

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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The Nation's Schools Michael Vincent O'Shea, 1966

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Religion and the Public Schools Paul Abraham Freund, Robert Ulich, 1965 Contains two lectures given at Harvard University in 1965

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

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public schools This book along with its companion volume *From Higher Law to Sectarian Scruples* offers a fresh analysis of the Court's most important decisions in constitutional doctrine Sweeping in range it paints a detailed picture of the changing relationship between religion and the state in American history *Religion in Schools* Charles J. Russo, 2012-08-16

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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

Religion and the State in American Law Boris I. Bittker, Scott C. Idleman, Frank S. Ravitch, 2015-10-06 This book provides a comprehensive overview of religion and government in the United States providing historical context to contemporary issues

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