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The development of Protestant week-day religious schools in the United States of America

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THE DEVELOPMENT OF PROTESTANT WEEK-DAY RELIGIOUS SCHOOLS IN THE UNITED STATES OF AMERICA

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The Development of Protestant Week-Day Religious Schools in the United States of America.

Introduction.

In the full consideration of this subject let us first of all clarify it by some definitions of terms. What do we mean by Education and Religious Education, and what particular part does the Week-Day School play in it all? Some one has said that Education is guidance of growth. Perhaps a little more comprehensive definition would be,"Education is the introduction of control into experience" and then it would naturally follow that "Religious Education is the introduction of control into experience in terms of a great religious ideal." It is to be understood throughout the thesis that Religious Education means Christian Education; that is,-the great religious ideal is the ideal expressed by the life of Christ. Week-Day Religious Education is that form of religious instruction carried on outside of the regular Sunday sessions, either during or outside of the public school hours, and under the direction of the local church, or a community organization.

The manifest need of religious education and the imperative demand for an enlarged program make it necessary that the aims be clearly defined. The following is the result of the efforts of a college class

in which the writer participated,-"The aim of Christian Religious Education is to reach every child and adult with an attractive and efficient training toward the symmetrical development of Christian character viewed in terms of world service." This is the ultimate aim and it means more specifically the following:to maintain health and physical fitness; to use leisure time in right ways; to contribute one's share to the work of the world; to sustain properly certain definite social relationships which means the art of living with others and being concerned for them; and finally to acquire intelligently and maintain effectively membership in the church. Children should not only be brought up in the church but they should be trained to serve through its various agencies. Hence two objections follow: (1) One of the outstanding needs of men and women to-day is the spiritual ministry of the church, and (2) the imperative call for trained men and women to serve in and through the church must somehow be met.

We have been considering the ultimate or final goal of Religious Education, which has been stated in terms of disposition and ability to attain permanently and successfully certain standards in the concrete relationships of life. The more immediate aims which must serve as constant guides in making and ad-

ministering programs are necessarily conceived in terms of growth and devel pment, of acquiring and becoming. Such aims would be the acquiring of fruitful knowledge; the development of attitudes, interests, and appreciations, and of right ideals, and compelling motives; and fourth, the development of right habits of conduct and useful skills in living.

The writer aims in this discussion to indicate, fir t of all, the trend of the times so far as Week-Day Religious Education is concerned,- showing the development of the movement through the past years, and giving something of its historical background. Likewise the present situation will be surveyed; the inadequacy of an inefficient program considered, and the challenge which the need brings us presented. And finally we will look to the future, and show how we can meet the situation with a comprehensive program, until our vision becomes reality.

Chapter One.

The History of the Week-Day School Movement in the United States with a preliminary Statement of the Week-Day Institutions in other Countries.

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It would be almost impossible to study modern Religious Education without some consideration of the forerunners of our modern movement. From earliest times the ministry of the prophet and the rabbi have gone hand in hand; even Martin Luther had his Phillip Melanchthon, the greatest school master of the time, who helped him greatly in his reforms.

The future of Protestantism demands the joint ministry of the educators and the Christian minister,- the prophet and the rabbi. Hence as the background out of which the impetus for the present Week-Day Religious School movement grew, we must know something of the earlier forms of religious instruction both in our own country and in other lands. As a realisation of the need grows, so does the movement grow.

Perhaps the earliest form of religious instruction in which we are interested is the Jewish, for from the beginning of their history the Jews have recognized the necessity of definite religious training for their children. Arlo.A.Brown says concerning this,"The two outstanding precedents,pointing to universal education in the fundamentals of our Christian religion, are the example of the Jewish

nation, and the example of Jesus of Nazareth."[1]

In early times Jewish education was given in the home. The parents were the teachers, and they instructed the child in the duties of daily life. As the years passed, teachers arose who performed the specific functions of training the people for their life duties. The Prophets were teachers of a lofty conception of God and of ideals of social justice and peace. The Priests and Levites were the teachers of the people in connection with the temple services. With the coming of the Scribes in the days of Ezra, the Law became a definite subject for study. The synagogue served as a school where the Law was read and interpreted by the teachers, and the entire life of the people was steeped in a religious atmosphere.

With the coming of Jesus Christ we have a glimpse of a Master Teacher, who believed that the Kingdom of God on earth was to be developed by teaching. He spent a great deal of his time in the instruction of twelve men whom he had chosen to sow his seed. His chief reliance was placed upon a question-and-answer discussion method, supplemented by another teaching method - storytelling. This was the approved teaching method of his day, having been used by Socrates and other Greek philosophers and by the Jewish rabbis. It has always been the most successful teaching method,

[1] Arlo A. Brown- The History of Religious Education in Recent Times, Chapter 1, page 16.

although abused during some periods of history.

The early Christians of the Apostolic period seem to have followed the precedents of the Jewish religionists from whom they had so recently separated. For a time the Christians worshipped in the Jewish synagogues, until persecution drove them out. Then their Christian meetings were held in private rooms, with a preaching service in the morning and a teaching service in the afternoon of their Sabbath. The disciples of Jesus were recognized as leaders, but little distinction was made between the clergy and laity and women were permitted to teach. The sayings and deeds of Jesus, fundamental doctrines, prayers, hymns, Hebrew Scripture, and letters from the Apostles constituted the curriculum material.

The most famous and most influential of the early catechetical schools was that of Alexandria, of which the Pantaenus was the first head, followed by Clement of Alexandria, and Origen. With the coming of these brilliant, well-trained men, an opportunity was given for Christian education in rhetoric and philosophy. The widespread influence of this school is known to every student of Church History.

Few realize how conspicious a role the teacher played in the second century after Christ. Justin the Martyr is said to have been the most popular

teacher in Rome. The church in this period was fighting for a right to live, and its teachings had to face the most searching criticism. The teachers of this day were trained in Greek philosophy and cast their Christian messages into philosophic molds. Christianity began to win its way into the highest intellectual circles, and to give the church a literature on doctrine and conduct which could be put into the minds of youth and would enable them to withstand any intellectual attacks.

When the educational passion of the early centuries subsided after Christianity had won its way to power intellectually and politically, the monasteries took up the task of training bright boys for their orders, and the cathedral trained boys for the work of the secular clergy. The curriculum consisted of grammar, rhetoric, and logic, arithmetic, astronomy, geometry, and music. All of these studies, however, were taught especially for their relations to theology, music having importance in the church services, and astronomy being necessary to the calculation of Easter. While civilization owes a vast debt to these monastic and cathedral schools for their contribution to learning, they did not constitute a program of education that was intended to reach all the boys and girls of the parish. They were primarily schools for the fortunate few who were to become leaders in the church.

The movement to give instruction in Christian fundamentals to the many instead of the few, and to the poor as well as the rich, did not begin until the Reformation, when the education of individual church members became a necessity and the invention of printing made such universal education a possibility. Much attention was given to the instruction of young Christians and to the preparation of catechetical material for their training. As a result of this, the Roman Catholic church tried to combat learning with learning, and seized upon the opportunity of winning back the lost multitudes through teaching their boys and girls. Through this counter Reformation schools the Jesuits won back by superior school-teaching great multitudes and whole nations that seemed to be lost to them forever.

But the pendulum of interest swung away from education again and the catechism became the whole body of the curriculum, and leaders were indifferent to real teaching. Near the close of the seventeenth century, and early in the eighteenth, however, we find a revival of vital religious experience and interest in Religious Education in the movement of Pietism in Germany, the Moravian movement, and the Wesleyan movement in England.

To Robert Raikes in England goes the credit of the initiation of the Su day School, but it was a very different in its beginning from what we have to-

day. Raikes was impressed with the ignorance, the vice, and the squalor of the children of the poor in Gloucester, England. They were illiterate, profane, dirty, ragged, ill-mannered, and immoral and free schools did not exist. He said they must be taught religion and the rudiments of an education, so he hired teachers, secured a part of the church for the classes, which met on Sunday for several hours, and the children were taught personal cleanliness, goodmanners, reading, writing, numbers, and religion. At first the churches were opposed to this movement, but it grew in spite of opposition. As provision was made for the general education of children in England, the secular subjects were dropped from the Sunday-School curriculum, but it has never been popular among the social classes, for the stigma of its lowly origin still clings to it.

The beginnings of education in the American colonies follow generally three types. In Virginia, Maryland, and the Southern States, the English policy approved by the upper classes held sway. The second type was that of the parochial school which operated in the middle colonies of Pennsylvania, Delaware, new Jersey, New York, and among the Roman Catholics of Maryland. The third type was the common-school type of New England which formed the basis of our present public school system. The people were intensely religious, and determined that their children should have religious instruction. From the landing of the Pil-

grims until the adoption of the American Constitution in 1787, there was scarcely any differentiation between secular and religious education. In those days if a child received any schooling at all, it was religious, and the Bible was the chief textbook.

