A COURSE OF STUDY FOR
TEACHING OF BIBLE IN THE HIGH SCHOOL

By
Ray Crawl

Contributions of the Graduate School
Indiana State Teachers College
Number 83

Submitted in Partial Fulfillment
of the Requirements for the
Master of Arts Degree
in Education

1932
Acknowledgment

I wish to acknowledge the kind assistance of Professor E. E. Ramsey, Head of the Education Department, for his assistance and counsel as head of my committee. I am also indebted to Dr. J. R. Shannon of the Education Department, Professor A. C. Payne of the Education Department and to all teachers of the Graduate Department of the Indiana State Teachers College in whose classes I have been permitted to do work which has given me information concerning my thesis.
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I. STATUS OF THE BIBLE IN THE PUBLIC SCHOOLS OF THE UNITED STATES

The information for this study has been obtained from government bulletins and library materials, which includes a doctorate dissertation. A course of study was procured from each state, and a study of its constitution and laws was made.

In dealing with this material there is a consciousness of a limitation inherent in the nature of the material. As the study is not, primarily, historical, the writer has not sought to trace the events leading to legislation. Where the Bible is or is not permitted in the schools of a state the law or constitutional provision governing the case has been stated, the present standing of the Bible not being affected by the reasons for the law or constitutional provision.

"The first amendment to the Constitution of the United States provides that 'Congress shall make no law respecting the establishment of religion, or prohibiting the free exercise thereof'. It has been well established by the Supreme Court of the United States that this amendment has reference to the powers exercised by the Government of the United States and not those of the States. The power to regulate Bible reading in the public schools of the several states does not appear among
the powers granted by the Constitution of the United States to the Federal Government, and the Supreme Court of the United States has never rendered a decision on this subject. The Tenth Amendment to the Constitution of the United States provides that 'The power not delegated to the United States by the Constitution, nor prohibited by it to the States, are reserved to the States, respectively or to the people'. Therefore, the legal status of Bible reading and religious instruction in the public schools of the several States depends upon the respective state constitutions, statutes, and decisions; and also upon whether or not they are regarded as sectarian instruction or influence.'

A. Present Legal Status

Practically all of the states have constitutional or statutory provisions which expressly prohibit sectarian instruction or the teaching of religious doctrines or tenets in the public schools, and in all states such prohibition is either expressed or implied. It has been held that public funds cannot be used for sectarian purposes, even in the absence of an express constitutional provision to that effect. The enforcement of this

prohibition involves perplexing questions, chief of which are: What constitutes sectarian instruction? What is religious doctrine? Is the reading of a particular version of the bible—as, for example, the King James translation—sectarian instruction and, therefore, prohibited? On these questions sharp and considerable controversy has been waged, reaching in more than a score of cases to the highest state courts for adjudication. The questions yet remain somewhat unsettled.

It may be said, however, that in 36 states and the District of Columbia, comprising 11 of which require Bible reading, 6 which specifically permit it, and 20 in which it is generally construed as permissible, that Bible reading in public schools is generally not regarded as sectarian instruction or sectarian influence.

No constitution or legislative enactment of the American Commonwealths has specifically declared the Bible to be a sectarian book, or expressly prohibited its reading in public schools. Moreover, there is no law requiring Bible reading in public schools; although in 1929, the Supreme Court of South Dakota held a legislative enactment specifically permitting Bible reading without comment to be in conflict with the constitution of that state.

Bible reading in public schools is now expressly required by statute in 11 states (and by order of the
Board of Education in the District of Columbia); it is specifically permitted by law in 5 states; and is generally construed as lawful in 20 of the 32 remaining states whose constitutions and statutes do not expressly require, permit, or forbid it. Bible reading in public schools is now held lawful by supreme court decisions of 12 states. Six of these decisions are found in states whose laws either require or specifically permit Bible reading, and 6 in states whose laws are silent on the subject.

Among the 12 states where Bible reading in public schools is generally regarded as unlawful, 4 state court decisions, 1 state attorney general's opinion, and 1 state superintendent's rule are adverse to said reading; and in 6 states Bible reading is excluded from public schools by general consent or implied prohibition. In all of these 12 states the constitutions and statutes are silent on the specific questions of Bible reading. In these states it may be said that Bible reading in public schools is generally construed as sectarian instruction or sectarian influence, or an infringement of religious liberty and in conflict with their respective state constitutions.

The states whose laws are silent on Bible reading have furnished most of the state supreme court decisions on the subject. In these states Bible reading has been regarded a matter to be determined at the discretion of
the state or local school authorities; and the courts of a few states have taken the position that where the legislature has vested the administration of public education in school boards or other officials, the courts were without authority to interfere with authority where clearly shown. This position is clearly illustrated in the state of Ohio. Following the principle that it rests with the school authorities to determine what shall be taught in public schools, the Supreme Court of Ohio in 1872 sustained a school board rule prohibiting Bible reading; and in 1895 a court decision of common pleas (Nessle v. Hum, 1 Ohio N. P. 140) sustained a school board rule requiring Bible reading. The decisions of Maine, Minnesota, and Nebraska manifested a similar position.
## TABLE I

**LAWS, DECISIONS, AND PRACTICE RELATING TO BIBLE READING IN THE PUBLIC SCHOOLS**

<table>
<thead>
<tr>
<th>STATE</th>
<th>LAW REQUIRES</th>
<th>LAW SPECIFIES READING</th>
<th>BIBLE READING</th>
<th>STATE SUPREME COURT DECISIONS FAVORING BIBLE READING</th>
<th>ATTORNEY GENERAL INSTRUCTIONS TO BIBLE READING</th>
<th>SECTARIAN COMPULSORY ATTENDANCE FOR SCHOOL READING AT WORSHIP</th>
<th>PUBLIC FUNDS FOR PROHIBITED USES OF BIBLE READING</th>
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<td>Yes 9 Optional with teacher.</td>
<td></td>
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<td>Yes</td>
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*Notes:*
1. Yes indicates that the state allows Bible reading.
2. No indicates that the state prohibits Bible reading.
3. Required indicates a requirement for Bible reading.
4. Optional indicates that Bible reading is optional.
5. Do. indicates that the state's stance is not clearly defined.
6. Prohibited indicates that Bible reading is prohibited.
7. Required indicates a specific requirement for Bible reading.
8. No data indicates that there is no available data on this topic.
9. (X) indicates that the number is an estimate or approximation.
10. Required indicates that Bible reading is mandatory.
11. Prohibited indicates that Bible reading is prohibited.
12. Required indicates that Bible reading is mandatory.
13. Required indicates that Bible reading is mandatory.
14. Required indicates that Bible reading is mandatory.
15. Required indicates that Bible reading is mandatory.
16. Required indicates that Bible reading is mandatory.
17. Required indicates that Bible reading is mandatory.
18. Required indicates that Bible reading is mandatory.
19. Required indicates that Bible reading is mandatory.
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<th>Usually read</th>
<th>Required</th>
<th>Prohibited</th>
<th>3</th>
<th>Read in probably 15 per cent of schools</th>
<th>Read in most schools</th>
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<td>30</td>
<td>29</td>
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(a) Permitted under general terms of the law or by reason of its silence on the subject.
1. Prohibition assumed.
2. State board of education has ruled that religious instruction cannot be given during school hours.
3. Prohibition implied from general terms of law.
4. Studied as literature in some schools; used in devotional exercises in others.
5. Supreme Court has not passed upon the question of Bible reading but has ruled that the Bible is not a sectarian book to the extent "Often," read in rural communities and towns with fewer than 5,000 population; "rarely," read in towns with more than 5,000. (Answered by Colorado Council of Religious Education)
6. "Often," read in rural communities and towns with fewer than 5,000 population; "rarely," read in towns with more than 5,000. (Answered by Colorado Council of Religious Education)
7. "Probably less in the rural section."
8. By rule of District of Columbia Board of Education.
9. Pupils may, upon request of parents, be excused from joining or participating in Bible reading or religious instruction or service.
10. In 1890 supreme court ruled favorable to Bible reading; in 1910 it ruled adverse to Bible reading.
11. By supreme court decision.
12. "Depends on local public opinion and the teacher."
13. "...each pupil shall give respectful attention, but shall be free in his own form of worship."
14. "Is read in perhaps 9 per cent of all schools."
15. Reading must not be sectarian. Attorney General's opinion is adverse to Bible reading.
16. Attorney General's opinion is adverse.
17. Depends very largely on the type of the home-room teacher.
18. "A suitable course of instruction in the principles of morality and good manners...shall be used in all public schools...such courses shall include...the Ten Commandments..."
19. In nearly every school the Bible is read as a part of the chapel or devotional exercise.
20. Favorable, if without comment.
21. The matter is left entirely to the local teachers and officials. Very few places prohibit Bible reading.
22. Specifically permitted in New York City by City Charter.
23. Sec. 4, Art. 9 of New York Constitution prohibits the teaching of denominational tenets or doctrines. Whether this provision excludes Bible reading has never been judicially determined; it is left to local communities. Opinions of different State Commissioners of Education have been adverse to Bible reading during school hours.
24. In a few places, its study is optional and credit is given for it toward graduation.
25. Not to exceed 10 minutes. The Ten Commandments must be exhibited in every schoolroom by use of placard. The Bible shall not be deemed a sectarian book. It shall not be excluded from any public school.
26. Local option; a few require Bible reading. Several large cities prohibit Bible reading; others provide that it must be strictly non-sectarian. Courts have sustained judgments of school boards.
27. In 1872 the Supreme Court sustained a school board rule prohibiting Bible reading; in 1895 the court of Common pleas (Maponaing County) sustained a school board rule providing Bible reading. The Ohio courts have held that it rests with the local boards of education to determine what shall be taught in public school. This is generally considered favorable to Bible reading.
28. A statute specifically permitting Bible reading was overruled by court decision in 1929.
29. Optional with school board, in towns and cities.
30. The inference seems to have been taken from the constitution and statutory provisions...that reading the Bible would not be in harmony with these provisions.

