

EDUCATION

C.O.P.E.C. COMMISSION REPORT

VOL. II.

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C.O.P.E.C. Commission Reports. Volume II

EDUCATION

**C.O.P.E.C. COMMISSION
REPORTS**

**VOLUME I. THE NATURE OF GOD AND HIS
PURPOSE FOR THE WORLD**

- „ H. EDUCATION
- „ III. THE HOME
- „ IV. THE RELATION OF THE SEXES
- „ V. LEISURE
- „ VI. THE TREATMENT OF CRIME
- „ VII. INTERNATIONAL RELATIONS
- „ VIII. CHRISTIANITY AND WAR
- „ IX. INDUSTRY AND PROPERTY
- „ X. POLITICS AND CITIZENSHIP
- „ XI. THE SOCIAL FUNCTION OF
THE CHURCH
- „ XII. HISTORICAL ILLUSTRATIONS
OF THE SOCIAL EFFECTS
OF CHRISTIANITY

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EDUCATION

*Being the Report presented to the Conference on
Christian Politics, Economics and Citizenship
at Birmingham, April, 5-12, 1924*

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BASIS

THE basis of this Conference is the conviction that the Christian faith, rightly interpreted and consistently followed, gives the vision and the power essential for solving the problems of to-day, that the social ethics of Christianity have been greatly neglected by Christians with disastrous consequences to the individual and to society, and that it is of the first importance that these should be given a clearer and more persistent emphasis. In the teaching and work of Jesus Christ there are certain fundamental principles—such as the universal Fatherhood of God with its corollary that mankind is God's family, and the law "that whoso loseth his life, findeth it"—which, if accepted, not only condemn much in the present organisation of society, but show the way of regeneration. Christianity has proved itself to possess also a motive power for the transformation of the individual, without which no change of policy or method can succeed. In the light of its principles the constitution of society, the conduct of industry, the upbringing of children, national and international politics, the personal relations of men and women, in fact all human relationships, must be tested. It is hoped that through this Conference the Church may win a fuller understanding of its Gospel, and hearing a clear call to practical action may find courage to obey.

GENERAL PREFACE

THE present volume forms one of the series of Reports drawn up for submission to the Conference on Christian Politics, Economics and Citizenship, held in Birmingham in April 1924.

In recent years Christians of all denominations have recognised with increasing conviction that the commission to "go and teach all nations" involved a double task. Alongside of the work of individual conversion and simultaneously with it an effort must be made to Christianise the corporate life of mankind in all its activities. Recent developments since the industrial revolution, the vast increase of population, the growth of cities, the creation of mass production, the specialisation of effort, and the consequent interdependence of individuals upon each other, have given new significance to the truth that we are members one of another. The existence of a system and of methods unsatisfying, if not antagonistic to Christian life, constitutes a challenge to the Church. The work of a number of pioneers during the past century has prepared the way for the attempt to examine and test our social life in the light of the principles revealed in Jesus Christ, and to visualise the requirements of a Christian civilisation. Hitherto such attempts have generally been confined to one or two aspects of citizenship; and, great as has been their value, they have plainly shown the defects of

GENERAL PREFACE

sectional study. We cannot Christianise life in compartments: to reform industry involves the reform of education, of the home life, of politics and of international affairs. What is needed is not a number of isolated and often inconsistent plans appropriate only to a single department of human activity, but an ideal of corporate life constructed on consistent principles and capable of being applied to and fulfilled in every sphere.

The present series of Reports is a first step in this direction. Each has been drawn up by a Commission representative of the various denominations of British Christians, and containing not only thinkers and students, but men and women of large and differing practical experience. Our endeavour has been both to secure the characteristic contributions of each Christian communion so as to gain a vision of the Kingdom of God worthy of our common faith, and also to study the application of the gospel to actual existing conditions—to keep our principles broad and clear and to avoid the danger of Utopianism. We should be the last to claim any large or general measure of success. The task is full of difficulty: often the difficulties have seemed insurmountable.