During the period from 1784 - 1860 the various states were engaged in taking over the educational task, and the present public school system arose. It was the age of Horace Mann. The secularization of education in America will be discussed more at length in a later chapter, but we must consider the rise of the Sunday-Schools. The first such school, patterned after Robert Raikes' plan was established by William Elliot in 1785 in his own home, where each Sunday afternoon he instructed the white children of the neighborhood, while the negro slaves and servants were similarly taught at another hour.

The second Sunday-School was established by Francis Asbury in 1786, in the home of Thomas Crenshaw, Hanover County, Virginia, a school of religion for slaves. As a result of these simple beginnings, before 1847 Sunday-Schools were established in considerable numbers. The goal of religious leaders of the period was to establish a Sunday-School in every church in America. Local, County, and State associations came into existence, and the International Sunday-School Association was formed. The movement

reached its climax in the organizations of the World's Sunday School Association in 1786. The Sunday Schools at this time were essentially institutions for children, yet adults took a great interest in them from the beginning. The general curriculum material consisted of the Bible and the catechism. The main reliance in method of study was upon memorization, and the children performed the most remarkable feats along this line. The dominant ideal of this period was conversion, and a secondary ideal was knowledge of the subject matter of the Bible.

Between the years of 1860 - 1900, we find an era of great progress as far as religious education is concerned. This is the period during which we first hear of graded lessons, departmental organizations, organized classes, workers' conferences, teacher-training, and other efforts tending toward Sunday School efficiency. The dominant aim of the period was to make the Sunday School, the efficient educational agency of the church. It can not be said, however, that this goal has been even approximately reached.

The twentieth century meant the dawn of a new day for religious education. One of the greatest advances was the development of the Sunday School curricula. This was marked by a long, hard fight, for leaders were hard to convince that anything except the Bible had a place in the Sunday School lesson material.

A few outstanding men, however, realized the need of bringing order out of chaos and a committee was appointed to consider a uniform lesson system. The inauguration of the International Uniform Lesson Plan, which followed, was one of the most significant events in Sunday School history. But later it was realized that these lessons were not selected in harmony with the newer principles of the public schools. Experiments were made in some Sunday Schools, new books appeared on the subject of the curriculum, and religious psychology, and finally a graded lesson conference was held in 1980. The real battle during the next few years was not over graded lessons, but over the introduction of extra-biblical material into the curriculum. But finally it was decided to recognize the Bible as the principal source book for Christian education, but such subjects as Temperance, Missions, Church Forms of Organized Work, and Vocational Opportunities were added. The results were the uniform graded lessons put out by each denominational board, and these series were completed in 1914.

Another development of very great importance was the teacher training movement. "No school can rise higher than the ability of its teachers,"[I] says Arlo A. Brown. The Sunday School teaching force of America has been developed on a volunteer basis, but our system has had, as everyone will admit, serious defects. Some

[I] Arlo A. Brown, The History of Religious Education in Recent Times, chapter 6, page 139.

recognition of the need may be found before the twentieth century in the rise of such movements as the Chautauqua, which was begun in 1874, as a means for training Sunday School teachers, but the first standard course for teachers was established in 1910.[I] This course has been revised from year to year, until at present we have the following:-

Year I.

The Pupil	10 units
The Teacher	10 units
Teaching Values of the Life of Christ	10 units
Organization and administration of the Sunday School	10 units.

Year II.

Teaching Values of the Old Testament	10 units
Training the Devotional Life	10 units
Teaching Values of the New Testament	10 units
The Program of the Christian Religion	10 units

Year III

Specialization in the Methods of a particular Department	40 units

More recently community teacher training schools have been established, training given by correspondence, and summer schools of methods conducted.

The first daily vacation Bible school was formed in New York City in 1901. A few years later week-day church schools began to appear here and there

[I] See Arlo A. Brown- The History of Religious Education in Recent Times, Chapter 6, page 147.

in various cities of the nation, as people began to realize that the Sunday School would never be adequate for the propagation of religious truth. To-day as a result of this movement week-day religious instruction is becoming a paramount issue for all religious educators, The present status of the Week-Day Schools will be considered in detail in Chapter Four.

One of the outstanding marks of progress in our present age is the establishment of chairs of Bible and Religious Education in higher institutions of learning. A preliminary report of the Committee on Standardization of Biblical Departments in Colleges and Universities, published in December, 1924 - Religious Education - gives a list of one hundred and five Colleges and Universities which have created Separate Bible and Religious Education Departments. In the list we read the names of such representative schools as Brown University, Colgate, Columbia, Boston University, DePauw, Goucher, Mt. Holyoke, Northwestern, Smith, University of Chicago, University of Missouri, University of Michigan, University of Virginia, Vassar College, Harvard, Wellesley, Yale, BrynMawr, Cornell, Dartmouth, Denison University, Randolph-Macon, Oberlin, and William Jewell College. Institutions such as Boston University and Northwestern have likewise established graduate schools of religion, and gradually a new profession is appearing which will produce our future religious leaders and teachers. Mention ought also to be made

of the work of the various denominations on the campus of the State University. Foundations such as the Wesley Foundation of the Methodist Church have been established and are doing constructive cooperative work in places where it is much needed.

In considering the present tendencies in Religious Education, and especially in the Week-Day Schools we can at least say that there is an appreciation of the need such as we have never had in any former period. There is apparently a realization of the importance of religious instruction for the young which has never existed before. The horrors of the recent World War have made clear the tragedy of expecting a happy world through the achievements of a perfected human mechanism known as the " super-man". The suffering of the so-called "peace" of Versailles has made clear that the religious idealist is perhaps not so impractical as the one who claims to deal only with hard facts, and tries to exact a pound of flesh from a prostrate foe. The horrors of starvation, plunder, and murder brought about through terrorism of a despotic minority in Russia have revealed the fact that self-interest, even though it speaks in terms of brotherhood for a limited class, is no adequate motive for rebuilding a prostrate country.

The greatest problem to-day in Religious Education is the problem of leadership. There are about six hundred Week-Day Schools of Religion oper-

ating in the country to-day, and the calls which have come for leaders and teachers from two Ohio cities alone, would take every graduate of this year from one School of Religious Education. We need trained leadership and adequate technique, and also an aroused public conscience. When the souls of the people of America become aflame with a passion for the highest and noblest in life, which can not be gained without religion, there is nothing which she will not be able to accomplish. Then indeed will the religious education of American youth become a reality. But we who have seen the vision, need still to pray the prayer of Kipling,

"Lord God of Hosts, be with us yet,
Lest we forget, lest we forget."

Chapter Two.

The Secularizing of Public Education, including a Statement of the Present Legal Status in all the States of the Union.

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For something over a century there has been going on in the United States a gradual but widespread elimination of religious and church influences from public education. In the early years of our history, especially during the colonial period, education and religion, the school and the state were close allies. One of the aims of elementary education was to inculcate religious beliefs; of higher education, to prepare religious teachers. The subject matter of instruction was largely religious in its nature. To-day we find in every state a system of public education in which civic and industrial aims are dominant, in which religious instruction is either entirely eliminated or else reduced to the barest and most formal elements, and the control of which is vested well nigh exclusively in the state or some sub-division thereof.

During early colonial history there was no objection to religious instruction in the schools, for there was but one religious faith in the colonies. But following the Revolution, the immigrants from northern and southern Europe rasied the question, and they found that a new method of teaching religious must be discovered. If the public schools were to insure social

solidarity among the people, nothing should be taught which might cause anyone to remove his children from the schools. The period immediately succeeding the colonial, and enind approximately with the nineteenth century became in many respects an intermediate, a transition time in educational affairs. The legislation of this period as a rule, in so far as it attempted to deal with these problems, was of a purely local nature. There was comparatively little state legislation in which the subject of religious education was mentioned.

The full tide of the secularization movement is seen in the legislation enacted from about 1850 on. One feature is characteristic of practically all of this legislation,- its negative, prohibitive nature. The aim of education as set forth in this legislation was civic, industrial and professional, not religious nor ecclesiastical. Morality, character, knowledge, skill were emphasized, but to prepare leaders for the church, to supply a ministry, or to propagate the principles of the Christian religion no longer are mentioned as aims. Law schools, Medical schools, normal schools, agricultural schools, and mechanical schools are provided for, but no favorable mention is made of schools or departments of theology.

The following states enacted legislation forbidding religious or sectarian religious instruction

in the public schools,- Alabama(1852), Arizona (1879), California(1855),Territory of Dakota(1887),Idaho(1907). Illinois(1856),Indiana(1853),Kansas(1876),Kentucky(1893), Louisiana(1855),Maine(1903*,Michigan(1897),Minnesota(1907), Missouri(1835),Montana(1872),Nebraska(1871),Nevada (1885),New Mexico(1897),New York(1842),North Dakota(1899), Oklahoma(1890),South Carolina (1870),South Dakota(1902), Texas(1870),Utah(1892),Virginia(1839),Washington(1883), Wisconsin(1880), and Wyoming(1886).