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A-Daily Bible reading required.
B-Exemption provided by Law.
C-Bible legally non-sectarian.
D-Court favorable.
E-Barred by court decision.
F-Barred by opinion.
G-Assumed Const. prohibition.
H-Const. prohib. sectarian instruction.
I-Statutes prohibit sectarian instruction.
J-Constitution and Laws silent.
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*From L. B. Mull, *The Status of Bible in the Public Schools* (Nashville, Tennessee: George Peabody College, 1926).*
B. Laws Requiring Bible Reading

The following is a summary of the state laws requiring Bible reading.

Alabama—595. All schools in this State that are supported in whole or in part by public funds shall have once every school day readings from the Holy Bible.

595. Teachers, in making monthly reports, shall show on them that they have complied with the preceding section, and superintendents of city schools, in drawing public funds, shall certify that each teacher under his supervision has complied with this and the preceding section.

596. Schools in the State subject to the provisions of this and the two preceding sections shall not be allowed to draw public funds unless the provisions of this and the two preceding sections are complied with, and the State superintendent of education is charged with the enforcement of the provisions hereof.—Act No. 459, 1919 Laws.

Delaware—Sec. 1. No religious service or exercise, except the reading of the Bible and the repeating of the Lord's Prayer, shall be held in any school receiving any portion of the moneys appropriated for the support of public schools.

Sec. 2. In each public school classroom in the State, and in the presence of the scholars therein
assembled, at least five verses from the Holy Bible shall be read at the opening of such school, upon each and every school day, by the teacher in charge thereof: Provided, That whenever there is a general assemblage of school classes at the opening of such school day, then, instead of such classroom reading, the principal or teacher in charge of such assemblage shall read at least five verses from said Holy Bible, in the presence of the assembled scholars as herein directed.—Ch. 182, 1923 Laws.

Sec. 3. Any teacher or principal who shall fail to comply with the provisions of this act shall be subject to a penalty of twenty-five dollars ($25) for the first violation of this act; and for the second violation of this act his or her certificate shall be revoked by the proper authorities.—Added by Ch. 179, 1925 Laws.

District of Columbia—Sec. 41. Each teacher shall, as a part of the opening exercises, read, without note or comment, a portion of the Bible, repeat the Lord's Prayer, and conduct appropriate singing by the pupils.—Ch. VI, By Laws and Rules of the Board of Education of the District of Columbia, 1926.

Florida—(Sec. 426-A) Sec. 1. That all schools in this State that are supported in whole or in part by public funds, be, and the same, are, hereby required to have once every school day readings in the presence of the pupils from the Holy Bible, without sectarian comment.
(Sec. 426-B) Sec. 2. That teachers in making monthly reports shall show on the same that they have complied with this act, and county superintendents before drawing warrants on public funds shall ascertain that the payee thereof has complied with this act.--Act No. 240, 1925 Laws.

Georgia—Provided, however, That the Bible, including the Old and New Testaments, shall be read in the schools of this State receiving State funds, and that not less than one Chapter shall be read at some appropriate time during each school day. Upon the parent or guardian of any pupil filing with the teacher in charge of said pupil in the public schools of this State a written statement requesting that said pupil be excused from hearing the said Bible readings required under this act, such teacher shall permit such pupil to withdraw while the reading of the Bible as required under this act is in progress. Such request in writing shall be sufficient to cover the entire school year in which said request is filed.--Act No. 282, 1921 Laws.

Idaho—Sec. 1. That selections from the standard American version of the Bible, to be selected from a list of passages furnished from time to time by the State board of education, shall be read daily in all the public schools maintained and conducted by all the school districts of the state.
Sec. 2. That teachers employed in all such schools shall, at the opening of each morning session of such schools, read, without comment or interpretation, from 2 to 20 verses from the standard American version of the Bible, to be selected from a list of passages designated from time to time by the State board of education. The selection may be prepared in advance, but the textual reading shall be rendered from the Bible.

Sec. 3. The teachers shall not comment upon, interpret, or construe any of the passages or verses read. In response to questions from any pupil or pupils calling for commentary upon, or explanation, construction, or interpretation of any of the verses or passages read, the teacher shall without comment refer the inquirer to his parents or guardian for reply.--Ch. 35, Laws of 1925.

Kentucky--The teacher in charge shall read, or cause to be read, a portion of the Bible, daily, in every classroom in the presence of pupils therein assembled, and no child shall be required to read the Bible against the wish of his parent or guardian.

The failure of any teacher to conform to this act shall be cause for the revocation of his certificate in the manner provided by law.--Ch. 59, Acts of 1924.

Maine--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 moral 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, 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. --Ch. 166, 1923 Laws.

Massachusetts--Sec. 31. A portion of the Bible shall be read daily in the public schools without written note or oral comment; but a pupil whose parent or guardian informs the teacher in writing that he has conscientious scruples against it shall not be required to read from any particular version, or to take any personal part in the reading. The school committee shall not purchase or use in the public schools school books
favoring the tenets of any particular religious sect.---
General Laws Relating to Education, Ch. 71, 1927. Enacted in 1826.

New Jersey—Sec. 173. No religious service or exercise, except the reading of the Bible and the repeating of the Lord's prayer, shall be held in any school receiving any portion of the moneys appropriated for the support of public schools.

Sec. 174. In each public school classroom in the State, and in the presence of the scholars therein assembled, at least five verses from that portion of the Holy Bible known as the Old Testament shall be read, or caused to be read, without comment, at the opening of such school, upon each and every school day, by the teacher in charge thereof: Provided, That whenever there is a general assemblage of school classes at the opening of such school day, then, instead of such classroom reading, the principal or teacher in charge of such classroom shall read at least five verses from said portion of the Holy Bible, or cause same to be read, in the presence of the assembled scholars, as herein directed.--Ch. 263, 1916 Laws.

Pennsylvania—Sec. 3901. That at least 10 verses from the Holy Bible shall be read, or caused to be read without comment, at the opening of every public school, upon each and every school day, by the teacher in charge:
Provided, That where any teacher exercising this authority shall read the Holy Bible, or cause it to be read, as herein directed.

Sec. 3902. That if any school teacher whose duty it shall be to read the Holy Bible or cause it to be read, as directed in this act, shall fail or omit so to do, said school teacher shall, upon charges preferred for such failure or omission and proof of the same before the governing board of the school district, be discharged.—Ch. 226, 1913 Laws.

Tennessee—1447a1. At least 10 verses from the Holy Bible shall be read or caused to be read, without comment, at the opening of each and every public school, upon each and every school day, by the teacher in charge: Provided, The teacher does not read the same chapter more than twice during the same session: Provided, That where any teacher has other teachers under and subject to direction, then the teacher exercising this authority shall read the Holy Bible, or cause it to be read, as herein directed.

1447a2. If any school teacher, whose duty it shall be to read the Holy Bible, or cause it to be read, as directed in this act, shall fail or omit to do so, said school teacher shall, upon charges preferred for such failure and omission and proof of the same before the governing board of the school, be discharged.
144723. Pupils may be excused from the Bible reading upon the written request of the parents. --Ch. 102, 1915 Laws.

LAWS SPECIFICALLY PERMITTING BIBLE READING IN THE SCHOOLS

Indiana--Sec. 147. The Bible shall not be excluded from the public schools of this State. (Bible reading implied)--Laws relating to the public school system, 1927, p. 96.

