriving Catholics and the Protestants. Books such as The Protestant Tutor, in which the title page read, "instructing children to spell and read English and Sounding them in the True Protestant Religion and Discovering the Errors and Deceits (of the papacy)" were particularly offensive (Holtz, 1917, p. 58). America was

becoming a pluralistic society.

William McGuffey was the originator of the famous McGuffey readers that were the most popular readers for years to come (Sullivan, 1927). These books contained material of a moral nature and included lessons on kindness, obedience, religion, and truthfulness, while stressing the virtues of thrift, ambition, and industry.

Another very popular set of books were the Wilson Readers, which contained stories entitled "Never tell a Lie," "God is near," "Man and His Maker," "Lazy Slokins the School Boy," "The Drunkard," "The Thief," "Story of a Railroad Thief," "Don't Kill Birds," "The Angry Man," "Work and Play," "Be Honest and tell the Truth," and "Honesty is the Best Policy" (California, 1864, pp. 146-147).

The early twentieth century was characterized by a growing pluralism that marked the beginning of widespread changes in education, including changes in the content of textbooks. Books became more and more secular in nature with less emphasis on moral education (Morlan, 1934).

Censorship

As early as 1975, a Gallup Poll reported that 85% of parents favored instruction in moral behavior (Jensen & Johnston, 1980). After the 1980 Gallup survey, the following analysis was presented in the Gallup Opinion Index

findings, "the Gallup survey continues to indicate the public places a great deal of importance on traditional values in education . . ." (Gallup, 1980, p. 5). In the 1980 Gallup Poll, respondents cited "discipline" as the number one problem in the public schools, followed by the use of "dope and drugs" and "poor curriculum and poor standards" (Crisis of Confidence, 1980). Parental dissatisfaction with textbooks in their communities has led to increasing attempts at censorship by parent-led groups.

Ronald LaConte observed:

Traditionally teachers, supervisors, and especially administrators have adhered to an unwritten code which dictates that the books, plays, and films used in English classes be inoffensive and free of controversial elements, particularly sex and profanity . . . The proliferation of teaching materials, particularly paperbacks, the quest for relevance, and the changing mores of our society have all combined to cause more and more teachers to deviate from the code and take their chances with parents and administrators (LaConte, 1970, p. 45).

It has generally been believed that since school districts serve widely diverse populations, that the local school boards have the final authority concerning censorship for their communities (Larsen, 1980). As Richard Ahens, President of the School Board of Island Trees, New York, expressed:

What is taught in the schools is a reflection of the values of a society--in this instance, the local community. One of the purposes of a Board of Education is to see that the local control prevails.

Teaching tools and curriculum are a definite reflection of community values. Most parents have high values for their children, and it is not the function of the school to taint, tarnish, or diminish these values (Larsen, 1980, p. 140).

This philosophy has been challenged, however, and a precedent-setting decision was handed down by the courts in the case *Minarcini vs Strongsville City School District*, Civ. No. 75-1467-69 (6th Cir., 1976). Local parents sued to have books restored to the shelves that had been removed by the Board of Education. The court ruled unanimously that school boards cannot arbitrarily remove books deemed objectional from library shelves (Larsen, 1980).

Publishers of educational materials are caught in the middle of the controversy. A representative of Scott Foresman and Company addressed the problem:

The censorship problem is worse today than it has been for years . . . Custodians of "decency" are making a clean sweep. They're forcing us either to lose important sales or to sterilize our textbook offerings of all realism. A member of one of these book banning groups actually told me: "I don't want my kids to think independently, I want them to be conditioned." (Book Banning, 1973, p. 26).

Mel and Norma Gabler, from Longview, Texas, are well-known activists in the field of textbook censorship. Their primary thrust has been to influence Texas State Adoptions. In their publication, Textbook Review Criteria and Examples, they outline their criteria for accepting or rejecting textbooks (Gablers, 1981).

OUR REVIEWING CRITERIA

We base our reviews primarily on textbook content rather than upon teaching aids, attractiveness, etc. Listed here are several of the basic points taken into consideration when we evaluate content.

Textbooks should teach academic skills and not be involved in the changing of values through questioning the beliefs, attitudes, feelings and emotions of students.

Textbooks should teach absolutes where applicable, rather than using open-ended questions which force students to make premature value judgments under peer pressure or accept situation ethics.

Content should fairly represent differing views and positions and avoid biased editorial judgments. Varied expressions of the same root philosophies should not be presented as opposing views.

There should be no attacks upon basic values such as parental authority. The work ethic, respect for law and order. Textbooks should be careful not to condone immorality while ignoring morality. Christianity and Biblical matter should not be attacked or treated as myth.

Textbooks should not teach the occult without warning of its dangers, or teach evolution as fact rather than theory.

Content of textbooks should be encouraging and positive and should motivate students to excellence instead of stressing realism from the negative aspects of depression, frustration, confusion, morbidity, crime and violence.

Our nation should be presented to show the superiority of our system and the dangers we face by straying from basic principles inherent in our Constitution. Textbooks should not over-emphasize the problems and failings of our country and skip lightly over its benefits and accomplishments. The superiority and benefits of the free enterprise system should be shown in contrast to the detriments and disadvantages of government-controlled economies. (Gablens, 1981, p. 2).

One course of study that the Gablers opposed was a federally-funded fifth-grade science program entitled Man, A Course of Study (MACOS). Developed by Jerome Bruner, "it was intended to teach 'the universal bond between all men' through a series of 'discovery' lessons on a variety of cultures. The aim was to have children step outside of their own cultures to question values they may have already learned" (Hefley, 1977, p. 113). Built around the life-style of the Netsilik Eskimo tribe of Canada, who practice cannibalism, infanticide, senilicide, and wife-swapping, the Gablers felt this was damaging to the moral development of the pupils (Hefley, 1977).

One simulation game that was to be played for a week involved procuring enough seals to provide for survival. The victor could only do this by "starving" his co-players (Hefley, 1977, p. 113). This was supplemented by the students role-playing the story of an old woman left on the ice to die because she was no longer useful, the story of a man who stabs and eats his wife after consultation with the spirits, and the story of a boy who eats his little brother because he is useless (Hefley, 1977). (See Appendix E for other examples of current textbooks opposed by the Gablers and others.)

CHAPTER III

APPLICATION OF HISTORICAL RESEARCH TO RESEARCH QUESTIONS

The following research questions, as previously stated in Chapter I, have been examined in the light of historical research: (1) Has there, in fact, been a change in moral education in the United States during the history of public education? (2) If so, what are some of the factors which have contributed to the changes? (3) What research has been done in the area of moral development and moral education? (4) Do textbooks reflect a change in the concept of morality in the United States?

The historical research suggests that there has been a significant change in moral education in the United States. In early America, the teaching of religion and moral training were often cited as the primary purposes of education (Holtz, 1917). There were very stringent rules concerning the high moral character required of the teachers (Carter, 1826). State laws were written and implemented which required extensive moral education (Appendix D). Textbooks were viewed as vital tools for inculcating prevailing societal values (Committee on Moral Instruction, 1847).

As immigration increased and the American population

became more diversified, educators at first viewed the duty of public schools as being "to implant . . . the Anglo-Saxon conception of righteousness, law and order, and popular government, . . . and those things . . . which we as a people hold . . ." (Cubberly, 1919, p. 15). Opposition by various groups who did not want their children to be inculcated with the prevailing religious and moral standards of the majority, produced a reaction against the Bible and religious-based materials in the classroom (Morlan, 1934). In response to legal battles concerning the validity of public schools requiring prayer, scripture reading, and religious training classes as moral training exercises, the courts consistently ruled that these things violate the First Amendment of the Constitution concerning the establishment of religion or separation of church and state (Ferguson & McHenry, 1971; Warshaw, 1974). Changes in the concept of what role public schools should have in moral education and a less rigid general moral code in America have been reflected in current textbooks (See Appendix E for examples).

Factors That Produced Change

Population

An analysis of the historical data seems to indicate that the movement from a small, homogeneous population to a

larger, more diversified populace was one factor that induced a change in moral education in public schools in the United States. By 1909, 57.8 percent of the students in the schools of the thirty-seven largest cities in the United States were either immigrants themselves or the children of immigrants (The U. S. Immigration, 1911). Over half the populations in Connecticut, Massachusetts, New Jersey, New York, and Rhode Island were not born an American or had at least one parent who was foreign born (Cubberly, 1919). As a diversified people with a multiplicity of differing moral values, it became evident that the moral teaching in the New England Primer and McGuffey Readers was no longer relevant to the overall population. (See Appendix A for samples from these early texts.) For example, the Catholic population began to form parochial schools as an alternative to the offensive teachings and textbooks in public schools (Hunt, 1978).

Laws and Court Cases

A survey of the laws and court cases affecting the separation of church and state seem to indicate another factor that has influenced a change in moral education in public schools. Originally, the Bible was the most popular textbook in public education, followed by other books that were very strongly based in religion (Holtz, 1917). As

books became more secular in content, moral education and religion were still so intertwined in the minds of educators that religious exercises were often required as moral training (Mann, 1838). In *McCullum vs Board of Education* in 1948, the court ruled 8-1 that tax-supported public school buildings could not be used for the dissemination of religious doctrine and ruled that "released time" for classes of religious instruction was unconstitutional. *Engel vs Vitale* in 1962 concluded that it was illegal to require the recitation of prayer in public schools. The *Abington School District vs Schempp*, 1963 case concerned the mandatory reading of at least ten verses of scripture each morning as a moral exercise. The court ruled 8-1 that this was illegal and that the majority has no right to impose its religious practices on any minority, no matter how small (Warshaw, 1974). In addition, it ruled that, "the establishment clause forbids preference of religion over irreligion as well as one sect over another . . ." (Warshaw, 1974, p. 17). Since the courts very carefully delineated the separation of religion from public education, and much of the moral training in the schools was based on religious concepts and materials, obviously this brought about a change in moral education.

Theories in Moral Education

An historical review of the research in moral development

and moral education point out a third factor that has influenced change in moral education. In the early years of public education, educational leaders of the day perceived moral education and religion to be inseparable (Mann, 1938). Even as curriculum became more secular in content, moral education was perceived to be the direct inculcation of specific values thought to be generally accepted by society such as obedience, self-control, respect for the rights of others, industry, etc. (Morlan, 1934). The prevailing philosophy favored concrete, practical instruction.