Closely related to legislation forbidding the teaching of sectarian religious tenets is legislation forbidding the use of textbooks in which such tenets are either favored or opposed. With the adoption of uniform series of textbooks, often for a whole state, embracing sections of widely divergent religious opinion, such laws became essential to the welfare of the public schools. Two general lines of policy can be detected,- one forbidding the use of any sectarian books, leaving it to the courts to decide in any particular case whether or not the book is sectarian; the other, either forbidding sectarian books or not, but in either case providing that the Bible shallnot be so considered or excluded. Sometimes under this second policy the law has left the reading of the Bible to the option of the individual community, or to the teacher of the school. Sometimes it is provided

that the Bible shall be read by the teacher for a certain number of minutes daily, without written note or or l comment, Again we find the proviso that children whose parents object to their being present while the Bible is being read shall be excused from attendance on the readinf thereof. The common method of securingcompliance with these laws is, as with the forbidding of sectarian instruction, to threaten to hold the state school funds.

The following states adhere to the first policy, by far the most general,-that forbidding the use of any sectarian books, leaving it to the courts to determine in any paeticular case whether ot not a book is sectarian:-Alabama(1903),Arizona(1897), Arkansas(1874),California(1855),Colorado(1883), Idaho(1907),Indiana(1889),Kansas(1897),Kentucky(1893), Maryland(1872),Massachusetts(1827),Mississippi(1892), Montana(1872),Nevada(1885),New Hampshire(1842),New York(city only)(1843),North Carolina(1881),North Dakota (1891),Oklahoma(1908),South Carolina(1870),Tennessee (1889),Virginia(1847),Washington(1883), and Wisconsin (1883).

The second policy mentioned, that forbidding the exclusion of the Bible as a sectarian book, and prescribing the method of its use, is followed in these states,- Dakota territory(1887),Florida(1869),Georgia(1895),Indiana(1865), Iowa(1873),Kansas(1876),

Louisiana(1870),Massachusetts(1885),Mississippi(1870), New Jersey(1894),New York(1844),North Dakota(1899), South Dakota(1903),Oklahoma(1895),and West Virginia (1866).

The elimination of ecclesiastical or sectarian control or influence from public education has been sought in many states through laws forbidding the setting up of any particular religious belief or affiliation with any particular religious sect as a necessry qualification for or bar to, membership on boards of trustees, positions as school administrators, or instructors, or the right to attend public schools as students. Sometimes the law has gone so far as to prevent even private schools which have enjoyed the privilege of incorporation from setting up such tests.

Some such law is in operation in,-Alabama (since1832),Arizona(1901),Georgia(1875),Idaho(1903), Illinois(1835),Indiana(1894),Iowa(1842),Kentucky(1903), Louisiana(1855),Massachusetts(1859),Michigan(1837), Minnesota(1907),Missouri(1825),Montana(1893),Nebraska (1857),New Jersey(One of the earliest instances found in the charter granted by the royal government in 1748 to the College of New Jersey),New York(1754),North Dakota(1883),Oklahoma(1890),Texas(1857),Virginia(1839), Washington(1890),Wisconsin(1857),and Wyoming(1886).

In our early hostiry it was a common practice for states to contribute funds to schools en-

tirely or inpart under church control. With the establishment of large school funds, derived chiefly from the s le of public land, and with the increased revenue derived from taxation, the question of the proper disposal of the state aid became an important one. And with the increasing heterogeneity of our population the problem of an equitable distribution of these funds began to be increasingly difficult of solution. Finally in the interest of universal education, and for the sake of economy, it was found necessary to limit state support to such schools as were controlled by the state, We find, therefore, in the legislation of a considerable number of states, laws forbidding the use of public school funds, for the support of schools controlled by the church. Such laws operate in the following states,-Alabama(since1854),Arizona(1853),Califormia(1855),Illinois(1872),Iowa(1847),Louisiana(1855), Michigan(1897),Nevada(1885),New Jersey(1881),New York (1871),North Dakota(1891),Texas(1884),and Washington (1890).

Constituti nal provosions forbidding either sectarian religious instruction or religious tests in public schools or the appropriation of public funds to schools under ecclesiastical control or not under the absolute control of the state exist in almost every state constitution in force at the present time. These represent, as a whole, the culmination of

the struggle in which the American people have sought to establish and maintain the secular ideal of public education as a necessary instrument of democracy. Ordinary legislation is too easily reversed; it has been necessary to imbed these provisions in the Constitutions themselves where they can be altered only by a direct appeal to the people of the entire state, and by a substantial majority of their votes.

These constitutional provisions take on a variety of forms. Some are detailed and specific in their wording, while others are general, vague, and need much interpretation. The most common form is that rpohibiting the appropriation of public funds to sectarian institutions. This is found in the Constitutions of over forty states. In fact, some form of provision is found in the Constitutions of forty six states,-Vermont and Maryland being the exceptions.

Since 1850, the Supreme Courts of no less than twenty one states have been called upon to decide ate least thirty cases involving in some form the question of the proper relation of religious and public education. Of these, seventeen cases, in fifteen states, have been decided in favor of thesecular view;thirteen cases, in nine states, in favor of the religious view. Chiefly, the courts have been concerned with determining:(1)what constitutes religious or sectarian religious instruction?(2)what constitutes the use of

public school property for sectarian purposes?and (3) what constitutes a sectarian school within the meaning of the constitutional provision forbidding the appropriation of public funds to such?

Considering division one, there have been three cases decided in favor of the religious ideal of education in Illinois, and one in favor of the secular ideal. In Iowa we find one case favoring religion, in Kansas one, in Kentucky one, in Maine one, and in Massachusetts one. Michigan has had one case which was settled in favor of religion, and one against it. Nebraska, New York, and Ohio are each recorded as having a decision in favor of the secular ideal of education. Pennsylvania records one each, and Texas one for religion, and Wisconsin one against it.

As for division two, the use of school property for sectarian religious purposes, we find cases in Connecticut, Illinois, and Iowa with decisions favoring the religious ideal, while against it we find one case each in Connecticut, Kansas, Missouri, and Pennsylvania.

Under division three, what constitutes a sectarian school, the decisions have all been unfavorable to religion; in Illinois, Maryland, Massachusetts, Mississippi, Nevada, New York, South Dakota, and Wisconsin.

These laws all show that the dominant aim of the school has become a civic rather than a religious

one, and the subject matter has been purged of all sectarian and denominational matter. Control of education has become largely centralized, and public funds guarded from contending religious claimants.

Up to the present time only four states have enacted any laws concerning the Week-Day Religious instruction. In 1923 at the eighteenth session of the South Dakota legislature a law was passed providing that a child might be excused from school a limited time during each week for religious education, under church auspices, providing that the parents of the child so desired. A similar law hasbeen likewise passes in minnesota. Within the last week on of the Boston newspapers carried a short write-up concerning a law just passed in Oregon providing for the dismissal of children for two hours during the school week to receive religious instruction. And a few days later comes the announcement that a similar law has passed the legislature in Indiana, with the amendment that forty per cent of the population must desire it, which makes Protestant religious education impossible, of course, in Catholic communities. This law was vetoed, however, later by the governor. Several years ago some such law was enacted in New York State, but it has never been enforced, and up to the present time is forgotten and neglected. The school board of Cincinnati, Ohio, has also a provision whereby children may be released

from school for religious instruction, but to date very little use has been made of it. But these laws are going to come into their own within a few years. There is a rapidly growing demand on the part of the American people for a system of religious instruction which will in every way be equal to the secular schools of the nation. They have been successful in separating the church from the state; the state is caring for the public schools, and the church must make provision for the religious school. All the people need to ask of the state is a part of the child's time; the rest of the responsibility must be met by the church.

Chapter Three.

Steps in Recent Development of Week-Day Religious Schools in the United States of America.

Steps in Recent Development of Week-Day Religious Schools in United States of America.

The previous chapter has shown the change in the idea of the relation of education and religion, until at the present time we have, and for a good many years have had complete separation of church and state. This is the very genius of our present day public school system; it is that for which we have struggled and fought, but in its very nature it presents a challenge and an opportunity which we must meet. The state has done its part well, and our public school organization is one of which we can be justly proud, As far as secular education is concerned the boys and girls of our nation have splendid advantages, but along with the secular must go the religious for which the churches are responsible, or America will fail.

In the early days of the Religious Education movement, leaders began to realize that the system, if such it could be called, then in operation, was far from ideal, and would never meet the needs of the time. The best information available showedthat only about fforty per cent of our young people became members of the church. This meant that only sixteen per cent of the developing life in the average American community was reached by the educational agencies of the church, and so held and influenced asto make a definite decision for the Christian life. The

educational agencies were, therefore, only about sixteen per cent efficient. They saw that if we were to hold our young people with the tenacity of the Catholics and the Jews, we must bring to fruition a correlated, adequate, and well-rounded program.