Iowa--Sec. 4258. The Bible shall not be excluded from any public school or institution in the State; nor shall any child be required to read it contrary to the wishes of his parent or guardian. --School Laws, 1925, p. 103.

Kansas--Sec. 165. No sectarian or religious doctrine shall be taught or inculcated in any of the public schools of the city; but nothing in this section shall be construed to prohibit the reading of the Holy Scriptures.

Sec. 201. No sectarian doctrine shall be taught or inculcated in any of the public schools of the city;

2 Construing this statute, the Supreme Court of Iowa said: "It is a matter of individual option with school teachers as to whether they will use the Bible in their schools or not, such option being restricted only by the provision that no pupil shall be required to read it contrary to the wishes of his parents or guardian; and said section is not in conflict with art. 1, sec. 3, of the constitution." --More v. Monroe et al. 64. Iowa, 367.
but the Holy Scriptures, without any comment, may be used therein.--School Laws, 1923, pp. 49 and 59.

Mississippi--No religious test as a qualification for office shall be required; and no preference shall be given by enjoyment of all religious sentiments and the different modes of worship shall be held sacred. The rights hereby secured shall not be construed to exclude the Holy Bible from use in Public schools of this State.--State Constitution, Art. III, Sec. 18.

North Dakota--Sec. 1382. The Bible shall not be deemed a sectarian book. It shall not be excluded from any public school. It may, at the option of the teacher, be read in the school without sectarian comment, not to exceed 10 minutes daily. No pupil shall be required to read it or to be present in the schoolroom during the reading thereof contrary to the wishes of his parents or guardian or other person having him in charge. --General School Laws, 1927, p. 93.

Oklahoma--Sec. 329. No sectarian or religious doctrine shall be taught or inculcated in any of the public schools of this State; but nothing in this section shall be construed to prohibit the reading of the Holy Scripture.--School Laws, 1925, p. 71.

In 1929 the Supreme Court of South Dakota held that specifically permitting Bible reading in public schools was an infringement of religious liberty and in
conflict with the State constitution. 3

II. JUSTIFICATION OF THE BIBLE IN THE PUBLIC SCHOOL

"The place of the Bible in the public schools of the United States has been a matter of controversy almost since the beginning of tax-supported schools. At the present time people are divided on the question as to the advisability of using the Bible in school work.

"Most of the controversy about the use of the Bible in the public schools has come about because of a lack of a clear definition of terms used. When we speak of teaching the Bible or religion, for one cannot be taught without the other, we do not mean denominationalism or sectarianism, creed or belief, but character, citizenship, the sum total of the cardinal principles of learning."

A. The Bible as Literature

The Bible is a collection of Hebrew literature. It is a library of sixty-six volumes, containing history, proverbs, poetry, orations, odes, stories, prophecies, and letters. This library, translated from various documents of antiquity, has inspired modern civilization.

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1J. A. Huffman, A Guide to the Study of the Old and New Testament. (Purchase from Miss Recta Clark, 2331 North Delaware Street, Indianapolis, Indiana, 1926.) (Care should be exercised to avoid confusion of the terms denominationalism and sectarianism.)
From its teachings lawgivers have sought instruction, and have enacted thereupon legislation for every Christian land; its moral code is recognized by law in many matters to be binding in conscience; it has been the inspiration of poets, artists, and statesmen. To be ignorant of the Bible is to be ignorant of one of the great fountain sources of our laws, our political institution, our best literature, and our ethical ideals.

The literature of the Bible should be classified under the two general headings of poetry and prose. There is scarcely a form of composition known to these two types of literature which cannot be found in the Bible.

Under poetry the dominant forms are: lyric (singable), didactic (teaching), idyllic (narrative), elegiac (dirge), prophetic, and probable dramatic. A more minute analysis would require subdivisions of these forms.

Under prose the following will be found: history, biography, law, romance, sermon, prayer, oration, dialogue, parable and epistle. These also admit of subdivision.

Of these forms of literature the very finest are to be found in the Bible. Goethe pronounced the Book of Ruth as "the loveliest specimen of idyllic poetry in all literature." Benjamin Franklin, while Ambassador to France, charmed the literary critics of Paris by reading the same book. Sir William Jones said: "I have carefully read
and regularly perused these Holy Scriptures, and am of
the opinion that the volume, independently of its Divine
origin, contains more sublimity, purer morality, more
important history, and finer strains of eloquence, than
can be collected from all other books in whatever language
they may have been written."

A recent writer has said: "The Bible is the wonder
of wonders, a masterpiece of English, perfection of direc-
tion, the height of inspiration, complete in history, ab-
sorbing in romance, rhythmic in poetry, brilliant in phi-
losophy and proverb, and startling in its revelation."

The Bible has played an important part in the follow-
ing fields: literature, music, painting, and platform
address. The Bible has exerted a very profound influence
upon the literature of the world. This is particularly
true of the world's great masterpieces. Not only has the
Bible furnished themes for great poetic and prose produc-
tions, such as Milton's Paradise Lost and Paradise Re-
gained, Bunyan's Pilgrim's Progress, etc., but has greatly
influenced the other great poetic and prose compositions
down through the centuries, by supplying imagery and
phrases which can be recognized by a careful reading of
them.

One can scarcely read a single poem from the pen of
Longfellow without discovering his knowledge and use of
the Bible. It was perhaps this fact that enabled him to
sweep all the chords of human interest and beautify and ennoble ordinary things and experiences—the thing which makes him the greatest of American poets. The Bible is written all over the poems of Tennyson. Henry Van Dyke has discovered and tabulated more than four hundred quotations from the Bible in Tennyson's work. The great essayists, Bacon, Steele, Addison, Carlyle and Ruskin, drew freely from the profound philosophies and rich illustrations of its pages. Ralph Waldo Emerson said, "The most original book in the world is the Bible...Shakespeare, the first literary genius of the world, the highest in whom the moral is not the predominating element, leans on the Bible; his poetry presupposes it." Even novelists and romancers, like Scott and Hawthorne, drew freely from the Bible treasury. ²

It is also true that the Bible has inspired the world's greatest masterpieces of music—not only inspired themes but furnished the very words, which, when committed to music, have set into motion deeper and wider currents in the history of generations than any others. Handel's "Messiah," Haydn's "Creation" and Mendelssohn's "Elijah" are illustrations of this fact.

Painting, as well, has reached its loftiest pinnacle of achievement in depicting some character or scene

²J. A. Huffman, op. cit., p. 22.
from the Bible. Leonardo da Vinci's "The Last Supper," that priceless painting of the late fifteenth century, in Milan, Italy, has probably never been equalled in painting. Most of the great paintings, from da Vinci's day to the present, feature Bible persons and events. Hofmann's "Christ Head," which hangs in the Art Gallery at Dresden, Germany, is valued at $600,000.

Likewise the most successful platform speakers of all history have found the Bible a very valuable source from which to draw both imagery and forms of expression. Abraham Lincoln's addresses display a wide knowledge of Biblical literature and reflect much of Biblical imagery. In one of his great anti-slavery speeches delivered in 1858, he said, "'A house divided against itself cannot stand.' I believe this government cannot endure permanently half slave and half free. I do not expect the Union to be dissolved; I do not expect the house to fall; but I do expect that it will cease to be divided."

William Jennings Bryan, who made himself world-famous as a platform speaker in a single hour in 1896, reached the climax of that wonderful address in New Testament imagery when he said, "Thou shall not press down upon the brow of labor the crown of thorns; thou shall not crucify mankind, though it be on a cross of gold." Whenever, in the annals of history this address is referred to, it is characterized as his "Crown of Thorns, and Cross of Gold Address."
B. Bible in the Public School

"In our school education we are laying a constantly increasing stress on the culture of the taste and imagination in literature. We deem it of no little importance that our children and youth should become conversant with the best models of composition, should learn to admire what is truly grand, and to love what is truly beautiful, and should thus, both in their choice of books and in their choice of words in speaking and writing, be under the guidance of a pure, refined, and cultivated taste. In this department who will dare dispense with the Bible? Leaving their religious worth out of account in a purely literary point of view, I should feel myself bereaved of the choicest productions of human genius, of my highest inspiration and my most finished models, were you to blot out of my knowledge the Psalms of David, the parables of our Savior, St. Paul's description of charity, his sublime chapter on the resurrection, the glorious vision of the Apocalypse, and many portions of sacred writ which transcend all other literature equally in the glow and fervor of their God-breathed thoughts, and in the sweetness, majesty, and grandeur of their diction."  