John Dewey's influence marked a new era in moral education with his premise that the mere absorption of rules of conduct would not suffice as moral education. He maintained that, apart from social relations and experiences, there was no such thing as moral education because morality was bound up in social conduct. Dewey contended that there were no invariant rules of ethics that should be universally accepted by all. An original member of the board of the Humanists Society and a signer of the Humanist Manifesto that rejects the concept of a supreme being (see Appendix C), Dewey separated moral education completely from its original link with religion in early America. As he stated:

Since the situation changes from age to age, religion should also change . . . real values shall be divorced from creed and cults, for these values are not so bound up with any item of intellectual assent such as the existence of God (Clark, 1960, p. 5).

As this new concept of morality and moral education began to gain acceptance, significant research was conducted by Jean Piaget and later by Kohlberg in the area of moral development. The thrust was on how children develop morals. Research indicated specific invariant stages of conceptualization of moral issues that all children progress through (Flavell, 1963; Tapp, 1971). The message began to emerge, rather than mere indoctrination, which probably was invalid anyway, children should be taught and encouraged to advance to more advanced stages of thinking in moral development (Tapp, 1971).

Recent theorists in the field of moral education include Robert Hall, Rath, and Simon. Hall suggests that teachers should avoid presenting a general list of values to be taught to children because of the lack of consensus as to what these should be. He favors teachers being taught to enter the area of moral education with respect and support for all views and to give fair representation to all sides of the question involved (Hall, 1978). He states that:

The objective of moral education, as we see it, cannot be simply the inculcation of accepted values and standards. We must aim, rather, at developing in students the ability to think about their own values, to relate decisions of right and wrong to ideals of a coherent and principled lifestyle. (Hall, 1975, p. 19).

Rath and Sidney Simon developed an approach to moral education they have named "values clarification" (Rath,

Harmin, & Simon, 1975). This theory proposes that the best way to help children develop values is to assist them in the process of valuing. It is based on the concept of humanity that says that the most appropriate values will come when persons use their intelligence freely and reflectively and that values are personal things that should be respected by others (Rath, Harmin, & Simon, 1975).

The extreme change in the philosophy of moral education as examined in the light of historical research from Horace Mann's rigidity and insistence that it was "vitally more important that children be trained to feel right and act right than think profoundly and reason clearly" (Mann, A Good School, 1846) to Simon's statement that even if a child decides that he values intolerance or thievery, "our position is that we respect his right to decide upon that value" (Cassidy, 1976, p. 24) point out a significant factor that has influenced change in moral education in public schools.

Textbooks

A comparison of old and new textbooks indicate a change in the concept of morality in the United States. The New England Primer "breathed sternness, legalism, and fear of eternal damnation" (St. Louis, 1870). The McGuffey Readers were filled with examples of children obeying their parents unquestioningly and courteously and many direct examples of

moral guidelines for behavior (Ford, 1899). In keeping with the theories of moral education of the day, current textbooks have few direct references to the morals taught fifty years ago and are even offensive to some segments of the population today. (See Appendix E for samples of current textbooks.) Censorship is becoming more and more of a problem as parents protest the books in the local classrooms (Book Banning, 1978). Increasing numbers of independent publishing companies are developing books for use by private schools that have a conservative slant.

CHAPTER IV

CONCLUSIONS AND RECOMMENDATIONS

This study has provided an overall view of the issue of moral education. As each research question has been examined in the light of the historical research, it has become apparent that there has been a change in moral education in the United States. Factors that tended to affect moral education include the growth in population from a small, homogeneous people to a nation of many cultures and varied societal values. The strict moral teachings based on Protestant religion became less acceptable as time progressed. Moral education founded on traditional Judeo-Christian values began to wane as public education expanded and more diversified groups of people became apparent through immigration and emerging differing philosophies. Catholics began to express alarm giving rise in the early 1900's to the establishment of parochial schools as they retreated from public schools.

The variance in theories of moral education from early America to the present has also had an impact on moral education in public schools. John Dewey and his contemporaries in the 1930's formed the Humanist Association and developed and wrote the Humanist Manifesti I which clearly defined

their philosophy (see Appendix C). The document asserted that traditional religion was no longer relevant, the universe was self-existing and not created, man emerged from nature as a result of a continuous process, the traditional dualism of mind and body was inaccurate, and it opposed any supernatural or cosmic guarantees of human values (Kurtz, 1933/73). Dewey's personal humanistic philosophy of life formed the basis for his many writings in the area of moral education which greatly influenced the concept of what constituted morality in children in the United States. His voice was one of the first to suggest that morality was dependent upon social circumstances and that the purpose of moral education was not the inculcation of society's traditionally-held cultural mores but rather the development of a social being. Piaget and Kohlberg's research in how children develop moral thinking added to the new trend of thought with their conclusions that children are not able to comprehend complex moral questions at an early age. This tended to support that segment of educators and writers who preferred to omit moral education in the traditional sense.

Although Turiel's research challenged the developmental concept of moral understanding with his assertion that Piaget and Kohlberg had confused the societal and moral domain and had not even measured moral thinking at all, Piaget and Kohlberg's work is still very influential in

educational circles. Nucci and Turiel's studies revealed that 86% of the preschool children they tested responded that they thought that hitting other children or other moral transgressions would not be right even if a rule did not exist which prohibited them (Turiel, 1978).

Rath and Simon's "values clarification" concept represents a widely-diverse concept of moral education from that of early America. The stress on the process of valuing rather than the direct teaching of inviolate rules of conduct has caused concern to some elements in society. Moral education has, in fact, changed from the rigid inculcation of specific virtues and morals to a process of valuing in which children are guided into clarifying their own values with no teacher persuasion to adopt the "right" values.

The courts have tended to define the strong separation that should exist between the church and the public school system. Since moral education in early America had a strong religious base, this has naturally been an important factor in the evolution of moral education. During the nineteenth century and into the beginning of the twentieth century, most states had laws requiring the teaching of moral education defined as character training in specific virtues as shown in Appendix D. The courts seemed to overturn this approach in several important cases that were settled by the Supreme Court. In *McCullum vs the Board of Education* in

1948, the courts ruled that it was unconstitutional to allow religious sectarian groups to conduct classes in religious instruction during school hours in public classrooms. In *Engel vs Vitale* in 1962, the courts held that the required recitation of a prayer was unconstitutional because it was, in fact, the establishment of religion by the state. This was followed by *Abington vs Schempp* when the required reading of scripture was prohibited by the courts. Although the courts did not speak to the prohibition of all that might be considered religious instruction (Warshaw, 1974), these key cases have influenced the direction of moral education away from any Biblical or religious basis of the past.

Textbooks have reflected a change in the concept of morality and moral education as a comparison of Appendices A and E reveal. Even the spellers and history books in early America contained a strong emphasis on the development of societal values and morality and condemned so called "vices" such as drinking, lack of industry, lack of thriftiness, etc. "Brotherly Love" (Appendix A, p.63) was written to teach the value of hard work, humility, and inner contentment. A Child's History of the United States (Appendix A, p.68) promoted "truth, honor, freedom, and religion." A survey of the literature of the times indicates that moral lessons were of vital importance in textbooks in early America.

An examination of the samples of current textbooks in Appendix C reveals examples of evolution presented as fact in Understanding Psychology (Appendix E, p.116) and BSCS Molecules (Appendix E, p.116), instructions to teachers to avoid "moralizing" in Communicating and Gateway English (Appendix E, p. 117), Christianity presented as a myth in Perspectives in U.S. History (Appendix E, p.117), and Psychology for Living (Appendix E, p.118). There is a definite attempt to avoid sex-role stereotyping in Secrets and Surprises when a boy named Max is a "great" baseball player who enjoys dancing lessons as a way to warm up before games (Appendix E, p.126) while in Full Circle, there is a story that matter-of-factly talks about a girl who plays football and a boy who is a dancer. In Rhymes and Reasons (Appendix E, p.123), there is a poem that talks about a witch in a child's bedroom while "Brother" in Rainbow World discusses the irritations of little brothers. The topics of contemporary textbooks are quite different from those of years past and reflect a definite change in moral education trends. Modern texts do not generally stress specific moral values and may even question traditional ethics on occasion.

The researcher points out that as the Catholic population in the early 1900's found the textbooks and curriculum offensive and withdrew to form their own parochial schools,

there is now an increase in private schools by that segment of the population that favors strong moral education in the traditional sense. The public perception of the court decisions pointing out the separation of religion and public education, the effect of educational researchers who have influenced moral education away from the inculcation of specific values toward guiding children only in the valuing process, the opposition of some parent groups toward current textbooks, and the availability of alternate books and aids for private schools are factors that have influenced the increasing number of private church schools which are being formed at the rate of one every seven hours in the United States (What are these church schools up to?, 1980), and will undoubtedly continue to be expressed by ever-expanding numbers of private church schools.

In addition, the growing organization of parent-led censorship groups and the accompanying concern of publishing companies may force increasing conservative textbooks. The future direction of moral education in public schools in America may take a slightly more conservative direction as enrollment in private schools increases.

APPENDIX A: Selections from Early Textbooks

Brotherly love. The columbain reading book or historical preceptor, 2nd ed. New Brunswick, New Jersey: 1802 pp. 8-9.

The king of Cucho had three sons; and like many other parents, having most affection for the youngest, some days before his death declared him his successor, to the exclusion of his brethren. This proceeding was the more extraordinary as it was contrary to the laws of the kingdom. The people therefore, thought that after the death of the king, they might without any crime raise the eldest son to the throne. This design was universally approved of: but the new king, calling to mind his father's last words, rejected the offer, and taking the crown, placed it on the head of his youngest brother, publically declaring, that he renounced it, and thought himself unworthy of it, and he was excluded by his father's will, and his father could not now retract what he had done. His brother, being affected with such a generous action, instantly intreated him not to oppose the inclination of the people, who desired him for their ruler. He urged, that he alone was the lawful successor to the crown, and that their father could not infringe the laws of the kingdom; that he had been betrayed by an

extravagant fondness; and that, in a word, the people had the power of redressing any breach in the established law. Nothing, however was capable of persuading his brother to accept the crown. There was a glorious contest between the two princes; and as they perceived that the dispute would be endless, they retired from court; thus each having both conquered and been vanquished, they went to end their days together in peaceful solitude, and left the kingdom to their other brother.

