

WEEKDAY CLASSES IN RELIGIOUS EDUCATION

CONDUCTED ON
RELEASED SCHOOL TIME FOR
PUBLIC-SCHOOL PUPILS

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Contents

	Page
Foreword.....	v
The program defined.....	1
Contributors to the survey.....	4
State provisions related to weekday religious education.....	5
Legal authorization for the release of public-school pupils.....	5
Cooperation with interested agencies.....	6
Other State provisions for moral education.....	9
Local programs of weekday religious education.....	11
Summaries of inquiry replies.....	12
State summary.....	12
Local school summary.....	14
Comments and general explanations.....	18
Current elementary and high-school programs.....	21
Reports of current practice.....	22
How long have school systems cooperated in releasing pupils for religious education?.....	23
How many pupils attend weekday classes in religious education?..	24
From what grades are pupils released?.....	26
From what proportion of school buildings are pupils released for weekday classes?.....	26
Where are weekday classes held?.....	27
What is the time program for weekday classes?.....	29
How are weekday classes initiated?.....	29
How are weekday classes organized and administered?.....	33
Under what type of church administration do weekday classes operate?.....	43
How are teachers provided for weekday classes?.....	45
Are weekday classes supervised?.....	49
What major emphases and teaching techniques are employed in weekday classes?.....	50
What program is followed for pupils who do not attend weekday classes?.....	55
Under what conditions is credit granted toward high-school grad- uation upon completion of religious education classes?.....	56
Bibliography.....	63

Tables

1. Number of States in each region from which positive replies were re- ceived regarding weekday classes in religious education.....	12
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	Page
2. Rank of 38 States in number of school systems releasing pupils for weekday religious education classes, with systems reporting distributed by population and school unit.....	14
3. Number of school systems in urban and rural communities reporting release of pupils for weekday classes in religious education.....	16
4. Comparison of number of replies received in 1932 and 1940.....	17
5. Date of initiating weekday class programs in 455 school systems.....	23
6. Date of initiating 574 weekday programs in elementary and secondary schools in 455 towns and cities.....	24
7. Number of elementary and high school pupils attending weekday classes in religious education from the grades releasing pupils in 245 places.....	25
8. Distribution among 12 school grades of the attendance at weekday classes reported by 187 school systems in places of various population...	26
9. Percent of times each grade is represented in the weekday program of religious education in 397 cities.....	26
10. Number of school buildings in 364 school systems from which pupils are released for religious education.....	28
11. Reports of 364 school systems as to the place in which weekday classes in religious education are held.....	28
12. Type of church administration of weekday classes in religious education reported by 371 towns and cities, distributed according to population and school unit.....	45
13. Comparison of 1932 and 1940 reports of types of administration of weekday classes in cities of 10,000 population and more.....	45
14. Major emphases in weekday class programs reported by 322 school systems.....	54
15. Percent of school systems granting and not granting credit for weekday classes in religious education reporting practices in providing teachers and conducting programs.....	60

Foreword

NO EXTENDED inquiry is required to discover in this country a widespread and serious concern that education for children and young persons shall include attention to the development of ethical attitudes and practices. Examination of the writings of parents, school officials, public officials, and character-building agencies indicates that all agree on this need, which they see as vital to the implementing of democratic ideas and the perpetuation of our national ideals. How to accomplish this purpose is the puzzling question. Is it a matter of character or moral education inside the limits established by our traditionally accepted theory of the separation of church and state? Or is it essentially a matter of religious instruction? If so, whose responsibility is it?

During the present century, in fact, in the last 20 years, as shown by this study, a new institution or at least a new community practice has developed as an answer to the question—the weekday school for religious education. Reports show that approximately 500 communities of all sizes, in all parts of the country, now release children during school time for religious education. Inquiries from other interested communities raise such questions as these: What responsibility do schools have for religious education? Is school time the most appropriate time for religious education? Is religious education something separate and apart from character education? Is it separate and apart from denominational teaching? What qualifications should teachers have for religious instruction? Are weekday religious education programs usually conducted in school buildings? by school personnel? with school assistance or supervision? Is school credit given for such study? Which schools release children for religious education? Do all children attend such classes? If so, how are teachers employed during that time? If not, what do the remaining children do?

These are not all of the questions. In general, however, such questions fall into two groups: (1) What *are* the present practices in releasing children for weekday religious education during school hours? (2) What *should* schools, churches, and communities do to provide religious education? The first question the U. S. Office of Education can and does answer in this study. The second must be

answered by communities themselves as they decide what their total educational program shall be.

In this study, the U. S. Office of Education is glad to acknowledge the cooperation of the International Council of Religious Education which contributed several months' services of Esther P. Lomb and Helen E. Streit; to express appreciation to Miss Streit for contributing invaluable assistance during several additional months, and to hundreds of school officials who provided the data here summarized. The report answers many questions. In our opinion it also raises many questions which must require additional thought and experience.

BESS GOODYKOONTZ

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Weekday Classes in Religious Education Conducted on Released School Time for Public-School Pupils

The Program Defined

The need for more religious instruction as a guide for the control of human conduct has been expressed in surveys and studies. They show that a negligible amount of a child's time comes under the influence of the churches and that only a small proportion of the children throughout the country have even brief contact with church influence. They also show changes in family life wherein parents tend to disregard religious education or to throw upon the churches or the community the chief responsibility for youth's religious training.

The preceding statement of need for increased opportunities for religious education prefaced our 1932 survey-report of weekday religious education classes conducted on released school time.¹ That it applies to youth's present need is evident from the report of the 1940 *White House Conference on Children in a Democracy*. The section on *Religion in the Lives of Children* includes the following statement:

Despite the various efforts made by church groups to educate children in religion, the religious needs of many children are imperfectly met at the present time. It has been estimated that approximately one-half of the children and youth in the United States receive no religious instruction outside the home.

Both statements of need raise the question of where responsibility for religious education shall be placed. Is it with the home, the community, or the school? To what extent is it a cooperative project? Within what limit lies the public schools' responsibility?

Although it is beyond the scope of the present study to attempt answers to all these questions there is ample proof that, within the limit of nonsectarian instruction, the schools play a real part in supplementing home and community provisions for religious education.² Both local and State-wide programs of character education have focused school objectives and school activities upon experiences to help children from kindergarten through the high school to become conscious of the need for a type of human conduct which exemplifies principles in the teachings of the Bible. One unit of a high-school

¹ P. 66.

² Smith, Henry Lester, McElhinney, Robert Stewart; and Steele, George Renwick. Character development through religious and moral education in the public schools of the United States. *Bulletin of the School of Education, Indiana University*, 13: 3, June 1937.

curriculum, *The Function of Religion in a Democracy*, was recently reported by parents as resulting in a more conscious love of justice and truth and by the students as "carrying conviction that character of the right kind must be based upon religious principles and a thorough understanding of tolerance. Similar results were reported from a junior high-school course in the history of religions conducted with the parents' permission. And in the elementary school, traits of respect and consideration for the rights of others, fair play, honesty, truthfulness, and other desirable character qualities are developed in varying types of experience.

Reports on pupils' growth and progress sent from the school to the home are including social and ethical traits of behavior on an equal basis with skills and information achieved and are soliciting reports of home behavior to help give boys and girls a consistent type of guidance during the full 24-hour day. But the precise relationship which school practices bear to elements in sectarian instruction or to increased reliance upon religion as an aid in everyday life cannot be estimated. It is possible that a careful study of such a relationship in specific situations might be helpful.

These few instances of school practice indicate compliance with the law and the tradition in our country to respect the right of every individual to choose the form of religious expression which he finds most satisfying. Educators as well as those interested in sectarian education believe that a man "is educated only when he understands and appreciates the spiritual and ethical principles which constitute a central part of the heritage of the race" and that education for self-realization in a democracy "confers on each of us the priceless privilege of developing his religious philosophy in his own way and in an atmosphere of tolerance and freedom."³

But judged by the White House Conference report, much needs to be done to provide guidance and help for boys and girls in developing their individual religious philosophies. Many requests are being made of public school officials to share the pupils' school time with weekday religious education classes to be conducted by religious agencies. This program, known as the weekday church school, is defined and described in a current publication as follows:⁴

It is "a school of religious education, distinguished from all other weekday church groups by its close relationship with the public school, with which it cooperates, but with which it has no organic relationship. Weekday church school pupils meet in graded groups at

³ National Education Association, Educational Policies Commission. *The purposes of education in American democracy*. Washington, D. C., The Association, 1938. p. 68-71.

⁴ *The Weekday Church School, A guide for churches and communities in the development of curriculum organization and administration of weekday church schools*. New Educational Bulletin No. 601, International Council of Religious Education, Chicago, Ill., 1940. 51 p.

regular intervals during the public school year to follow some organized course of religious education.

"The weekday church school is an essential part of the church's educational program, carried on under the direction of a local church or of several churches in a community associated in a Council of Religious Education, or Council of Churches and its Department of Religious Education.

"Its sessions are held in church buildings, or in buildings owned or rented by the weekday church school council or, where possible and advisable, in public school rooms. These sessions are held during regular public school hours, or during the last period of the day, or after school. (These arrangements are known as 'released time,' 'dismissed time' and 'free time,' respectively.) In some cases, one period of 50 to 60 minutes is offered each class each week. In other instances, pupils meet two or three times a week. The weekday church school receives children on released time only upon written request of parents. Attendance is elective as far as initial choice of parents is concerned, but it is usually compulsory for all children whose parents have signed request cards for dismissal from school for religious education."

The primary objective of the program as stated by the Vermont Council of Churches is to supplement the public school: "To round out a more satisfactory educational experience of the pupil by guiding him in a discovery and experience of the spiritual and Christian elements of life."

Of the three arrangements described for weekday classes, during regular public-school hours, during the last period of the day when the whole school is dismissed (including children electing weekday classes and those who do not), and after school, current interest is focused upon the first two, that is, for weekday classes conducted on time released by the public schools for this specific purpose. These arrangements are preferred by those sponsoring the program because they believe that more boys and girls enroll in classes held during school hours than in those held after school and that classes held on school time help pupils to regard religious education as a part of their regularly accepted school curriculum rather than as a marginal interest or associated wholly with Sunday and out-of-school church services.