The Roman Catholic church through its system of parochial schools has been able to give each child at least two hundred hours during the school year of definite religious training and Bible study. Not only is their religion linked up to every course of study in the curriculum, but also separate courses in it are given. In one time schedule for a typical parish school, for the first grade two hundred and fifty minutes were given over to religion, as over against two hundred for arithmetic, and one hundred for drawing, and in the eighthgrade one hundred and fifty minutes was used for religion while twohundred was taken for arithmetic, ninety for drawing, and forty for elementary science. Catholic children are well grounded in religion six days in the week, and it is no wonder that their authorities say,"Give us the children during the formative period of their lives, and they will always remain Catholics, no matter what the influence be later."

Likewise, the Jewish program for Religious Education has been interesting, for they are able to give from three hundred to three hundred and thirty five hours to religious instruction during the year. The

Jews have their Sabbath school, but it gives but a minimum of Jewish instruction. They also have their Week-Day schools of from five to seven hours a week, given usually after public school hours. The curriculum contains such subjects as the Bible, modern Hebrew literature, the Talmus, Prayer Book, music and the like. Modern Jewish educators are contending that the time is inadequate, and th t the curriculum needs broadening; however that may be, the Jews, nevertheless, have put Protestants to shame, and made the time that we allow for religious education seem meager and petty.

When religious leaders became aroused to the need of an enlarged program for the young people and children of our land, upon investigation having found many inadequacies in the customary Protestant educational agencies, these very inadequacies became an argument for Week-Day Schools of Religion. But so many of the people were satisfied to let conditions go on as they had been, that the leaders found it necessary to defend their new system. The first few years of the Week-Day movement could indeed be called a period of defense, and in fact there are still times when defense is necessary. The movement is so young, that the periods are necessarily brief, and in many instances overlap each other.

One of the outstanding failures of the Protestant churches of the past has been in the matter of time for religious instruction. If the entire Sunday-

School hour is counted as having educational value, the maximum time which was provided for Protestant children was only fifty hours a year. Actually it is doubtful if the average Sunday-School averaged more than one half hour educational work a week, and that would mean only twenty five hours for the year. When we line this up beside the two hundred hours which the Roman Catholic church provides, and the three hundred which the Jewish children receive, it is not difficult for the most casual observer to discern the inadequacy of the time.

Moreover, religious educators realized that the little time which was allowed for religious instruction was very unpedagogically distributed. Half-Hour lessons a week apart is a poor teaching arrangement. If religious education is to be efficient it must possess unity and plan. Under the old plan the minds of the children were not able to carry over a line of thought from one recitation period to another. No matter how excellent the teacher or how fine the equipment, adequate time is always essential, and the slogan became, "More time for religious education", until the problem be solved.

Another inadequacy which was found in our present Protestant religious education, was the <u>teaching force</u>. This was inadequate as to numbers, and teachers were often imperfectly prepared for the task. It was urged that the churches take the matter of teacher training seriously; that there be a thorough mas-

tery of the Bible, the understanding of child psychology, and the acquiring of pedagogical skill.

Most of the educational agencie of the church were quite destitute of any real supervision of teachers and instruction. The Sunday-School Superintendent has been responsible for all of this that has been done, but he was usually unprepared for this work, and no adequate supervision was attained. By real supervision is meant carefully gathered information as to how the teacher prepares for her recitation periods, how she presents the lesson material to her classes, and what results she obtains through her classroom instruction.

One of serious criticisms made by the leaders in the Religious Education movement was that the educational agencies in the churches had received inadequate financial support. Lead pencils, cigar boxes, chewing gum, and many other such articles have ranked far above religious education as commodities for which our money has been spent. And along with this lack of financial support went poor housing and equipment. The properly lighted, satisfactorily ventilated, artistically decorated school room with abundant blackboard space, comfortable individual desks securely screwed down to the floor, and of a size suitable for the pupils, were just as essential, they argued, for an efficient church school as for an efficient public school.

A sixth inadequacy of Protestant educational agencies which might be mentioned as one of the arguments used for Religious Education was to be found in the courses of study. Most denominations sought to build up a satisfactory curriculum, but in a large measure failed to do so. The practice of issuing Sunday-School lesson material in printed slip, and quarterly pamphlet form was declared to be unpedagogical and expensive. It should have long since been discarded for a system of religious education textbooks, suited to the needs of the various ages. Biblical material has, of course, continued to provide a large part of the subject-matter of the curriculum, but it is to be hoped that extra-biblical material will always have its place also.

Impression without a corresponding expression is usually transient; nevertheless it was found that very few of our Sunday-School teachers provided opportunity for adequate expression. Religion must become something more than mere abstract information; it must be dynamic, active, and impelling. This meant a program of expressional activities for children and young people, which would fit into their everday life, and without which educational agencies would continue to be inadequate.

Another weak link in the old form of religious organization was the lack of correlation between the various agencies. They grew up independent

of each other; each under its own leadership and planning its own program of activities. A natural result was that they got into each other's way, covered the same ground, overlooked some phases of the task, and overemphasized others. Correlation of the educational activities of the church would mean unity of plan and efficiency of execution through a division of labor.

Perhaps one of the most serious inadequacies which the leaders discovered was the <u>faulty distribution of agencies</u>. This was manifest in at least three different localities,- small towns and rural communities qwew almost lacking in the advantages of religious education; in cities of from twenty five hundred to twenty five thousand population, having from a dozen to forty different Protestant denominations the work in the center of the town overlapped, while in the suburbs large areas were untouched. The strong denominations had fine equipment and large resources, while the weak struggling churches on the outskirts had many children, and likewise heavy handicaps. The third locality,- cities of twenty five thousand population and over,- had this same problem to a much greater degree. Here they found the problem of the down town churches, which had very little contact with the children. Also they discovered an exodus from the central districts to the outlying districts, and ofttimes the result was the large areas in the thickly populated areas with out the adequate church facilities of any kind.

But it was said that machinery was of no use, without power to make it go; a spiritual dynamic was needed. It was "not by might, nor by power, but by my spirit, saith Jehovah," that the task of the religious educator was to be accomplished. This meant they must do away with the small bickerings and quarrelling, and measure up to the ideals of universal equality and brotherhood, as taught the world by the life of Christ.

These were the appalling inadequacies which those interested in a larger program of education found in the early days of the movement. And in many instances these inadequacies still prevail. But the cause is marching on, and while old ideas even yet hold sway in many communities, and the new is thereby hindered in the progress, more and more of the people of the nation are coming to see in the Religious Education movement, the hope of the duture.

Week-Day schools are proving their worth from day to day, and from year to year. In the first place, they are helping to solve the problem of the lack of time. They are giving from an hour to two and a half hours a week additional to the time set aside for religious instruction, making possible a great enrichment of the curriculum.

They are promoting a more <u>regular attendance</u> at religious instruction classes. The average Sunday School pupil attends only about one half the time, but

regular attendance at a week-day session is much more easily secured. Circumstances favor it;- regularity at public school naturally goes over to the church school; parents are not likely to be taking children away during the week; the fact that there is more time for better work; all these things make for more regular attendance.

Likewise, week-day church schools are calling to-gether, and developing a body of trained teachers of religion and skilled supervisors of religious instruction. The teaching of religion is becoming a calling,- a vocation, and we are entering into an era when such teaching is to be undertaken more seriously and more extensively than ever before.

Week-Day Schools are aiding the efforts being made to correlate the educational agencies of the church. Councils of Religious Education are being organized, and all of the activities are being correlated under one management with delegated tasks.

Also this movement is helping to build up and adequate and comprehensive course of study for religious instruction. Experimentation has been having its way, and gradually courses of study are being worked out and textbooks being issued, until soon we are going to have something worth while with which to work. Handwork and dramatization have been given a place a-

long with Biblical material, and the religious values in the natural world, in great hymns, great paintings, and in the great lives of secular history are coming into their own.

Week-Day Church Schools are helping secure proper housing and the equipment which is so greatly needed. Contrasts with public school rooms have been an impetus to the church schools, until at Gary we have a building erected for the purpose of religious instruction,- the first of its kind in America. Others will follow.

The importance of expressional activity is being emphasized in the week-day schools. In some schools, an effort is being made to secure the expression of all religious truths taught in the class room, by appropriate conduct in the school, home, and play ground; at any rate notable contributions are being made along the lines of handwork, notebook making, dramatization of Bible stories, and social service projects.

Moreover, Week-Day Schools are making a real contribution to general pedagogical science. They are following public school methods, but not slavishly. New light is being brought, for the religious educator goes to his task as one called of God; such an aim will raise the whole teaching profession.

The Week-Day Church Schools are an im-

portant instrumentality for reaching the millions of American children who are spiritually untaught. In Van Wert, Ohio, eighty five per cent of the children in the public schools are in the week-day church schools. In Batavia, Illinois, only fifteen children in the city are not enrolled in the church school classes. In Cambridge, Ohio, where the writer formerly taught in a week-day school, we reached not only the children of our own constituency, but also the children of many who were affiliated with no churches, and this fact proved one of our greatest opportunities.