Lesson from McGuffey's Third eclectic reader (1848) from William Holmes McGuffey. McGuffey's Newly Revised Third Electric Reader. Cincinnati: 1848. pp. 32-34.

The Little Philosopher

Mr. Lennox was one morning riding by himself: he alighted from his horse to look at something on the road-side, the horse got loose and ran away from him. Mr. Lennox ran after him, but could not overtake him. A little boy, at work in a field, heard the horse; and as soon as he saw him running from his master, ran very quickly to the middle of the road, catching him by the bridle, stopped him, till Mr. Lennox came up.

MR. LENNOX. Thank you, my good boy, you have caught my horse very cleverly. What shall I give you for your

trouble?

BOY. I want nothing sir.

MR. L. Do you want nothing? So much the better for you. Few men can say as much. But what were you doing in the field?

B. I was rooting up weeds, and tending the sheep that were feeding on turnips.

MR. L. Do you like to work?

B. Yes, sir, very well, this fine weather.

MR. L. But would you not rather play?

B. This is not hard work; it is almost as good as play.

MR. L. Who set you to work?

B. My father, sir.

MR. L. What is your name?

B. Peter Hurdle, sir.

MR. L. How old are you?

B. Eight years old, next June.

MR. L. How long have you been out in this field?

B. Ever since six o'clock this morning.

MR. L. Are you not hungry?

B. Yes, sir, but I shall go to dinner soon.

MR. L. If you had a sixpence now, what would you do with it?

B. I do not know, sir. I never had so much in my life.

MR. L. Have you no play things?

B. Play things? What are they?

MR. L. Such as nine-pins, marbles, tops, and wooden horses.

B. No, sir, Tom and I play at foot-ball in winter, and I had a hoop, but it is broken.

MR. L. Do you want nothing else?

B. I have hardly time to play with what I have. I have to drive the cows, and to run errands, and to ride the horses to the fields, and that is good as play.

MR. L. You could get apples and cakes, if you had money, you know.

B. I can have apples at home. As for cake, I do not want that; my mother makes me a pie now and then, which is good.

MR. L. Would you not like a knife to cut sticks?

B. I have one; here it is; brother Tom gave it to me.

MR. L. Your shoes are full of holes. Don't you want a new pair?

B. I have a better pair for Sundays.

MR. L. But these let in water.

B. I don't mind that, sir.

MR. L. Your hat is all torn, too.

B. I have a better hat at home.

MR. L. What do you do when it rains?

B. If it rains very hard when I am in the field, I get under the tree for shelter.

MR. L. What do you do, if you are hungry before it is time to go home?

B. Sometimes I eat a raw turnip.

MR. L. But if there are none?

B. Then I do as well as I can without. I work on, and never think of it.

MR. L. Why, my little fellow, you are quite a philosopher, but I am sure you do not know what that means.

B. No, sir. I hope it means no harm.

MR. L. No, no! Were you ever at school?

B. No, sir; but father means to send me next winter.

MR. L. You will want books then.

B. Yes, sir, the boys all have an Eclectic spelling book and Reader, and a Testament.

MR. L. Then I will give them to you; tell your father so, and that it is because you are an obliging, contented little boy.

B. I will, sir, thank you.

MR. L. Good by, Peter.

B. Good morning. Sir.

Bonner, John. A child's history of the United States,
New York: 1859, pp. 319-320.

I have tried to recount how a few straggling bands of poor wanders, seeking a scanty living on the wild seacoast of America, have grown to be one of the greatest nations of the earth. It is a beautiful and a wonderful subject to write about, and I wish, for your sake, that I had written the story with more skill.

No other people, since the world began, ever grew out of so small a beginning to so towering a height of power and prosperity in so short a time. If you wish to now why your countrymen have outstripped all the nations of the earth in this respect, the reason is easily found. The founders of this nation were honest, true men. They were sincere in all they said, upright in all their acts. They feared God and obeyed the laws. They wrought constantly and vigorously at the work they had to do, and strove to live at peace with their neighbors. When they were attacked they fought like men, and defeated or victorious, would not have peace till their point was gained. After all, they insisted, from the very first, on being free themselves and securing freedom for you, their children.

If you follow the example they set, and love truth, honor, religion, and freedom as deeply, and if need be,

defend them as stoutly as they did, the time is not far distant when this country will as far excel other countries in power, wealth, numbers, intelligence, and every good thing, as other countries excelled it before Columbus sailed away from Spain to discover the New World.

Cotton, John, Spiritual milk for boston babes in either england. drawn out of the breasts of both testaments for their souls nourishment, Cambridge, Mass.: 1656, p. 4.

Question. What is the fifth commandment?

Answer. Honor thy father and thy mother, that thy days may be long in the land which the Lord thy God giveth thee.

Question. Who are here meant by father and mother?

Answer. All our superiors, whether in family, school, church, and commonwealth.

Question. What is the honor due to them?

Answer. Reverence, obedience, and (when I am able) recompence...

Ford, Paul Leicester, Ed., The New England Primer, New York: 1897, no pagination.

A In Adam's Fall We Sinned all.

B Thy Life to Mend This Book Attend.

- C The Cat doth play And after flay.
D A Dog will bite A Thief at night.
E An Eagles flight Is out of Flight.
F The Idle Fool is whipt at School.
G As runs the Glauff Mans life doth Paff.
H My book and Heart Shall never Part.
J Job feels the Rod Yet Bleffs in God.
K Our King the good No man of blood.
L The Lion bold The Lamb doth Hold.
M The Moon gives light In time of night.
N Nightengales fing In Time of Spring.
O The Royal Oak it was the Tree That Fav'd His Royal
Majeftie.
P Peter denies His Lord and Cries.
Q Queen Effter comes in Royal State to Save the JEWS
from Difmal Fate.
R Rachel doth mourn for her firft born.
S Samuel anoints Whom God appoints.
T Time cuts down all Both great and Fmall.
U Uriah's beauteous Wife Made David Teek his life.
W Whales in the Sea God's Voice obey.
X Xerxes the great did die, and Fo muft you & I.
Y Youth forward flips Death fooneft nips.
Z Zacheus he Did clinb the Tree His Lord to Fee.

The Dutiful Child's Promises,

I will fear God, and honour the King.

I will honour my Father & Mother.

I will obey my Superiours.

I will submit to my Elders.

I will love my Friends.

I will hate no Man.

I will forgive my Enemies, and pray to God for them.

I will as much as in me lies keep all God's Holy Commandments.

An Alphabet of Lessons for Youth

A Wife Son makes a glad Father, but a foolish Son is the heaviness of his Mother.

Better is a little with the fear of the Lord, than great treasure and trouble therewith.

Come unto CHRIST all ye that labour and are heavy laden, and He will give you rest.

Do not the abominable thing which I hate, faith the Lord.

Except a Man be born again, he cannot see the Kingdom of God.

Foolishness is bound up in the heart of a Child, but the rod of correction shall drive it far from him.

Grieve not the Holy Spirit.

Holiness becomes God's House for ever.

It is good for me to draw near unto God.

K eep thy Heart with all Dilligence, for out of it are the
 iffues of Life.

L iars fhall have their part in the lake which burns with
 fire and brimftone.

M any are the Afflictions of the righteous, but the Lord
 delivers them out of them all.

N ow is the accepted time, now is the day of falvation.

O ut of the abundance of the heart the mouth fpeaketh.

P ray to thy Father which is in fecret, and thy Father
 which fees in fecret, fhall reward thee openly.

Q uit you like Men, be Ftrong, Ftand Faft in the Faith.

R ember thy Creator in the days of thy Youth.

S alvation belongeth to the Lord.

T ruft in God at all times ye People. Pour out your
 hearts before him.

U pon the wicked God fhall rain an horrible Tempeft.

W o to the wicked, it Fhall be ill with him, for the
 reward of his hands fhall be given him.

eX hort one another daily while it is called to day, left
 any of you be hardened through the deceitfulnefs of Sin.

Y oung Men ye have overcome the wicked one.

Z eal hath confumed me. becaufe thy enemies have
 forgotten the words of God.

Dar1, Alice M. Child life in colonial days. New York:
1899, p. 216.

THE SCHOOL OF MANNERS. OR RULES FOR CHILDRENS' BEHAVIOUR:
At Church, at Home, at Table, in Company, in Difcourfe, at
School, abroad, and among Boys. With fome other fhort and
mixt Precepts.

Bite not thy bread, but break it, but not with flovenly
Fingers, nor with the fame wherewith thou takeft up thy
meat.

Dip not thy Meat in the Sawce.

Take not falt with a greazy Knife.

Spit not, cough not, nor blow thy Nofe at Table if it
may be avoided; but if there be neceffity, do it afide, and
without much noife.

Lean not thy Elbow on the Table, or on the back of thy
Chair.

Stuff not thy mouth fo as to fill thy cheeks; be content
with fmaller Mouthfuls.

Blow not thy Meat, but with Patience with till it be
cool.

Sup not Broth at the Table, but eat it with a Spoon.

Moody, Eleazer. The school of good manners composed for the help of parents in teaching their children how to carry it in their places during their minority. Boston: 1772, pp. 17-19.

1. Make a bow always when you come home, and be immediately uncovered.
2. Be never covered at home, especially before thy parents or strangers.
3. Never sit in the presence of thy parents without bidding, tho' no stranger be present.
4. If thou passest by thy parents, and any place where thou seest them, when either by themselves or with company, bow towards them.
5. If thou art going to speak to thy parents, and see them engaged in discourse with company, draw back and leave thy business until afterwards; When thou must speak, be sure to whisper.
6. Never speak to thy parents without some title of respect; viz., Sir, Madam, &c.
7. Approach near thy parents at no time without a bow.
8. Dispute not, nor delay to obey thy parents commands.
9. Go not out of doors without thy parents leave, and return within the time by them limited.
10. Come not into the room where thy parents are with strangers, unless thou art called, and then decently; and at bidding go out; or if strangers come in while thou art with them, it is manners, with a bow to withdraw.