Current interest in the extent to which public schools cooperate in the released time program and in the conditions under which such release takes place, has led to this survey. Requests for information have been concerned with the stability of the programs that have been started; with the possible increase in numbers of school systems releasing pupils; with State laws, both State and local regulations governing the release of pupils and the responsibilities devolving

upon or assumed by the public school authorities; and with procedures followed in organizing and conducting the classes.

Comprehensive and specific answers for these questions have been provided by public school administrators responsible for State, county, and local schools. Information contributed in reply to an inquiry has been summarized to give a picture of 1940 practices. Some of the summaries present issues which throw into relief both those practices which have apparently proved to be workable and others about which there may seem to be question. In some instances they suggest a need for study by those religious agencies responsible for the program and by those in charge of public education. The summaries may also serve as a basis for case studies and evaluations to help determine whether or not, or under what conditions, the weekday program conducted on released public-school time contributes to a permanent solution of the problem of how best to provide boys and girls with religious education outside the home.

Contributors to the Survey

Assistance in obtaining a comprehensive picture of the current weekday programs conducted on released school time was solicited from three sources: First, from the chief State school officers, who were asked to help assure as complete a coverage as possible of the schools in their respective States, to provide copies or citations of laws and State regulations relating to the release or dismissal of public-school pupils for weekday classes in religious education, and to give accounts of cooperative relationships between the State departments of education and councils of churches or other groups interested in the weekday classes. Second, from superintendents of public schools in cities having population of 2,500 or more and county superintendents in Florida, Louisiana, Maryland, and West Virginia, where schools are administered on the county unit basis. And third, from county superintendents of schools, who were requested to give the names of principals or superintendents of schools in places having population below 2,500 from which pupils are released for weekday classes. Inquiry forms and covering letters were sent to each address given.

Reports were received from the chief State school officers of 46 States, the District of Columbia, Alaska, the Panama Canal Zone, the Naval Government of Guam, the Territory of Hawaii, the Commonwealth of the Philippines, Puerto Rico, Samoa, and the Virgin Islands. Accounts of current practices were received from nearly three-fourths (70 percent) of the 3,164 school systems in places having populations of 2,500 and more and from slightly less than half (43 percent) of the 3,540 county school systems. All States are represented among the replies received from city and county school officials.

In the descriptions of practice which follow, the replies from chief State education officers are presented first and are followed by the more detailed reports received from local superintendents of public schools.

State Provisions Related to Weekday Religious Education

The two requests for information addressed to chief State school officers dealt with laws and regulations affecting the release of public-school pupils for religious education and with possible cooperation between the State departments of education and agencies interested in the weekday program. In the replies, reference was also made to other provisions within the States for moral and character education. These references, with related information, are mentioned briefly following the accounts of legal authorization and cooperation in the weekday class program.

Legal Authorization for the Release of Public-School Pupils

Special legislative authorization for the release of public-school pupils during school hours for religious education was reported for Iowa, Kentucky, Maine, Minnesota, New York, Oregon, South Dakota, West Virginia, and for Hawaii and the Philippine Islands. Four of the 8 State laws were enacted during the last 2 years, 1939-40 (Kentucky, Maine, New York, and West Virginia). Certain similarities appear in the legal specifications. For example, all but the Iowa law require a signed request from parents or guardians before a pupil may be released for the weekday classes and 7 of the laws specify the amount of time each week during which pupils may be away from school.

Rulings of State attorneys general authorize the release of public-school pupils for weekday classes in 4 States, Illinois, Nevada, Pennsylvania, and in Idaho where the ruling is limited to the release of high-school pupils. In 3 States, California, Oregon, and Washington, the attorneys general have ruled adversely to the release of pupils for religious instruction. In addition, the ruling by Oregon's attorney general prohibits the use of public funds for the maintenance of weekday schools for religious education.

Court decisions in 4 States permit the release of pupils or place certain prescriptions upon the program. For example, a court decision in the State of Vermont, dated 1876, leaves to the local schools the authority for releasing pupils. In Kansas a court decision restrains the use of public-school buildings for private or sectarian purposes. In New York decisions of the courts prohibit the use of public funds or public property for sectarian purposes. In the State of Washington the court decision prevents the granting of credit for high-school Bible classes.

Opinions from State boards of education or chief State school officers in some States indicate conditions under which pupils may or may not be released for weekday classes. For example, opinions for Connecticut, Delaware, Nebraska, New Jersey, Rhode Island, Ohio, and Utah leave the decision of whether or not pupils shall be released to the jurisdiction of local school officials. Specific requirements, however, are made in New Jersey for a 4-hour school day before pupils may be dismissed and in Utah the State board of education recommends that not more than 3 hours a week be used in high schools for classes in religious education. Opinion of the Pennsylvania Department of Public Instruction gives local school boards authority to close school a period earlier than is customary on one day a week for religious instruction.

Since weekday classes were reported for the present study by one or more school systems in 38 States and the special authorizations to release pupils which have just been reviewed affect but part of this number, it appears that the laws in some States are silent on the subject. In such cases the question of whether public-school children may be released for religious education is one to be determined by appropriate school officials in accordance with general provisions of the law.

Cooperation With Interested Agencies

Instances of cooperation between State education departments and existing councils of churches or other groups interested in the weekday religious education program, as reported by chief State school officers, can be grouped under the following general headings: (1) Representation on State councils or associations interested in religious education; (2) appointment of State commissions for special services in relation to classes for religious education; and (3) the establishment of standards and regulations. Since all questions relating to the public schools are the immediate concern of chief State school officers many reports indicated that the State departments of education cooperate in every way possible with lay agencies to further the interests of the schools and the school children.

Representation of the State department of education on councils concerned with the weekday program for religious education is reported for Michigan and New Jersey. In Michigan, the director of the research division of the Department of Public Instruction or some other staff member meets with the executive secretary of the Michigan Council of Churches and Christian Education, as well as with any other interested groups, local, county, or State. An assistant commissioner of education in New Jersey serves as educational adviser to the New Jersey Christian Laymen's Commission, which sponsors the weekday program. All members of the Vermont Board of Weekday Religious

Education, on the other hand, are of a lay status and membership does not include representation of the State Department of Education or of the State board of education. The relationship, however, is cooperative. This is also the case in Virginia, where the cooperative relationship of educational authorities with the Virginia Council of Religious Education is carried on by the respective local school boards throughout the State.

Commissions or committees have been appointed by several chief State school officers or State boards of education to help develop curriculum materials for the weekday classes. A direct request for a course of study on the teaching of the Bible has been made of the West Virginia Council of Religious Education by the State Department of Education. The Connecticut State Commissioner of Education recently appointed a committee to study the plans for religious education which have been worked out by a number of communities in the State. The study has not yet been initiated and opinion has been expressed that the present need is for a general study made by an agency outside the State.

The Maine Plan of Bible Study is promoted by a Board of Control appointed by the State Commissioner of Education.⁶ "The Board is composed of representatives of the Maine colleges, normal schools, high schools, academies, churches, and the Maine Council of Religious Education. The classes participating in this plan have complete freedom with respect to the interpretation of the Bible. The Board of Control aims simply to secure a faithful study of the facts of the Bible as one means of developing character. The Maine colleges have approved this plan and now grant credit toward admission to college to those high-school students who have completed two or more of the courses. One unit is granted for four courses, one-half a unit for two courses. * * * The State examinations are given twice a year, on the last Sunday in January and last Sunday in May." An initial curriculum bulletin was designed for high schools, but a supplement has now been issued for elementary grades, *Moral Instruction for Children in the Elementary Grades*. This supplement is the initial step taken since passage of the 1939 law regarding the release of pupils from religious education first, to suggest texts which will supplement the regular grade courses of the public schools; second, to propose accrediting requirements for teachers; and third, to determine a standard program.

The North Dakota Department of Public Instruction and the North Dakota Council of Christian Education work in close cooperation. The council "is responsible for promotion and administration; printing of outlines; handling of reference books; organization of the

⁶ Maine. Department of Education. Character education and accredited Bible study in the State of Maine. Objectives, regulations, courses of study. Augusta, The Department, 1938. 39 p. (Bull. No. 7.)

classes; presentation at conventions, teachers' colleges and similar groups; certification of teachers; preparation of examination questions; reading the papers, etc. All the work is done by the State council under the direction of the Department of Public Instruction which issues the credit to students."⁷ Granting of high-school credit for Bible study began in 1912 when the State high-school board authorized the initial syllabus which had been prepared by a staff member of the State university. The North Dakota Sunday School Association became the promoter. Revisions of the syllabus have been made frequently on the basis of criticisms and suggestions by those using it. "The simplicity of the course, the avoiding of controversial elements, and the giving of the largest possible liberty to the instructor has probably been the reason for its continued use."

Three courses in Biblical history and literature for high schools in Virginia were prepared by a committee appointed by the State board of education. Similar courses and syllabi have been prepared cooperatively or have been approved for local use by other States which grant credit toward high-school graduation upon completion of the Bible study courses.⁸ Accounts of the procedures followed by local school systems to safeguard high-school credit awarded for classes in religious education are given on pages 56-61.

The third type of cooperation between the State departments of education and agencies interested in religious education is found in the establishment of standards for such classes. Although this practice seems to have been initiated in an effort to safeguard high-school credit for Bible study granted toward graduation, standards and regulations are also being applied to elementary grades. This is evident in the reference just made to the plans for elementary schools in the State of Maine. In the general Maine Plan for Bible Study requirements are set up for the qualification of teachers; for the duties of the board of control; for examinations and records; for classrooms and equipment; for length of school year and length of periods; and for the appointment of inspectors. In Texas, the director of supervision of the State education department has issued a series of 10 statements of *Standards, Rules, and Regulations* to be followed by teachers and other citizens interested in introducing the study of the Bible for credit in the public schools. These follow:

1. High schools wishing to grant credit for Bible study must apply for approval to the Division of Supervision of the State Department of Education.