And along with this contribution goes another like unto it,- the week-day schools are helping to secure a better distribution of religious educational agencies. The public schools are, almost without exception, so distributed as to be conveniently near the children of the city. By following the distribution of the public schools, rather than that of the churches, the week-day schools bring religious instruction within reach of thousands of spiritually neglected children.

After considering these facts does it not seem reasonable to conclude that the Week-Day Church School movement is an instrumentality which gives promise of large usefulness in solving of our problems or religious education? Is any other defense necessary?

Following the first few years of experimentation in the field of Week-Day Schools of Religion,

there came a period of critical analysis and evaluation, especially in the matters of curricula. The first schools in Gary had come about so rapidly that it was necessary to find something to teach very quickly. At first the regular Sunday-School lessons were employed, and although they were somewhat amplified, the result was merely a review of the Sunday work, and was unsatisfactory. The Gary leaflets were published as an effort to meet the need, but they were got together hurriedly and were very largely an adaptation of the Uniform Standard Sunday School Lessons. But as time has passed curricula material has been very much enriched, and constantly new texts of note are coming into being. Within a few years the Week-Day Religious Education movement will have a literature of its own.

Another evidence of the period of analysis and evaluation was the surveys which were undertaken by many prominent leaders. Week-Day Schools were springing up like mushrooms over the country, all trying to meet the needs of the specific locality, and organized in their own peculiar way. The Inter-Church World movement made a survey of the situation; others, such as the Squires', the Schaeverr, the Cope, and the Lutz surveys were issued, and the extent of the movement began to be made known.

One of the results of this period of critical analysis and evaluation was the realization that

in many instances at least, things had been moving too rapidly. There followed, then the period of cautions and some extension in which we find ourselves to-day. Educators are asking that communities do not establish their week-day schools until they are ready for them, and have resources at hand to care for them. If the children are to be released from the public schools for religious training, that training must be the equivalent academically to the secular training received in the public school room. The equipment must be adequate, the schools must be financed, and efficient teachers trained before the movement will be a success in any community.

Chapter Four.

The Present Status of the Week-Day Church School in the United States.

The Present Status of the Week-Day Church Schools in the United States.

It has already been said that there are about 600 Week-Day church schools in America at the Present time, and that they are growing rapidly,- so rapidly, in fact that it is increasingly difficult to find teachers to care for the schools. The movement is still in the stage of experimentation, and organizations are formed to meet the situations in all sorts of communities. The chief types of Week-Day church schools, however, may be said to be three:-

A. Denominational or individual church type.

This is the method followed by many localities, but it is far from being the most successful. This type is one in which the week-day religious instruction is a part of the educational program of the individual church, usually co-operating with its own denomination in the conduct of the school, and in some cases receiving aid from denominational boards. The course of study is usually denominational, and often an adaptation and extension of the Sunday-School lessons. The dangers of this type of organization are several; the children of the weak churches suffer, it divides rather than united Protestantism, and makes for inefficiency rather than efficiency. Squires says of this "Week-Day schools must not break up into multiplied and competing fragments which draw sharp lines of cleavage through the Protestant community; cleavages which have laid upon the church a heavy penalty of waste, inefficiency and failure."[1]

[1] Squires, W.A."The Week-Day Church School" Ch.4,Pg.90.

B. Denominational Community Type. There are communities where practically all the churches are carrying on week-day religious instruction, inschools under their own control and supervision, and using denominational lesson materials. The various churches in such a community act to-gether in such matters as the securing of time concessions from the public schools, campaigns for the ingathering of pupils, and other similar undertakings. The schools at Cuyhoga Falls operate under this plan, and quite a number of other schools, but here again as in the previous type the weak churches are unable to carry on an adequate program, and their children suffer.

C. The Interdenominational Community Type, which in turn has four divisions,- (1) Federal Council Type. Activities are managed by a sub-committee from the Federal Council of churches; this committee to be called the Committee on Religious Education. The difficulty is that this system would inherit all the weaknesses of the present church federation; it has been tried and in many instances has failed because trouble arose between the churches and they refused to support the movement. It does not give sufficient protection to religious education, such as the state now gives to secular education. The chief defender of this method is Roy B.Giuld in his book Community Programs for Cooperating

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(2) The Civic Center Plan. This type of organization is not in operation anywhere, but is advocated by Dr.Henry

F.Cope in Education for Democracy and by Mr.H.E.Jackson in A Community Center, and the Community Church. The plan would consist of a community center, without creedal or denominational emphasis, organized around the public schools, and would contain a program for the Jew, Protestant, and Catholic alike. There would be committees on Recreation, Child Welfare, and also Religious Education. This type does not seem practical for it would be difficult to organize an adequate system of Religious Education which would be acceptable for Jews, Catholics and Protestants.

(3) Ecclesiastical Control Plan. (denominational or interdenominational.) This in politics would be called the ward plan. In such a system, the interests of the whole city are not considered, but rather each particular ward issue. Instead of communities in the church we would deal with communions,- a city board of Religious Education would be elected by communions, according to the number of churches or the strength of the denominations. This type proves unstable because denominational heads can reach in and break it up; the trouble being caused, not by the people, but by the vested interests.

(4) The fourth type has been called, by Walter S.Athearn, the Protestant Christian Citizenship Plan, and is in operation at the present time in Malden, Mass. This is an effort on the part of the Protestants only to meet the situation with an adequate program. A community Council

of Religious Education is formed, and delegates chosen from the community,- interested citizens, and church membership is not essential. The churches are, however, represented not in an official way, but by their interested lay workers. From this large council, which in Malden is an incorporated body, a Board of Religious Education is chosen to act as the executive body of the council. The Director of Religious Education is the administrative agent of the board, and carries out its plans and purposes. Various commissions, such as, a commission on Church Schools, on Week-Day Schools, Surveys, Inter-Church relations, and the like are appointed from the large council to stimulate the interest of the members, and these people become specialists in their particular field. The spirit of this type of organization is not anti-Catholic, not anti-Jew, but pro-Protestant; it has a positive rather than a negative program. The details of the Malden plan will be discussed a little later.

Let us now consider some typical schools in operation at the present time. The week-day church schools at Gary, Indiana, were perhaps the best known schools of religion. Gary is an industrial city, with a population of some 80,000, representing almost all European states. The religious schools grew out of the platoon system in the public schools, which in turn was a result of the crowded conditions. The plan really means that the program alternates recitation with work in shops, auditorium, gymnasium and the like. At first the schools of religion received the pupils

when they were free from recitations, and were in their auditorium and gymnasium periods. But now they receive the pupils only during play periods, so that they have no advantage over other communities in this respect.

The week-day schools were really forced down upon Gary. The public schools offered the churches a part of the child's time; denominational boards saw a chance for experimentation, and proceeded to establish the schools. Seven churches first began separate schools; when a community Board of Religious Education was organized, the Presbyterian Congregational, and United Presbyterian came under that Board; soon afterwards the Methodists and Christian Schools came into the system; the Baptists came in after five years, and the Episcopal school is still maintained separately. In 1921 the enrollment was 3,500, while at the time of operation separately the highest enrollment was 700.

Gary has a local board of Religious Education consisting of the Pastors, Superintendents, and 2 lay members from each cooperating church, with 3 or 4 members at large. They have a trained superintendent of schools giving full time to the work, with teachers under her, who have had some preparation for their work, and a week-day school of religion for each public school. They are entirely separate from the public school system in operation and control, the only official relation being the fact that at certain periods, children are permitted to go to the schools of re-

ligion upon a written request, on a specified form, sent in by the parent or guardian. Close cooperation is not noted between the Sunday Schools of Gary, and the Week-Day Schools, in fact at times one finds almost a spirit of competition, and this is to be deplored. But such would not be the case in a normal situation, where the schools were not forced down upon the people, but were a natural outgrowth of a desire on the part of everyone.

The lessons for the first four years were first prepared in outline by a committee of the Methodist Board of Sunday Schools, and were decidedly a makeshift. They were used for four years on an experimental basis; the outlines only being in the hands of the teachers, who prepared and mimeographed sheets for the pupils. At the end of this time they were prepared for publication. The final result of these early efforts in curricula building is the present series of Abingdon Texts, put out by the Abingdon Press, and which are supposedly interdenominational in character.

In Van Wert, Ohio, a community of about 8,000 with 16 Protestant churches, and one Roman Catholic Church, week-day schools were organized in 1918. They have a full time superintendent who also does some teaching, and one other teacher, who has three classes weekly. The pupils are excused from public schools only on written request of the parents, and each has two periods of one half hour each every week. There are four grade schools in the village, and the work is offered for the first six grades, taking

two at a time. The pupils from one school meet in a church, those from another in the Y.M.C.A., and the two school rooms are rented in the public school building; the law of the state permitting this whenever a certain number of citizens petition the board. The course of study is similar to that which has been worked out in the schools of Gary. No credit in the public school has been given thus far for work done in the school of Religion.