The ignorance of the Bible is to be deplored for

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other than religious reasons. Its cultural value is very great. We have been learning during the last half century that a knowledge of English literature is an indispensible element in public education; that in getting to know, as Mathew Arnold contended, the best that has been said and thought in the world, we broaden our horizon and purify our ideals, and thus prepare ourselves for the duties of citizenship.

But if a knowledge of literature is indispensable to the education of a citizen, acquaintance with the Bible is surely fundamental for that knowledge. All of our best English literature is shot through and through with Biblical quotations, maxims, metaphors, characters, and allusions. The Bible has a value as literature which no other book possesses. The range and variety of the subjects which it treats, the purity and perfection of its English style, makes it the best of all possible textbooks in English literature. Some selection and adaptation, of course, is necessary in its treatment, as in that of most other literary classics.

C. Justification for Teaching

"One of the professors of a certain university in the Northwest, says the New York Tribune, gave a test to students to determine the extent of their Bible knowledge. The test consisted of eight questions—by no means hard
ones. Twelve passed with seventy-five per cent, ninety
had less than fifty per cent, seventy-one had forty per
cent, ten could not name a single book of the Old Testa-
ment. Among those who did name such books, the spelling
was brilliantly fantastic. 'Duderominy,' 'Goshus,' 'Salms,'
and 'Jaob' are examples. Among the Old Testament books
a number of the students mentioned 'Paul,' 'Timothy,'
'Babylonians,' 'Gentiles,' 'Phillistines,' and 'Xerxes.'
Others gave as books in the New Testament, 'Samson,'
'Argonistes.' The question 'Who was the apostle to the
Gentiles?' brought out a great variety of answers, in-
cluding John the Baptist, Methuselah, Judas, Moses,
Abraham and Jacob. And the identity of the 'beloved dis-
ciple' was almost as great a mystery. Appollos (Paul's
convert and co-worker) was variously explained to be a
heathen deity, a mountain, a town, a king, a giant, a
judge, a church, a desert and the Promised Land. Apropos
of this remarkable showing, which is no worse than the
results obtained in many colleges from similar tests, the
professor writes: 'I think it will be generally granted
that Biblical history is as worthy of study as any other
ancient history, and that Biblical literature is as
worthy as any other literature.'

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"Religious prejudice and ignorance exist among children to an almost unbelievable degree," Dr. Adelaide T. Case, Professor of Education at Columbia University, declared in an inter-religious report containing the result of an investigation among young children. Dr. Case, with the aid of her assistants, examined over 1,000 children between the ages of six and twelve, and recorded their reactions to 'religious tolerance.'

"According to Dr. Case, the majority of the children showed a 'surprising amount of prejudice and ignorance about religion.' Even children living in crowded communities where other faiths were practiced knew nothing whatsoever about any other religion except their own, and very little about that, Dr. Case found. Sunday School pupils, elementary grade children, as well as the young children living in so-called liberal homes, were all surprisingly biased, ignorant, intolerant and filled with race prejudice, the inquiry disclosed.

"In getting the reactions of the 1,000 children examined, Dr. Case asked them to 'write freely on what you know about the Jews and the Jewish religion, Protestants and the Protestant religion, and Catholics and the Catholic religion.' Oftentimes where the child was too young to write, Dr. Case or an assistant would gain
the confidence of the child and through indirect questioning would discover the child's reaction to religious topics. At no time did Dr. Case say were the questions so worded as to give any possible clue to the child regarding the answer as to what to say. The 1,000 papers received from the children will be compared by Dr. Case and a survey can be developed which will form a well-defined measure of religious tolerance.

"Most of the children have a vague association of external practices about religion, and nothing else, according to Dr. Case. Very often they form conclusions and generalizations from the children that they happen to know of another faith in their neighborhood, or of their schoolmates.

"How can there be any religious tolerance and true understanding when youngsters of nine and ten have such bitter and intolerant ideas of the other religions? No, only do we find a marked misunderstanding between Catholic and Protestant children as well.

"As long as we have a school system that allows such false ideas to be formed early in life of the child we can plainly see that something is lacking in our educational system. Dr. Case said, 'Too often these ignorances and prejudices are carried throughout the adult life. It's a disgrace to allow these intolerant prejudices to develop and grow.'"
"Dr. Case said that her study would take another year to complete."\(^5\)

E. The Bible as History

There are important, momentous portions of the world's history of which the Bible is the only manual. The Jewish people have exercised an influence upon mankind far exceeding that of all other ancient nations, and outside of the Bible, how scanty and fragmentary is all that can be known or taught concerning this people! Christianity is the most important factor in the history of mankind. It has been the inspiration and the mold of modern civilization and has supplied all the elements that distinguish it from the culture of the ancient world. It has modified all political and social institutions. It has given birth to philanthropy in its protean forms. It has created home, with its unnumbered amenities and charities, while the classic languages have not a word that corresponds to our idea of home. Will Christ, the most important character in history, be removed from the knowledge of our children?

The Bible has played a significant and important part of our national life. It was read at the making and signing of the Declaration of Independence, and its
underlying principles were copied into the constitution of the government. Our great men have used it as a guide in life—Washington loved it and Lincoln lived it. The Book has been a fountain of classic literature, has given us our national ideals and moral standards, and has taught us the equality of man and the need of his moral betterment.

It is impossible to produce a fully rounded American citizen without instruction in the principles of the Bible. Mr. Nathan C. Schaeffer, Pennsylvania State Superintendent of Instruction, says, "In preparing the pupil for citizenship, the school should not ignore the fact that the civil oath has become a part of the civil code. It involves a solemn appeal to God as the author of truth and right. It presupposes belief in God and a knowledge of man's relation to his Maker."

Is there reason why a book used in all courts should not be used in the public schools which prepare men for citizenship?

Dr. Lyman Abbott, in speaking to the General conference of the Methodist Church, said, "The Bible should be studied in our public schools as the life, laws, and literature of an ancient people, as we study the life, laws, and literature of Greece and Rome. Where shall we find more inspiring ideals than in the Old Testament from which our own political ideals have been largely derived?"
Where a commonwealth better worthy of our study than the Hebraic Commonwealth, which forbade all caste and class distinctions, required that all people should be equal before the law, provided against an ecclesiastical aristocracy by making the priesthood dependent for their subsistence upon the contribution of the people, surrounded the monarchy with carefully framed constitutional safeguards, organized the government in three departments, legislative, executive, and judicial, provided true representative assemblies corresponding to our House of Representatives and our Senate, made provisions simple, but not ineffective, both for public charity and for public education, surrounded both slavery and polygamy with such restrictions that both disappeared among the Jewish people before the time of Christ?

Where shall we find a simpler and more compact statement of the spirit which animated and principles which should control organized society than will be found in the Ten Commandments: reverence for God, respect for parents, a little time systematically saved from drudgery for rest and spiritual development, and regard for four fundamental rights of man, the rights of person, property, the family, and reputation. Where shall we find nobler spiritual ideals? Where characters thoroughly human in their complexity and more worthy of discriminating study than Moses, Joshua, David, Isaiah in the Old Testament,
and Paul in the New Testament? Where an idyl purer than that of Ruth, or an epic worthier of study than that of Job, or a love drama furnishing a better interpretation of the conflict between love and ambition than the Song of Songs, or an oration dealing in nobler themes than the oration of Isaiah?

It is contended that we may not study this literature because it is religious. We may study Zeus of the Greeks, Jupiter of the Romans, Thor of the Scandinavians, but not Jehovah of the Jews. We may study the religions which have worshiped power and are founded on fear, but we must not study the religion which worships righteousness and is founded on love. We may study the lives of other great men, but we may not study the life of Him, Whom those who are not His disciples call the greatest of the sons of men.

In China, which we call a pagan land, the book which tells the story of the life of this incomparable Man is studied in certain of the public schools; in America, which we call a Christian land, it cannot be studied.

Almost everybody will agree that religion is most effectively taught when the instruction begins in the very early years of life and is continued in a systematic way to maturity. Most people feel a firm conviction that to one who is so taught the religion of the Bible both by precept and by example and who sincerely believes his
religion, the commission of a serious crime, such as murder, burglary, robbery, bootlegging, or arson is a sin; he would not be very liable to commit such a crime when between fifteen and twenty-five years of age, the period of life at which so much of crime in this country is committed.

It may be said to the pride of Americans and to the praise of the Bible, that the Constitution of the United States was framed in keeping with the law of God as our fathers understood that law to be revealed in the Bible. Since the Constitution is the fundamental law of our land, the Ten Commandments form the basis of all our fundamental and statutory law. Any human law found to be in conflict with the tenets of the greatest of all codes, the decalogue, could not stand on the statute books of any state or the nation. Whatever greatness has come or may yet come to the nation or the people of the nation, it must be accredited, in no small measure, to the influence of the Bible.  

