

1917

The expansion of formal religious education thru week day religious instruction

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O U T L I N E .

Page

1-5 General Bibliography.

6- Definition of term: Religious Education.

7- Fundamental position of religious education:

- (1) Develops desire for and means of formulating a philosophy of life.
- (2) A potent factor in development of character.
- (3) Indicated in history as (a) source of forms of general education, (b) as conserving power for national ideals .

9- Statement of problem: development of an adequate program of formal religious education to conserve these values.

Principles basic in the new program:

- (1) The unity of the educative process.
- (2) Community of ideals essential to democracy.
- (3) Interrelation of secular and religious education.

13- Factors in the expanding program and theory underlying each.

- (1) Religion in the public schools; state supervision of all education.
- (3) Parochial schools; church supervision.
- (3) Four types of organization based upon correlation of public school and church school.

Page

- 16- The Week Day Religious School; its basis in theory.
- 17- I. Organization: Types (1) Denominational,
(2) Interdenominational, (3) Community.
- 22- Problems of organization.
- (1) Location of schools.
 - (2) Unifying diverse religious elements.
 - (3) Supervision. Summary.
- 25- II. Program. Types of public school schedules.
- (1) Standard.
 - (2) Gary Plan.
 - (3) Ettinger plan.
- 28- Methods of interrelating church school and public school programs.
- (1) Proposition of Federal Council bearing on standard type. Criticism.
 - (2) The Gary method of coordination in detail.
- 30- (2) The Gary method of coordination in detail.
- 33- III. Curriculum. Aim and classification.
- 34- Standards for curriculum building.
- 35- Problem and methods of correlating week day and Sunday school curricula.
- 37- Conclusion.

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The Expansion of Formal Religious Education
thru Week Day Religious Instruction.

The term 'religious Education' carries different implications for different interpreters. It is doubtful if in the popular mind it means much more than a dignified term for the work of the Sunday school, tho in reality this is but a comparatively recent phase of the subject. For some the expression is synonymous with religious instruction; this too is a narrowing of the field since true education appeals not only to the intellect but to all the individual's capacities. For the same reason it is not to be considered primarily as training in religious action.

Stated in its broadest terms, religious education is the sum total of the experiences of the individual which reveal and develop his relationship with God, and fit him for membership in the Kingdom, present and future. This conception seeks to lift the whole life into its heritage of unity with God, and to render man's spiritual nature more sensitive to

the divine Presence. Thus religious education does not stand for the promotion of a sect but for the elevation of the race. Knowledge, piety and faith, too often considered ends in themselves, become auxiliaries to the supreme end - the harmony of all phases of life with the will of God.

From this standpoint the fundamental position of religious education in life may be deduced.

(1) It develops a desire for and the means of formulating a well rounded philosophy of life, a philosophy which will have place for things material and things spiritual, for the temporal and for the eternal, for the immediate projects and for the ultimate goal. Such a background is essential to an accurate solution of the problems of conduct, to a proper evaluation of courses of action, and to an adequate interpretation of life in all its phases. Its absence makes for a false perspective and an ill-proportioned sense of values.

(2) Religious education is a most potent factor in the development of character. According to Prof. James, "Character is the confirmed habit of moral choice". But in order that right habits may be

induced, the will must present a moral idea in the field of consciousness until action results. Just here religious education performs a vital function. It equips the mind with those conceptions and viewpoints, which, having been carried over by the will into the very fiber of life, will make for highest character.

(3) Ample confirmation of our proposition is found in the testimony of history. Without detailed discussion it may be noted (a) that religious education has been the source of all the more highly specialized forms of general education. The first types of formal education grew out of the desire to interpret the relation of the gods to mankind. The early education of all ancient nations was in control of the priesthood. In the Christian era religious (or ecclesiastical) motives dominated the method and content of education, entirely until the 13th century and practically until the 18th. Coe rightly comments that 'the theory which looks upon our so-called secular schools as a scheme of general education leaving the religious training as a mere side issue, is so new as to be almost bizarre'. (b) In the second place it has been a conserving power for

national ideals. A vital relational can be found to exist between the standards of a people in a given period and the corresponding status of religious education. Progress or decay in the latter has a causal relation to the former.