A successful week-day school of religion has been operating for four or five years in Batavia, Illinois, a village of about 5,000. All the churches, including the Catholic, (10 in all), with the exception of the Christian Science church cooperate in the work, organized under the pastors of the various churches. Each pastor teaches his own group, and one whole day each week is devoted to the meetings of the classes, the classes meeting throughout all the public school hours of that day. Nearly all the school children take advantage of the plan; but special work is provided for the small number who do not go. Most of the churches are using their former equipment; courses of study vary according to the church where the pupil attends, each pastor being responsible for his own curriculum.

The plan in operation at Malden, Mass., is an example of the interdenominational community type, called the Protestant Citizenship Plan. It would seem to the writer that the success of the project is due largely to the way in which the work was begun. After the organization of the Community Council of Religious Education, they did not

plunge directly into the week-day school work, but organized first a community training school which operated for four years before the week-day school was started. In this way they had a group of adequately trained teachers to carry on the work. The greatest drawback in Malden is the fact that the board of education has thus far refused to grant public school time for religious instruction. Hence the children have to be taught religion after school when they are wearied with the day's work, and ought to be at play. But the leaders are patient and tactful, and the time is coming when the school boards will be forced by public opinion to grant the time. The Malden religious schools are used as a practice field by the students of Boston University School of Religious Education and Social Service. Up to the present time no definite series of text books has been issued as a result of this venture; so far the teachers and superintendents have worked out their own courses, and will in time offer a valuable bit of material to the world as a result of their efforts. With the addition of public school time, the Malden plan would seem to offer greater advantages than the other types of schools.

Many other towns and cities over the community have organized week-day religious schools, varying in organization to meet the various needs. Some, as in Rochester, N.Y., have not organized on a city wide basis as yet, but the movement is in that direction. Toledo, Ohio, is supporting a half-time superintendent, and about 60 teachers. Nam-

mond, Indiana, an industrial city near Chicago, has an organization known as the Calumet District Board of Religious Education", composed of pastors and laymen. This board conducts schools in Hammond, East Chicago, Indiana Harbor, and Whiting, and employs a full-time supervisor, and teachers under him. The work is also under the direction of Professor John L.Stout, of Northwestern University as Educational Advisor.

Ohio, Indianam and other middle western states are venturing further in this new movement than most of the other states. In Ohio besides Van Wert and Toledo, schools have been or are being established at Columbus, Cleveland, Dayton, Cincinnati, Cuyhoga Falls, and many other even smaller towns. The work is flourishing; the school boards are in most cases willing to cooperate; the greatest danger is that towns will attempt to establish schools before they are ready, and when they do not have the necessary leaders to take care of the pupils. Sometimes it is important and necessary to wait, as they did in Malden and establish a community training school first, and train the teachers and leaders for the week-day schools before they are established. We must not go too rapidly, or inefficiency will be the result.

Chapter Five.

Unsolved Problems in Week-Day Religious Schools.

Unsolved Problems in Week-Day Religious Schools.

The present day promoters of the program of Religious Education for the youth of our land, are beginning to recognize the value of the Week-Day School in the complete fulfillment of their program. Week-Day Schools of Religion are being established constantly, and many of them are doing successful work. Countless difficulties have been surmounted, and enthusiasm is mounting higher and higher over the movement. But as yet the way is not entirely clear; all of the problems have not been solved, nor the rough places made smooth. This perhaps can not be expected in the present age, for we are but pioneers along a new road. As Paul has said,"I planted, Apollos watered; but God gave the increase." Each one of us can only do our part, and as the task is taken up eagerly from generation to generation God will give the increase.

The first problem to be met in any system of Religious Education is that of the securing of teachers and their training. This, of course, applies to the Week-Day school and to the other educational agencies as well. Many cities and towns have made the mistake of working up their program, interesting their community, and enlisting pupils, without having first selected and trained their teachers. So before any plan of week-day schools can be successfully carried out, teachers must be prepared for their task. Therefore community training schools must be established, teachers carefully selected and trained in these schools.

Some of the schools now established depend upon volunteer teachers, others are paying part time teachers, and an increasing large number are paying full time teachers. The time must come when the week-day schools will depend on paid instructors for its teaching force. This will make the religious instruction of children a life work, and will create a higher standard of preparation and professional efficiency. The compensation offered full time paid teachers by the week-day church schools should be approximately the samr as that received by public school teachers of corresponding grades. If this be the case the problem of securing teachers will greatly diminish and the teachers selected will be trained for their work.

Another problem confronting us in the week-day schools is that of rooms and equipment. Squires gives the following statistics available in 1921 for 100 schools:

66 meet in churches
2 meet in settlement houses
16 meet in public school buildings
2 meet in rented halls
13 meet in parish houses
1 meets in a rectory
1 meets in a Y.W.C.A. building
1 meets in a building erected and used for week-day religious instruction.

It will be noted that more than half of the schools meet in church buildings. The one school which meets

in a building erected for the purpose is at Gary, Indiana. It is the first of its kind in the country; an inexpensive structure, yet in plan and equipment equal to the public school standard. But in the case of the classes meeting in the church buildings, we find most of the rooms poorly suited to class room work. The necessity for using these rooms for other purposes than the church-school recitations make it difficult to furnish them properly for educational purposes. Most church buildings have been constructed with but little thought of the teaching function of the church. Week-day church schools with only the ordinary church rooms as a meeting place work under a heavy handicap.

The difficulties found in church buildings are apt to exist in even greater degree insettlement houses, rented halls, and other temporary school quarters. Like the churches, these buildings were not constructed with educational activities in view. Sometimes they can be modified in such a way as to answer educational needs after a fashion, but at best they are apt to be makeshifts.

The church-school classes held in public-school buildings have a vastly better teaching environment than the classes held in any of the other buildings named. But the practice is subject to grave objections. Even though rent is paid by the church school for the use of the public school building the fact remains that such an arrangement is not far from the border line which divides church and State.

The ideal which will eventually solve this problem is the building built and equipped especially for week-day religious instruction. Placed near the public-school building, equal in every way to it, such a building would dignify our work in religious education and be worth many times what it cost to build it.

Another one of our serious problems in week-day religious instruction at the present time is that of the time for the meeting of classes. Various plan have been followed, but all save one are proving unsatisfactory. Some are meeting in the morning before the opening of the public school classes; others in the afternoon after the dismissal of the public schools; still others meet on Saturday; but the ideal plan is to have the week-day school of religion meet during the day while the public-school classes are in session. This involves, of course, an understanding with the public school authorities, in order to secure public-school time, but is, by far, the best plan. Church school classes meeting before public school, or after, work under distinct disadvantages. The former are inconveniently early in the day, the latter inconveniently late. Both must invade the time which the children have been accustomed to give to play and home duties, and the after-public school classes come at a time when the pupils are tired by the tasks of the day.

"The public school authorities have gladly granted this time concession to the church schools in several communities, It is only right that they should do so. Re-

ligious Education is second to no other in importance, and the right of churches to request a part of the child's school day for the inculcating of religious and moral truths, which the church alone can give under our system of government, can not be logically denied. Less than a century ago, all the school time of children was in the hands of the churches. That the small portion of time needed for religious education should be restored to the churches is not an undeasonable request."[1] Nor is it unreasonable, on the other hand, for the public schools to demand high educational standards and efficiency in the week-day schools.

Christians must be brought to the place where they are willing to give their educational work more adequate financial support than it is now receiving. This has presented a serious problem in the past, and still needs to be considered."Churches give thousands of dollars to missionary enterprises in other lands, much of this money going into educational work in the foreign field, but when these same churches are asked to give a hundred dollars or so for some phase of their own educational task, the request is looked upon as unreasonable."[2]

Up to the present, experience indicates the following different forms of financial responsibility:-

1. Separate schools carried on the budget of separate churches.
2. Group-schools supported by the cooperative efforts of a number of churches.

[1] W.A.Squires "The Week-Day Church School" Chap.6,Pg.138.
[2] W.A.Squires "A Parish Program of Education" Chap.9,Pg.144.

3. Special experimental schools supported and conducted by an overhead organization, as a denominational board of religious education, or of Sunday-schools.
4. Community schools supported by the efforts of the community board of religious education.
   (1) Funds secured by popular subscription
   (2) Funds secured by popular subscription, with specific grants from denominational boards.
   (3) Funds secured directly in or through the churches.
5. Community schools supported by local federations of churches.

Since the writer favors the community school type as expressed in number four, she feels that by that method the problem of finances can be solved."Such a plan has highly attractive features," says Henry F.Cope,"it seems to be a realization of religious unity, a demonstration of religious effort that is universal. This is what we deeply desire. There are evident advantages to the community as a whole, for there is likely to follow a closer community life, a sense of the spiritual responsibilities of the community, and, out of one experience of such ideal service, the community may learn to attempt others."[1] But the people need first to be educated to realize that the religious training of children rightfully calls for the expenditure of real money.