But as it has proceeded we have discovered an unexpected agreement, and a sense of fellowship so strong as to make fundamental divergences, where they appeared, matters not for dispute but for frank and sympathetic discussion. Our Reports will not be in any sense a final solution of the problems with which they are concerned. They represent, we believe, an honest effort to see our corporate life

GENERAL PREFACE

steadily and whole from the standpoint of Christianity; and as such may help to bring to many a clearer and more consistent understanding of that Kingdom for which the Church longs and labours and prays.

However inadequate our Reports may appear—and in view of the magnitude of the issues under discussion and the infinite grandeur of the Christian gospel inadequacy is inevitable—we cannot be too thankful for the experience of united inquiry and study and fellowship of which they are the fruit.

It should be understood that these Reports are printed as the Reports of the Commissions only, and any resolutions adopted by the Conference on the basis of these Reports will be found in *The Proceedings of C.O.P.E.C.*, which also contains a General Index to the series of Reports.

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Withdrew before the close. The Commission is greatly indebted to these Members for valuable help given.

The Members also wish to record their gratitude to Sir Michael Sadler for a contribution to the material of this Report; and to those Study Groups of Copec, whose Reports have afforded valuable information.

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BASED ON REPORTS FROM VARIOUS GROUPS AND
ADOPTED BY SPECIAL COUNCIL MEETINGS HELD
IN JUNE 1923, IN GLASGOW AND EDINBURGH
AT WHICH REPRESENTATIVE EDUCATORS WERE
PRESENT

Chairman, Glasgow.—Rev. David Watson, D.D.

Chairman, Edinburgh.—Rev. Harry Miller, D.D.,
G.B.E.

Hon. Secretary.—Miss M. G. Cowan, M.A.

THE CITIZEN OF GOD'S KINGDOM

If Scotland as a whole could be clearly conscious of her aim in the education of her young people, and could conceive that aim as the fulfilment of the manhood of Christ, many of the present controversies in education would fall into a new perspective. Belief in the doctrine of the Holy Spirit, in progressive revelation, entails a progressive ideal of education. The new thought to-day is the social nature of the Gospel; hence the emphasis throughout on the social nature of education, and the consequent adaptation of curriculum to individual needs, in order that the individual may be fitted to render due social service to the community. This

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aspect of education should be apprehended in the homes of the parents as well as by the teaching profession. Two sentences in the Conference questionnaire are stressed, as expressing the common thought on this point :

“ Each human being enshrines a thought of God, and is intended to become a complete personality.”

“ Self is realised and expressed in service, even to the point of sacrificing self.”

From this standpoint there can be agreement on the main principles of education, but on the application of these principles and detailed questions of technique, diversity of opinion necessarily exists. A recognition of this fact results indeed from the conception of personality and freedom involved in the above ideal. The resolutions on pp. 225 and 226 are based on this Report, and are framed by the Scottish Council with the assistance of educational experts specially co-opted for this purpose.

THE MAKING OF THE CITIZEN

Although educational influences are many (and some are dealt with by other Commissions), we are chiefly concerned with the administration of the State schools. This hinges round the Local Education Authorities, and the importance of securing an Authority representative of all the interests involved is therefore stressed. Owing to historical circumstances there are naturally a large number of ministers on Education Authorities, and it is

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therefore of importance that their influence on these should be in the best interests of true education. In the past, under the system of small School Boards, opposition tended to occur between the Boards and the local staff. Where, as in the majority of cases, the Boards included the local ministers, there was a constant possibility of opposition between them and the teachers. Under the new system of larger areas there is more opportunity for a spirit of co-operation and recognition of common ideals.

The Church can further education in various ways :

(a) By teaching that there is no better way of serving God than by working in education, as members of an Authority, as teachers, or in any other way.

(b) By recognising that the fundamental truths of Christianity, held in common by all branches of the Church, can be taught by common consent and co-operation in the schools of the people.

(c) By sympathetic interchange of opinion, and by the fostering of a deeper spirit of trust between parents, teachers and administrators.

(d) By keeping in close touch with the educational ideals of the workers, and of their organised leaders.