F. Time Spent in Sunday Schools

According to the findings of the interchurch World Survey in 1920, 63.3 per cent of the children of the

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6Deets Pickett, Leaflet No. 134, Board of Temperance, Prohibition and Public Morals of the Methodist Episcopal Church (Washington, D. C.: 100 Maryland Avenue N. E.)
country were receiving no systematic religious instruction, and 80 per cent of the young men were disinterested in things the church stands for.

![Chart showing percentage of churched and unchurched persons.]

55 per cent unchurched
45 per cent churched

Figure 1. Showing relative percentage of persons in the United States affiliated with churches.

Our attention therefore turns to the church as the chief agency of religious education. Although there were listed by the interchurch World Survey over two hundred different religious sects, each of which presents a slightly different situation with reference to religious instruction, we cannot and need not make a study of conditions found in each of them. The two groupings, (1) Protestants, and (2) Non-protestants, are sufficiently inclusive for our purpose.

The Protestant group involves the greatest number of children and provides the least amount of time for religious instruction. Figure 2 (p. 38) shows that children who attend both the Hebrew week-day and Sunday Schools receive as much as three hundred and thirty-five hours
of religious instruction a year. The parochial schools of the Roman Catholic Church provide for two hundred hours, while the Protestant churches are credited with providing twenty-five hours of religious instruction in the Sunday School.

Figure 2. Showing relative number of hours of religious instruction provided yearly by Jewish agencies, Roman Catholics, and the Protestant Sunday School.

This does not tell the whole story, however, for only one out of twenty Jews, one out of four Roman Catholics, and one out of three Protestants, under twenty-five years of age, are receiving any systematic religious instruction.

The public schools enroll practically 100 per cent
of the children. As already stated, 63.3 per cent of the
children are said to be receiving no systematic instruc-
tion in religion. A study of statistics of children
claimed by the religious organizations of Protestants,
Roman Catholics, and Jews, show that in New York City
these three groups enroll only 260,000 pupils, as con-
trasted with 860,000 enrolled by the public school. This
means that 32 per cent are enrolled. (See Figure 3.)
It is probably fair to assume that not over 60 per cent
of these children attend regularly.

\[
\begin{array}{c}
860,000 \text{ pupils enrolled} \\
in \text{ public schools}
\end{array} \quad \begin{array}{c}
260,000 \text{ pupils enrolled by Catholics,} \\
\text{Jews, Protestants}
\end{array}
\]

**Figure 3.** Showing the contrast in enrollment
of public and church schools in New York City.

\[
\begin{array}{c}
\text{Approximately 22,000} \\
pupils enrolled in \\
\text{public schools}
\end{array} \quad \begin{array}{c}
9,000 \text{ enrolled by} \\
\text{Roman Catholics,} \\
\text{Jews, Protestants}
\end{array}
\]

**Figure 4.** Showing the contrast between public
and church school enrollment in Memphis, Tenn.
In 1921 it was estimated that there were in seventeen states of the South 21,057,200 children under fifteen years of age. At the same time there were enrolled in the Sunday Schools, 4,335,226—a little more than 20 per cent.

There is a need for extending religious education to include a greater proportion of the population. A program that is adequate will necessarily be coextensive with the program of the public schools.

But not only do present agencies reach a comparatively small proportion of the children—they are open to criticism as to the instruction provided those with whom they do establish contacts.  

G. A Summary of the Objections to Bible Teaching in Public Schools

Our forefathers separated the church from the state because they believed in religious liberty and political freedom. The American doctrine of majority rule does not apply in religious matters. The majority will not be allowed to impose its religious convictions upon the minority. This means that the church and the school

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7Statement compiled from U. S. Religious Census the official Catholic Directory, 1919, the American Jewish Year Book, 1919, the Year Book of the Federal Council of Churches, and Computations based on the population estimates for 1917 of the U. S. Census Bureau.
will remain apart, and leaves us the problem of preserving a free church within a free state. The teaching of religion is not the function of the public schools. This task must be performed in our homes and in our churches.

The daily reading of the Bible in our public schools, and the study of the Bible as history and literature would not give the American people a religious education. In some places the Bible must be taught as religion as well as literature and history. The curriculum material must be presented for the purpose of reinstating in the rising generation the great religious experiences of the past. Religious teachings result in religious feeling, religious acts, and religious knowledge. This involves prayer, conversions, and the usual phenomena of the religious experience. It is clear that the public school teachers are not prepared to teach religion. Religious education requires a technique which the public school does not have.  

H. Conclusion from the Foregoing Statements

The writer thinks that the objections have been met fairly and squarely in the definition of the term religion.

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To bring religious education into the school is not bringing the church and state together. Teach the Bible and leave out all denominational creeds or personal opinions. Teach character, not a narrow creed fenced in by some denominational name.

Still make it a democratic public school by making the course in Bible elective. Let those who do want it not have that privilege taken away from them by the minority. It should give more freedom in religious thinking rather than limit the field.

Leaving the task to the home and church for religious and moral instruction is not sufficient, because only a small per cent of the children are getting any training along this line. Many homes are not moral or religious and of the number that are, most of them are too busy with things to teach their children the Bible and less than 50 per cent of the children attend any church or Sunday School. If the home does not teach morals and the children do not attend church or Sunday Schools and the school (where all have to attend) does not teach it, they go out in life without it. The school is the place where the Bible is most likely to be taught unbiased by denominational prejudice.

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9 Lamar T. Beman, op. cit., p. 41.
I. The Schoolmaster

Sail your argosies far and near;
Build a highway and harvest a tear,
Raise your derricks and rig your gear—
But I make men.

Toil at the loom, the bench, the mast,
Wield a hammer, or write with a pen,
Mine is to fashion the human heart—
For I make men.

Of babies born and cradled joys,
Of lads that look with a wakening ken,
Of God's own infinite files of boys—
Do I make men.

When as a scroll the land and sea
Pass, and the books be opened, then
God in mercy be kind to me—
For I made men. 10

Mr. C. S. Holder, an
English Schoolmaster.

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10 John Adams, "The Teacher as Cobbler," reprint from School and Society, XXXIII, No. 836 (January 3, 1931)
III. GENERAL FOREWORD TO THE COURSE OF STUDY IN THE BIBLE

The present methods of teaching Bible in the Sunday School and public schools are not effective. The Sunday School teaches the Bible piecemeal and usually has poorly trained teachers.

The public schools have only an outline of material to be used, which has been a great help, but is not sufficient in itself.

Teach the Bible, making it free from creed, denomination, or personal interpretation.

It would be best to teach Bible the first semester in the third or fourth years, because (1) those are the years when elective English is offered, and (2) the state course of study gives credit for Bible in one of those two years, so that the value or knowledge gained from it might be used the rest of the year.

There is little change that can be made in the arrangement of the contents of the Bible since it is logically arranged.

The committee of five for the guide to Bible study in Indiana has made an outline of contents to be studied which is very good to follow.

In the first two years of English the pupil has gained a knowledge of grammar, composition and some
literature and is now ready to enjoy good literature. He will be able to feel the emotions and see the beauty in the stories and poetry of the Bible. With the guidance of the teacher, the pupil will be able to see how the Bible has affected other literature.

The Bible should be divided into the two natural divisions, the Old and New Testaments, each of which should be studied separately. Each of the divisions should have a series of maps and a good Bible encyclopedia to supplement the study.

The following facts serve as an introduction for the various uses of a course in Bible study.

1. The Bible is the oldest American textbook.
2. It is the Book that is most in demand by the public, for more copies of it are sold than of any other book.
3. It is used in all sessions of our courts and legislatures.
4. It is a book that contains a history of a nation.
5. Most of our literature has been punctuated by the Bible. It is like the leaven, a little leaventh the whole.
6. The government has incorporated many Biblical principles in its government.
7. The Bible should be taught as a Bible department.
A. Purpose of Bible Study

Education is to prepare young people to live better morally, to adjust themselves better to society and to make a greater contribution to the world. The writer feels as if the Bible and its teachings will help to carry out such principles.

The Bible has so affected literature of the world that one can scarcely read a book, ancient or modern, without finding Biblical references.

Orators, lawyers, and teachers, and in fact, nearly all professors, use the Bible for illustrative references. It is the one book that becomes more nearly being universal than any other one book.

Definition of Bible Study.

As there is much misunderstanding about the term, "Bible Study," it is necessary that it be defined.

Teach portions of the Bible as literature, without any attempt on the part of the teacher or pupil to interpret it. To interpret or to teach denomination, creed, or personal attitudes, is to defeat the purpose of teaching the Bible.

Objectives to be attained in teaching Bible Study.

