

In his discussion of this point in *Democracy and Education*, Dewey asserts that "careful inspection of methods which are permanently successful in formal education" reveals "that they depend for their efficiency upon the fact that they go back to the type of situation that causes reflection out of school in ordinary life. They give the pupil something to do, not something to learn, and the doing is of such a nature as to demand thinking, or the intentional noting of connections, learning naturally results."

Third, Dewey's analysis assumes that one basic pattern of educational method is adequate to cover all desirable learning—whether it be learning to sew, to garden, to typewrite, to grasp the way in which our nation developed, to speak a foreign language, to master scientific laws, to read, to use numbers, or to plan an attractive program for a school assembly.

Fourth, Dewey's statement assumes that it is possible to describe the essentials of educational method without even mentioning the teacher or his role in the enterprise of education. Many have met this objection by stating that although Dewey's analysis does not mention the teacher, it is apparent that his role is presupposed in all phases of the process. These defenders have asserted that the function of the teacher is to serve as a "resource agent" to help the pupils more adequately to analyze and to resolve each confronting problematical situation. However, the teacher would defeat the whole process should he try to communicate "solutions ready made."

In conclusion, the author returns to one of Dewey's propositions about the interrelations of philosophy and education in which he declares that "if a theory makes no difference in educational endeavor, it must be artificial." Anyone who reads Mr. Wirth's book, *John Dewey as Educator*, will discover that Dewey and those associated with him in The Laboratory School of The University of Chicago did not make their school program conform to the five essentials of educational method, as outlined in the theory of "The Complete Act of Thought." Actually the school used a wide variety of methods. The school, to be sure, had a high regard for *pupil discovery*, but its leaders apparently believed that the ordered process of the communication of meanings by teachers might at one and the same time operate as a process of discovery on the part of the pupils.

John L. Childs
Southern Illinois University

Religion and the Public Schools, by Paul A. Freund and Robert Ulich. Cambridge: Harvard University Press, 1965. 58 pp. \$2.00.

In a nation that dearly loves "great debates," particularly if they flourish in a context of constitutional law controversy, the current debate over religion and the public schools is sufficiently spirited and widespread to satisfy the most demanding appetite. Since the Federal Constitution is the supreme

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Prayer in Public Schools and the Constitution, 1961-1992: Government-sponsored religious activities in public schools and the Constitution Robert Sikorski, 1993-01-01 First published in 1993 Routledge is an imprint of Taylor Francis an informa company

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Learning about Religion in Public Schools Florida State University. Religion-Social Studies Curriculum Project,1973

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School Prayer United States. Congress. Senate. Committee on the Judiciary. Subcommittee on Constitutional Amendments,1966 Considers S J Res 148 to amend the Constitution to permit voluntary prayer in public schools *School Prayer* United States. Congress. Senate. Committee on the Judiciary,1966 *American Book Publishing Record* ,1970

Religion in the Constitution, a Delicate Balance United States Commission on Civil Rights,1983 **Toleration and the Constitution** David A. J. Richards,1989-04-06 Why have the issues of religious liberty free speech and constitutional privacy come to figure so prominently in our society What are the origins of the basic principles of our constitutional law This work develops a general theory of constitutional interpretation based on an original synthesis of political theory history law and a larger approach to the interpretation of culture Presenting both historical and theoretical arguments in support of a theory that affirms the moral sovereignty of the people Richards maintains that toleration or respect for conscience and individual freedom is the central constitutional ideal He discusses such current topics of constitutional controversy as church state relations the scope of free speech and the application of the constitutional right to privacy to abortion and consensual adult sexual relations **Congressional Record** United States. Congress,1969

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