⁷ North Dakota Council of Christian Education. North Dakota official Bible study syllabus for high school students. Fargo, N. Dak., The Council, 1939. 30 p.

⁸ Johnson, Alvin W. The legal status of church-State relationships in the United States with special reference to public schools. Minneapolis. The University of Minnesota Press, 1934. P. 126-47.

2. The Bible course must be nonsectarian. The Bible should be taught for its literary, historical and moral values.
3. The teacher of the Bible course shall be subject to the same qualifications as apply to teachers of other high school subjects.
4. The local board is not to bear any of the expenses of the Bible courses except to the extent of providing classroom facilities.
5. Two courses may be offered, one on the Old Testament and one on the New Testament. One-half credit may be given for each course completed under the provisions of this plan.
6. Eighty-five class meetings of at least 45 minutes each represent the minimum for each course.
7. Only students regularly enrolled in the high school grades (8, 9, 10, 11) may be permitted to take Bible courses for credit.
8. The only text used should be the Bible itself. It may be supplemented by syllabi. For convenience, a partial list of available syllabi is attached to this report.
9. The local school board, through the superintendent of schools or the high school principal, shall be charged with the responsibility of seeing that the following meet all requirements.
 - (a) Teacher qualification.
 - (b) Place of meeting. The classroom should have blackboards, maps, reference books, etc.
 - (c) Standards of scholarship. School authorities may prefer to furnish uniform final examination questions and to grade final examination papers.
10. The local school board is further authorized to formulate and enforce any additional rules and regulations which they may deem necessary for the maintenance of proper standards.

Syllabi for Bible Study

1. Indiana State Board of Education: *A Guide to the study of the Old and New Testament*. Indianapolis, 1926.
2. North Dakota Council of Religious Education: *Official Bible Study Syllabus*. Fargo, N. Dak., 1934.
3. Rarick, W. C., and Naxam, C. R.: *Manual for High School Bible Study*, two volumes, one for each Testament. Cincinnati: The Standard Publishing Co., 1927.
4. Rarick, W. C.: *Character Through Bible Study*, two volumes, one for each Testament. Indianapolis Levy Printing Co., 1935.
5. Montana State Department of Education: *Bible Course of Study*, Helena, 1932.
6. Dallas, Texas, Board of Education: *Bible Study Course*, fourth revision, Dallas, 1935.

Other State Provisions for Moral Education

The preceding accounts centered upon the weekday religious education program indicate but one way in which the States show they are mindful of the need for moral and character development in public education with due regard for constitutional requirements for the separation of church and state. Other provisions mentioned include legal requirements or provisions for reading the Bible in school; legal

prescriptions of school subjects related to moral education; inclusion in curricula of goals for character building; and appreciation of the place of religion in life and in State-wide character education programs. A brief summary of these provisions follows:

In approximately three-fourths of the States the laws permit or require the reading of the Bible at some appropriate time during the school program: 12 States require Bible reading, in 6 more States the law specifically permits Bible reading, and in 18 additional States permission for Bible reading is implied in the general terms of the law.⁹ The basis for this type of provision in the State of Maine is given in section 125, Maine School Laws, as follows:

To insure greater security in the faith of our fathers, to inculcate into the lives of the rising generation the spiritual values necessary to the well-being of our and future civilizations, to develop those high moral and religious principles essential to human happiness, to make available to the youth of our land the book which has been the inspiration of the greatest masterpieces of literature, art, and music, and which has been the strength of the great men and women of the Christian era, there shall be, in all the public schools of the State, daily or at suitable intervals, readings from the scriptures with special emphasis upon the Ten Commandments, the Psalms of David, the Proverbs or Solomon, the Sermon on the Mount, and the Lord's Prayer. It is provided further, that there shall be no denominational or sectarian comment or teaching, and each student shall give respectful attention but shall be free in his own forms of worship.

Morals, manners, and desirable character traits are included among the subjects prescribed by law to be taught in the public schools of 19 States and duties of citizenship¹⁰ is prescribed by law for the public school curriculum of 27 States. The intent of such prescriptions is described in the following citations from the school laws of Montana, Oklahoma, and North Dakota.

It shall be the duty of all teachers to endeavor to impress on the minds of their pupils the principles of morality, truth, justice and patriotism; to teach them to avoid idleness, profanity and falsehood; and to instruct them in the principles of free government and to train them up to a true comprehension of the rights, duties, and dignity of American citizenship. *Montana School Laws, 1929, sec. 1679.*)

In each and every public school it shall be the duty of each and every teacher to teach morality in the broadest meaning of the word, for the purpose of elevating and refining the character of school children up to the highest plane of life; that they may know how to conduct themselves as social beings in relation to each other, as respects right and wrong, and rectitude of life, and thereby lessen wrongdoing and crime. (*Oklahoma School Laws, 1938, sec. 559.*)

⁹ Keeseecker, Ward W. *Legal status of Bible reading in public schools.* Washington, U. S. Government Printing Office, 1930. (U. S. Department of the Interior, Office of Education, Bulletin 1930, No. 14.)

Rouse, W. *Bible reading in the public schools.* *Texas Outlook*, 24: 23-24, March 1940.

¹⁰ Keeseecker, Ward W. *Teaching of citizenship in the schools.* *School Life*, 24: 112-12, January 1939.

Moral instruction tending to impress upon the minds of pupils the importance of truthfulness, temperance, purity, public spirit, patriotism, international peace, respect for honest labor, obedience to parents and the deference for old age, shall be given by each teacher in the public schools. (*North Dakota School Laws, 1935, sec. 360.*)

Guides to aid teachers in carrying out such prescriptions are being provided in some State and local courses of study for general curricula, for social studies, and character education. An analysis of school objectives in terms of modification in the pupil's behavior and attitudes which were found in 1,660 curriculum materials issued by State and local school systems, 1934-37,¹¹ revealed that two-thirds of the materials emphasize the building of desirable attitudes, appreciations, and undertakings.

State-wide character education programs have been reported by several States. During the last 13 years Nebraska has developed such a program in keeping with the State law, has a staff member of the State department of public instruction acting as supervisor of character education, and has developed comprehensive curriculum guides. Other State departments of education, in cooperation with civic and lay agencies, have made direct attacks upon the problem of character development.¹²

Local Programs of Weekday Religious Education

Questions of general interest about the weekday religious education programs seem to center in the regions of the United States where schools tend most frequently to release pupils, and in the population of the places where schools participate in the program, have previously done so, or plan to initiate the program. Questions of greater detail include the many phases of the organization and conduct of the programs. First, answers are given to the general questions by summaries of replies received to the inquiry. These show the representation of States and local school systems in the weekday class survey, present some of the opinions expressed regarding the program, and indicate general practice with respect to the inclusion of elementary and high schools. Second, specific accounts of current practices are given, as reported in response to questions included in the inquiry.

¹¹ U. S. Department of the Interior, Office of Education. A survey of courses of study and other curriculum materials published since 1924. Bernice E. Leary. Washington, U. S. Government Printing Office, 1937. (Bulletin 1937, No. 31.)

¹² U. S. Department of the Interior, Office of Education. Developments in educational method, 1934-36. Washington, U. S. Government Printing Office, 1937. (Bulletin 1937, No. 2, vol. I, ch. X.) p. 23-30.

Summaries of Inquiry Replies

State Summary.—

All States are included among the reports received in answer to the inquiry. Seventy percent of the towns and cities having population of 2,500 or more in 48 States replied to the inquiry, with the replies from 31 States ranging from 60 to 80 percent. The range in percent of replies for all States is from 44 percent of the 64 towns and cities in Georgia to 100 percent of the 33 places in Connecticut and the 8 in Wyoming. Replies from only 7 States rank lower than 60 percent: Alabama, Arkansas, Georgia, Mississippi, Missouri, South Carolina, and Tennessee. Replies from 10 States exceed 80 percent of the places having populations of 2,500 or more: Colorado, Connecticut, Delaware, Indiana, Montana, New Hampshire, New Mexico, North Dakota, Oregon, and Wyoming.

From 38 States one or more rural, town, or city school systems reported that pupils are released for religious education classes. In 4 additional States, Alabama, Massachusetts, Mississippi, and Wyoming, plans for starting the program were reported by one or more school systems. Based upon the regional divisions of States set up by the United States Bureau of the Census, positive reports were received from all of the States in the North Central group but from only 6 of the 11 Mountain and Pacific States.

TABLE 1.—Number of States in each region from which positive replies were received regarding weekday classes in religious education

Region	Number of States ¹	
	In each group	From which positive replies were received
New England and Middle Atlantic.....	9	7
North Central.....	12	12
South Atlantic.....	9	7
South Central.....	8	6
Mountain and Pacific.....	11	6

¹Includes District of Columbia.

The 38 States from which public-school systems reported the release of pupils for religious education are listed in table 2 (page 14), ranked according to numbers of places reporting weekday programs.

The five States reporting the largest number of school systems releasing pupils for religious education in places with population above 2,500 in 1940 are the same 5 States which headed the list in 1932. The ranking order of these States for 1940, however, is not quite the same as it was in 1932. This is shown in the following columns, where the number of school systems reporting the release of pupils is listed for each of the five States for the years 1932 and 1940.

Number of school systems releasing pupils for weekday classes:

1932		1940	
New York.....	45	New York.....	59
Ohio.....	20	Minnesota.....	29
Minnesota.....	19	Ohio.....	23
Wisconsin.....	19	Illinois.....	18
Illinois.....	13	Wisconsin.....	13

States which were represented in the 1932 study but not in the 1940 study are Alabama, Arizona, California, Mississippi, and Montana. Reports from Arizona and California stated that classes had been discontinued. In Mississippi the weekday class in religious education reported in the 1932 study has become a regular high-school elective course taught by regular public school teachers. The 2 cities in Alabama and Montana which conducted this program in 1932 were not heard from in this study.