The following objectives are offered in the teaching of Genesis.

I. Genesis.

1. To learn about an ancient civilization.
2. To show that man's nature has not changed perceptibly.
The secondary schools recognize certain principles which they believe to be needful in education, namely the Seven Cardinal Principles of Education.

To the intent that Bible study is able to help achieve these principles they will be valuable to the curriculum.

Through six years of experience in teaching the Bible it has been found that all of the Bible does not appeal to pupils; so only those portions that have an appeal are taught.

3. Archaeological discoveries verifying the truth of Biblical history.

II. Exodus.

1. To show that the major points in citizenship have varied but little from an ancient civilization to our present time.

2. To set up ideals of citizenship.

3. To point out that the Bible is the source of moral education.

III. Deuteronomy, Joshua, Judges.

1. To point out the qualities of a leader.

IV. Ruth, Esther, Psalms.

1. To read as a worthy use of leisure time.

V. I Samuel, II Samuel
I Kings, II Kings
Daniel
Jonah
1. It is the foundation for many of our social and fraternal organizations.

2. To develop a wider knowledge of human nature by studying the characters of the Bible.

3. To show how a nation's religion affects its society, moral standing, and sometimes formulates its national policy.

B. Outlined Course of Study for the Old Testament

Unit I. Genesis

Objective 1. To learn about an ancient civilization.

1. Content.
   a. Read the first five chapters of Genesis.
   b. Creation. Genesis 1 and 2.

Suggested Method of Procedure

Minimum Essentials for pupils.

Read Genesis 1-5.

d. The temptation and the fall, Genesis 3.
e. The Descendants of Adam. Genesis 4 and 5.

Have pupils bring to class pictures of early civilizations.

Read history about Nile Valley. Know the three sons of Adam. Gen. 4: 1, 4: 2, 4: 25.

Optional

Draw a map and include the following: Caucasian Mountains, Nile, Tigris, and Euphrates river and locate the Mediterranean Sea, Egypt, and Babylon.

Report to the class on the Deluge, Oratorio by Saints Saens.

Teacher Activity

1. Cover this work slowly, for pupils are learning the period of history and customs of ancient civilization.

2. Reconcile the story of creation as given in
Objective 2. To show that man's nature has not changed.

1. Content.
   a. Read Genesis 4-50.
   b. The First Murder, Genesis 4-5-8.
   d. God's covenant

Minimum essentials for all pupils.

Read stories of Cain, Abel, Jacob, Esau and Joseph.

Write out an imaginary conversation of any two characters in Genesis.

Point out examples of anger, fear, murder, love, mercy, and selfishness from above stories.

Know the five promises

Genesis with the theory of creation as given in geology and zoology.

Following problem will be raised by the pupils:

a. Who was Cain's wife?
to Noah, Gen. 6: 18.
e. The origin of Nations, Gen. 10.
g. The destruction of Sodom. Genesis 18-19.
h. Isaac and Ishmael. Genesis 21-25.
i. Jacob and Esau.

that God made to Abraham. Discuss in class man's wants—food, shelter, and pleasure.

Optional
Compare the method of present day inheritance with that in Jacob's time.
Read Edward Hale, A Man Without a Country (New York: Cromwell Co., 1922)

Draw a map and trace the journeys of Abraham.

i. Memorize Genesis 49: 10.

j. Compare the beginning of Israel Egypt with the beginning of the United States.

Teacher Activity
Lead the class to see how we are dependent upon each other.

Be able to give the scientific theory of the rainbow.
Objective 3. Archaeological discoveries verifying the truth of Biblical history.


Prehistoric Age, p. 2.
Ancient History Explained, p. 3.

The Great Division or Races of Mankind, p. 4.
Subdivision of the White or Caucasian Race, pp. 4-5.

Minimum Essentials for all pupils.


The finding of the Rosetta stone in the Nile Delta.

List the wants of an early Egyptian family.


Read in Genesis 6, the writing of the Ten Commandments on stone.

Read about the opening of King Tut's tomb in the World Book, F. E. Compton Pictured Encyclopedia. (Chicago, 1931)

Bring to class any material in magazines or
newspapers on archaeological discoveries.

Bring to class examples of fossils in rocks.

See moving picture entitled "The Lost World."

Visit a museum.

Make a few of the simple tools and weapons.

Read in any geology on the topic, "The formation of the earth and the stages through which it passed."

Have pupils write for bulletins on archaeological discoveries, Bookshop for Boys and Girls, Boylston Street, Boston, Mass., published 1925. For this bulletin enclose ten cents.

Teacher Activity

Books on archaeological discovery may be obtained from the following sources by paying the postage on the books:
Unit II. Exodus.

Objective 1. To show that the major points in citizenship have varied but little from an ancient civilization to our present time.

Content
Read Exodus 1-19.

Suggested methods of procedure.

Minimum Essentials for all pupils.
Read Exodus 1-20.
The Reign of Pharaoh in Egypt.
List the methods that Pharaoh used in dealing with the slaves.
List the qualities that you think a good citizen of Egypt should have had.
Divide the class into groups. Let one group tell
Beginning of the Plague.

Exodus 8:12.


Sending the quail and manna. Exodus 16:18.

The defeat of Amalek.

Exodus 17:8-16.

what the qualities of a good citizen are in your high school. Let another group give the qualities of a good citizen in our government.

The class will find they are the same.

Optional

Assign committee reports.

1. The Religion of Egypt.

2. The Religion of Israel.

3. Type of occupation found in Egypt and Israel.

Make a five minute drama in which good citizenship is being shown. Use Bible settings and characters.

Compare the songs of Moses to our victory songs of to-day.
Objective 2. To set up ideals of citizenship.

Content

Read Exodus 19-20 and 32-34.

Ten Commandments.

Minimum Essentials for all pupils.

- Memorize the Ten Commandments.
- Know the steps that a foreigner must take to become naturalized.
- Know the president's oath.

Keth Clark, Everybody Sing, Paull--Pioneer Music Co., New York.

Teacher Activity

Point out how Pharaoh and Moses were punished for wrong types of citizenship.

Lead the class to see how low morals and poor community spirit is poor citizenship.
How does each of the Ten Commandments measure up to our present day ideals of citizenship?


List a number of Americans who you think have been good citizens. Tell why.

Read what Jesus said about citizenship and compare it with the Ten Commandments.

Optional

Make a scrap book of the entire story of the people of Israel, including a few hand drawn maps.

Write a paper on the topic, "Geography around Mt. Sinai."

Compare the method of punishing to our present day methods.
Objective 3. To point out that the Bible is the source of most moral education.

Exodus 20, the Ten Commandments.

Exodus 32:1-35, the Golden Calf.

Exodus 34:1-35, the Renewal of the Tables.

Teacher Activity

Evaluate each of the following for settling trouble.

1. War.
2. Treaties.
3. Arbitration.

Show how the Ten Commandments are the basic principles of our statutory laws.

Show how a poor citizen in school or community is a poor citizen in the United States.

Minimum Essentials for all pupils.

Make a list of laws which probably originated from the ideals listed in the Ten Commandments.

Does the United States have any laws which break the Ten Commandments?

What new Commandment did Jesus give?
What does it add to the Commandments?

Make a list of morals.

Should there be additional Commandments added? If so, why?

Optional

Compare the code of morals that is given by the Boy Scouts of America with the Ten Commandments, also those of the Girl Scouts of America.

Write a short story in which as many of the moral principles of the Ten Commandments are used as possible.

Teacher Activity

An opportunity to point out an internationalistic spirit.

Show that the Bible is the earliest written record of moral principles.
Objective 4. To show how lack of unity or lack of national spirit causes the ruin of a nation.

Numbers 10:20.

The Journey to Canaan's Border, Numbers 10.


The Brazen Serpent, Numbers 21:5-9.

Minimum Essentials for all pupils.

Read Numbers 10-20.

Make a list of the things that the Leader wanted the Israelites to do, also point out the results.

List briefly the causes of the Civil War.

List briefly the causes of the Revolutionary War.

List the things that cause a nation to fail or to succeed.

Optional

Build a small altar like the one used by the Israelites.

Draw a map and trace on it the journey of the people of Israel.

Teacher Activity

Show how there must be unity in home, state and government if they are to succeed.
Unit III. Deuteronomy, Joshua, Judges.

Objective 1. To point out the qualities of a leader.

Content
The Death of Moses, Deu. 32:49-52, 34:1-12.
The Calling of Gideon, Judges 6:11-40.
Jephthah's Daughter, Judges 11:30-40.

Minimum Essentials for all pupils.

Read the content as listed.

List the qualities that you think a leader should have, and give reason for your answer.

List present day leaders in various fields, and see if they possess the above named qualities.