[1] Henry F.Cope,"The Week-Day Church School" Chap.12,Pg.105

This may be accomplished by getting all the facts before the people, and by instructing them in the meaning of religious education. The work will not be supported properly until it is better understood. And especially must attention be given to those who will leaven the lump of public opinion. Modern litterature on religious education should be put in the hands of the leaders, of intelligent thoughtful persons; every pastor, teacher, and worker in child welfare and in education should know the new books and the other publications on this subject.

We might next mention the problem of <u>organization</u>; the week-day schools need to be organized efficiently in order to come up to the standards educationally. In the case of public-school time being granted, the week-day classes in religion would have to be arranged to meet the schedule of the public schools. Usually the children are dismissed at various hours according to grades one or two days in the week, depending on the amount of time granted.

As to the type of organization, a number of problems present themselves which can only be worked out by intimate study of conditions in the community where the plan is to be applied. The community type of organization seems best at the present time, but whatever plans are under consideration two thoughts must be held in mind. First, that any definite plans which extend effectively the periods and amount of religious instruction and reach larger numbers of children are vastly better than no efforts at all, and, second, that in many communities throughout the country many plans must be tried, many forms of experiment must be conducted; in

each place we must do the best we can, learning, and demonstrating the feasibility of week-day religious instruction and discovering the best methods.

In the matter of <u>curricula</u> there are several problems yet to be solved. The field of week-day religious education is yet so new that satisfactory courses of study are hard to find. One usually discovers instead the necessity of building his own courses to fit the individual needs of the children. This is a difficult task and the religious educator needs to be conversant with the material which has so far been published on the subject. A few of the best series will be mentioned.-

1. The Abingdon Week-Day Series - Abingdon Press, 150 Fifth Ave New York city, N.Y.

2. The Christian Nurture Series (Episcopal, Published by Morehouse Publishing Co., Milwaukee, Wisc.

3. The Beacon Course (Unitarian) - Beacon Press, 16 Beacon St., Boston, Mass.

4. The Constructive Series - University of Chicago Press, Chicago, Ill.

*5. Westminster Text Books of Religious Education. Presbyterian Board of Publications, Witherspoon Building, Phila. Pa.

*6. Keystone Lessons for Week-Day Religious Schools. (Baptist) Judson Press, 1601 Chestnut St., Phila. Pa.

* The Presbyterian Board published, quarterly, outlines of lesson material supplementary to the "desprtmental graded lessons" for the Primary, Junior, and Intermediate departments. They are designed for teachers, and each lesson

contains suggestions on memory material, and on handwork. These lesson quarterlies may be regarded as a useful temporary expedient to be used by schools which keep the week-day work closely correlated to the Sunday-School lessons and which have not prepared or can not yet use special lesson courses. The Baptists are following the plan of the Presbyterians, but both these plans must prove unsatisfactory for they simply patch to-gether old lesson material prepared for a different type of school and are not conceived in educational terms.

But whatever plan of curriculum be followed, two difficulties are faced. First, relations to the curriculum of the Sunday School. The temptation is to simply duplicate the work of the Sunday class in the week-day classes. This is a serious mistake and is a waste of time if the work on Sunday has any value at all. The Sunday School should furnish, however, any particular denominational emphasis which is desired and which can not be placed in the curriculum of a community week-day school. The second difficulty is relations to the public school curriculum. (1) The public school has no control over the content of instruction; (2) but it has the right to insist that in method, standards of teaching, the week-day school shall measure up to its own.

Whatever textbooks are used in the week-day schools, biblical material should have a central place in the curriculum and the Bible lessons should be graded. All parts of the Bible which possess distinct educational value should be included. It is said that in 52 years the Uniform

Sunday-School lessons have touched at least once only 55% of the whole Bible. Of course most graded lessons do better in this matter, and include about 65% of the Bible. Also the Biblical material should be emphasized and illustrated by such extrabiblical material as the rich treasures of art, literature and song. Handwork and dramatization must have a place in the curriculum of the week-day school and emphasis placed on such subjects as world missions, temperance, stewardship, world citizenship and the like. And then finally the curriculum must be pedagogically complete. It must contain the three great phases of the educative process,- information, worship, and expression, and in the right proportions and as related parts of one program.

There are certain materials which are essential in the building of a week-day program. Among these we might mention a hectograph or mimeograph machine, paper, pencils, crayons, erasers, scissors, rulers, plasticine, or modeling clay, pictures, maps, paste, water colors, aside from any textbook or notebook which may be used. The teacher should be familiar with all the latest books on pedagogy, worship, hymn singing, dramatization, missions, story telling, psychology, Bible, and other such related subjects.

In the past, Sunday School records have usually been very poorly kept. This is unfortunate, for the records of the church constitute its system of book-keeping, and good book-keeping is quite as essential to the success of the church as it is to a business enterprise. It is to be hoped that all week-day schools will make careful and exten-

sive records and preserve them for future reference. Some such informationas the following ought to be gathered from each pupil; put on permanent record, and kept convenient for reference:-

1. Full name of pupil
2. Date of birth.
3. Place of birth.
4. Name of Father
5. Name of Mother.
6. Number of Brothers and Sisters.
7. Foreign born or native
   (a) Child
   (b) Father
   (c) Mother
8. Residence
9. Employed or in school
10. Member of Sunday-School
11. Member of Church
12. Grade in Public School
13. Church of Parents
14. Date of entering Class.

Most week-day schools require a child to fill out a membership or enrollment card upon entering the school. Also, if the school is operated upon public school time, cards have to be signed by the parents dismissing the child to the religious school. Then there is the matter of report cards, frequent letters to theparents and the like, which ought not to be neglected.

In the metter of grading, generally, the public school grading is adhered to in the schools for week-day religious instruction, In Gary and a number of other places, two public school grades recite to-gether in the church school. Grades one and two of the public school constitute group one in the church school; grades three and four group two, and so on. In Gary the church schools are in session on every school day of the week with the exception of Wednesday, and run throughout the day. In Batavia the church school classes meet only on Thursday. Many week-day schools, as in Malden, have no adjustments as to time with the public schools, their classes all being held in out-of-public-school hours.

The problem of recruiting pupils is not a serious one in most communities. Inded, the problem has been how to take care of the children they have, rather than how to get more. The plan followed in Malden is a good one, and could be used just as successfully when the schools are to be operated on school time. First, a letter is sent to the residents of the town signed by the pastors, superintendents of Sunday Schools, and presidents of official boards telling of the proposed project and urging their interest and support. Then a day or so following, another letter is sent by the local pastors to their own parishoners notifying them of the coming of a church visitor and a teacher from the week-day school in a few days. Fol-

lowing this, a house-to-house canvas is taken; the teachers give information concerning the school, and the deaconess or vistior is welcomed because she is known in the community. At this time enrollment blanks are filled out. This plan keeps the week-day movement separate from the public school and is operated throughout the individual churches, yet every resident of the community is reached.

The porblem of credit is being much discussed at the present time, and is of vital importance. Religious Education will never have its rightful place until acedemic credit is given for it. The question at once occurs as to how much credit should be given and who should grant it. It seems reasonable for religious educators to ask for the same amount of time and recognition as is given other subjects in the public school curriculum. This would mean 1/8 or 1/10 of the public school time, or about two hours a week for which the same amount of credit be given as for a,like amount of the same quality in the public school.

As to who should offer the credit, we are absolutely sure that the State should not set the examination. But some one must see to it that the work for which acedemic credit is given is up to the standard. If the denominational colleges would certify to the public schools as to the quality of the work done in the religious school, the State Universities would likewise approve and accept

credits from such schools.

Various plans are now in operation throughout the country experimenting with this matter of credit. We have the North Dakota plan where the State Board of Education sets the examination; the Colorado plan which is administered by a joint committee from the State Teachers' Association and the Sunday-School Association. The work of the Council is approved by a committee of 22 college and public school men, and called a State Council of Religious Education. The Greeley Colorado plan is similar to the one just mentioned, save the credit is for college work rather than high school.

All of the plans are working in the right direction even though as yet no ideal plan of acedemic credit has been found. This is to be one of our problems of the future.

Just as the securing of teachers has proved a problem to those interested in religious education, so often does supervision. As it is hard to get teachers, so is it difficult to get adequate supervision. The solution is again the dignifying of the work until it ranks as a profession. When training is required and sufficient salary paid, young people are going to meet the requirements and prepare themselves for lives of service in this field, It is going to be difficult to correlate the supervisory system, and to keep the machinery running smoothly. For example, take the City Director of Week-Day School work. It is hard for her ofttimes not to consider herself the

co-equal with the City Director of Religious Education, and very easy for her to resent any orders coming from him. But actually such a person as the first should be subordinate to the second. The various supervisors must learns not to be rivals one with another.