There is difference of opinion as to the direct representation of the Teaching profession on Education Authorities, but the presence of teachers on the National Executive, on the Provincial Training Centres, on the National and Local Advisory Councils, as well as on the School Management Committees, secures, to a certain extent, their direct contribution to administration.

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Parental co-operation.—Close unity between the school staff and the parents of the children is vital. Yet few efforts have been made in Scotland to secure this continuous co-operation. The representation of parents on School Management Committees, and on School Committees, especially in the urban districts, has not been secured owing to the failure of the Authorities to use the opportunity, and to the apathy of the parents. The parents appear to hesitate, especially in a large school, to encroach upon the teachers, lest they interfere with school discipline. Yet co-operation is essential in such matters as proper diet, adequate sleep, control of entertainments, and regulation of house-work. A systematic scheme has recently been adopted, which has met with great appreciation :

- (a) Parent days (in Infant Departments only).
- (b) Interviews with individual parents, who are constantly invited to the school.
- (c) A series of parents' meetings on specific problems.

Financial considerations.—Finance is the crux of the whole situation. Good education is costly, and increasingly so. If as a country and as Christians we are determined to have it, we must be prepared to pay the cost.

STATE SCHOOLS AND OTHERS

From a purely democratic point of view it might appear advisable to compel all children to attend the State schools. Yet a parent ought to have the liberty to choose, within limits, the kind of education

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he desires. Further, there is the danger of education becoming too rigid and stereotyped, if experiment outside the State schools is forbidden. Through Christian ideals it is possible to get a unity of purpose in education amongst all strata of society, which, without extinguishing the independent school, can overcome the class consciousness of to-day. Differentiation in curriculum should not mark social distinctions. The State schools should offer variety, and embody the best educational thought of the period. Private schools should be inspected.

CONTINUITY OF EDUCATION

On no point is there more unanimity of opinion. "The young person must have the opportunity of continuous education, and must not be allowed to leave school as an adolescent." "There is a definitely Christian attitude toward the raising of the school age." "The Christian view is that if the present interests of parents, employers and children seem to conflict, the interests of the children should be made primary." Two main principles appear to have weighed with groups in reaching their decision :

(1) The Christian doctrine of the value of the individual.

(2) The psychological fact that the period of adolescence is one of the most formative in a child's life.

The ultimate age for leaving school is placed at sixteen or even eighteen, with immediate raising to fifteen years, according to the 1918 Act.

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There is also strong advocacy of Compulsory Continuation Classes.

Co-education.—Elementary State education has been co-educational from early days, and the later development of secondary education under the Authorities is thus mainly co-educational. The tradition of the Burgh High Schools, in the larger towns, has been for boys only, and the later Girls' High Schools naturally perpetuate the same tradition for the opposite sex.

One circle writes :

“While in the late years of school life it may be necessary to teach boys and girls in separate classes owing to different courses of study, these classes should be in the same school and under the same head teacher, in order that there may be ample opportunity, under wise supervision for that mingling and meeting of the sexes that conduce to the establishment of mutual relations of respect and esteem and to the preservation of purity of thought and conduct.”

DISCIPLINE AND FREEDOM

There is evidently much heart-searching amongst teachers and others on this point. There is a desire for greater freedom, and at the same time a hesitancy to embark upon untried methods, which might prove perilous to the stability of society. The freedom desired for the children is freedom in a controlled environment, an ordered freedom which

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does not militate against the freedom of others. Through such freedom the child will attain to that self-discipline which makes the individual really a free personality.

One Training College lecturer asks :

“What about the effects of training up a child in the way he should go so that he may be forced into adult moulds before he is old enough to protect his own personality? Is it right to indoctrinate the child, *e. g.* with a catechism, either the Shorter or the Socialist or any other?”

Similarly :

“It is the person that matters, but not simply the person after education. The personality is of importance at every stage. The conscience of a child is as important as the conscience of a teacher. This has often been forgotten in discussions about religious education.”

Another professional group writes :

“The use of authority is to set right standards and high ideals before the children, and to guide them to make these their own. At a certain point in development of every child comes the clash between the *ego* and the *cosmos*. Authority, rightly used, steps in here and helps the child to bridge the difficulty.”