Reports were received in 1940 from schools in the following 8 States which were not represented in the 1932 study: Colorado, Florida, Maine, Nebraska, New Mexico, North Dakota, Tennessee, and Vermont. States not represented in either study include: Delaware, Massachusetts, Nevada, New Hampshire, and Wyoming. Of these, one place in Massachusetts and another in Wyoming have reported that the program is under consideration.

Table 2 shows the proportionate number of places below and above 2,500 population in the several States where schools cooperate in the weekday program. Reports for places with population above 2,500 are for school systems from which one or more of the school buildings release pupils, and reports for places with population below 2,500 are, for the most part, for single school buildings.

Rural schools only are reported as releasing pupils in South Carolina and Washington, and town or city schools only in Colorado, Connecticut, Florida, Georgia, Illinois, Kentucky, Michigan, Nebraska, New Mexico, Rhode Island, and Tennessee.

Marked differences exist among the States in the number of reports of programs received from city and rural schools. For example, in States reporting 9 or more programs, the noticeable weight is upon city schools in Iowa, New Jersey, Ohio, Pennsylvania, Texas, and Wisconsin, and upon rural schools in Idaho, Utah, Virginia, and Vermont.

The school units from which pupils are released, elementary, high, and both elementary and high schools, are also shown in table 2. Among States in the upper half of the ranking list, the following report a predominance of programs for elementary schools: Illinois, New Jersey, New York, Ohio, and Virginia; while in Idaho, Texas, and Utah the program is conducted almost exclusively in the high schools.

WEEKDAY CLASSES IN RELIGIOUS EDUCATION

TABLE 2.—Rank of 38 States in number of school systems releasing pupils for weekday religious education classes, with systems reporting distributed by population and school unit

State	Rank	School systems reporting	School systems, by population		School units		
			Above 2,500	Below 2,500	Elementary only	Elementary and high school	High school only
1	2	3	4	5	6	7	8
New York.....	1	101	59	42	23	37	11
Minnesota.....	2	66	29	37	12	26	18
Virginia.....	3	39	5	34	25	1	3
Ohio.....	4	31	23	8	20	7	4
Utah.....	5	27	10	17	1	3	24
Illinois.....	6	18	18		14	3	1
Wisconsin.....		18	15	3	9	4	5
Pennsylvania.....	8	17	13	4	7	6	4
Kansas.....	10	14	8	6	9	3	2
New Jersey.....		14	13	1	12	2	
Texas.....		14	13	1	2		12
Vermont.....	12	12	1	11	3	3	6
North Carolina.....	13	11	7	4	1	4	6
Maine.....	14	10	3	7	7	2	1
Oregon.....		10	6	4	9	1	1
Idaho.....	16	9	2	7	1	1	7
Iowa.....		9	6	1	6		3
Michigan.....	18	8	8		4	2	2
Missouri.....	19	7	6	1	1	5	1
Connecticut.....	20	6	6		3	3	
Louisiana.....		6	1	5	3	2	1
Indiana.....	22	5	3	2	3		2
Kentucky.....	23	4	4		2		2
Maryland.....		4	2	2	4		
North Dakota.....	25	4	1	3		1	2
Oklahoma.....		4	3	1	1	1	2
Rhode Island.....		4	4		3	1	
West Virginia.....	28	3	2	1	2	1	
Arkansas.....	30	2	1	1			2
Nebraska.....		2	2		1	1	
South Dakota.....		2	1	1	1	1	
Colorado.....	35	1	1				1
Florida.....		1	1			1	
Georgia.....		1	1		1		
New Mexico.....		1	1		1		
South Carolina.....		1		1			1
Tennessee.....		1	1				1
Washington.....		1		1	1		
Total.....		468	282	206	232	130	126

Local School Summary.

Seven of every ten of the town and city school systems and nearly half of the county schools in all States of the Union contributed information regarding the release of pupils during school hours to attend weekday classes in religious education. The replies from places having populations of 2,500 and more indicate the probability that children in 1 of every 8 town and city school systems are released upon their parents' request. The probability of such release is far more remote for children living in places with less than 2,500 popula-

tion.¹⁰ Replies from county superintendents of schools indicate that children living in 1 of every 11 counties, and enrolled in 1 of every 16 schools within the county, are released to attend weekday classes in religious education.

This statement of the extent to which public schools release pupils to attend religious education classes is based upon the record of replies made by school officials to the inquiry regarding the conduct of the program. The record is summarized in table 3 and covers both the schools in town and city school systems and those in county or rural school systems.

Town and city school systems (table 3A).—Inquiries were sent to all of the school systems in this group (3,164) and 70 percent (2,211) replied. The replies from 1,732 of the town and city school systems (78 percent) reported that pupils had never been released or dismissed for regular attendance at religious education classes; 282 (13 percent) located in 38 States reported that pupils are released to attend weekday classes; 91 (4 percent) stated that the program of releasing pupils had been discontinued and 116 (5 percent) reported that plans are under way to initiate the program. Comparing the records of reports received from places having different population as recorded in table 3A, one can see that the largest cities are more concerned with the weekday class program than are the cities and towns having population below 100,000. Not only is the percent of school systems releasing pupils twice that for school systems in the other population groups but the percent of these largest cities planning to release pupils in the near future is between 2 and 3 times as great as that of the other size cities. But one marked variation appears among the other population groups. This is the larger proportion (8 percent) of the cities in the second group which have discontinued the program.

Schools in small communities (table 3B).—An initial inquiry was sent to all county superintendents of schools (3,540) to secure a list of schools in places having populations less than 2,500 where pupils are released to attend religious education classes. Replies to this inquiry were received from 1,510 (43 percent) of the county superintendents and 270 of them supplied the addresses of 592 local school principals to whom inquiry forms were sent. All but 69 of these returned the inquiry form with 285 of the 592 stating that the schools do not release pupils for the weekday classes. This resulted in a total of 1,341 counties in which public-school pupils have never been released and 169 counties in which some schools now release pupils, have released them at some past time, or plan to release them at some future time for attendance at religious education classes.

¹⁰ This estimate is based upon the reports from 144 counties in which 206 schools release pupils, as related to the number of counties (1,510) replying to our inquiry; and upon information given for 98 of the 144 counties as to the number of schools supervised by the county superintendents and the number of such schools releasing pupils.

Within these 169 counties detailed information regarding the program was received from 238 local schools; 206 reporting that pupils are now released; 22 stating that the program has been discontinued; and 10 indicating that plans are under way to initiate the program. These last two figures doubtless do not represent a complete picture of discontinued and contemplated programs in rural areas since the request for information addressed to county school superintendents was for current programs.

All schools (table 3C).—Within the two groups of schools, those in places under 2,500 in population and those in towns or cities having larger populations, a total of 727 school systems contributed detailed information for this study: 488 reporting that pupils are released, 113 reporting that the program has been discontinued, and 126 indicating that the program is under consideration for the near future.

TABLE 3.—Number of school systems in urban and rural communities reporting release of pupils for weekday classes in religious education

A.—CITIES AND TOWNS OF 2,500 POPULATION AND MORE

Population	School systems		Reports of 2,211 school systems								
	Receiving inquiry	Replying to inquiry		Never released pupils		Release pupils		Discontinued program		Plan to release pupils	
		Number	Percent	Number	Percent	Number	Percent	Number	Percent	Number	Percent
1	2	3	4	5	6	7	8	9	10	11	12
100,000 and more.....	93	79	84.9	47	50.5	19	34.1	3	3.6	10	12.6
30,000 to 99,999.....	233	185	79.4	130	75.1	23	12.5	15	8.1	8	4.3
10,000 to 29,999.....	672	514	76.5	308	77.4	67	13.0	23	5.5	26	5.1
5,000 to 9,999.....	850	602	70.8	486	80.7	71	11.8	30	3.8	25	4.2
2,500 to 4,999.....	1,316	631	63.1	652	78.5	102	12.3	30	3.6	47	5.6
Total.....	2,164	2,211	69.9	1,722	77.9	282	12.8	91	4.1	116	5.2

B.—PLACES OF LESS THAN 2,500 POPULATION

Receiving inquiry (in 48 States)	County superintendents of schools		Reports of 1,510 county superintendents of schools				Reports of 238 schools in 169 counties (cols. 6 and 8)			
	Replying to inquiry		Never released pupils		Release, have released, or plan to release pupils		Number of schools in the 169 counties	Release pupils	Discontinued program	Plan to release pupils
	Number	Percent	Number	Percent	Number	Percent				
1	2	3	4	5	6	7	8	9	10	11
2,500.....	1,510	42.7	1,341	88.8	100	11.2	238	206	22	10

C.—TOTAL NUMBER OF SCHOOL SYSTEMS CONCERNED WITH THE RELEASE OF PUPILS

Population	Reports of 727 school systems			
	Release pupils	Discontinued program	Plan to release pupils	Total
1	2	3	4	5
2,500 and more.....	282	91	116	490
Less than 2,500.....	206	22	10	238
Total.....	488	113	126	727

¹ In addition, the Territory of Hawaii reported that public-school pupils are released for weekday classes in religious education. See page 22. Other outlying parts of the United States, which reported that pupils are not released, include Alaska, Canal Zone, Philippine Islands, Puerto Rico, Samoa, and the Virgin Islands.

The distribution of these 727 schools throughout the country is as follows: The 488 schools releasing pupils are located in the 38 States listed in table 2; the 113 schools that have discontinued the program are in 28 States, 3 of which, Alabama, California, and New Hampshire, are not in the first list; and the 126 schools where plans to release pupils are under way are located in 32 States, 4 of which, Alabama, Massachusetts, Mississippi, and Wyoming, are not included among those in the first list of 38.

