

Justice Black's notation in *Torcaso v. Watkins* is to the same effect:

Among religions in this country which do not teach what would generally be considered a belief in the existence of God are Buddhism, Taoism, Ethical Culture, Secular Humanism, and others.¹¹⁹

That public schools inculcate values is undeniable. Indeed, it has been said, respecting public school education:

The development of moral and spiritual values is basic to all other educational objectives. Education uninspired by moral and spiritual values is directionless

That educational purposes rest on moral and spiritual values has been generally recognized in the public school system. The Educational Policies Commission has previously declared: "Every statement of educational purposes, including this one, depends upon the judgment of some person or group as to what is good and what is bad, what is true and what is false, what is ugly and what is beautiful, what is valuable and what is worthless, in the conduct of human affairs."¹²⁰

The foregoing statement by the Educational Policies Commission of the National Education Association of the United States and the American Association of School Administrators is qualified, it is true, by the statement contained in the same report that public schools must be nondenominational: "As public institutions, the public schools of this nation must be non-denominational. They can have no part in securing acceptance of any one of the numerous systems of belief regarding a supernatural power and the relation of mankind thereto."¹²¹ However, several of the denominations to which Justice Black made reference do not acknowledge a supernatural power. The value-objectives of one of these, the Ethical Culture Movement, are described in the following statement:

A national movement of Ethical (Culture) Societies—religious and educational fellowships based on ethics, believing in the worth, dignity and fine potentialities of the individual, encouraging freedom of thought, committed to the democratic ideal and method, issuing in social action.¹²²

Certainly the Court, through Justice Black, cannot have meant to say that the teaching of certain religious value-systems to child citizens is publicly supportable, whereas the teaching of certain others is not. To make a distinction based upon whether the religious value-system em-

¹¹⁹ 367 U.S. 488, 495 n.11 (1961).

¹²⁰ NEA & AASA, *Moral and Spiritual Values in the Public Schools* 7 (1951).

¹²¹ *Id.* at 4.

¹²² 1961 Yearbook of American Churches 47 (1961).