In view of the fundamental importance of religious education our problem is to develop an adequate program of formal religious instruction which will conserve these values. The tacit assumption that such a program is not yet provided will scarcely need defense. Notwithstanding the valuable results in this direction achieved in the past by the home, church, and various specialized agencies, these conditions cannot be overlooked, viz: (1) the methods have been too inadequate to reach and affect more than a small percentage of our total population; (2) a consistent educational program has not been developed; and (3) there has been a distinct absence of integration of educational content with life.

There are certain principles upon which the new program, seeking to eliminate these deficiencies is based. The first comes from the field of psychology, the demand that the entire educative process have unity. One of the severest indictments of the present

type of religious instruction is that it promotes a sense of unreality in the mind of the child. Separated from daily experience by the traditional attitude which makes Sunday sharply distinct from other days, by the content of instruction, unrelated to any other subject studied, and by a method of instruction, which is educational in form, is not in spirit, the average Sunday school lesson is a thing apart from all the rest of the child's experience. Such a system cannot do otherwise than produce the complacent adult Christian who confines his religious practices to certain formal requirements of the church, and disregards Christian principles in daily affairs. To remedy this situation education of both the religious and the purely secular type must be actually coördinated in such a way that to the developing child, both will be equally real and vital .

The second principle arises from our politico-social order:- a real democracy demands community of ideals , of ideas, and of knowledge . Without common ideals our destiny will be undefined; without common ideas, it will be unattainable; a basis of common knowledge is essential to both. Our claim to recognition as a Christian nation presupposes a destiny in

(x) For further development of this that see Coe: Education in Religion and Morals, Pp26 ff, 348 ff.

harmony with Christian principles; the achievement of this rests in turn upon a nation trained in common religious thinking. This does not necessarily mean identity of belief but rather harmony of beliefs. Cooperation in the attainment of national spiritual ideals will be possible only as the national educational program is modified by adequate religious instruction.

Such a proposition is not as radical as it may appear. The spirit of the Republic is closely allied to practical religion. "Democracy is the best and greatest expression of the Golden Rule, and the Golden Rule is the gist and essence of kinship with God"^(x) Again, a fundamental conception of democracy is that of the brotherhood of man. Christianity is a powerful support to this belief, basing it upon what is "ultimately a more cohesive and organic conception, the fatherhood of God". History testifies to the interrelation of religious and secular elements in early American education both in elementary schools and in universities. Education was largely delegated by the state to the church; emphasis was placed upon religious knowledge fully as much as upon preparation for citizenship. The readjustment following the Revolution ~~produced changed conditions. The homogeneity of the~~

(x) Draper, O.S. "American Education"-Pt IV, Ch.IV.

eatly colonies gave way to increasing heterogeneity with the growth of immigration, and disappearance of community sanction for a common religious training in the public schools resulted. The increase in number and partizanship of religious sects, together with growing conviction that religious belief was a personal matter and not to be subject to the will of the majority completed the work of separating the two elements of early education. "Differences of religious belief and a sound regard on the part of the state for individual freedom in religious matters, coupled with the necessity for centralization and uniformity, rather than hostility toward religions such, lie at the bottom of the movement toward the secular school^(x)".

The third principle is derived from the sphere of religion, viz:- the social interpretation of Christian theory and practice renders the inner relation of civic and religious education imperative. In a society based upon individualism, as in the Middle Ages, religious education might find its best expression apart from the practical affairs of men. Hence the cloister became the symbol of learning. But modern society rests upon the will of the group as opposed to the individual, and tests individual progress by the

(x) Brown, S.W. Introduction.

increasing ability to contribute to the social welfare. Christianity is gauged by the same standard, and the individual's love to God is measured by his love toward his neighbor. Obviously a social religion requires social situations not only for its application but also as a field in which to learn its principles. This then is an essential basis for the claim that religious education must be correlated with the other types. In the absence of such correlation, theory and practice are unnaturally separated and a stigmatized religion becomes the result.

Having indicated (1) the essential nature of Religious education, (2) the inadequacy of the traditional agencies and methods for promoting formal religious education, and (3) the principles underlying further development in the field, we may now note the factors in the expanding program which bear intimate relation to the general educational system of the nation. There are three theories having radically differing viewpoints under which these factors may be arranged.