11. Use respectful and courteous but not insulting or domineering carriage or language toward the servants.
12. Quarrel not nor contend with thy brethren or sisters, but live in love, peace, and unity.
13. Grumble not nor be discontented at anything thy parents appoint, speak, or do.
14. Bear with meekness and patience, and without murmuring or sullenness, thy parents reproofs or corrections: Nay, tho it should so happen that they be causeless or undeserved.

In Their Discourse

1. Among superiors speak not till thou art spoken to, and bid to speak.
2. Hold not thine hand, nor any thing else, before thy mouth when thou speakest.
3. Come not over-near to the person thou speakest to.
4. If thy superior speak to thee while thou sittest, stand up before thou givest any answer.
5. Sit not down till thy superior bid thee.
6. Speak neither very loud, nor too low.
7. Speak clear, not stammering, stumbling nor drawling.
8. Answer not one that is speaking to thee until he hath done.

9. Loll not when thou art speaking to a superior or spoken to by him.
10. Speak not without, Sir, or some other title of respect.
11. Strive not with superiors in argument or discourse: but easily submit thine opinion to their assertions.
12. If thy superior speak any thing wherein thou knowest he is mistaken, correct not nor contradict him, nor grin at the hearing of it; but pass over the error without notice or interruption.
13. Mention not frivolous or little things among grave persons or superiors.
14. If thy superior drawl or hesitate in his words, pretend not to help him out, or to prompt him.
15. Come not too near two that are whispering or speaking in secret, much less may'st thou ask about what they confer.
16. When thy parent or master speak to any person, speak not thou, nor hearken to them.
17. If thy superior be relating a story, say not, "I have heard it before," but attend to it as though it were altogether new. Seem not to question the truth if he tell it not right, snigger not, nor endeavor to help him out, or add to his relation.
18. If any immodest or obscene thing be spoken in thy hearing, smile not, but settle thy countenance as though thou didst not hear it.

19. Boast not in discourse of thine own wit or doings.
20. Beware thou utter not any thing hard to be believed.
21. Interrupt not any one that speaks, though thou be his familiar.
22. Coming into company, whilst thy topic is discoursed on, ask not what was the preceding talk but hearken to the remainder.
23. Speaking of any distant person, it is rude and unmannerly to point at him.
24. Laugh not in, or at thy own story, wit or jest.
25. Use not any contemptuous or reproachful language to any person, though very mean or inferior.
26. Be not over earnest in talking to justify and avouch thy own sayings.
27. Let thy words be modest about those things which only concern thee.
28. Repeat not over again the words of a superior that asketh thee a question or talking to thee.

Selection from a Simplified history text-book for American Youth, from Preface to The columbian reading book,
New Brunswick, N.J., 1802, pp. 8-9.

Wonderful Effect of Filial Affection

A woman of illustrious birth had been condemned to be strangled. The Roman praetor delivered her up to the

triumvir, who caused her to be carried to prison, in order to be put to death. The jailor who was ordered to execute her, was struck with compassion, and could not resolve to kill her. He choose therefore to let her die of hunger. Besides which, he suffered her daughter to see her in prison; taking care, however, that she brought her nothing to eat. As this continued many days, he was surprised that the prisoner lived so long without eating and suspecting the daughter, upon watching her, he discovered that she nourished her mother with her own milk. Amazed at so pious, and at the same time so ingenious an invention, he told the fact to the triumvir, and the triumvir to the praetor, who believed the thing merited relating to the assembly of the people. The criminal was pardoned; a decree was passed that the mother and daughter should be subsisted for the rest of their lives at the expense of the public, and that a temple sacred to piety should be erected near the prison.

Bingham, Caleb, Three boys discuss a choice of business for life. From Dialogue on the choice of business for life, The Columbian Orator, Hartford: 1807, pp. 150-153.

Enter EDWARD, CHARLEY, AND THOMAS

Edward. It appears to me high time for us to choose our business for life. Our academical studies will soon

be completed; and I wish to look a little forward. What say you? Am I right?

Charley. It may be well for you: Poor men's sons must look out for themselves. My father is able to support me at my ease; and my mamma says she would rather see me laid in a coffin than shut up in a study, spoiling my eyes and racking my brains, plodding over your nonsensical minister, doctor, and lawyer books; and I am sure she would never have me confined behind a counter, or a merchant's desk. She intends I shall be brought up a gentleman. My mother is of noble blood, and she don't intend that I shall disgract it.

Edw. Pray, master Charley, who was the father of your noble-blooded mother?

Chr. A gentleman, I'd have you to know.

Edw. Yes, a gentleman cobbler, to my knowledge.

Chr. Aye, he followed that business, to be sure, sometimes, to stop the clamour of the vulgar. Then poor people could not bear to see a rich man living at his ease, or give a nobleman his title. But times are altering for the better, my mamma says; the rich begin to govern now. We shall soon live in style, and wear titles here as well as in England. She intends to send over and get my coat of arms, and she hopes to add a title to them.

Edw. High style! titles! and coats of arms! fine things in America, to be sure! Well, after all, I can't

really disapprove of your mamma's plan. A lapstone, an awl, and shoe-hammer will make a fine picture, and may appear as well in your mother's parlour, as in her father's shop: and the title of Cobbler, or shoe-maker would well becoming her darling Charley.

Char. I will not be insulted on account of my grandfather's employment, I'll have you to know! I have heard my mother say, her father was grandson of an aunt of Squire Thorn, who once had a horse that ran a race with the famous horse of a cousin of the Duke of Bedford, of--

Edw. Quite enough! I am fully convinced of the justice of your claim to the title of Duke, or whatever you please. About as much merit in it, I perceive, as in your father's title to his estate. Ten thousands dollars drawn in a lottery! already two thirds spent. A title to nobility derived from the grandson of an aunt of squire Thorn, from Squire Thorn's horse, or perhaps from some monkey, that has been a favorite playmate with the prince of Wales. These are to be the support of your ease and honor through life. Well, I believe there is no need of your troubling yourself about your future employment: that is already determined. Depend upon it, you will repent of your folly, or scratch a poor man's head as long as you live. I advise you to set about the former, in order to avoid the latter.

Char. I did not come to you for advice. I'll not

bear your insults, or disgrace myself with your company any longer. My parents shall teach you better manners.

(Exit Charley)

Thomas. I pity the vanity and weakness of this poor lad. but reflection and experience will teach him the fallacy of his hopes.

Edw. Poor child; he does not know that his lottery money is almost gone; that his father's house is mortgaged for more than it is worth; and that the only care of his parents is to keep up the appearance of present grandeur, at the expense of future shame. Happy for us, that we are not deluded with such deceitful hopes.

Tho. My parents were poor; not proud. They experienced the want of learning; but were resolved their children should share the benefit of a good education. I am the fourth son, who owe the debt of filial gratitude. All but myself are well settled in business, and doing honor to themselves and their parents. If I fall short of their example, I shall be most ungrateful.

Edw. I have neither father nor mother to excite my gratitude, or stimulate my exertions. But I wish to behave in such a manner, that if my parents could look down and observe my actions, they might approve my conduct. Of my family, neither root nor branch remains: all have paid the debt of nature. They left a name for honest; and I esteem that higher than a pretended title to greatness.

They have left me a small farm, which, though not enough for my support, will with my own industry, be sufficient. For employment, to pass away the winter season, I have determined upon keeping a school for my neighbours' children.

Tho. I heartily approve of your determination. Our mother Earth rewards, with peace and plenty, those, who cultivate her face; but loads, with anxious cares, those, who dig her bowels for treasure. The life you contemplate is favorable to the enjoyment of social happiness, improvement of the mind, and security of virtue; and the task of training the tender mind is an employment, that ought to meet the encouragement, the gratitude of every parent, and the respect of every child.

Edw. I am pleased that you approve my choice. Will you frankly tell me your own?

Tho. I will: my intention is to follow the inclination of my kind parents. It is their desire that I should be a preacher. Their other sons have taken to other callings; and they wish to see one of their children in the desk. If their prayers are answered, I shall be fitted for the important task. To my youth, it appears formidable, but others, with less advantages, have succeeded, and been blessings to society, and an honor to their professions.

Edw. You have chosen the better part. Whatever the licentious may say to the contrary, the happiness of society must rest on the principles of virtue and religion;

and the pulpit must be the nursery, where they are cultivated. It is a laudable ambition to aim at eminence in religion, and excellence in virtue.

Webster, Noah. Lessons in domestic economy from the American spelling book, The American spelling book, Middleton, Conn.: 1831, pp. 163-165.

Additional Lessons

Domestic Economy,

Or, the History of Thrifty and Unthrifty

There is a great difference among men, in their ability to gain property; but a still greater difference in their power of using it to advantage. Two men may acquire the same amount of money, in a given time; yet one will prove to be a poor man, while the other becomes rich. A chief and essential difference in the management of property, is, that one man spends only the interest of his money, while another spends the principal.

I know a farmer by the name of Thrifty, who manages his affairs in this manner: He rises early in the morning, looks to the condition of his house, barn, homelot, and stock--sees that his cattle, horses and hogs are fed; examines the tools to see whether they are all in good order for the work-men--takes care that breakfast is ready

in due season, and begins work in the cool of the day--When in the field, he keeps steadily at work, though not so violently as to fatigue and exhaust the body--nor does he stop to tell or hear long stories--When the labor of the day is past, he takes refreshment, and goes to rest at an early hour--In this manner he earns and gains money.

When Thrifty has acquired a little property, he does not spend it or let it slip from him, without use or benefit. He pays his taxes and debts when due or called for, so that he has not officers' fees to pay, nor expenses of courts. He does not frequent the tavern, and drink up all his earnings in liquor that does him no good. He puts his money to use, that is, he buys more land, or stock, or lends his money at interest--in short, he makes his money produce some profit or income. These savings and profits, though small by themselves, amount in a year to a considerable sum, and in a few years they swell to an estate--Thrifty becomes a wealthy farmer, with several hundred acres of land, and a hundred head of cattle.