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“Wise use of authority is the only effective safeguard against anti-social characteristics which modern educational methods do otherwise, in fact, tend to call forth, and at the same time the only guarantee of the development of moral consciousness and sense of corporate life on the part of the child.”

It is evidently of importance that encouragement should be given to all wisely directed experiments in “the New Discipline.” At the root of the movement there is a conception of personality which lies very close to that of Jesus Christ.

The staff.—More freedom is desired for the teacher. This freedom is necessary in order that his individuality and personality may influence his pupils in the best way possible.

The curriculum.—In general the present elementary curriculum would do justice to the average child if the conditions under which it is worked were satisfactory, *e.g.* the impossibly large classes, an inefficient system of tests, etc. Others consider that more freedom should be given to the teacher and more time for such subjects as :

- “(a) Physical culture—gymnastics and games.
- (b) Nature study.
- (c) Constructive work—practical and artistic.
- (d) Self-expression, *e.g.* through dramatic work.
- (e) The study of real literature.

“For this purpose time might be gained by employing better methods in the subjects of the ordinary time-table, *e.g.* the decimal system, reformed spelling.”

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Others stress the importance of developing the æsthetic nature of the child, and comment on the lack of beauty in many of the school buildings throughout Scotland.

As regards adolescents, greater variety of choice with more scope for the practical creative type of child is asked for. This desire is in large part met by the new options under the new Code, 1923. Civics should be taught in closer relationship to the actual life of the district. History teaching requires revision from the international point of view.

“History is the subject which requires most re-consideration in any attempt to secure the predominance of the Christian point of view, as written and taught. Serious charges lie at its door. It fosters national antipathies. It is frequently untrue. It must be written on broader lines and submitted in the case of every country to the criticism of teachers in other countries so as to discover its defects.”¹

GAMES

The formative value of term games is emphasised, also the importance for the Day School teacher of contact with his pupils under camp auspices.

RELIGIOUS TEACHING AND RELIGIOUS ATMOSPHERE

It is a commonplace in the discussion of the part that religion should play in education, that its

¹ Attention may here be drawn to the new Syllabus for History drawn up in Edinburgh by the History specialists and Elementary Headmasters, and approved by the Authority for use in the schools.

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influence should not be confined to specific periods of religious instruction, but should be diffused through the whole work of the school. This theory is generally translated into concrete terms by thinking of a special attitude to life being created by the personality of the teachers, and manifesting itself in certain ways of thinking and behaving. Its significance for the curriculum, however, is rarely realised, and yet it was along this line that some of the greatest educational thinkers of the last century directed their thoughts and endeavours.

Froebel, who was not merely the inventor of the Kindergarten, but in a unique sense the philosopher of Christian education, had this point of view constantly before him throughout his discussion of the curriculum. According to him, God reveals Himself as the principle of unity in things, and the essence of education as an individual process is a progressive growth towards union with nature and man and so with God. Hence Froebel insists on the educator continually emphasising the connection of all the experiences which seem in the first instance separate and unconnected. This involves, in the first place, a linking up of the facts in each subject and in the second place a correlation of all the subjects of the curriculum. The modern time-table with its rigid periods and compartmental treatment of the different branches of learning is fundamentally wrong in this respect. It accustoms the child mind to think of the world as a number of different facts or aspects, and defeats the purpose of real education by obscuring the inner connection between the several studies, and between learning and life.

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The disciples of Herbart, though differing from Froebel in their philosophy of life, were at one with him in regard to the necessity for unifying the mind through correlation of the school subjects, and they added a new idea of great practical value. You can only get a well-rounded ethical personality in your pupil, they said, by helping him to co-ordinate all he learns into a well-connected system for the purposes of life. And, farther, this means making the humanistic subjects (subjects like literature, history and religion, that deal with some great concern in human life) the core of instruction, round which all the other subjects are grouped. In practice this turned out to be difficult to work, without sacrificing mathematics and the sciences, but there is a great underlying truth of profound consequence for those who seek to make religion dominant in the curriculum. It is an important fact that religion, in the ordinary sense of the term, is clearly akin to art, philosophy, literature and history, as expressing the spiritual nature of man; or, putting it from the other side, that the Spirit of God finds expression in a whole range of great human interests cognate with religion. The implication of this is that there are many roads to God, and that, in a very real sense, the religious spirit is being cultivated in schools when boys and girls are learning to appreciate beauty, goodness and truth in any of their manifold forms.