The first holds that the entire educational system should be under direct supervision of the State

This is the viewpoint of those who advocate the use of the Bible in the public schools, whether in devotional exercises or for academic study, and of those who desire that religion be definitely taught on the basis of elements common to all sects. The chief value of such programs is that religion receives the formal recognition of a great institution not specifically religious in character. But the methods are entirely inadequate to round out the child's religious education even though in a measure they supplement the work of the Sunday school. Education in religion as in secular subjects, requires the coordination of the instructional and expressional functions, a task beyond the sphere of the state school.

A second theory holds that the entire educational program should be under the supervision of the church. Upon this theory the parochial school system has been developed. The Catholic position is thus stated by Cardinal Gibbons:—"God has given us a heart to be formed to virtue as well as a head to be enlightened --- An education therefore that improves the mind and the memory to the neglect of moral and religious training is at best an imperfect system."

A Lutheran leader says:-" As it lays all stress upon material things, the public school cannot help but tend to make the children worldly minded, a mental condition which is inimical to the higher spiritual life". The fundamental defect in the parochial school system is that it is essentially anti-democratic. The logical conclusion of its principle would be the establishment of parochial schools by each denomination, which would quickly render religion a disintegrating rather than a unifying factor in society. If the democracy depends upon "people doing collective thinking based upon a body of common knowledge" then the public schools as they are now organized are essential as " the agency thru which common ideas and experiences are maintained".^(x)

Those who accept the third theory urge that the public schools and the church schools should be so coordinated that a unified educational program would result. The plans applied under this theory are in closest harmony with the principles developed in the preceding division. Four distinct types are now in operation; it is not possible in this connection to do more than note three of these.

(x) Malden Leaflet II P 10.

(a) The church vacation school: these place the child in proper surroundings for wholesome recreation at a time when idleness offers many temptations. Formal religious education occupies only a subordinate place in their program, owing to the fact that the public schools have had the child for nine months and vacation conditions are not most propitious for real study.

(b) Various plans by which the instruction in the church school is accredited by the public school. This is determined in the North Dakota plan by examination given by the state; in the Colorado plan, the teacher and teaching conditions are accredited. Other plans represent combinations or modifications of these typical ones. (c) The week day church school, which share the available school hours with the public school. (d) The Malden plan, which prepares to parallel the complete local public school organization by a community church school system. In this the week day church school becomes a vital factor; it is in this direction that the development of formal religious education finds its greatest promise.

The Week Day Religious School.

Viewed historically the operation of the week day religious school is as old as the organized church. (x) The Reformation period marks an increased emphasis upon this type of extension of Sunday instruction, while in many modern European countries this is continued indirectly by the presence of religious education in the public school curriculum. It is in adapting this plan to the principles of American democracy that new situations arise making necessary a distinctly original program. Such a program as we shall develop will rest upon the following propositions:

1- Religious education is a distinct task of the church and as such is not to be performed by the state. Religious teaching must result in religious feeling and religious acts as in religious knowledge; this involves prayer, worship, conversion and other primarily religious functions and phenomena, obviously beyond the range of public school instruction.

2- State supervision either by examination or by control of teaching conditions tends to modify and hence to defeat the specifically religious aim.

~~Notwithstanding the value on the intellectual side of~~

(x) See G. Hodgson, "Primitive Christian Education"; Seeley, "History of Education; Graves, "History of Education". Vol. I.

this method of cooperating with the public educational system, it does not satisfy the need for distinctly religious education.

3- Week day church schools have a legitimate claim to share in the child's available school hours, because (1) they are complements of the public school in producing the completely educated child; (2) their curricula material furthers the aim of secular education; (3) they meet the recognized need for moral education and give it the firmer basis of religious motive.

I. Organization.

Week day schools for religious instruction may be classified within three different types of organization: (1) Denominational, (2) Interdenominational, and (3) Community.

The denominational type is most commonly represented in the parochial school system of the Roman Catholic church, some branches of the Lutheran church, the Jews, and a few other religious bodies. It is developed in a modified form in the Wenner plan, though this is not the distinguishing characteristic of the plan. Dr. Waner urges that the churches should

undertake to supplement the Sunday school instruction by requesting the public schools to excuse their pupils on Wednesday afternoon for religious instruction in their several churches. The proposal is the outgrowth of his own experience as pastor of a Lutheran church in New York City in which he taught the children of his parish outside of school hours.