The total number of replies to the 1940 inquiry from places above 2,500 in population represents 8 percent more towns and cities giving information than reported for the 1932 study.¹⁴ Increase in number of replies received is greatest for places having the largest and smallest population, as shown in the following table:

TABLE 4.—Comparison of number of replies received in 1932 and 1940

Population	Replies to inquiry		
	1932	1940	Percent of increase
1	2	3	4
100,000 and more.....	70	80	14.3
30,000 to 99,999.....	174	185	6.3
10,000 to 29,999.....	481	514	6.9
5,000 to 9,999.....	612	602	1.6
2,500 to 4,999.....	706	831	17.7
Tota'.....	2,043	2,212	8.2

Since variations exist in the cities which contributed information for the 1932 and the 1940 surveys it is not possible to give an accurate comparison between the two years in the number of school systems

¹⁴ U. S. Department of the Interior, Office of Education. Weekday religious instruction. Classes for public-school pupils conducted on released school time. Mary Dabney Davis. Washington, U. S. Government Printing Office, 1933. (Pamphlet No. 36.)

releasing pupils for weekday religious education classes. An estimate, however, can be derived by giving the total number of 1932 replies the benefit of the 8 percent increase received for the 1940 survey. From this basis there is an estimated increase of 19 percent for 1940 over 1932 in number of school systems releasing pupils.

Stability in the life of the programs, however, cannot be accepted as parallel with the apparent increase in numbers. This is evident from a 1940 check of 71, or approximately one-third, of the school systems in each population group reporting release of pupils in 1932. Only 29 (41 percent) report programs operating in 1940; 19 (27 percent) state they have discontinued the program carried in 1932; and 23 (32 percent) gave no reply to the 1940 inquiry. It would seem that during the past 8 years more than half of the school systems releasing pupils in 1932 have either discontinued the program or the program has created too little interest to prompt a reply to a survey inquiry.

Comments and General Explanations.

Since this report is concerned with the release of pupils for religious education during school hours, the summary of current practices given in table 3 does not include a record of classes conducted outside of school hours nor suggest the communities' provisions of religious education for school-age boys and girls over the week ends. Many such explanations as well as brief evaluations of the weekday programs were included with the replies stating that pupils are not and have not been released, that the program has been discontinued, or that plans are under way to initiate the program. The following summaries indicate the trend of opinion in these cases:

Negative replies.—Approximately 400 of the 1,722 negative replies from city school systems carried comments explaining current school policies and expressing opinions regarding the weekday class programs. All but 2 of the States are represented among the 400 comments received. More than half briefly described the school's practices in relation to religious education other than with the weekday classes. In order of frequency these practices included the excuse of pupils upon the request of parents for attendance at special church services; the availability of religious education classes held before or after school hours, or on Saturday; the offering of Bible study as a regular high school elective; the community's provision of Bible study classes during summer holidays; and the daily scriptural reading in the schools' opening exercises. Approximately one-fourth of the comments expressed a willingness to cooperate with the churches if a request were made and a program formulated. Among the remainder the majority stated that no demand had been made for weekday classes in religious education and a smaller number expressed an unfavorable opinion of them.

Many of the comments expressing interest in the weekday program specified such conditions for accepting it as: "If the churches finance the program," "if all the churches will agree on a time for the classes," "if the church will organize a 'going' program," "if suitable arrangements are made," and, frequently mentioned, "if manned by competent teachers," and "if satisfactory instruction is offered."

Explanations of why no action was taken to develop the weekday program included reference to State laws and to State and local regulations which would not permit the release of public-school pupils during school hours, and reference to other current programs which are giving satisfaction. For example: "We have developed a system of maximum credit award for church attendance;" "we have a two-weeks summer session devoted entirely to religious education;" "we leave Thursday after school and evening open to all churches and plan no (school) activity;" "we cooperate with the churches by keeping the school buildings closed on Wednesday evenings when religious classes are in session;" "ministers of our city discuss Bible facts with upper-grade groups about once a week but denominational arguments are not allowed;" "we are showing moving pictures once a month, *King of Kings* and 6 reels of the *Life of Paul*, etc.;" "we have a voluntary junior-senior high school Student Union, a religious organization that meets once every two weeks during the Activity Period."

The chief objection to the program was expressed as a violation of the constitutional provision for separating church and state. Other objections included the need for the full school day to provide for regular activities, and dissatisfaction with the management, curriculum, and results of the program as discovered through studies of practice in other school systems. Several replies raised the question: "Why cannot the churches conduct classes at times which do not conflict with school hours?" and suggested that classes be held before or after school.

Discontinued programs.—Reports from 91, or 4 percent, of the school systems in places with population above 2,500 indicated that programs previously conducted had been discontinued. Of the schools in smaller places 22 reported the discontinuance of religious education classes. In addition, 11 school systems reporting the release of pupils indicated that the program had been discontinued for either the elementary or the high-school unit. A third of the total of 124 programs were discontinued in 1938-39.

Approximately one-third of these school systems have carried the program for 1 year only. The total number of years during which pupils were released ranged from 1 to 16, with a median of 2 years.

Nearly all of the reports of discontinued programs included explanation for the decision to terminate them. Two major reasons were

given: First, decisions of the sponsoring agencies to discontinue the program; and second, dissatisfaction with the program due to a lack of suitably prepared teachers, inadequately planned programs, and unsatisfactory results. Comments explaining action taken by the churches included the burden placed upon the ministers and church members for both time and money; a waning interest on the part of the community, the teachers, and the pupils; and the factor of church denominations which became a problem in some communities. Dissatisfaction with the program centered chiefly in the teachers' inability to meet the public-school's standards of teaching and to maintain discipline among the pupils. Waning interest of the community and the pupils was largely attributed to inadequate teaching. Other difficulties connected with the conduct of weekday classes included lack of curriculum; too great a distance between schools and weekday centers; inadequate heating of the centers; inadequate attendance records; small numbers of children released, which complicated the school program; and a need for general church supervision. Several superintendents stated that they would be willing to participate again if requested to do so and if the difficulties previously encountered were cared for.

Future plans.—One hundred and sixteen (5 percent) of the 2,211 replies for schools in places over 2,500 population and 10 of the schools in the smallest places reported plans to initiate programs in the near future. In addition, 5 school systems reported plans to extend existing programs, with 4 elementary programs to include high school and 1 high-school program to include the elementary school. Of 99 reports identifying the school unit for which the program is planned, 44 are to include both elementary and high school, 35 are for high school only, and 20 are for elementary schools only. More than twice as many of the schools in the largest cities reported future plans than did the schools in other population groups.

Preliminary to the initiation of the weekday program, reports indicated that investigations were being made of various plans of organization and procedure and that discussions of the local plan were being carried on with the ministerial alliance. Some of the reports also indicated that policies were being formulated to begin the program in one or two experimental centers in order to test their value and the workability of the plans accepted by the group. In several instances the initial program was to be confined to a limited number of school buildings within a school system and to the release of pupils from but one or two grades. No copies of announcements of plans for elementary school programs were included in the reports. A recommendation for a high-school program, however, which was submitted to the Pittsburgh Board of Public Education by Superintendent Ben G. Graham and accepted by the board, reads as follows:

A PITTSBURGH PLAN FOR RELIGIOUS EDUCATION

DECEMBER 11, 1939.

From the Superintendent of Schools to the Board of Public Education:

DIRECTORS: The most important objective in high-school education today is the development of the character of our American youth.

In the Pittsburgh high schools for several years we have been emphasizing character training not only in regular classroom instruction, but also in special instruction prepared specifically for the improvement of character.

Character, however, is built upon a foundation of principles of morality and ethical concepts which are learned best through religious education begun in the home and continued in the church or synagogue. The principles of morality, learned through our religious training, are not only the foundation upon which individual character rests, but are also the basis of respect for law and order which form the spirit of a democratic people.

In our democracy church and state are separated and religious freedom is guaranteed to every man. In order to encourage the continuance of religious education during the high school period in the training of youth, and at the same time preserve the true spirit of religious freedom, your Superintendent recommends a plan for religious education by which the Board approves the offering of a free elective of not more than two credits for religious education during the ninth, tenth, eleventh, and twelfth years. Each pupil is free to elect religious education, but the course is to be provided if the church which he or his parents select. The church will establish the course consisting of approximately three hours per week including attendance at the religious services for at least seventy-five percent of the fifty-two weeks of the year. The church will determine the course of study and the head of the church will certify to the Principal of the high school that the pupil has attended the required number of weeks per year and has completed the course to the satisfaction of the church authorities. The high-school principal will then record the credit upon the permanent record card and the credit will count toward graduation.

Respectfully submitted.

BEN G. GRAHAM,
Superintendent of Schools.

Current Elementary and High-School Program.

Among the 488 school systems releasing pupils for religious education, three-fourths sponsor programs for elementary school children and slightly more than half cooperate in providing classes for high school grades. Among these, 130 (27 percent) release pupils for both elementary and high-school classes. With but small variations these proportions hold true for the elementary and high-school programs carried in the schools of places having different population. The percentage distribution for school systems releasing pupils in elementary schools only is 47, for both elementary and high schools 27, and for high school only 26.

Analyses and summaries which follow cover the information contributed by these 488 school systems and describe in detail the conduct of their weekday class programs in religious education.

Reports of Current Practice

Four types of general information regarding the conduct of the weekday released-time program were requested on the inquiry forms sent to superintendents of public schools. The first, general information, included a definition of the released and dismissed school-time program with which this study is concerned,¹⁵ and followed with inquiries regarding the number of years the program had operated, and the number of weeks in the school year during which classes are offered. Provisions were made for separate replies for elementary and high school programs.

The second type requested information on current practice with respect to the number of school buildings within the school system from which pupils are released; the grades included in the program; the place and number of religious education centers; attendance by grades; number and length of class periods; the provision of paid or volunteer teachers; major emphases and teaching techniques employed in the classes; safeguards for high school credit granted for completed class work; and descriptions of programs provided for children not electing the weekday classes. The third series of questions dealt with the selection and appointment of teachers and the fourth with the administration of religious education centers by individual churches or councils of churches, and with cooperating agencies. Comments and illustrative materials were solicited to supplement the reports and to provide records of the rules and regulations established by boards of education for the weekday program.

Some of the reports included information on all items of the inquiry but a majority carried partial replies only. For this reason the total number of school systems represented in the summaries vary from item to item. With but few exceptions all of the reports are for programs conducted during school hours for which the parents of some pupils request their attendance while others continue the public-school work.¹⁶

¹⁵ Released—only pupils enrolled in the weekday religious education program leave their classes and return later in the day; other pupils remain. Dismissed—all pupils leave their classes whether or not they attend weekday classes in religious education.