All this has a special bearing on the curriculum of the Secondary Schools. The Secondary School has a double function. It serves as a preparation for young people making for a professional career,

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and it helps in the wonderful expansion of personality which comes to all youths in adolescence, on the road to citizenship and developed manhood or womanhood. Those who dwell mainly on the former aim of secondary education are apt to look askance at the less intelligent pupils and try to exclude them from the privileges of this education. But it must never be forgotten that the deeper purpose of the Secondary School is not to prepare for vocation, however exalted, but for life itself, and that every boy and girl is entitled to such an education in the humanistic studies as will open up and keep open the realms of the spirit. If the studies that prepare for the professions fail to give the spiritual education to any considerable proportion of adolescent pupils, the conclusion would seem to be that some revision of the secondary curriculum is required. The new regulations in S.E.D. Circular 60 outlining the Day Schools Certificate (Higher) open out new and varied possibilities. Revised options are also expected for the full leaving certificate. Both from the personal and social side a secondary education in the basic subjects relating to nature and man is the necessary equipment for the citizen of to-day. If there is a conflict between the professional and the human aim of the Secondary School, the former ought to be subordinated to the latter. The training for life, in the case of boys and girls as a whole, is of more account than the training for a profession in the case of the comparatively small number of clever persons.

Religious instruction has played a large part in Scottish national culture. The inclusion of the

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denominational schools under the recent Act has placed the subject in a new position and has made its retention inevitable in schools of all types. Under this Act Roman Catholic and Episcopal Schools were transferred to the Authorities with special provision for the retention of their specifically religious character. Provision is also made for any such new schools required owing to increase of population. In the ordinary public schools the continuance of religious instruction and the expenditure of money thereon is within the option of the Authority. All Authorities have exercised this power. The position is as follows :—

Religious instruction is given by class teachers in Elementary Schools, and in primary departments of Secondary Schools by specialist teachers of other subjects willing to undertake it, or, when the school is not too large, by the Head. Religious instruction is also given through school prayers. By religious instruction is understood Scripture teaching, and practical ethics based thereon. Under some Authorities, catechism is taught, but, on the whole, doctrinal teaching is absent. There is no religious difficulty in Scotland. In general, however, it must be admitted that many of those who give Bible teaching (1) are not specially qualified to do so, *i. e.* by systematic training and scholarly study of sources, (2) do not recognise the necessity of Bible scholarship.

The possibility also exists of class teachers in Elementary Schools having to give religious instruction who do not wish to do so. Thus one writer asks :

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“ Is the only proper teacher an explicit Christian ?
Are all teachers in the public schools to be forced to teach religion as a condition of employment, irrespective of their own character ? Or, putting it negatively, are non-Christian teachers to be excluded from the schools ? And by what test ? ”

If religious instruction is to be given in the right atmosphere it would appear vital that this difficulty should be met. By reorganisation of staff, and, if necessary, by placing the Bible period at the end of the school morning or afternoon, no teacher need be forced to undertake this work. It is unlikely that the necessary number of Elementary teachers who keenly desire this opportunity of influencing their pupils would not be forthcoming. The introduction of specialist teachers for this subject would be deprecated by many as separating a class teacher from his or her pupils at a vital point of contact. In the Secondary Schools there is ample choice, and the difficulty does not arise.

The function of the Church in relation to religious instruction in the schools (apart from the denominational schools) is important. While inspection, as inspection, is to be deprecated, the Church as such has a contribution to give, and much help can be given by the visits of ministers to schools as fellow-workers with the teachers, and as consultative specialists in their own sphere. Any official organisation which facilitates this is to be welcomed.¹

¹ Cf. Edinburgh system of official visitors to give Religious Instruction Classes.