What qualities did Moses, Joshua, Gideon and Jephthah possess?

Why did Sampson fail to be the leader that he might have been?

Compare of contrast any two of the leaders named in the content.

Optional
Why do people fail today?

Read Fishbind, Why Men Fail (Century Co., 1928)

Report to the class
Unit IV. Ruth, Esther, Psalms.

Objective 1. To read as a worthy use of leisure time.

Content
1. Book of Ruth
   Ruth Gleans in the

the story of Benedict Arnold's failure.

Write a short theme on the subject, "Why Washington Succeeded."

Teacher Activity
Point out that training for leadership starts early in life.

Point out how God chose Sampson and gave him an opportunity to be a leader, and how he lost his opportunity through selfishness.

Minimum Essentials for all pupils.

Read Ruth, Esther and Psalms, 23.

Write a character sketch of one of the characters in the story of Ruth or Esther.

Have pupils select passages that appeal to them to memorize.
2. Esther.
Vashti Loses her Place as Queen, Esther 1.
Esther Made Queen, Esther 2:15-23.
Haman's Plot, Esther 3, 4, 5.
The King Honors Mordecai, Esther 6:7.
Esther Denounces Haman, Esther 7.
The Decree Countermanded, Esther 8, 10:1-4.
3. Psalms, 23.

Optional
Read the dramatized story of Ruth and the story of Esther, John Masefield.
(New York: Macmillan Co., 1922)
Let some member of the class sing the 23 Psalm as it is written to music.
Teacher Activity
For an extra class activity dramatize the story of Ruth or Esther.
Read to the class quotations from the Bible and let pupils tell by whom each was said.

Unit V. I Samuel, II Samuel, I Kings, II Kings, Daniel, Jonah.
Objective 1. It is the foundation for many of our social and fraternal organizations.

Minimum Essentials for all pupils.
Read I Samuel 3, 16, 17, 18, 19, 20.
List all the social organizations that are based on the Bible.
1. I Samuel

   Samuel Anoints David, I Samuel 16.
   List the values of clubs and lodges.
   What are the qualities of true friendship?
   How is real friendship found?
   Who is the world's greatest friend and why?
   Why was Samuel Chosen?
   Why was David Chosen?
   Optional
   Write a short story on the subject, "How I Have Made a Friend."
   Give to the class other stories of friendship.
   Read the story of Ruth.
   Read the story of the Good Samaritan.

Teacher Activity

Show how our first fraternal organizations were purely religious. Example--Monastery.
Objective 2. To develop a wider knowledge of human nature by studying the characters of the Bible.

Content

1. I Samuel
   Saul Pursues David, I Samuel 24.
   The Witch of En-Dor, I Samuel 28, 29, 30.
   Saul's Death, I Samuel 31.

2. II Samuel
   David Laments the Death of Saul and Jonathan, II Samuel 1.
   David Made King over Israel, II Samuel 5.
   The Death of Absalom, II Samuel 18, 19.

3. I Kings
   The Building of Solomon's Temple, I Kings 4.
   The Queen of Sheba, I Kings 5.
   Minimum Essentials for all pupils.
   Read I Samuel 24, 26, 28, 29, 30, 31; II Samuel 1, 5, 18, 19; I Kings 6, 10.
   Write a character sketch of one of the characters chosen from I Samuel, II Samuel, or I Kings.
   Did the characters act like-life?
   Compare and contrast Saul and David with other characters studied in previous chapters.
   Point out the things you like and dislike about the characters.
   Optional
   Bring to class a picture of Solomon's Temple.
   Draw a map and locate where the various materials came from that were used in the building of the temple.
Teacher Activity
Ask the class the following questions:
Is anger ever justified?
Is hate ever justified?
Why do we like the characters just studied only a part of the time?

Objective 3. To show how a nation’s religion effects its society, moral standard, and national policy.

Content
Elijah and the Prophets of Baal, I Kings 18, 19.
Naboth’s Vineyard, I Kings 21.
The Mantle of Elizah, II Kings 2.
Elisha Raises the Shunammite’s Child, II Kings 4.
The Healing of Naaman, Minimum Essentials for all pupils.

Read the Bible assignments given in the content.
List the ways in which religion has effected our government, laws, society and our thinking.
Would you want to live in a community where there was no church? Give reason for your answer.
II Kings 5.

The Army of Syria Blinded, II Kings 6.

Daniel Made Captive, Daniel 1.

Nebuchadnezzar's Dream, Daniel 2.

Belshazzar's Feast, Daniel 5.

Daniel in the Lion's Den, Daniel 6.

Compare the United States with a nation that does not use the Christian religion. Example, China.

Optional

Bring to class the picture, "Daniel in the Lion's Den."

Give a brief report on leprosy.

Write out a character sketch of one of the characters named in the content.

Teacher Activity

Show that most of the wars of the United States have had a moral principle back of them.
C. Outlined Course of Study for the
New Testament

Unit I. Matthew, Mark, Luke, John. Objective 1. The Bible is a record of the greatest personages in history.

Matthew 1:16-25.
Matthew 2, 3, 4.
Mark 1, 2.
Luke 1, 2.
Luke 1, 2, 3, 4.
John 1, 2.

Minimum Essentials for all pupils.

Read Matthew, Mark, Luke and John.

Compare the various records of the early birth and life of Jesus.

Compare the birth of Jesus with the birth of our present day great men.

What were the qualities that Jesus possessed that made Him great?

Why did Herod want to kill Jesus?

Why did John the Baptist think that Jesus was a great person?

What principles of life did Jesus teach?

Optional

Make a scrap book of pictures, poems and songs.
Objective 2. Point out that man's problems have not changed.

Sermon on the Mount, illustrating the life of Jesus.

Point out the various passages that prove Jesus' greatness.

Teacher Activity

Give the history that has taken place between the Old and New Testaments.

J. A. Huffman, A Guide to the Study of the Old and New Testament. (For copies sent thirty cents to Miss Reeta Clark, 2831 N. Delaware St., Indianapolis, Indiana.)

Point out that Jesus lived without sin.

Show that Jesus died willingly for others.

Minimum Essentials for all pupils.

Read the Four gospels.

Compare the temptations.
of Jesus with those of Adam and Eve and with our modern temptations.

In the Sermon on the Mount is pointed out again the physical weakness of man.

Outline the life of Jesus, filling in the details under each large head.

1. The first thirty years of His life.

2. The three years of labor.

3. Closing months of His life.

Optional

List the modern man's problems.

How many of them did Jesus meet?

Teacher activity

Point out the fact that man's major problem has not changed and that man's nature has not changed.

This is one of the sources of information concerning the philosophy of the origin of life and an after life.

Jesus before Pilot and His crucifixion, Mark 15, Matthew 27.

His resurrection, Mark 16.

Jesus before Pilot, His crucifixion and the results, Matthew 26.

Jesus before Pilot, His crucifixion and the result, Luke 23.

Jesus given to be crucified, St. John 19.

Minimum Essentials for all pupils.

Compare what was said about Jesus before Pilot, at His crucifixion, after His resurrection.

Compare the ideals of an after life as given in the Bible with those of the Greeks, Romans, and Indians.

Optional

Read John Hilton's Paradise Lost and paradise Regained. (New York: Harper, 1898)

Teacher Activity

Point out how a belief in an after life may affect an individual or a nation, by hope of reward or fear of punishment.
Objective. 4. Point out the truth or moral principle that each of the parables teaches.

The Tares, Matthew 13:24.

The Hid Treasure, Matthew 13:44.

The Goodly Pearl, Matthew 13:45.

The Draw-net, Matthew 13:47.

The Unmerciful Servant, Matthew 18:23.

The Labourers in the Vineyard, Matthew 20:1.

The Two Sons, Matthew 21:28.

The Marriage of the King's Son, Matthew 22:2.

The Ten Virgins, Matthew 25:1.

The Talents, Matthew 25:14.

The Seed Growing
Secretly, Mark 4:26.

The Householder, Mark 13:54.


New Wine in Old
Objective 5. Point out how Jesus tried to help human life all pupils on earth.

Two Blind Men Healed, Matthew 1:27.

A Dumb Demoniac Healed, Matthew 1:32.

The Deaf and Dumb Man Healed, Mark 7:31.

A Blind Man Healed, Mark 8:22.

When Jesus Passed

Minimum Essentials for

List the Miracles of Jesus.

On whom were they performed? Why?

Make a list of things that we might do to help humanity.

Optional

Bring to class pictures of the miracles.


Raising of the Widow's Son, Luke 7:11.


Turning Water into Wine, John 2:1.

Healing the Nobleman's Son of Fever, John 4:46.