¹⁶ Territory of Hawaii.—The following comprehensive report from Hawaii covers the programs for all city and town school systems within the Territory. It is given here as a unit both because other reports have been analyzed according to the population of places in which the weekday program is being carried on and because it affords an interesting summary of a widespread territorial school system.

Act 124 of the Hawaiian Session Laws, 1929, authorized the release of public-school pupils to attend classes in religious education. Classes are held 35 weeks during the school year for 1 hour of 1 day each week. Pupils in all grades from the first through the high school may enroll in weekday classes. A total of 95 (65 percent) of the 147 elementary school buildings and 20 (77 percent) of the 26 high schools now release pupils. Daily attendance in these 125 public schools (71,909 pupils) constitutes approximately 20 percent of the attendance in all schools of the Territory. Less than one-fourth (16,811) of these pupils ask to be released for weekday religious education. The percentage of pupils released varies in the different grade levels as follows: Grades 1-3, 21 percent; grades 4-6, 39 percent; junior high school, 21 percent; and senior high school, 9 percent. No credit is given toward graduation from high school for attendance at the religious education classes.

All classes are held outside of school buildings in centers designated by the church groups conducting the programs. The Inter-Church Federation of Honolulu administers the program for the Protestant churches in that city. Classes for children of the Roman Catholic Church are administered independently. Teachers conducting the classes in both types of organization are paid by the churches sponsoring the program, and the regulations regarding the teachers' experience and training are determined by these organizations.

A liberal use has been made of the supplementary materials sent by school officials and, in a few instances, by State and local councils of religious education, to illustrate procedures followed in specific situations. Variations are indicated for practices in elementary schools as contrasted with those in high schools and for practices in school systems located in places of different population.

How Long Have School Systems Cooperated in Releasing Pupils for Religious Education?

Dates of organization for the weekday programs now operating were reported by 455 school systems. The range in number of years during which classes in these school systems have been conducted, is from 1 to 28, with a median of 8 years.

TABLE 5.—Date of initiating weekday class programs in 455 school systems

School year	School systems, by population					
	Above 2,500		Below 2,500		Total	
	Number	Percent	Number	Percent	Number	Percent
1	2	3	4	5	6	7
1912-15.....	2	0.8	1	0.5	3	0.7
1915-20.....	5	1.0	5	2.5	10	2.2
1920-25.....	50	18.9	13	6.8	63	13.8
1925-30.....	58	21.9	23	12.1	81	17.8
1930-35.....	33	12.4	21	11.1	54	11.9
1935-40.....	117	44.1	132	69.5	249	54.7
Total.....	205	-----	190	-----	455	-----

From the distribution shown in table 5 it would appear that the major development of the program has taken place during the last 20 years and especially during the last 5 years. It must be pointed out, however, that this table cannot be considered as giving a true indication of rate of increase in the number of programs in weekday religious education during past years, since the report is only for those programs in operation in 1940. The number of programs reported for all years prior to 1940 is smaller than the number in operation during those years because programs which have been discontinued are not included. Even the reports of discontinued classes received in 1940 does not correct the error, since school officials apparently tend to overlook programs no longer in existence, or recently appointed school superintendents, not familiar with activities of previous administrations, report in the negative for all past years. This discrepancy is demonstrated by the fact that in 1932, 147 cities reported discontinued programs while 8 years later, in 1940, the number of discontinued programs was only 91.

Variations appear in the periods when elementary and high-school programs now in operation were initiated. Before 1935 the number of cities and towns of all population sizes reporting the weekday classes for elementary schools was twice the number of those reporting high-school programs (161 elementary and 82 high schools). Since 1935 almost as many high-school as elementary programs have been started (177 elementary and 154 high schools).

TABLE 6.—Date of initiating 574 weekday programs in elementary and secondary schools in 455 towns and cities

School year	Elementary		High school	
	Number	Percent	Number	Percent
1	2	3	4	5
1912-15.....	3	0.6	3	1.3
1915-20.....	4	1.2		
1920-25.....	49	14.5	25	10.6
1925-30.....	64	18.9	32	13.6
1930-35.....	42	12.4	22	9.3
1935-40.....	177	52.4	154	65.2
Total.....	338		236	

How Many Pupils Attend Weekday Classes in Religious Education?

From 357 school systems 164,013 elementary and high-school pupils are reported attending weekday classes of religious education as of January 1940. These 357 school systems (giving total attendance figures) represent approximately three-fourths of the 488 school systems, which indicated that pupils are released to attend weekday classes. Four-fifths of the total attendance figure (135,877) is for elementary school pupils, and one-fifth (28,136) is for high-school pupils. It should be noted that these figures are for average daily attendance and not for enrollments. Enrollments would give a larger figure but not as true a picture of the situation.

The omission or incompleteness of attendance reports was explained by a number of the superintendents of schools as due chiefly to lack of records of attendance. In some cases the original number of children enrolling in the classes was kept on file although no check was kept on attendance. Other explanations indicated that attendance figures were kept for all the grades as a unit and could not be distributed by grades as requested on the inquiry form, or that monthly summaries of attendance were not available.

Variations in the number of superintendents of schools reporting total attendance figures, total figures for attendance of elementary and high-school pupils, and attendance by individual grades accounts

for the different numbers of school systems represented in the following summaries of attendance at the weekday classes. The summaries are confined to the attendance reports for the school grades from which pupils are released and answer the question, "What proportion of public school pupils attend religious education classes when the opportunity to attend such classes is offered?"

Attendance figures for elementary and high-school units reported for 245 town and city school systems show that nearly two-thirds of the elementary school boys and girls and a little more than one-third of the high-school pupils take advantage of the opportunity to attend weekday classes (table 7). For both the elementary and high-school reports the proportion of pupils attending religious education classes is smallest in the schools of cities having population of 10,000 and more and largest in places having population of 2,500 or less. The range in proportion of pupils attending the classes of various population groups is much wider for the high schools (18 to 57 percent), than for the elementary schools (57 to 72 percent).

TABLE 7.—*Number of elementary and high-school pupils attending weekday classes in religious education from the grades releasing pupils in 245 places¹*

Population	Elementary school pupils attending				High-school pupils attending			
	Cities reporting	Grades releasing pupils	Religious education classes	Percent attending	Cities reporting	Grades releasing pupils	Religious education classes	Percent attending
1	2	3	4	5	6	7	8	9
Above 10,000.....	41	94,418	53,752	56.9	16	16,015	2,816	17.8
2,500 to 9,999.....	52	24,398	15,963	65.4	40	17,478	6,236	35.7
Below 2,500.....	97	14,741	10,642	72.2	72	11,349	6,408	56.5
Total.....	190	133,557	80,357	60.2	128	44,842	15,460	34.5

¹ Reports for both elementary and high-school attendance were received from 73 school systems.

When attendance figures for each of the 12 school grades as reported by 187 cities were summarized, only 3 additional facts seemed to be apparent. First, a smaller proportion of the first-grade children in the large cities (40 percent) attend weekday classes than for other grades within this population group (67 percent); second, the relative increase from the largest to the smallest places in the proportion of pupils attending weekday classes in each school grade is comparable to similar increases shown for the elementary and high-school units in table 7; and third, the percentage distribution of the total attendance figure in the reports for each of the 12 grades indicates that half of the 72,088 pupils were released from grades 4, 5, and 6, and that the smallest percents were for pupils in the first two elementary grades and in the last three grades of the school (table 8).

WEEKDAY CLASSES IN RELIGIOUS EDUCATION

TABLE 8.—Distribution among 12 school grades of the attendance at weekday classes reported by 187 school systems in places of various population

Grade	Weekday class attendance		Grade	Weekday class attendance	
	Number	Percent		Number	Percent
1	2	3	1	2	3
1.....	2,755	3.8	8.....	2,730	3.9
2.....	4,178	5.7	9.....	3,116	4.3
3.....	8,979	12.5	10.....	2,902	4.0
4.....	14,173	19.7	11.....	2,563	3.6
5.....	12,361	17.0	12.....	1,690	2.3
6.....	10,442	14.5	Total.....	72,068	100.0
7.....	5,432	7.5			

From What Grades Are Pupils Released?

The summary of reports given on page 14 in this account of current practices, shows a ratio of 3 elementary school programs to 2 for the high schools as reported by 488 school systems. The following analysis of reports for 397 cities shows that the individual grades most frequently included in the weekday program are grades 4, 5, and 6. These represent one-third of all the grades reported by these cities. This emphasis upon the intermediate grades is more marked in the schools of the largest cities than in other population groups. In the smaller places and rural areas there is a tendency to include all grades from 1 to 12 in the program (table 9). Changes reported for 1932 and 1940 of grades releasing pupils are principally at the high-school level. Nearly twice as many grades (9 to 12) are reported to release pupils in 1940 than in 1932.

TABLE 9.—Percent of times each grade is represented in the weekday program of religious education in 397 cities

Population	Cities	Grades											
		1	2	3	4	5	6	7	8	9	10	11	12
1	2	3	4	5	6	7	8	9	10	11	12	13	14
10,000 and above.....	79	5.1	5.7	8.9	12.0	12.8	12.8	9.7	8.6	6.2	5.9	5.7	4.6
2,500 to 9,999.....	137	4.1	4.7	7.3	9.5	10.4	9.9	8.7	8.2	9.7	9.6	9.8	8.7
Below 2,500.....	181	6.7	7.4	8.9	10.0	10.4	10.0	9.9	8.5	7.1	7.8	7.0	6.1
Total.....	397	5.0	6.1	8.6	10.4	10.9	10.4	9.5	8.4	7.7	8.0	7.8	6.6

From What Proportion of School Buildings Are Pupils Released for Weekday Classes?