Very different is the management of UNTHRIFTY. He lied in bed till a late hour in the morning--then rises, and goes to the bottle for a dram, or to the tavern for a glass of bitters--Thus he spends six cents before breakfast, for a dram that makes him dull and heavy all day. He gets his breakfast late, when he ought to be at work. When he

supposes he is ready to begin the work of the day, he finds he has not the necessary tools, or some of them are out of order,--the plow-share is to be sent half a mile to a blacksmith to be mended; a tooth or two in a rake or the handle of a hoe is broke; or a sythe or an ax is to be ground.--Now he is in a great hurry, he bustles about to make preparation for work==and what is done in a hurry is ill done--he loses a part of the day in getting ready--and perhaps the time of his workmen. At ten or eleven o'clock he is ready to go to work--then comes a boy and tells him, the sheep have escaped from the pasture--or the cows have got among his corn--or the hogs into the garden--He frets and storms, and runs to drive them out--a half hour or more time is lost in driving the cattle from mischief, and repairing a poor old broken fence--a fence that answers no purpose but to lull him into security, and teach his horses and cattle to be unruly--After all this bustle, the fatigue of which is worse than common labor, UNTHRIFTY is ready to begin a day's work at twelve o'clock. Thus half his time is lost in supplying defects, which proceed from want of foresight and good management. His small crops are damaged or destroyed by unruly cattle.--His barn is open and leaky, and what little he gathers is injured by the rain and snow. His house is in like condition--the shingles and clapboards fall off and let in the water, which causes the timber,

floors and furniture to decay--and exposed to inclemencies of weather, his wife and children fall sick--their time is lost, and the mischief closes with a ruinous train of expenses for medicines and physicians.--After dragging out some years of disappointment, misery and poverty, the lawyer and the sheriff sweep away the scanty remains of his estate. This is the history of UNTHRIFTY--his principal is spent--he has no interest.

McGuffey, William Holmes. McGuffey's second eclectic reader. Cincinnati: 1879, pp. 11-12.

Evening at Home

1. It is winter. The cold wind whistles through the branches of the trees.
2. Mr. Brown has done his day's work, and his children, Harry and Kate, have come home from school. They learned their lessons well today, and both feel happy.
3. Tea is over. Mrs. Brown has put the little sitting-room in order. The fire burns brightly. One lamp gives light enough for all. On the stool is a basket of fine apples. They seem to say, "Won't you have one?"
4. Harry and Kate read a story in a new book. The father reads his newspaper, and the mother mends Harry's

stockings.

5. By and by, they will tell one another what they have been reading about, and will have a chat over the events of the day.

McGuffey, William H. McGuffey's fifth electric reader, Revised. Cincinnati: 1879, pp. 51-53.

I. The Good Reader

1. It is told of Frederick the Great, King of Prussia, that, as he was seated one day in his private room, a written petition was brought to him with the request that it should be immediately read. The King had just returned from hunting and the glare of the sun, or some other cause, had so dazzled his eyes that he found it difficult to make out a single word of the writing.

2. His private secretary happened to be absent; and the soldier who brought the petition could not read. There was a page, or favorite boy-servant, waiting in the hall, and upon him the king called. The page was a son of one of the noblemen of the court, but proved to be a very poor reader.

3. In the first place, he did not articulate distinctly. He huddled his words together in the utterance, as if they were syllables of one long word, which he must get through

with as speedily as possible. His pronunciation was bad, and he did not modulate his voice so as to bring out the meaning of what he read. Every sentence was uttered with a dismal monotony of voice, as if it did not differ in any respect from that which preceeded it.

4. "Stop!" said the King, impatiently, "Is it an auctioneer's list of goods to be sold that you are hurrying over? Send your companion to me." Another page who stood at the door now entered, and to him the King gave the petition. The second page began by hemming and clearing his throat in such an affected manner that the King jokingly asked him if he had not slept in the public garden, with the gate open, the night before.

5. The second page had a good share of self-conceit, however, and so was not greatly confused by the King's jest. He determined that he would avoid the mistake which his comrad had made. So he commenced reading the petition slowly and with great formality, emphasizing every word, and prolonging the articulation of every syllable. But his manner was so tedious that the King called out, "Stop! are you reciting a lesson in the elementary sounds? Out of the room! But no: stay! Send me that little girl who is sitting there by the fountain."

6. The girl thus pointed out by the King was a daughter of one of the laborers employed by the royal gardener:

and she had come to help her father weed the flower-beds. It chanced that, like many of the poor people in Prussia, she had received a good education. She was somewhat alarmed when she found herself in the King's presence, but took courage when the King told her that he only wanted her to read for him, as his eyes were weak.

7. Now, Ernestine (for this was the name of the little girl) was fond of reading aloud, and often many of the neighbors would assemble at her father's house to hear her; those who could not read themselves would come to her, also, with their letters from distant friends or children, and she thus formed the habit of reading various sorts of handwriting promptly and well.

8. The King gave her the petition, and she rapidly glanced through the opening lines to get some idea of what it was about. As she read, her eyes began to glisten, and her breast to heave. "What is the matter?" asked the King: "don't you know how to read?" "Oh yes! sir," she replied, addressing him with the title usually applied to him: "I will read it, if you please."

9. The two pages were about to leave the room. "Remain," said the King. The little girl began to read the petition. It was from a poor widow, whose only son had been drafted to serve in the army, although his health was delicate and his pursuits had been such as to unfit him for military life. His father had been killed in battle, and the son

had a strong desire to become a portrait-painter.

10. The writer told her story in a simple, concise manner, that carried to the heart a belief of its truth; and Ernestine read it with so much feeling, and with an articulation so just, in tones so pure and distinct, that when she had finished, the King, into whose eyes the tears had started, explained, "Oh! now I understand what it is all about; but I might never have known, certainly I never should have felt, its meaning had I trusted to these young gentlemen, whom I now dismiss from my service for one year, advising them to occupy the time in learning to read."

11. "As for you, my young lady," continue the King, "I know you will ask no better reward for your trouble than the pleasure of carrying to this poor widow my order for her son's immediate discharge. Let me see if you can write as well as you can read. Take this pen, and write as I dictate." He then dictated an order, which Ernestine wrote, and he signed. Calling one of his guards, he bade him go with the girl and see that the order was obeyed.

12. How much happiness was Ernestine the means of bestowing through her good elocution, united to the happy circumstance that brought it to the knowledge of the King! First, there were her poor neighbors, to whom she could give instruction and entertainment. Then, there was the poor widow who sent the petition, and who not only regained her son, but received through Ernestine an order for him to

paint the King's likeness; so that the poor boy soon rose to great distinction, and had more orders than he could attend to. Words could not express his gratitude, and that of his mother, to the little girl.

13. And Ernestine had, moreover, the satisfaction of aiding her father to rise in the world, so that he became the King's chief gardener. The King did not forget her, but had her well educated at his own expense. As for the two pages, she was indirectly the means of doing them good, also, for, ashamed of their bad reading, they commenced studying in earnest, till they overcame the faults that had offended the King. Both finally rose to distinction, one as a lawyer, and the other as a statesman; and they owed their advancement in life chiefly to their good elocution.

NOTES

Frederick II of Prussia (b. 1712, d. 1786), or Frederick the Great, as he was called, was one of the greatest of German rulers. He was distinguished for his military exploits, for his wise and just government, and for his literary attainments. He wrote many able works in the French language. Many pleasant anecdotes are told of this king, of which the one given in the lesson is a fair sample.

APPENDIX B: Selections from Webster's Dictionary, 1828

Noah Webster's first edition of an American dictionary of the English language. Republished in facsimile edition by Foundation for American Christian Education, Anaheim, California: 1828/1967.

HOME....a house, a close place, or place of rest....

1. A dwelling house; the house of place in which one resides. He was not at home.

Then the disciples went away again to their own home.

John XX., , ,

4. The grave; death; or a future state.
Man goeth to his long home. Eccles. XII.

5. The present state of existence.

Whilst we are at home in the body, we are absent from the Lord.

LOVE....An affection of the mind, excited by beauty and worth of any kind of joy the qualities of an object which communicate pleasure, sensual or intellectual. It is opposed to hatred. Love between the sexes, is a compound affection consisting of esteem, benevolence, and animal desire....

The love of God is the first duty of man and this springs from just views of his all tributes of excell-

encies of character which afford the highest delight to the sanctified heart. Esteem and reverence constitute ingredients in this affection, and a fear of offending him is its inseparable effect....

3. Patriotism; the attachment one has to his native land; as the love of country.
4. Benevolence; good will.

God is love. I John iv...

The Christian loves his Bible....if our hearts are right, we love God above all things, as the sum of all excellence and all the attributes which can communicate happiness to intelligent beings.....

APPENDIX C: Kurtz, Paul, ed., Humanist manifestos I, Buffalo, New York: 1973, Prometheus Books, pp. 7-11. (Humanist Manifesto I first appeared in the New Humanist, May/June 1933 Vol. 6, No. 3)

The time has come for widespread recognition of the radical changes in religious beliefs throughout the modern world. The time is past for mere revision of traditional attitudes. Science and economic change have disrupted the old beliefs. Religions the world over are under the necessity of coming to terms with new conditions created by a vastly increased knowledge and experience in every field of human activity, the vital movement is now in the direction of a candid and explicit humanism. In order that religious humanism may be better understood we, the undersigned, desire to make certain affirmations which we believe the facts of our contemporary life demonstrate.

There is great danger of a final, and we believe fatal, identification of the word religion with doctrines and methods which have lost their significance and which are powerless to solve the problem of human living in the Twentieth Century. Religions have always been means for realizing the highest values of life. Their end has been accomplished through the interpretation of the total environmenting situation (theology or world view), the sense of values resulting therefrom (goal or ideal), and the technique (cult)

established for realizing the satisfactory life. A change in any of these factors results in alteration of the outward forms of religion. This fact explains the changefulness of religions through the centuries. But through all changes religion itself remains constant in its quest for abiding values, an inseparable feature of human life.

Today man's larger understanding of the universe, his scientific achievements, and his deeper appreciation of brotherhood, have created a situation which requires a new statement of the means and purposes of religion. Such a vital, fearless, and frank religion capable of furnishing adequate social goals and personal satisfactions may appear to many people as a complete break with the past. While this age does owe a vast debt to traditional religions, it is none the less obvious that any religion that can hope to be a synthesizing and dynamic force for today must be shaped for the needs of this age. To establish such a religion is a major necessity of the present. It is a responsibility which rests upon this generation. We therefore affirm the following:

First: Religious humanists regard the universe as self-existing and not created.

Second: Humanism believes that man is a part of nature and that he has emerged as the result of a continuous process.