From the standpoint of organization the denominational type presents many weaknesses. It is prohibitive for all save churches financially strong enough to maintain a school system having academic standing equal to that of the public school. Insofar as the emphasis is upon the denomination, it has an unwholesome effect upon religious and community solidarity. While caring for the children of the church homes the method makes no automatic provision for the unchurched, thus paving the way for sectarian rivalry and bitterness. The necessity for formal negotiations between a denomination and the state contains perilous possibilities for the violation of the principle of absolute separation between church and state. With such defects and no advantages not comprehended in the other types, there is little likelihood that the

use of the denomination as a unit of organization will be extensive.

The interdenominational type in its fullest application is the federation of all the churches of a community, vesting their authority in a representative board, and operating common schools having curricula acceptable to all faiths. As yet there has been no outstanding examples of this form of organization; usually the scheme is modified to one of denominational cooperation. Here the churches have the common aim that adequate religious instruction be provided- but pursue it as denominational units following separate policies, each using its own equipment. The Gary plan of religious instruction, which will be described at length in another connection, is the best illustration of this method. Such a type of organization enables the Christian forces of a community to present a united (tho not unified) program which at once challenges attention and consideration. A large constituency is created and at the same time no additional machinery need be employed. It is especially attractive as a means of drawing all denominations together in a common task, thus counteracting the evils of sectarianism

Certain serious disadvantages, however, must be frankly faced. The inherent weakness of any federation is its susceptibility to disruption; the primary need of any educational program is absolute assurance of its continuity. Week day religious education must be promoted and that of in terms of decades and not of months. Denominational sensitiveness is a potent factor in curtailing efficiency. Again, tho there are many advantages in interdenominational cooperation, the very fact this term is used tends to place the emphasis upon the denominations with their specific interests rather than upon community needs. Formerly attention was directed toward religious education because of its relation to the church; today we claim this as the right of all because of its bearing upon the state and social order. Hence the organization should be such that denominational consciousness will be in the farthest background. The spirit of the church rather than the form will have greatest influence.

The community type has grown out of the recognized need for the correlation of religious education with all the other educational activities of life. It parallels closely the organization of the public

school system having

- (1) A community board of religious education analogous to the board of education of the public schools;
- (2) A city superintendent of religious education;
- (3) A community training school for religious leaders including provision for observation and practise teaching;
- (4) Common educational standards for the guidance of the church schools of the community and as an aid to inspection and supervision;
- (5) A system of week day religious schools." (x)

The success of the community training school for religious leaders now operating in Malden under this program has demonstrated that teachers of many denominations can study profitably together in a common school; this leads to the conclusion that children may also have their week day religious instruction together without doing violence to individual church loyalty. Such a plan provides naturally for those who have no church affiliation, and relieves any possible sectarian tension by the exclusion of sectarian distinctions.

(#) 440 students from ten religious bodies and sixty different churches.

(x) Note: This is the part of the 'Malden Plan' relating to our subject. The actual establishment of week day religious schools is not yet undertaken, it being deemed best to wait (1) until an adequate supply of trained teachers have been produced, and (2) until public sentiment shall have been so enlightened that thoroughgoing confidence and support will accompany each step.

Whatever the type of organization adopted, certain problems will immediately arise in connection with the establishment of week day schools of religious instruction; among these are the problems (1) of location; (2) of unifying diverse religious elements; (3) of supervision. These will be discussed in order.

The logical place for a religious school is within the church, providing equipment commensurate with the task is available. But for schools operating under the Gary of similar plans the location of the church is an important item. In Gary there are three large public schools, Emerson, Jefferson and Froebel. The church schools are practically all near Jefferson and too far from the others to secure satisfactory attendance. Yet Emerson has 862 pupils, Froebel 811, while Jefferson, concentrated upon by three denominations, contains 832. Prof. Coe notes the enrolment in the week day classes of the Gary churches is about one-fifth that of the public schools and considers one reason for this comparatively small proportion to be the failure of Protestant denominations to unite upon an interdenominational community program. A church school must be near a public school in order that

pupils may pass quickly from one place to the other. But no denomination is strong enough financially to place a school of its own near every public school. therefore the existing denominational schools are serving only a fraction of their own denominational constituency to say nothing of the unchurched." This quotation indicates at once the nature of the problem and also of the solution. In the absence of a church in the vicinity, prepared to minister to all, steps should be taken to provide convenient rooms in which all those released from public school could be accommodated and a common curriculum taught.