Records from 364 school systems indicated the total number of elementary and high-school buildings and the number of those buildings from which pupils whose parents so request are regularly released to attend classes in religious education. The distribution

table of replies which follows shows that pupils are released from a large proportion of the school buildings (88 percent). There is little variation in the proportion when contrasting buildings for elementary and for high-school pupils. With the possible exception of the largest cities, there is also little variation when contrasting the proportion of buildings from which pupils are released in the school systems of places of different population. The lowest percent of school buildings from which pupils are released is in the group of cities having population of 100,000 and more, 81 percent for elementary schools and 59 percent for high schools.

Where Are Weekday Classes Held?

The decision about holding weekday classes in public-school buildings or in places outside the schools is governed in several instances by State laws and regulations. Laws, rulings of attorneys general or of State school officials in Idaho, Minnesota, New Jersey, New York, Oregon, Pennsylvania, and Utah specify or imply that classes in religious education are not to be held in public school buildings. In other instances the resolutions or regulations of local boards of education determine the place for conducting weekday classes. In still other instances the decision seems to be influenced by such considerations as distance to be traveled between schools and church centers, the fact that the pupils are all of one religious faith, or that 99 percent of the school pupils are enrolled in the weekday classes. Objections expressed to the use of public schools for the religious education classes center on a possible impingement upon constitutional restrictions against the use of public school funds or property for religious or sectarian purposes:

In current practice for 272 elementary school systems, 111 (41 percent) hold the classes in the school buildings; 156 (57 percent) hold them in churches or other buildings outside the schools such as community centers, the village or city hall, homes, a local seminary or mission, and buildings of the Y. M. C. A. and Salvation Army; and 5 (2 percent) divide the location of classes between centers and public-school buildings. By separating the reports for school systems in city and rural areas having population of more or less than 2,500, the percentage of classes held outside school buildings amounts to 68 percent in the larger places, and in rural areas the distribution, on the basis of 100 classes, amounts to 53 percent in the school buildings, 45 percent in church centers, and 2 percent divided between school and church.

Current practice for 185 high-school systems includes 56 (30 percent) of the classes conducted in the school buildings, 124 (67 percent) held in church centers and 5 (3 percent) divided between school and church centers.

WEEKDAY CLASSES IN RELIGIOUS EDUCATION

TABLE 10.—Number of school buildings in 364 school systems from which pupils are released for religious education ¹

Population	Cities	Number of school buildings	Buildings releasing pupils	
			Number	Percent
1	2	3	4	5
ELEMENTARY SCHOOLS				
100,000 and more	8	405	329	81.0
30,000 to 99,999	12	127	130	94.5
10,000 to 29,999	37	240	216	90.0
5,000 to 9,999	40	145	124	85.5
2,500 to 4,999	51	83	79	89.8
Below 2,500	124	174	164	94.3
Total	272	1,180	1,032	87.5
HIGH SCHOOLS				
100,000 and more	3	34	30	88.2
30,000 to 99,999	5	8	8	100.0
10,000 to 29,999	17	26	26	100.0
5,000 to 9,999	20	31	23	80.0
2,500 to 4,999	48	66	60	89.9
Below 2,500	92	107	101	94.4
Total	185	272	240	88.2

¹ 93 school systems reported for both elementary and high-school programs.TABLE 11.—Reports of 364 school systems as to the place in which weekday classes in religious education are held ¹

Population	Cities	Centers for religious education					
		School buildings		Schools and churches		Churches and other	
		Number	Percent	Number	Percent	Number	Percent
1	2	3	4	5	6	7	8
ELEMENTARY SCHOOLS							
100,000 and more	8			1	12.5	7	87.5
30,000 to 99,999	12	2	16.7			10	83.3
10,000 to 29,999	37	14	37.8	1	2.7	22	59.5
5,000 to 9,999	40	11	27.5			29	72.5
2,500 to 4,999	51	19	37.2			32	62.8
Below 2,500	124	65	52.4	3	2.4	56	45.2
Total	272	111	40.8	5	1.8	156	57.4
HIGH SCHOOLS							
100,000 and more	3					3	100.0
30,000 to 99,999	5	2	40.0			3	60.0
10,000 to 29,999	17	6	35.3			11	64.7
5,000 to 9,999	20	5	25.0	2	10.0	13	65.0
2,500 to 4,999	48	13	27.1			35	72.9
Below 2,500	92	30	32.6	3	3.3	59	64.1
Total	185	56	30.3	5	2.7	124	67.0

¹ 93 school systems reported both elementary and high-school programs.

What Is the Time Program for Weekday Classes?

In 400 cities the weekday program for 1940 was carried for the full school year by more than two-thirds of both the elementary and high schools. There is no great variation in the length of the program as carried in the schools of places having different population. The range in number of weeks for the program is from 6 to 40.

In most school systems the classes are held once a week for the elementary schools and from 1 to 5 days a week in the high school. There is a tendency toward a 1-day-a-week class when no credit is offered toward graduation upon completion of the class work.

The time of day for releasing pupils is a matter for local decision in some instances and of State regulation in others. Regulations of the New York State Commissioner of Education indicate that pupils shall be released at the final hour of any session, morning or afternoon, on any one of the five school days. Reports from cities in other States show staggered programs for various grades throughout a school session. For example, in Rapid City, S. Dak., the program for elementary schools is conducted on Thursday afternoons with the following schedule of hours: 1:30 to 2:10 for grades 5 and 6; 2:10 to 2:50 for grades 3 and 5; and 3:00 to 3:40 for grades 7 and 8. Such a distribution of hours makes possible the concentration of church administration upon the selection of a smaller number of well-trained teachers instead of having to depend upon a larger number of volunteer teachers as must be done when all classes are held at the same hour.

Staggering the hours of class dismissal is planned to obviate using the same class period each time. For example, in Paynesville, Minn., each period on Thursday is cut from 60 to 45 minutes to make room for the weekday class. In Plainview, Minn., the religious education classes are rotated so that during a period of 6 weeks a particular class period is omitted only once. In some school systems one specified time program applies to all school buildings. In other school systems various plans are developed to suit the programs of individual elementary and high schools. Copies for such programs for individual buildings, as in Minneapolis, are on file in the central school administration office.

For the majority of both elementary and high schools from 45 to 60 minutes are allowed for each class. The range in time allotted in the school systems reporting is from 10 to 120 minutes. Some variation in the grades indicates that shorter periods are allowed for primary grades than for intermediate and high school grades.

How Are Weekday Classes Initiated?

Reports attributed the initiative in starting weekday programs to three general sources, to State and local councils of religious educa-

tion, to local churches and ministerial groups, and, in a few instances, to county and local school authorities. Among the lay agencies listed as cooperating in the initiation and support of the program the one most frequently mentioned is the Parent-Teacher Association. Other organizations listed include the Ruritan and Grange organizations, the Y. W. C. A., Y. M. C. A., W. C. T. U., civic clubs for men and women, local colleges, and theological seminaries.

State councils of religious education.—Such councils in a number of States are composed of representatives of various church denominations and take the leadership in various types of enterprises designed to further the application of religion to problems of daily life. Among these enterprises is the weekday program of religious education for public school pupils. Responsibility for the program is usually assigned to special committees or boards. Local and regional branches of such councils, committees, and boards initiate and sponsor the development of the programs. The Virginia Council of Religious Education and the Vermont Church Council serve to illustrate the State leadership groups.

As a guide in organizing weekday religious education classes the Virginia Council has formulated proposals for 3 steps of procedure.¹⁷ The first step recommended is to educate the people of the community through a survey and use of facilities for religious education. For example, a discovery of the facts regarding the proportion of children in the community who attend Sunday School and the extent to which the community assumes responsibility for reaching children who have no church affiliation; a study of efficiency of local Sunday Schools; and the formation of discussion groups to inform people about the organization, curriculum, teachers, financing, and possible results of the weekday program. The second step is to secure the cooperation of public-school authorities and asks the question: "Will the public-school authorities permit children to be released from public-school duties for a minimum of 1 hour each week to enable them to receive religious instruction by the churches, on condition that the churches employ teachers who are as well trained as the teachers in the public schools and on condition that parents request the privilege by signing the application blank on the pupil's enrollment card?" And the third step is concerned with securing funds and selecting teachers, with the adoption of a budget and appointment of solicitors, and with securing competent teachers. For purposes of efficiency in carrying out these proposals, the State council recommends the formation of local councils of religious education.

Under the Vermont Church Council a board of weekday religious education was created at the unanimous request of representatives of the various church groups and public-school leaders within the

¹⁷ Virginia Council of Religious Education. *The Old Dominion Beacon*, 12: 2, Aug. 14, 1930.

State. Its 9 members represent the Protestant and Roman Catholic churches and the public-school systems of the State. The primary purpose of the board is to extend leadership to those communities in the State where the program is under way and to other communities expressing interest in it on their own initiative, "to guide existing work with educational standards commensurate with the level of the public school, and to advise on matters of community organization or adjustment with the public-school schedule and curriculum building." Recommended procedures for initiating the weekday program have been prefaced with a caution to proceed slowly and not to start a project until after much thought and education on the part of the churches and community after a thorough study has been made of children's needs, and after decisions have been reached as to the best arrangements and curriculum with which to meet these needs.¹⁸

Local councils of religious education.—The Huntington Council of Weekday Religious Instruction in West Virginia is an example of an independent local council the object of which is "to furnish from the churches of Huntington to the pupils of the public schools of Huntington, upon a request from the parents or guardians, religious instruction of a high standard in a way that will not conflict with the time-honored doctrine of the separation of church and state and will merit the approval of the Huntington Ministerial Association and Board of Education of Cabell County.

Its membership "shall be composed of members of the following groups who choose to participate: (1) members of the Huntington Ministerial Association, (2) the superintendent of each Sunday School in Huntington, (3) the Superintendent of Schools and members of the Board of Education of Cabell County, (4) the principal of each of the public schools of Huntington, (5) the president of each parent-teacher organization and (6) the general secretaries of the Y. M. C. A. and Y. W. C. A."