Third: Holding an organic view of life, humanists find

that the traditional dualism of mind and body must be rejected.

Fourth: Humanism recognizes that man's religious culture and civilization, as clearly depicted by anthropology and history, are the product of a gradual development due to his interaction with his natural environment and with his social heritage. The individual born into a particular culture is largely molded to that culture.

Fifth: Humanism asserts that the nature of the universe depicted by modern science makes unacceptable any supernatural or cosmic guarantees of human values. Obviously humanism does not deny the possibility of realities as yet undiscovered, but it does insist that the way to determine the existence and value of any and all realities is by means of intelligent inquiry and by the assessment of their relation to human needs. Religion must formulate its hopes and plans in the light of the scientific spirit and method.

Sixth: We are convinced that the time has passed for theism, deism, modernism, and the several varieties of "new thought."

Seventh: Religion consists of those actions, purposes, and experiences which are humanly significant. Nothing human is alien to the religious. It includes labor, art, science, philosophy, love, friendship, recreation--all that is in its degree expressive of intelligently satisfying human living. The distinction between the sacred and

the secular can no longer be maintained.

Eighth: Religious humanism considers the complete realization of human personality to be the end of man's life and seeks its development and fulfillment in the here and now. This is the explanation of the humanist's social passion.

Ninth: In place of the old attitudes involved in worship and prayer the humanist finds his religious emotions expressed in a heightened sense of personal life and in a cooperative effort to promote social well-being.

Tenth: It follows that there will be no uniquely religious emotions and attitudes of the kind hitherto associated with belief in the supernatural.

Eleventh: Man will learn to face the crises of life in terms of his knowledge of their naturalness and probability. Reasonable and manly attitudes will be fostered by education and supported by custom. We assume that humanism will take the path of social and mental hygiene and discourage sentimental and unreal hopes and wishful thinking.

Twelfth: Believing that religion must work increasingly for joy in living, religious humanists aim to foster the creative in man and to encourage achievements that add to the satisfactions of life.

Thirteenth: Religious humanism maintains that all associations and institutions exist for the fulfillment of human life. The intelligent evaluation, transformation, control,

and direction of such associations and institutions with a view to the enhancement of human life is the purpose and program of humanism. Certainly religious institutions, their ritualistic forms, ecclesiastical methods, and communal activities must be reconstituted as rapidly as experience allows, in order to function effectively in the modern world.

Fourteenth: The humanists are firmly convinced that existing acquisitive and profit-motivated society has shown itself to be inadequate and that a radical change in methods, controls, and motives must be instituted. A socialized and cooperative economic order must be established to the end that the equitable distribution of the means of life be possible. The goal of humanism is a free and universal society in which people voluntarily and intelligently cooperate for the common good. Humanists demand a shared life in a shared world.

Fifteenth and last: We assert that humanism will: (a) affirm life rather than deny it; (b) seek to elicit the possibilities of life, not flee from it; and (c) endeavor to establish the conditions of a satisfactory life for all, not merely for the few. By the positive morale and intention humanism will be guided, and from this perspective and alignment the techniques and efforts of humanism will flow.

So stand the theses of religious humanism. Though we consider the religious forms and ideas of our fathers no

longer adequate, the quest for the good life is still the central task for mankind. Man is at last becoming aware that he alone is responsible for the realization of the world of his dreams, that he has within himself the power for its achievement. He must set intelligence and will to the task.

J. A. C. Fagginer Auer
 E. Burdett Backus
 Harry Elmer Barns
 L. M. Birkhead
 Raymond B. Bragg
 Edwin Arthur Burt
 Ernest Caldecott
 A. J. Carlson
 John Dewey
 Albert C. Dieffenback
 John H. Dietrich
 Bernard Fantus
 William Floyd
 F. H. Hankins
 A. Eustace Haydon
 Llewellyn Jones
 Robert Morss Lovett
 Harold P. Marley
 R. Lester Mondale
 Charles Francis Potter
 John Herman Randall, Jr.
 Curtis W. Reese
 Oliver L. Reiser
 Roy Wood Sellars
 Clinton Lee Scott
 Maynard Shipley
 W. Frant Swift
 V. T. Thayer
 Eldred C. Vanderlann
 Joseph Walker
 Jacob J. Weinstein
 Frank S. C. Wicks
 David Rhys Williams
 Edwin H. Wilson

APPENDIX D: Examples of Early State Laws

Arkansas- Training in Morals and Patriotism, Act No. 597, 1923. Approved March 19, 1923.

Whereas, training in morals and patriotism is important to child life and education, and to the welfare of the state, and

Whereas, the prevalence and persistence of crime and immorality indicates a lack of such training in our present day citizenship, and

Whereas, the present course of study for our State public schools does not provide especially for such training; therefore

Be it enacted by the General Assembly of the State of Arkansas:

1. That a course in morals, manners, patriotism, and business and professional integrity be, and is hereby, included in the course of study for the State public schools.
2. That the State Textbook Commission is hereby, authorized to adopt suitable textbooks on such subjects, for use in the public schools.
3. All laws and parts of laws in conflict herewith are hereby repealed and, this act being necessary for the immediate preservation of the public peace, health and safety, an

emergency is declared to exist and this act shall take effect and be in force from and after its passage.

California-School Laws, 1919, 1883, Article X, Section 1667

Instruction must be given in all grades of school and in all classes during the entire school course, in Manners and Morals, and upon the nature of alcohol and narcotics and their effects upon the human system, as determined by science. In all teachers' training classes in the normal schools of this state, adequate time and attention shall be given to instruction in the best methods of teaching the nature of alcohol and narcotics and their effect upon the human system, and all examinations for the granting of certificates to teachers by boards of education shall include this subject.

Illinois- Circular No. 224, as commanded by the Fifty-fifth General Assembly, Approved June 14, 1909

Humane Instruction

An act to provide for moral and humane education in the public schools and to prohibit certain practices inimical thereto.

Section 1. Be it enacted by the People of the State of Illinois represented in the General Assembly: That it shall

be the duty of every teacher of a public school in this State to teach all pupils thereof honesty, kindness, justice, and moral courage for the purpose of lessening crime and raising the standard of good citizenship.

Section 2. In every public school within this State, not less than one-half hour each week, during the whole of each term of school, shall be devoted to teaching the pupils thereof kindness and justice to, and humane treatment and protection of birds and animals, and the important part they fulfill in the economy of nature. It shall be optional with each teacher whether it shall be a consecutive half-hour of a few minutes daily, or whether such teaching shall be through humane reading, daily incidents, stories, personal examples or in connection with nature-story...

Section 4. The 'Superintendent of Public Instruction of this State and the committee in charge of preparing the program for each annual meeting of the Illinois State Teachers' Association shall include therein moral and humane education. The Superintendent of schools of each county and of each city shall include once each year moral and humane education in the program of the Teachers' institute which is held under his or her supervision.

Section 5. The principal or teacher of each public school shall state briefly in each of his or her monthly reports whether the provisions of this Act have been complied with in the school under his or her control. No teacher who

knowingly violates any provision of Sections 1, 2, or 5, of this Act shall be entitled to receive more than 95 per cent of the public school money that would otherwise be due for services for the month in which such provision shall be violated. This act shall apply to common schools only and shall not be construed as requiring religious or sectarian teaching.

Indiana- Annotated Indiana Statutes, Vol. II, 1926. Chapter 47, Article 21, Paragraph 6884, Branches Taught- 147. Acts 1865, p. 5, as amended Acts, 1869, p. 40.

The common schools of the state shall be taught in the English language; and the trustee shall provide to have taught in them orthography, reading, writing, arithmetic, geography, English grammar, physiology, history of the United States, and good behavior, and such other branches of learning and other languages as the advancement of the pupils may require and the trustees from time to time direct.

Maine- Section 125. Reading from scriptures in public schools; no sectarian comment or teaching. 1923, c. 166.

To insure greater security in the faith of our fathers, to inculcate into the lives of the rising generation the spiritual values necessary to the well being of our and

future civilizations, to develop those high morals and religious principles essential to human happiness, to make available to the youth of our land the book which has been the inspiration of the greatest masterpieces of literature, art, and music, and which has been the strength of the great men and women of the Christian era, there shall be, in all the public schools of the state, daily or at suitable intervals, readings from the scriptures with special emphasis upon the Ten Commandments, the Psalms of David, the Proverbs of Solomon, the Sermon on the Mount, and the Lord's Prayer. It is provided further, that there shall be no denominational or sectarian comment or teaching, and each student shall give respectful attention but shall be free in his own forms of worship.

Maryland- 1916, Chapter 506, Article 77, Section 73.

In every elementary school there shall be taught good behavior, reading, spelling, penmanship, arithmetic, oral and written English, geography, history of the United States and of Maryland, community civics, hygiene and sanitation, and such other branches as the State Board of Education may from time to time prescribe.

Massachusetts- General Laws Relating to Education, Bulletin
1932, No. 7, Moral Instruction, Chapter 15,
Section 30.

Duty of instructors in colleges, etc. The president, professors and tutors of the university at Cambridge and of the several colleges, all preceptors and teachers of academies and all other instructors of youth shall exert their best endeavors to impress on the minds of children and youth committed to their care and instruction the principles of piety and justice and a sacred regard for truth, love of their country, humanity and universal benevolence, sobriety, industry and frugality, chastity, moderation and temperance, and those other virtues which are the ornament of human society and the basis upon which a republican constitution is founded; and they shall endeavor to lead their pupils, as their ages and capacities will admit, into a clear understanding of the tendency of the above mentioned virtues to preserve and perfect a republican constitution and secure the blessings of liberty as well as to promote their future happiness, and also to point out to them the evil tendency of the opposite vices.

Minnesota- Statutes, 1927, Chapter 14, Section 2906.

Instruction in Morals, etc.

The teachers in all public schools shall give instruction in morals, in physiology and hygiene, and in the effects of narcotics and stimulants...

Chapter 150, Section 1 (1881)

That all school officers in the state may introduce as part of daily exercises of each school in their jurisdiction, instruction in the elements of social and moral science, including industry, order, economy, punctuality, patience, self-denial, health, purity, temperance, cleanliness, honesty, truth, justice, politeness, peace, fidelity, philanthropy, patriotism, self-respect, hope, perserverance, cheerfulness, courage, self-reliance, gratitude, pity, mercy, kindness, conscience, reflection, and will.