The problem of unifying diverse religious elements is capable of solution only in finding an acceptable common denominator. The Roman church has its parochial schools, the Jews pursue their own system of religious education; nevertheless no program of week day religious instruction can ignore these factors because of their apparent self sufficiency. It is probable that organic integration of all the elements should not be sought in view of the inherent conflict of ideals involved. A working agreement whereby matters pertaining to the religious welfare of the community w

would receive their united attention is the first step. Programs involving the expressional activities of all the children will further promote harmony and good will. Gradually there will arise the consciousness that a common denominator for all faiths, so far as their objective life is concerned, does exist, namely, the community interests or the social good. The early Sunday school was a strong force for the promotion of interdenominational agreement. There can be no doubt that this expansion of the Sunday school will serve to further level religious barriers.

Problems of supervision and management arise chiefly from (1) failure to define and fix responsibility, (2) absence of a crystallized favorable public opinion, and as a corollary to this (3) lack of necessary authority. Referring to the outline of the community type of organization it will be seen that these problems have been anticipated (1) in the creation of a board of education to prepare programs and in the provision of a city superintendent to administer these plans, and (2) in the organization of a 'Council' by which favorable public sentiment is aroused and developed. This last item constitutes the basis of authority. (x)

(x) See Athearn, W.S. "Organization of the Church School" Ch. VIII.

We conclude then, that the community type presents at once the means of doing the most effective work thru the solving of the typical problems and the agency for the highest intensive and extensive development of week day religious instruction. It accords with the dominant mood in religion today in emphasizing service thru society and marks another step toward the recognition of the religious impulse and need in all humanity. It becomes the concrete illustration of that which it seeks to teach.

II. Program.

Because the formulation of a program for week day religious school even more than the process of organization, must take account of the public school program, it is advisable at this point to state the public school schedules which make cooperation possible.

1- The standard or traditional school program covers a period of five or six hours, beginning at nine A.M. and closing at three or four P.M. There are five such sessions per week. This leaves a portion of each afternoon and Saturday in which it would be possible to provide week day religious instruction.

The Wenner plan proposes to increase this available time by having the entire Wednesday afternoon vacated by the public school program in favor of the religious school.

2- The Gary schedule:- The Gary system of public education has offered peculiar opportunities to the church schools desiring to cooperate, not because it makes specific provision for religious instruction but because of the unique application of its educational theory. Based upon the belief that the learning process must have a coordination of work, study and play in its program, the Gary schools have expanded the traditional program to provide these other factors under their supervision. In order that class rooms will not be vacant while classes are engaged in expressional activities, each building is in reality occupied by two groups of classes at the same time, the one in the class rooms the other on the playground or in the workshops. This provides for the most efficient use of the equipment and also for the accomodation of the greatest number of pupils. The arrangement of classes in a four room building is on the following plan:

Time.	Language Math. etc.	Science etc	Audito- rium	Physical Play etc.
8:15- 9:15	A	B	--	C D
9:15- 10:15	B	A	C	D
10:15- 11:15	C	D	A	B
11:15- 12:15	D	C	--	--
12:15- 1:30	A	B	--	--
1:30- 2:30	B	A	D	C
2:30- 3:30	C	D	B	A
3:30- 4:30	D	C	--	A B

The significant feature for the church school is the provision for six free periods wherein the pupil may use the playground, the library, the auditorium, or may go home, as the parent directs. In one or more of these periods the religious nature of the child may be cultivated in the week day church school without any interference with the child's fixed program and without and organic connection between public school and church school.

3- The Ettinger plan:- To relieve the congestion in certain New York City public schools this system was devised. It consists of dividing the student body into two groups, the one attending from 8:30 till 2:30, the other from 10:30 till 4:30; hours of recitation and study are so interrelated that overcrowding is relieved. Opportunity for religious

instruction is found for different groups before.

10:30 A.M. and after 2:30 P.M.