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The further training of the teacher in this subject can be met by the Provincial College Lectures, by Summer Courses organised by the Churches, and by the Teachers' Christian Union Groups.

UNIVERSITY

The functions of the universities may roughly be described as the increase of knowledge, training for the professions, and the maintenance of the culture and intellectual life of the community. It is vital for the community that the professions should be recruited from the whole community, and that therefore the university training for the professions should be accessible to all who have the special aptitude required, whatever their economic circumstances.

In the opinion of some circles, everyone fit for university education can, and does, in Scotland, receive it if it is desired. In other Reports it is represented that the maintenance allowances are not sufficient to carry the really poor through the course.

But the spiritual gain to individuals from a university training comes less from the instruction given in lectures than the opportunity which university life affords of free contact of mind with mind. Much more needs to be done in the Scottish universities to make corporate life a reality. Approval is expressed in the Reports of the new developments in the tutorial system, and in the encouragement of Hostels, in all that introduces

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more individual relationship between student and teacher, and between students themselves.

The aim of the university should be, as stated in one of the Reports, to form :

“The centre round which the intellectual life of the community revolves, and so to provide a contact with higher and broader thought in its application to life, which shall be available to every class and rank.

This is for the many, and presupposes a popularisation in the best sense of the results of all knowledge. It ought to raise the ideals of the community and act as an incentive to progress.

Practical measures would include the introduction and practical development of the following :

- (a) Series of *public* lectures from time to time. This would ensure continued contact for the alumni as well as helping the public to take stock of schools of thought, and would add to the power of the University in national and municipal life.
- (b) As a pioneer, the University should represent the new forces of modern life by founding chairs or lectureships, in *e.g.* Domestic Science, Dramatic Art, Class Psychology, etc.”

University education is not like other education, a preliminary training, too, but is an accompaniment

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of life. It is vitally important in a democratic community. The universities must play their part in dispensing that knowledge of the ideals and possibilities of common life, and of the application of such ideals to concrete problems of citizenship, without which any real democracy is impossible. But the creation of this knowledge is a joint task; it needs the concrete experience of the ordinary artisan as well as the learning of the university teacher, and the success of any work done by the universities will depend upon the people becoming more conscious of the need for such knowledge, and creating an organised demand.

The Churches have their part to play in this organisation of demand. The best adult education is always based on the corporate life of a small community, and that the Churches can give.

ADULT EDUCATION

All the groups were emphatic on the need for the development of a more thorough national policy to deal with this question.

“Adult education should provide for physical, intellectual, æsthetic, and spiritual development—in short, for a fuller life, and it should have universality and continuity. The present facilities are inadequate. There is much overlapping. Better organisation is needed. It should be brought within the national system of education and more closely related to the universities.”

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Higher education is referred to as the "common cement of culture." The need not only for supplying facilities but for stimulating demand is emphasised in relation to industrial and international movements, the realisation in fact by the adult of his position as a world citizen.

The magnificent work done by the W.E.A. is recognised, and the necessity pointed out for further action by the Education Authorities.

"Educational Authorities should make special provision for the Education of the adult. Such schemes should allow of the widest freedom in choice and treatment, and cultural education should form a most important factor."

THE INFLUENCE OF THE CHURCH

The Church's influence on school education is indirect, but vital. In its own Sunday Schools it should lead the way with the best methods, be a pioneer in education. The educational value of the sermon is stressed in one Report :

"Sermons—a form of religious instruction—might be arranged in some kind of sequence, in accordance with the growth of spiritual life. Ministers should be more willing to discuss the difficulties of the inquiring mind. Truth can be freely and openly discussed in the church and out of it. Adhesion to traditional dogma cannot, to-day, be regarded as essential to the honourable appellation of 'Christian.'"

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The training of a minister should include training in the principles and methods of education, and there should be possibilities of specialised work of this type within the Church organisation.

THE TEACHER

1. *Qualifications of the teacher.*

(a) Intellectual and academic. There is a (general) desire for the raising of the standard of admission to the Training Colleges to that of the Leaving Certificate, the recognised conclusion to a full Secondary Course. This is in line with the official recommendations of the Provincial Centres and of the Educational Institute.