Section 2. That it may be the duty of the teachers to give a short oral lesson every day upon one of the topics mentioned in section one (1) of this act, and to require the pupils to furnish illustrations of the same upon the following morning.

Section 3. That emulation may be cherished between pupils in accumulating facts in regard to the noble traits possible, and in illustrating them by daily conduct.

Section 4. This act shall take effect and be in force from and after July first (1) 1881.

Mississippi- School Laws, 1930, Chapter 36, Moral Training
Section 304, Chapter 205, Laws 1922

A suitable course of instruction in the principles of morality and good manners, prepared by the state board of education shall be used in all the public schools of the state. Such course shall include what is known as the Mosaic Ten Commandments and may be graded with the idea that a certain amount of time will be devoted to it in each grade. No doctrinal or sectarian teaching shall be permitted in any public school in the state and no pupil shall be required to take the course provided for herein when the parent or parents or guardian of such pupil shall so request in writing filed with the superintendent or teacher.

It shall be the duty of the several county and city superintendents of schools to see that the provisions of this section are carried out.

Montana- Revised Codes of Montana, 1921, Chapter 85, Section 1069, Moral and Civic Instruction.

It shall be the duty of all teachers to endeavor to impress on the minds of their pupils the principles of morality, truth, justice, and patriotism; to teach them to avoid idleness, profanity, and falsehood; to instruct them in the principles of free government, and to train them up to a true comprehension of the rights, duties, and dignity of

American citizenship.

New York- Chapter 15, Paragraph 705, 1918, Courses of
Instruction in Patriotism and Citizenship.

In order to promote a spirit of patriotism and civic service and obligation and to foster in children of the state moral and intellectual qualities which are essential in preparing to meet the obligations of citizenship in peace or in war, the regents of the University of the State of New York, shall prescribe courses of instruction in patriotism and citizenship to be maintained and followed in all the schools of the state. The boards of education and trustees of the several cities and school districts of the state shall require instruction to be given in such courses, by the teachers employed in the schools therein. All pupils attending such schools over the age of eight years shall attend upon such instruction.

Similar courses of instruction shall be prescribed and maintained in private schools in the state, and all pupils in such schools over eight years of age shall attend upon such courses. If such courses are not established and maintained in a private school, attendance upon such instruction in such school shall not be deemed substantially equivalent to instruction given to pupils in the public schools of the city or district in which such pupils reside.

Par. 706. Rules prescribing courses; inspection and supervision of enforcement. The regents of the University of the State of New York shall determine the subjects to be included in such courses of instruction in patriotism and citizenship, and the period of instruction in each of the grades in such subjects. They shall adopt rules providing for attendance upon such instruction and for such other matters as are required for carrying into effect the object and purpose of this article. The commissioner of education shall be responsible for the enforcement of this article and shall cause to be inspected and supervise the instruction to be given in such subjects. The commissioner may, in his discretion, cause all or a portion of the public school money to be apportioned to a district or city to be withheld for failure of the school authorities of such district or city to provide instruction in courses, as herein prescribed, and for a non-compliance with the rules of the regents adopted as therein provided.

North Dakota- Chapter 18, Par. 1389, 1911. Moral Instruction

Moral instruction tending to impress upon the minds of pupils the importance of truthfulness, temperance, purity, public spirit, patriotism, international peace, respect for honest labor, obedience to parents and due deference for old age, shall be given by each teacher in the public schools.

Oklahoma- Chapter 86, Article XXI, Sec. 10621, Duty to Teach
Morality

In each and every public school, it shall be the duty of each and every teacher to teach morality, in the broadest meaning of the word, for the purpose of elevating and refining the character of school children up to the highest plane of life, that they may know how to conduct themselves as social beings in relation to each other, as respects right and wrong, and rectitude of life, and thereby lessen wrongdoing and crime.

Oregon- School Laws, 1931, Paragraph 35-2319

Ethics and Morality and Respect for Institutions

It shall be the duty of each and every teacher employed to give instruction in the regular course of the first 12 grades of any public school in the state of Oregon so to arrange and present his or her instruction as to give special emphasis to honesty, morality, courtesy, obedience to law, respect for the national flag, the constitution of the United States and the constitution of the state of Oregon; respect for parents and the home, the dignity and necessity of honest labor, and other lessons of a steadying influence which tend to promote and develop an upright and desirable citizenry.

Paragraph 35-2320, Outline for Course of Study--Preparation

For the purpose of this act the state superintendent of public instruction shall prepare an outline with suggestions such, as in his judgment, will best accomplish the purpose set forth in section 1 (paragraph 35-2319, Oregon Code), and shall incorporate the same in a course of study for the first 12 grades of all schools of the state of Oregon.

Rhode Island- General Laws of Rhode Island, 1923, Chapter
71, (1006) Section 8

Every teacher shall aim to implant and cultivate in the minds of all children committed to his care the principles of morality and virtue.

South Carolina- Code of Laws, Chapter 122, Article 1, 1886

It shall be the duty of the county board of education and the boards of trustees hereinafter provided for, to see that in every school under their care there shall be taught, as far as practicable, orthography, reading, writing, arithmetic, geography, English grammar, the elements of agriculture, history of the United States, and this state; the principles of the Constitution of the United States, and this state, the morals and good behavior, algebra, physiology and hygiene, and especially as to the effects of alco-

holic liquors and narcotics upon the human system; English literature, and such other branches as the State Board may from time to time direct.

South Dakota- Session Laws of 1907, Section 7631, Chapter 143

Moral instruction intended to impress upon the minds of pupils the importance of truthfulness, temperance, purity, public spiritedness, patriotism, respect for honest labor, obedience to parents and due deference to old age shall be given by every teacher of the public schools of the state.

Utah- School Laws, Enacted 1896, Reenacted 1921, Chapter 95

Section 1. Atheistic or religious teaching unlawful. It shall be unlawful to teach in any of the district schools of this state, while in session, any atheistic, infidel, sectarian, religious or denominational doctrine and all such schools shall be free from sectarian control.

Section 2. Moral instruction to be given. Nothing in this act shall be deemed to prohibit the giving of any moral instruction tending to impress upon the minds of the pupils the importance and necessity of good manners, truthfulness, temperance, purity, patriotism, and industry, but such instruction shall be given in connection with the regular school work.

Virginia- School Laws and Regulations, 1930, Section 688

Subjects to be taught in elementary grades. In the elementary grades of every public school the following subjects shall be taught: Spelling, reading, writing, arithmetic, grammar, geography, physiology and hygiene, drawing, civil government, history of the United States and history of Virginia.

In preparing the course of study in civics and history in both the elementary and high school grades, the State Board of Education shall give careful directions for, and shall require, the teaching of the Declaration of American Independence, the Virginia Statute of Religious Freedom, the Virginia Bill of Rights and section fifty-eight of the Constitution of Virginia, which subjects shall be carefully read and studied, thoroughly explained and taught by teachers to all pupils in accordance with the State course of study, which course of study shall require written examinations as to each of the last four mentioned great documents of Virginia's history at the end of the term in which the course is given. An outline shall likewise be given of the constitution of the United States and the general principles of that Constitution shall be carefully explained.

In connection with the course in civics and citizenship, training in accident prevention and traffic laws and in proper conduct on streets and public highways shall be given.

Instructions should likewise be given in ways and means of preventing loss to lives and damage to property through preventable fires.

In physiology and hygiene the textbook and course of study shall treat the evil effects of alcohol and other narcotics on the human system.

Physical and health education shall be emphasized throughout the course by proper lessons, drills and physical exercises set up by the State Board of Education.

The entire scheme of training shall emphasize moral education through lessons given by teachers and imparted by appropriate reading selections.

Washington- Laws, 1909, Chapter 97, Article 7, Section 8.

It shall be the duty of all teachers to endeavor to impress on the minds of their pupils the principles of morality, truth, justice, temperance, humanity, and patriotism; to teach them to avoid idleness, profanity, and falsehood; to instruct them in the principles of free government, and to train them up in the true comprehension of the rights, duty, and dignity of American citizenship.

Wisconsin- Statutes, 1929, Chapter 40, Section 22-5.

Every public school teacher shall teach her pupils

morality and how to conduct themselves as social beings.

Chapter 506, Section 553-1. In all public schools in this state it shall be the duty of each and every teacher to teach morality for the purpose of elevating and refining the character of school children to the highest plane of life; that they may know how to conduct themselves as social beings in relation to each other, as respects right and wrong and rectitude of life, in addition to the other branches of study now prescribed.

APPENDIX E: EXAMPLES OF CURRENT TEXTBOOKS

Understanding psychology, Random House, 1980, p. 176-168.

...Infants can grasp an object such as a finger, so strongly that they can be lifted into the air. We suspect this reflex is left over from an earlier stage in human evolution, when babies had to cling to their ape-like mothers' coats while mothers were climbing or searching for food.

BSCS molecules to man (Blue Version), Houghton-Mifflin, 1963, p. 409.

Man is, without question, the most outstanding product of evolution. In a sense, human evolution has been in process since the first stirrings of life on earth.

Masculinity and femininity, Houghton-Mifflin, 1976, p. 21.

The place, the opportunity, and their bodies all say "Go!" How far this couple goes must be their own decision.

Rebels and regulars, (Gateway English), Macmillan, 1969, p. 42

From whom might you resent getting unasked-for advice about how to dress, how to wear make-up, or how to behave? Why? (From some teachers, from "old-fashioned" parents,

from bossy older brothers and sisters, etc.)

Inquiries in sociology, Allyn & Bacon, 1972, p. 37.

There are exceptions to almost all moral laws, depending on the situation. What is wrong in one instance may be right in another. Most children learn that it's wrong to lie. But later they may learn that it's tactless, if not actually wrong, not to lie under certain circumstances.

Communicating, (Gr. 2), D. C. Heath, 1972.

...the moral has been purposely omitted in order that the children when talking about the story, may come to their own conclusions.

Gateway english, Macmillan, 1970, p. 28.

Note: please refrain from moralizing of any kind. Students may indeed "tune out" if they are subjected to "preachy" talk about "proper English" and the moral obligation to "do one's best" in class and to lend a hand to the underdog in a battle...

Perspectives in U. S. history, Field Educational Publications, 1972, p. 541.