Within the limits of these schedules ,what is the most efficient program the religious school may create? Back of this is the more fundemental question "What proportion of time may justly be demanded for religious instruction?" A variety of answers may be offered ranging from the position of the Roman Catholic church that all education should have religious emphasis and content, to that of the public school which today has no place for formal recognition of religion in its curriculum. The Federal Council of the Churches of Christ in America in 1912 adopted the following resolution: "That whenever and wherever public sentiment warrants such a course, the public schools should be closed for half a day for the purpose of allowing the children to attend instruction in religion in their own churches. As compared with other Christian countries an allotment of eight per cent of school time for religion would not be an immoderate allowance." This is essentially the Wenner plan, based upon the French practice of conducting church schools upon Thursday as well as upon Sundays. The situation is not analogous to our

own, however, since Thursday is a school holiday and the dismissal is not primarily for the sake of religious education. A parallel in American educational practice would be the operation of Saturday church schools; this is already the custom of a part of the Lutheran church as a substitute for a more extensive parochial system.

In the proposal by the Federal Council certain defects exist which impair its value. (1) To send all the pupils of any one denomination to their church at the same period would tax class room capacity and complicate the teaching problem; at best it would mean an inefficient use of resources. (2) One of the defects of the Sunday school, lack of continuity because of intervening days, is carried over into this program. (3) The present tendency in education is to increase school hours because of the multiplication of course; it would be practically impossible to grant the release of pupils for an entire afternoon and maintain standards. (4) No adequate basis for the amount of time asked is given. If it means to set religious education over against general education, then the request for eight per cent of school time is entirely too small. In fact no quantitative system of measurement can be

applied to religious education. Its values are to be found in terms of conduct. An accurate proportion of time for formal religious instruction will only be determined by an investigation of the effects upon life where such instruction is given at varying intervals. Meanwhile we must use such periods as are available and demonstrate their essential place in a complete educational program.

The regular school schedule also presents inherent difficulties which defeat attempts at correlation. The only available time is that following the afternoon session and Saturday. This means either taking the child at the time of his greatest fatigue, hence of his lowest mental efficiency, or else requiring school work on the only day free for recreation and extra-school activities. Such an alternative imposes an unjust handicap upon the religious school and attaches unpleasant associations to religious instruction in the mind of the child.

Since the Gary plan has offered the best opportunity for coordination of the week day religious school and the public school, we may expect to find here the most effective program. There is however the greatest difficulty experienced on this point, owing

to the fluctuating character of the public school time schedule. Promotion and demotion, with consequent changes in class periods, occur at frequent and irregular intervals, rendering constant readjustment of the church school classes necessary. The situation is further complicated by the fact that there is no uniformity of program for the different public schools. But such problems are not fundamental ones and will be adjusted as the public school programs become standardized. The following is a typical program of a Gary church school.

Schedule	Monday grades	Tuesday grades	Wed'sday grades	Thursday grades	Friday grades
8:15	5, 6	7, 8	---	5, 6	7, 8
10:15	1, 2	3, 4	---	1, 2	3, 4
1:15	1, 2	3, 4	---	1, 2	3, 4
3:15	5, 6	7, 8	---	5, 6	7, 8

A schedule accomodating twelve grades instead of eight, each class meeting two times a week might be arranged on the following plan. Provision is made for two divisions of each class.

Period	Monday	Tuesday	Wed'sday	Thursday	Friday
I	11, 12	9, 10	11, 12	9, 10	11, 12
II	7, 8	7, 8	7, 8	11, 12	9, 10
III	1, 2	5, 6	1, 2	5, 6	7, 8
IV	3, 4	1, 2	3, 4	1, 2	9, 10
V	5, 6	3, 4	5, 6	3, 4	

The most valid objection to this arrangement, most desirable from the point of view of the church, is that it involves a modification of the public school program, thus introducing an element of church control of public education. But such criticism is at variance with the facts. Week day church schools have been organized where the public school has rendered time available thru its own modification of its own program in the interest of efficiency. The Gary type came into existence not in response to the demand of one or more churches, but in the recognition of an opportunity offered by the schools. This fact is emphasized by this statement of conditions in New York City when the Gary plan was first introduced: "The church had no time to lose. Where there were 3,000 children in one Gary school, in the Bronx in Feb. 1915 there will be 35,000 children in twelve schools---Even in the history of foreign missions it would be difficult to find 35,000 children so suddenly accessible to the teaching care of the church."^(x)

Moreover no formal bond unites any religious communion to the educational system of the state. With week day religious education promoted by a community board, deriving its authority from the same source as

(x) Religious Education 10:6.

does the public school board, namely, public sentiment, church organizations as such do not enter into any negotiations. The principle of separation of church and state is rigorously maintained.