Opinion is divided as to whether a university education is necessary for all branches of education. This position is probably met by the new movement for a minimum three years' course at the Training Colleges, which would provide opportunity for advanced study on specialised lines for such prospective teachers of infants as do not desire University Degrees. Additional practice in teaching would also be provided and the whole standard of the profession raised. It should be noted that of 3316 students in the Training Colleges in October 1922, 316 are taking the graduate course.¹ Of the 25,815 teachers in recognised schools in Scotland, 4,972 are graduates, nearly 20 per cent. of the total.

(b) Moral and religious. "Love of children, a

¹ National Committee, Third Annual Report, 1922-23.

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heart for the work, this is the most important thing."

2. *The recruiting of teachers.*

Causes which have discouraged recruiting in the past are named, as :

- (a) Financial prospects.
- (b) The fear of bureaucratic control.
- (c) The fact that teachers tend to be "a race apart."

(a) Has to a certain extent been removed by recent action.

(b) Remains a problem which can only be fully solved by the securing of administrators in every sphere who are deeply imbued with the spirit of vocation, and to secure this is part of the Church's function in education.

(c) The public conscience undoubtedly needs to be roused on the need for a greater social recognition of teachers. There is a tendency to associate more with one's own profession, and solitary teachers, especially in towns, tend to become isolated. If Civics are to be well taught, the teacher should have an active share in the life of the larger community. Probably in no profession is there a greater danger of sterility of spirit; and, where possible, teachers should be allowed freedom to visit other schools, to attend "refresher" courses, and to travel.

RESOLUTIONS

1. That the Church should stimulate the Christian conscience of the people in order that

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persons imbued with spiritual ideals of education may come forward as teachers and as administrators. ¶

2. That a deeper spirit of trust in one another is required between parents and teachers and administrators.
3. (a) That Local Authorities should include acting teachers, and that the necessary legislation should be introduced to secure their eligibility for election.
(b) That the Teaching profession should be consulted for all appropriate purposes by Education Authorities, in order that the educational aspects of every problem be clearly visualised by members.¹
4. That, from a Christian standpoint, education should be a first charge on the nation's finances.
5. That the age for full-time education should be raised as soon as possible to fifteen, with the necessary changes in curriculum and social organisation to secure that the individual needs of both rural and urban children are met, and that the economic hardship entailed on parents is not too great.
6. That the principle of Compulsory Day Continued Education either in Secondary Schools or in part-time Day Classes up to eighteen years of age be put into practice as soon as possible, and that the need for a relative adjustment in industrial organisations be recognised.

¹ 3 (a) was passed by a majority vote in Glasgow, but rejected in Edinburgh, 3 (b) being substituted.

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7. That the new educational ideal of Discipline through Freedom is in essence one for the followers of Him whose service is perfect freedom. That every encouragement should be given to teachers who are endeavouring to work this ideal out by various methods, with due regard to the life of the community.
8. That the size of class in Elementary or Secondary Schools should not exceed thirty in number.
9. That the giving of religious instruction in all schools should only be undertaken by such members of the staff as are qualified and willing to do it, and that the introduction of specialists, except in some secondary schools, should be avoided.
10. That it should be recognised as one of the essential functions of the university to give non-vocational adult education in the knowledge that is essential for the organisation of the life of the community, to all who feel their need of such knowledge.
11. That the Churches should seek to co-ordinate the educational work which they now do, find it a place in a national scheme of adult education, and endeavour to stimulate among their members the demand for such education.
12. That greater recognition should be given to the services of teachers; that further efforts should be made to improve the standard of training and draw the schools, through their teachers, into closer touch with the community.

DRAFT RESOLUTION

TO BE SUBMITTED TO THE CONFERENCE AT
BIRMINGHAM

The Conference approves and adopts the conclusions and recommendations set forth in the last chapter (pp. 193-206) of the Education Commission's Report; and the delegates pledge themselves to endeavour to persuade the bodies they represent to do all that lies in their power to give immediate practical effect to these proposals.

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