Healing the Impotent Man at Bethesda, John 5:1.

Healing the Man Born Blind, John 9:1.

Raising of Lazarus, John 11:45.

List several men who have helped humanity.

Teacher Activity

Do not try to tell how Jesus did the miracles, just teach them as given.

Point out several men who have made contributions to humanity in various fields.

Do not teach all the miracles—only the ones that have a lesson in them.
Draught of Fishes,
John 21:1.


Healing Centurion’s Servant (of Palsy), Matthew 8:5, Luke 7:1.


Feeding the Four Thousand, Matthew 15:32, Mark 8:1.

Cursing the Fig Tree, Matthew 21:18, Mark 11:12.

Healing the Leper, Matthew 8:2, Mark 1:40, Luke 5:12.


Stilling the Storm, Matthew 8:26, Mark 4:37,

The Legion of Devils

Entering Swine, Matthew
8:26, Mark 5:1, Luke 8:27.

Healing the Man Sick

of the Palsy, Matthew 9:2,

Healing Woman with

Issue of Blood, Matthew

Raising of Jairus' 

Daughter, Matthew 9:23,

Healing the Man with

a Withered Hand, Matthew

Walking on the Sea,

Matthew 14:25, Mark 6:48,
John 6:19.

Curing Demoniac Child,

Matthew 17:14, Mark 9:17,

Curing Blind Barti-
mæus (two blind men),

Matthew 20:30, Mark 10:46,

Feeding the Five
Unit II. Acts.

Objective 1. Christ gives power to the apostles.

The Day of Pentecost, Acts 2.

Peter's Sermon, Acts 2.

Peter and John Cure a Lame Man, Acts 3.

Peter and John Imprisoned, Acts 4.

The Death of Ananias and Sapphira, Acts 5.

Minimum Essentials for all pupils.

Read the first five chapters in the book of Acts.

Compare the miracles of Peter and John with those of Elisha and Jesus.

Why must one have faith in the thing he is doing if he succeeds?

Compare the following men, Annias and Judas.

Summarize Peter's Sermon in the following way:

1. Prophecy.

2. Condemnation of hearers.

3. Many believed.
Objective 2. Show how we get many of our present day church principles from the early church.

- The care of our poor.
- Preaching.
- Choosing of deacons.
- Ordinance of the Lord's Supper, Acts 6-8.

Optional

Write a character sketch of Peter, of John.

Teacher Activity

Do not try to explain how the miracles were done, but teach them as given.

Point out the reasoning in Gamaliel's counsel.

The question will arise, "Are the present day faith healers read or false?"

Minimum Essentials for all pupils.

Read Acts 6.

What have the various churches borrowed from the early churches?

Why is it good for a nation to have churches?

Answer the question by listing the value of a church.
What does the Constitution of the United States say about the religious freedom of its people?

List reasons why churches should harmoniously work together.

Optional

List the advantages of a Christian nation over a non-Christian nation.

List a group of Christian organizations that are non-denominational and show how they help a nation.

Teacher Activity

Do not try to justify or allow any pupil to justify his church.

Here is a wonderful opportunity to teach tolerance.

Here is a time to foster an international spirit between groups of races.
Objective 3. Show how institutions and achievements worth while are often gained by paying a price for them.

Content

Stephen's Accusation, Acts 6, 8, 15.

Stephen's defensive speech and accusation against the people, Acts 7:1-54.


Minimum essentials for all pupils.

Read Acts 6, 7.

List the various Christian martyrs.

List the sacrifices that the Puritans made to have freedom of worship.

What did it cost the Colonies to establish the United States?

What is the price one must pay in order to get an education?

What should one do when accused, whether he is guilty or not guilty?

Why should one ask forgiveness and why should one forgive?


Optional

Compare Stephen's statement about forgiveness
Objective 4. To further the spirit of race tolerance and internationalism.

Content

Philip and the

with that of Jesus.

List the reasons why the North and South should have forgiven each other during the Civil War.

Teacher Activity

Point out to the class how people succeed by sincerity, having a goal, and by paying the price of hard work.

Point out to the class how all of us will make mistakes; therefore all of us should be able to correct mistakes and to forgive each other.

Objective 4. To further the spirit of race tolerance and internationalism.

Minimum Essentials for all pupils.

Read Acts 8, 9, 10.

Justify Philip in helping the Ethiopian.

Discuss the topic, "The
White Man's Burdens."
When we find out we are wrong what should we do about it?
Why should we assume that responsibility of helping the needy?
List the ways in which nations are meeting together to foster internationalism.
Optional
What is the United States doing to help other races of people within our own country? In other lands?
Teacher Activity
Point out that we are all debtors to all people and lands for their contribution to us.
Objective 5. A character study of Paul and his missionary journeys.

Part I
Acts 11, 12.
Paul's First Missionary Journey.
Journey and labor in Cyprus, Acts 13:4-12.
The Stoning of Paul, Acts 14:19.

Minimum Essentials for all pupils.
Make a map and locate the various places where Paul's first missionary Journey took him.
List the places visited and give the outstanding events of each place.
Why did John Mark give us the missionary journey?

Optional
Write a short dramatization of one of the scenes of Paul's first missionary journey.
On one of our modern maps point out the places Paul visited.

Teacher Activity
Make a very careful study of the map.

The two Antiochs

should be carefully located on the map and so differentiated in the study that there will be no confusion concerning them.

Part II
The Council at Antioch, Acts 15.
Serious difficulty in Antioch church, Acts 15:1-15. who had raised them.
Peace Restored in Antioch, Acts 15:30-35.

Minimum Essentials for all pupils.
Know the questions raised in the counsel and who had raised them.
How was the message taken to the other churches?
Optional
Compare the counsel at Antioch with the council of Nantes that tried Martin Luther.
Teacher Activity
Point out the values that may be gained from a friendly council.
Part III


Separation of Paul and Barnabas, Acts 15:36-41.


Revisiting the Galatian churches, Acts 16:4-8.


Conversion of the Jailer, Acts 16:30-34.


Minimum Essentials for all pupils.

Draw a map and locate the places visited by Paul on his second journey.

List the outstanding events in each place visited by Paul.

No Roman citizen that could be subjected to punishment without a legal trial.

Why could Paul and Silas dictate the terms on which they were willing to be released?

Compare the Jews of Berea with those of Thessalonica.

Optional

Locate Galatia.

What was Paul's message to the Galatian churches?

Give a report of the Areopagus or Mar's Hill.

Henry W. Elson, Modern Times and Living Past (New York:

Founding of the Church in Berea, Acts 17:10-14.


Effect of the Sermon, Acts 17:32-34.


Return of Paul through Ephesus and Jerusalem to Antioch, Acts 18:18-22.

Part IV

Paul's Third Missionary Journey.


**Teacher Activity**

Go carefully through the various incidents of his second journey.

Point out the differences found in the various cities visited.

Show how Timothy, a partner of Paul, shared in his hardships.

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**Minimum Essentials for all pupils.**

Trace on a map Paul's third missionary journey.

Compare the Ephesian Pentecost with the Pentecost of the apostles after

Paul Preaching at Ephesus, Acts 19:8-12.


Church Services in Troas, Acts 20:7-12.


Paul's Farewell Address to Ephesian Elders, Acts 20:17-38.


Jesus' ascension.

In Paul's sermon at Philippi list all the miracles he mentions on the occasion.

Describe the parting scene of Paul and the elders at Ephesus.

List and give the purpose of Paul's five trips to Jerusalem as given in Acts 1:26, 11:30, 15:4, 15:22, 21:17.

Optional

Give a report on Apollos.


Teacher Activity

Point out how Paul did not always do the thing he wanted to do or what was easiest but was led by the Spirit.
Part V

Paul before Felix, Festus and Agrippa, then in Rome.

Paul beaten by the mob and arrested, Acts 21:27-36.


Paul on Island of}

Minimum Essentials for all pupils.

Trace on the map Paul's journeys.

Who stirred up the people against Paul?

What were the charges made against Paul?

How did Paul come into possession of Roman citizenship?

Why did not Felix release Paul when he had no cause for his detention?

Why did Felix fail to respond to his own conviction after he was moved deeply?

How was Agrippa affected by Paul's address?

Trace on the map Paul's journey to Rome, sometimes referred to as Paul's fifth missionary journey.

Why did they allow Paul, a prisoner, to become commander of the ship? Give results.


Paul's First Interview with the Jews, Acts 28:17-23.


What was the result of Paul's preaching to the people at home?

Optional

Describe the storm and tell what the sailors did to save the boat.

Evaluate Paul's work to Christianity.

Teacher Activity

Lead the class to see the influence of missionary work.
IV. APPENDIX

A. Bibliography


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