In almost every community where week-day schools of religion have been organized, has come up the problem of the relationship of the local church and the Week-day school. Too often we find a spirit of rivalry and jealousy between the Sunday-School teachers and the teachers in the week-day school. Usually the latter are better trained and the former realize it. In a church in Ohio where the writer was a teacher in the week-day school of religion, a little boy, upon asked whether or not he liked to go to the school replied," Oh, yes, because then when I go to Sunday School I can get my teacher all mixed up."

Walter S.Athearn says,"A close analysis of the school in the local church reveals the startling fact that in many of the elements essential to an efficient program of religious education the church has made little or no progress during the past century."[1] The week-day school should not be a rival to the Sunday-School, but should be considered a means of increasing the efficiency of the entire program. The prospect is bright in that the pupils now being trained in the week-day school will be our sunday

[1] W.S.Athearn,"Character Building in a Democracy. Chap.2,Pg.74.

schoolteachers of to-morrow, and this will not only increase the spirit of cooperation between the two, but it will also raise the teaching standards materially.

And finally, one of our chief problems in the matter of religious education is to interest the public so that people will realize their responsibility and be willing to assume it with enthusiasm and intelligence. In the words of Dean W.B.Athearn, we need "An enlightened public sentiment, which will insure the necessary moral and financial support and prevent misunderstandings and partisan controversies." This would do away with all sectarian narrowness, and create an ideal big enough to inspire us in the accomplishment of a world task. A system of week-day schools which is just for Baptists, or for Methodists, or Presbyterians alone, will never be broad enough to educate and evangelize the world. Our program must be for all the people, whatever their race, color, or creed. We are still bound down by the chains of sectarianism, and this presents a serious problem to be overcome.

The whole project of religious education must be kept before the community at large, and the people must be led to feel that they are responsible for its largest fulfillment. The public must be shown the need; it is essential that we create an intelligent citizenship on the subjects of morals and religion. We are concerned dominantly that the children of to-day who form the society of to-

morrow shall make a religious citizenship and we need to create an enlightened public sentiment to do this.

In order that the present problems of the week-day religious schools and other educational agencies be solved we must establish a new educational program, which will consist of four units:

1." A system of church schools which will extend from the 'Mother's Lap' through carefully graded Sunday and week-day schools to the great graduate schools of religion."

2. "A system of teacher training which will guarantee a highly skilled religious teacher to every youth and child in the nation."

3. "A system of supervision and administration which will unify and direct the whole system in harmony with the demands of sound educational theory."

4. " A system of professional associations which will preserve the prophetic element and insure the professional growth of the whole teaching force of the nation." [1]

[1] W.S.Athearn,"Character Building in a Democracy, Chap.6.Pg.16

Chapter Six

Principles for the Guidance of the Development of the Week-Day School Movement in the United States.

Principles for the Guidance of the Development of the Week-Day School Movement in the United States.

In order to realize a national system of Religious Education which will adequately care for the religious nurture of American children and youth, the churches must assume a great responsibility, and certain principles of guidance will be necessary in the coming days.

First, Religious Education is an enterprise of cooperative effort on the part of all the religious forces of the community. Education is not complete without religion. Hence everybody in the community seeking the welfare of its childhood and youth ought to be interested in their proper religious nurture and training. This involves a training of all the people, until we create an enlightened public sentiment and a real desire for religious education. Then, and only then, will they be willing to cooperate sympathetically, whatever their faith, and to sacrifice in time, thought, effort, and money, for the enlargement of the educational program.

Second, educational method is required as well as the religious motive. This does not mean that we will need less religious zeal, and enthusiasm, for, after all, our final aim will always be the winning of souls for Christ; religious education is going to be the instrument of evangelism, not a substitute for it. The religious motive in education can not be realized in the absence of an effective use of the educational method in religion. The value of

this method in dealing with childhood and youth is fully recognized in other lines. We know it is essential to good citizenship, to preparations for vocations and avocations, and for the development of moral and ethical life. But we have not recognized its value in religion except in a very limited way. This means that in the future we must strive for finely equipped educational buildings, for adequate financial support, for educational organization and management, and for well trained teachers and supervisors. We do not question the character of the old-time voluntary religious teacher, but this sterling character must be reinforced with knowledge and techinal skill. And these teachers must be directed by highly skilled professional workers who give their whole time to the educational program of the church.

Third, there is, and will be a great need for widening horizons, and a lessening of denominational narrowness if the religious education movement is to succeed. We are inclined to be narrow and dogmatic in our religious views, and this is causing one of our greatest problems in the new program. Denominations are in many cases attempting to foster a sectarian emphasis in their zeal for denominational lpyalty, and this causes a conflict between denominational and non-denominational agencies. Dr.W.S.Athearn says,"The whole machinery is set for a definite movement which will strike a line of sectarian cleavage among the children and youth in every community

in the nation. This is, perhaps, the most dangerous non-social movement in our democracy to-day."[1] Surely Protestantism must not copy Catholicism and adopt a parochial system of education. This method would place the balance of power in the hands of the strongest denomination, and limit the development of the minorities; it would make it difficult to guarantee the teaching of a body of common matter essential to the spiritual homogeneity of the community; it would lower the level of efficiency of Protestant religious schools by dividing their resources, and it would condemn the children of minority denominations, and of small, rural, or suburban churches in the stronger denominations to inferior opportunities for religious education. What we need instead is the cooperation and the placing of the resources of all churches at the service of each church. Until we can work to-gether in harmony and love, forgetting all our sectarian differences, our program is going to fail; but we must not fail, so let us press on toward the goal in cooperation.

Fourth, uniformity of aim and purpose will be necessary in the accomplishment of our task. Each community which undertakes a program of religious education will need to have clearly in mind certain objects and purposes and Protestantism as a whole will need to find a uniform goal toward which everyone can work.

The definitions of the objects of the Walden Council of Religious Education is suggestive and helpful,

[1] Athearn, W.S. "Character Building in a Dem." ch.3, p.84.

and is a clear statement of what they are trying to do in that community.

(1) The development of a city system of Religious education.

(2) The unification of all child welfare agencies of the city in the interests of the greatest efficiency.

(3) The supervision of a complete religious census of the city with special reference to the religious needs of the children and young people.

(4) The direction of educational, industrial and social surveys for the purpose of securing the facts upon which a constructive community program can be based.

(5) The creation of a community consciousness on matters of moral and religious education.

These ought to be helpful to other communities in the future, in the formulation of aims and purposes. They show us what we ought to be trying to do.

Fifth, moral background is gained through the home; the church must promote this. The home as the primary institution in society is the first to make its influence felt upon the little ones within its walls. And the child is long in forgetting the moral background gained through home influences and associations. But the danger to-day is that the home will fail in its mission. The church must not permit this to happen, or it will have no foundations upon which to build a program of religious education. Home associations must be sweetened, and the level

of family life raised and made more ideal. The church must strive to establish a family altar at every fireside, and to uplife Christ in every home. With the homes of a community exerting their influence toward religious education, the educational agencies of the church are bound to be energized.

Summary and Conclusions.

1. In tracing the history of education from its beginning down to the present day we find in the early days great emphasis upon religion, and at first a welding of the secular and religious in education.

2. Later it became the policy in our country to advocate a separation of church and state, and this was accomplished. The result was that the state assumed the responsibility for the secular education of American youth, and the church the religious education. But the church, to a large extent, has failed in her task.

3. Within the last few years religious educators have begun to realize the need, and a religious educational awakening is taking place, resulting in an enlargement of training schools for leaders, and Week-Day Schools of Religion.

4. At present there are about 600 Week-Day schools of religion in the country, and several states have adopted legislation granting school time for religious instruction. The danger to-day is that we will seek to establish these schools too rapidly without adequately training leaders and teachers to operate them.

5. Many types of week-day schools of religion have been established throughout the country, for the purpose of meeting the peculiar local needs of the community. The movement is still in the formative period, but it would seem to the writer necessary to look upon the problem in terms of a community system of religious education.

6. Since religious education is an enterprise of cooperative effort on the part of all the religious forces of the community, the present plan operating at Malden with the addition of school time, seems to be most nearly reaching the ideal.

7. There are as yet many unsolved problems to be founds in Week-Day Religious Schools, such as problems of time, organization, finance, curricula building, credit and supervision, but educational foresight and methods on the part of leaders, and an enlightened public opinion will solve them in the future.

8. Our vision for the future includes a new profession of trained religious workers giving their lives for a cause, and a complete cooperative system of religious education paralleling that of secular education, with Sunday and week-day training in religion for all the children and young people of all races within the boundaries of our country.

We talk about universal peace, and a concert of nations. Let us remember that it is religion which will weld nations to-gether, and Christianity which brings final

peace to individuals and to the world. Let us, therefore, establish it in all parts of the earth, and so ground the present generation in its principles through a thorough system of religious training, that our vision will become reality.

"For he looked into the future as far as human eye could see,
Saw the vision of the world and all the wonder that could be,
Till the war-drums throbbed no longer and the battle flags were furled,
In the Parliament of man, the Federation of the World." [1]

"Believe, and ye shall bring it to pass."

[1] Tennyson, "The Parliament of Man."

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