Anthropologists studying human customs, religious practices, ritualism, and the priestcraft came to the conclusion that men created their own religious beliefs so that

the beliefs answered their special needs. The God of the Judeo-Christian tradition was a god worshipped by a desert folk...and heaven was high above the desert, cool and pleasant. The Eskimos,...reversed the concept.

Psychology for you, Oxford, 1978, p. 191.

A great many myths deal with the idea of rebirth, Jesus, Dionysus, Odin, and many other traditional figures are represented as having died, after which they were reborn, or arose from the dead...

Psychology for living, Webster/Mcgraw-Hill, 1971, p. 190.

There are some who adopt a more permissive standard for themselves and others. They propose conditions outside of marriage under which they feel that sexual relationships should be permitted. The particular patterns of behavior that one accepts for himself is a decision that adults must make.

Life and health, Random House, 1976, p. 485, 486.

Many a theoretically strong pro-life stance melts into a belief in euthanasia as soon as one is confronted with a loved one screaming in agony or lying in a comatose state...

The thought of death sometimes occurs in a sexual context...in that the event of orgasm, like the event of dying, involves a surrender to the involuntary and the unknown.

American government: Comparing Political Experiences,
Prentice-Hall, 1979, p. 589.

A third alternative future would occur if the global political system moved in some entirely new direction, in other words if the entire global system changed. What if national and multinational corporations faded out of existence, to be replaced by one single international conglomerate?...

Perspectives in U. S. history, Field Educational Publications,
1972, p. 554.

By 1936 the depression was seven years old, and conditions were steadily worsening. Only one bright spot stood out in the gloom. The collectivist economy of the Soviet Union...stood without unemployment, unusual hunger, or signs of disease...Is it any wonder that some...joined the American Communist Party? ...Meantime, Americans live with the system they have, patching it here, and there. Most Americans accept it; a few reject it absolutely.

Perspectives on U. S. history, Field Educational Publications, 1971-72.

p. 85, col. 1, par. 1, 100% Americans--those who hated all Catholics, Negroes, and Jews...

P. 155, col. 2, par. 1,...it was easier and more immed-

iate to hate, to stone, and to beat the "long-haired, wild-eyed, bad-smelling, atheistic, reckless foreign wretches, particularly the non-Christian Chinese."

p. 170, col. 1, par. 3, According to the American stereotype, the Japanese...like the Chinese, were "Heathens"; that is, they were not Christians...not classifiable as human beings, and...there was no reason to treat them as human beings.

Psychology for living, Webster, McGraw-Hill, 1971.

P. 333, col. 1, ...and sometimes envious parents---may attack the self-esteem of a gifted child. A father justified his constant and envious criticisms of his son's achievements by saying, "I don't want him to get conceited."

P. 203, col. 1. Both fathers and mothers are often slow to accept the fact that their teenage children are growing into a position of mental and physical equality with themselves. They cling to the old status, where they reigned in supreme command of the household.

Perspectives in U. S. history, Field Educational Publications, 1972.

p. 473. First, this system of values belongs essentially to the large American middle class...the established home-

owner or apartment dweller who has achieved a comfortable status in the society and seeks to retain it at all costs.

p. 514. The moralistic value system remained firm in the rural areas and small towns of America...Today urban America, with a changing set of values is taking over...Protestant evangelists continue...attempting to revitalize the old religion, the old culture...They preach the old values, the old standards...But now they represent a waning culture.

The social sciences concept and values. New York: Harcourt

Brace Jonanovich, Inc. 1970. (Sixth grade)

Why Institutions Last:

Marriage, as you have seen, solves problems and fills needs. Thus people accept most of the norms of the institution. But there is another reason why people accept it. Marriage, like other institutions, is based on the values of the people in the society. For example, how do the differences in marriage among Americans and the Tiwi show differences in values? Why do you think values are different?

When people accept ways of behaving, they use sanctions. Thus, those who act according to institutions are rewarded. And those who do not are punished.

Sometimes, whole institutions may not only change but disappear. For example, in the Middle Ages, feudal institutions no longer filled people's needs after towns and cities

grew strong. No longer did people have to depend on lords for food and protection. In towns, too people found the chance to move upward in the social system.

As institutions disappear, new ones develop. Labor unions were formed during the Industrial Revolution because factory workers felt they were not being treated fairly. As unions grew, so, too, did institutions which centered around them. By banding together in unions, workers found that they could bargain with businessmen to give them better pay and shorter working hours. If business would not bargain with them, unions went on strike. Thus the institution known as the strike was developed.

Smith, Carl B. & Wardhaugh, Ronald. Rainbow world.

New York: Macmillan, 1980.

BROTHER

I had a little brother
 And I brought him to my mother
 And I said I want another
 Little brother for a change.
 But she said don't be a bother
 So I took him to my father
 And I said this little bother
 Of a brother's very strange.
 But he said one little brother
 Is exactly like another,

And every little brother
Misbehaves a bit he said.
So I took the little bother
From my mother and my father
And I put the little bother
Of a brother back to bed.

--Mary Ann Hoberman

Smith, Carl B. & Wardhaugh, Ronald. Mirrors and images.

New York: MacMillan, 1980. (Second grade)

Who's Afraid?
I went to sleep last night
And dreamed.
They tell me that I woke
And screamed.
I was not really scared.
Not me!
I simply called so they
Could see
The witch who leaped up from
The floor
And flew right through my
Bedroom door.
If she should come again
Tonight,
I'll scream again with all

My might
But just so they can come
And see
And not because I'm scared--
Not me!

--Lucia and James L. Hymes, Jr.

Smith, Carl B. & Wardhaugh, Ronald. Mirrors and images.

New York: Macmillan 1980. (Second grade)

A SECOND LOOK

Each person sees the world in a
different way from anyone else.
The way you see the world helps
you decide how to act.

Smith, Carl B. & Wardhaugh, Ronald. Full circle.

New York: Macmillan, 1980. (Third grade)

As you read a story carefully, you are able to understand more than just the words. You are able to tell how one person is different from another person. You are also able to tell how they are alike. Read these stories.

Debbie and Ann are sisters. They both have brown hair and eyes. Debbie walks to a school near her house. But Ann takes a bus to a special art school. Ann paints lovely pictures. Someday, Ann would like to be a famous artist

like Mary Cassatt.

Norman lives next door to Debbie and Ann. Debbie and Norman are in the same class at school. On Saturday mornings, Norman goes to dancing class. He is a very good dancer. He does old and new dances. On Saturday afternoons, Norman and Debbie play football. Norman is the best player on the team. But someday, Norman would like to be a famous dancer like Fred Astaire.

ENDINGS

There are some problems that are very hard to do anything about. You may even think that you can't do anything about them. But there is always something you can do. Each person must find his or her own way to deal with a problem. Each person's way will be different from that of any other person.

In "Endings", you will read about a boy who has to decide what wish to make. You will read about a mayor who has a problem with a car. As you read, think about how the people deal with their problems. Would you do the same things?

Isadora, Rachel. Max. In Secrets and Surprises, Smith, Carl & Wardhaugh, Ronald. New York: McMillian, 1980, p. 100-105.

Max is a great baseball player. He can run fast, jump high, and hardly ever misses a ball. Every Saturday, he plays with his team in the park.

On Saturday mornings he walks with his sister Lisa to her dancing school. The school is on the way to the park.

One Saturday when they reach the school, Max still has lots of time before the game is to start. Lisa asks him if he wants to come inside for a while.

Max doesn't really want to, but he says OK. Soon the class begins. He gets a chair and sits near the door to watch.

The teacher invites Max to join the class, but he must take off his sneakers first. He stretches at the barre. He tries to do the split, and the pas de chat. He is having fun.

Just as the class lines up to do leaps across the floor, Lisa points to the clock. It is time for Max to leave.

Max doesn't want to miss the leaps. He waits and takes his turn. Then he must go. He leaps all the way to the park.

He is late. Everybody is waiting. He goes up to bat.

Strike one!

He tries again. Strike two!

And then...a home run!

Now Max has a new way to warm up for the game on Saturdays. He goes to dancing class.

Open doors. New York: MacMillian, 1980. (Primer level)

Things That Go Together

Thunder and lightning go together.

So do hands and mittens,

Beans and rice, fire and ice,

Mother cats and kittens.

News and weather go together.

So do reading and writing,

Fish and bones!

Ice cream and cones!

Also, loving and fighting.

The social sciences concepts and values. New York: Har-
Court Brace Jovanovich, Inc. (Fourth grade)

Laws that Change

Today, there are fifty states. Most American customs are shared by everyone in the country. Where did these customs come from? From all over the world. As people came to America from Europe, Africa, Asia, and

South America, they brought with them their own ways of acting. The newcomers interacted with people who were already here. Old ways of acting were changed, and new customs were learned.

Over many years, some values and norms changed. Laws were passed which showed these changes. The thirteenth, fourteenth, and fifteenth amendments grew out of new values and norms. These amendments helped to give people the same rights under the law.

The men who wrote the Constitution believed that people should be able to add amendments to it. They believed this because they knew an important concept of social control: As values and norms of behavior change, so do laws.

The social sciences concepts and values. New York: Har-
Court Brace Jovanovich, Inc. (Fifth grade)

When different cultures interact, the largest group may take the lead. Other groups may start to lose their culture.

But the size of a group is only one thing that can make a difference in culture change. If the island has very little rainfall, whose material culture will be most valuable in helping you survive? Might the Hopi children become leaders? Will the rest of you learn skills from

them? The change in your environment would be causing you to change your cultures.

If the island has many animals to hunt, which material culture will be most helpful? The skills of the Eskimo children will seem valuable to all of you, and the Eskimo children may become leaders. If the Eskimo boys lead in hunting, they may begin to lead in other ways, too. Their culture may be copied by the rest of you. Some of you may start to forget your old ways or your own language. When cultures interact, the group with the most successful material culture may take the lead over other groups. Other groups may start to lose their own cultures.

By now you know that the forms of culture do not stay the same. They may change slowly or quickly. They may change because the natural environment has changed, as on your island. Or, they may change because the people of different cultures interact. This is what you have seen happen to the Hopi, the Eskimo, and the Kpelle in their homelands today. Thus, we have learned even more about the concept of culture: Cultural forms are changed by people as they interact with other cultures or with a changed environment.

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