III. Curriculum.

The curriculum, as the agency by which the child is brought into contact with the various aspects of the Kingdom of God, occupies a vital place in the operation of the school. If religion is to be not only subjective but also objective, not only to stir the emotions but also to stimulate the will and find expression in conduct, then the aim of the curriculum must be governed by these considerations. It will seek to develop the well-rounded Christian life (1) by giving knowledge of the facts and principles of Christianity, (2) by emotionalizing these ideas that they may have the drawing power of ideals, (3) by developing attitudes and interests in harmony with these ideals, and (4) by training the will thru the provision of suitable expressional work. In every well balanced curriculum, material meeting the demands of the intellect, the will and the emotional life will be found.

Curricula material may be broadly classified with reference to the type of school organization, as adapted (1) to independent church schools or (2) to community schools of religion. In the former there

would be a place for denominational history, specific creeds and doctrines, and other material tending to create denominational loyalty which would have no place in the community school. This would not necessarily mean the elimination of denominational training from the experience of the child in the latter school, but simply its transference from the week day to the Sunday session. Since other variations are minor ones, further discussion will assume the viewpoint of the community type.

There is at present no standard curriculum for such schools. While from one angle this may seem unfortunate, from another it represents a real advantage; the dead weight of traditional educational practice offers no hindrance to progress. The content is determined by the needs, interests and development of the child and not by the demand that a certain body of material be preserved. Mc Murry's five standards for the public school curriculum are very suggestive as a guide in building a curriculum for the church school.

1- The curriculum must identify the pupil with live social issues, issues that are of present or near future value to the pupil.

2- The curriculum should be adapted to the individuality of the pupils. Their interests, abilities and environments.

3- It should be organized about problems.

4- It should attend to relative values both in the selection and in the use of materials.

5- It should provide for the using of knowledge.

One modification should be noted; not only are the immediate issues of life to be taken into account but the eternal verities as well. A place must be made for the projection of ideals beyond life as it is that the child may be drawn toward life that is to be. Only such an emphasis can lift him above the materialistic tendency inherent in the emphasis upon present values.

A serious problem arising in this connection is that of the correlation of the week day with the Sunday school. It is evident that a unified program must be developed or confusion will result and the desired end in the mind of the pupil will be defeated. The Gary church schools have all held the ideal of complete correlation of curricula as the goal, but have used four different methods in seeking this. (1) In some

schools there is absolute independence, it being the best to perfect the week day course before attempting any definite relation to the Sunday school material.

(2) Absolute interrelation: this is accomplished by expanding the Graded lessons used by the denomination into material for two week day and one Sunday session. In this type it is assumed that the week day and the Sunday classes are identical. (3) Partial correlation: wherein the Graded lessons are used in different order together with supplementary material. The teachers of both schools work in harmony so that continuity of study and expressional work is maintained. (4) Functional correlation: the week day periods are occupied with lesson material and the Sunday session is given over to religious expression and training in worship.

No information of a positive character can yet be obtained for the experimental stage is not yet passed, nevertheless certain deductions may be drawn. It is doubtful if any method requiring the presence of the pupil in both schools in order to maintain the continuity of the lessons is desirable. Those who find it impossible to receive week day instruction should not be deprived of intelligent participation in the Sunday

class. This is also true of the last plan which would seriously interfere with instructional work. These considerations make this modification attractive: (1) a relative unity in the Sunday courses which would be developed and supplemented in the week day classes thru introduction of extra-biblical material; (2) the introduction of electives in denominational faith and polity, and in types of service; (3) the development of worship and other religious expressional activities in harmony with the lessons. The aim is not so much to preserve a course of study or to maintain a certain type of school, but to develop the greatest number into the greatest usefulness in Christian life and service.

We always look askance upon any proposition which claims without qualification the solution of a great problem. In advocating the week day religious school, organized on a community basis, as the solution of the problem of providing adequate religious instruction for the youth of the nation, we recognize defects common to any new approach in its earlier stages. Yet this is sufficiently thru the experimental stages to warrant confident expectation of a deeper interest in 'the things of the spirit', an increased

knowledge of the message of the Book, and a living zeal to do the 'will of the Father'. Thus with a program of careful conservation and development, we look expectantly to the dawn of that day when the 'kingdoms of this world shall become the Kingdom of our Lord.