Church initiative.—The Business Woman's Circle of a local church in Asheville, N. C., adopted a resolution to petition the school board and the superintendent of public schools to permit the teaching of the Bible in the schools. Signatures of individuals and endorsements of many organized groups were obtained and the petition was presented to the school board. Following the granting of the request and compliance with the superintendent's suggestion that classes for the senior high school be provided first, an interdenominational committee was organized to devise ways for financing the project with an executive committee empowered to submit the names of teachers for approval by the superintendent of public schools and to provide financial support for the work.

¹⁸ Vermont Church Council. Facts on weekday religious education. Burlington, Vt., The Council, Mar. 1929. (Milnes.)

The initiative in Madison, N. Y., was taken by the council of churches in which both Catholic and Protestant leaders joined. Responsibility for the weekday program was later assumed by the Madison Council of Religious Education; a committee of the Madison Social Planning Council.

School officials.—The initial step in Fairhaven, Vt., was taken by school officials who formed a committee to meet with local clergymen. In Manchester, N. Y., the principal of an elementary and high school called a meeting of the clergymen in his community to discuss the possibility of an instructional program of religious education in the schools. Following an agreement the group organized a curriculum satisfactory to the Catholic Church and another curriculum for the combined Protestant churches.

Twenty years ago the board of education in Rochester, N. Y., initiated the policy of excusing children for religious instruction. It was resolved that upon an approved application from any established religious body or society incorporated under the laws of the State of New York, the board of education should cooperate by excusing pupils, subject to a written request of parents or guardians and to the filing with the Board of Education by the religious body desiring to give such instruction, of a written application stating the length of the course, the name and qualifications of each instructor, and the location and nature of the facilities provided. In addition, the resolution calls for the furnishing of such reports of attendance and progress of pupils as the board may require.

School support of church initiation.—A cooperative attitude of local school officials toward the church groups initiating the weekday classes was expressed in notes included with some of the inquiry replies and also in copies of resolutions adopted by the boards of education.

In Batavia, Ill., the board of education states that religious education and moral training are of paramount importance and, as a result, the board, superintendent of schools, and teachers of the public schools urge upon all parents the importance of the weekday program offered by most of the churches. Several years ago the board of education in Kansas City, Mo., "desiring to cooperate with organized churches and religious bodies in the development of ethical character, and realizing the value of religion as one of the most essential factors in producing character, authorized the excusing of pupils from school for the purpose of attending church or weekday schools." The school board of Prince William County, Va., passed a resolution authorizing the principals of all county schools to cooperate with the Virginia Council of Religious Education, or the teachers employed by the council, in arranging classes for children who wish to take religious education with parental permission.

Several of the resolutions accepted by local boards of education expressing approval of the weekday program also incorporated the boards' requirements and specifications for the conduct of the program. This was the case in Clifton Heights, Pa., where the board of education resolved to "cooperate with the local churches of the community and excuse from public school on Friday afternoon at one forty-five o'clock those pupils of the school who will attend church school for religious education under the auspices and direction of the church of their affiliation during the time of their excusal from public school. Attendance at church schools shall be reported to the supervising principal of the public school by those supervising the respective church schools, and an accumulation of three absences from church school, when excused from the public school for such attendance, shall bar pupils concerned from subsequent early excusing on Friday afternoons for the aforementioned purposes."

Still more detailed specifications for the program are included in the board of education's resolution of approval of the weekday classes in Newton, Kans. The four standards to be met were:

1. That the churches set up a religious board consisting of at least two members from each church, which board would plan and supervise the work of the religious school.
2. That the teachers in such religious school should have training and qualifications comparable to those in the city system.
3. That the curriculum and course of study should have continuity and comprehensiveness, and be teachable.
4. That the discipline in the religious school should be comparable to that in the day school, and that the day school would have no concern with the discipline of the weekday religious school, and would not be responsible for conduct to and from the school or at the churches.

Other requirements set up by local school officers are included in the following summary of plans for the organization and administration of the weekday classes.

How are Weekday Classes Organized and Administered?

Responsibility for the character and quality of activities carried on during a child's school day rests with school officials. On this account it would be expected that certain standards controlling the conduct of the regular school program should be applied to such supplementary activities as the boards of education consider of sufficient importance to merit the use of school time. Recognition of the need for safeguarding the use of released school time is found in the announcements and regulations issued by some of the school officials for the information and guidance of parents and of the interested taxpayer. Doubtless the items included in many of the school regulations such as the parents' signed requests for the pupils' release, reports of attendance, teacher qualifications, and supervision of pupils en route to weekday

classes indicate administrative problems which have been recognized and met. On the other hand, the relatively large number of reports which included no comment regarding plans and procedures nor copies of the resolutions of local boards of education, and also the number of comments from school officials apparently expressing a lack of responsibility for details of class organization, may indicate a current problem meriting careful study.

Judging from the descriptive materials received, the success of the cooperative program between the churches and the public schools depends to a large extent upon a clear understanding of their individual responsibilities. The major line of division seems to be between the administrative requirements set up by the public-school authorities and the subject matter for the classes determined by the churches. Details of administration are doubtless worked out cooperatively by representatives of the two groups and variations exist in the division of responsibility for such details as preparation of permission forms for parents' signatures and reports of attendance.

For the most part the public-school authorities issued the announcements and regulations received with the replies to our inquiry. This could be expected because of the schools' responsibility for the pupils' school time. In some instances the regulations are given as statements of policy or as resolutions passed by the boards of education. In other instances the regulations are included in special letters to parents or in instructions from the superintendent of schools to the building principals. In several cases where the program is confined to the high school the report stated that classes are offered in the same way that other electives are offered except that the salary for the teacher is paid by the churches.¹⁹ As may be seen from the illustrations given on pages 38-43 wide variations exist in the detail with which the organization plans are formulated for distribution.

Copies of forms prepared for parents to request the release of their children and for records of attendance indicated specific details cared for in some of the programs. These included the opening date for the weekday classes, the schedule of hours for various school grades, the time of arrival and departure from the church centers, and directions for returning the card promptly to the home-room teacher. They also requested such information as the pupils' Sunday School attendance, the parents' church membership; the parents' report on which of several churches listed they wished their children to attend or their wish that the child remain in the classroom for a study hour for supplementary studies of character education or for other school activities. For the most part the parents' request forms are distributed by the schools, assembled by them, and forwarded to the

¹⁹ Further details of the high-school program are included in the discussion of granting credit toward graduation for the religious education classes, pages 46-51.

religious organizations preparing to receive the children. Instances of additional aid from the schools include making the regular class registers available within the school building to the church agencies from which pupils' names may be taken. No canvass of the pupils is allowed, however, to ascertain what church they attend. By contrast, the State laws of Maine and Kentucky provide for local surveys of pupils' church affiliations to be conducted by the public schools. Complete files of pupils granted permission to attend weekday classes and parents' signed requests are kept in the principals' offices of several of the school systems reporting.

Attendance records issued by the school departments of two Connecticut cities include spaces for the names of the religious school and of the public school, for the signature of the public-school teachers, and for pupils' names, residence, and school grade. The dates of religious school sessions during the school year are entered as an aid in checking attendance. Specific directions are given separately for public-school and religious school teachers as follows:

The following directions must be carefully observed by public school teachers:

1. Write the name of the Religious School, the Public School, and the Semester,
2. Write name, residence, age, grade of each pupil who belongs to the group attending a particular religious school.
3. The names of all pupils for each group who attend a particular religious school should be listed on one or more cards.
4. If a pupil in this group is absent on the day when he is dismissed for religious instruction, write "A" in the column for the day.
5. If a pupil is present at the day school and the parent wishes to have him excused from religious school from the day, write "E" in the space. No pupil is to be excused for the day without a written request from the parent, signed by the principal.
6. For a pupil whose parent requests that religious instruction be dropped, write "D" in the column for the day.
7. This card is to be delivered by some pupil of the group to the religious teacher and returned the following morning.
8. The privilege of dismissal for religious instruction is to be suspended for any pupil who is reported absent by the religious instructor until the matter has been settled with the parent in each case.
9. After each religious school session, carefully check attendance record.

The following directions must be carefully observed by religious-school teachers:

1. Read the above directions for public-school teachers.
2. Upon receipt of this card from a pupil of the group, check up attendance and hand back to the same pupil before the close of the session.
3. Check the date entered by the public-school teacher.
4. Mark an "X" in the column after name of any absent pupils not marked "A" or "E."
5. Report this absence immediately to the parent.

In Trenton, N. J., the directions given for attendance records is included with other descriptions of procedure for the dismissal of pupils for religious education and reads as follows: "Principals will make mimeographed lists of pupils to be dismissed. In schools where pupils will receive instruction at several different churches, there should be a list for each church. These lists should provide spaces for checking attendance and should be sent each Monday with a reliable pupil to the church center where attendance will be checked and the list returned by the same pupil to the school on the following day."

All forms for parents' requests and attendance records used in Watertown, N. Y., are prepared by the public schools and paid for by the church groups. In addition, the public schools annually supply each church and each public school with a mimeographed address list of directors of the schools of religious education, including the churches and telephone numbers. A list of public-school principals with the names of their schools, their telephone numbers, and the school calendar for the year is also sent annually to the church schools.

For purposes of convenience, the many items included in the descriptive materials sent to the U. S. Office of Education regarding the organization and administration of the weekday classes are summarized under appropriate headings. They are arranged according to types of regulations and not by frequency of mention.

Definition of the agency responsible for conducting the classes.—A regularly constituted and organized church or religious organization, a religious education board or council representing two or more churches, or religious education agencies in the community.

Determination of standards for instruction.—Adequate preparation of teachers; provision of curricula and courses of study; provision for supervision of instruction; adequate physical facilities, including room equipment and teaching materials; and maintenance of proper discipline for effective instruction.

Arrangement for securing parents' written request.—The preparation, distribution, and filing of parents' application requests, and home visits or group meetings to explain the program and to obtain parents' cooperation.

Agreement on time for the release of pupils.—The periods of the day and the day of the week causing least interference with the school program and fitting the schedule of religious-education teachers.

Decision on grades to be released.—Elementary, high school, or one or more grades within either or both groups.

Provision for records of attendance.—Daily or weekly attendance and tardiness reports, to assure the school that the purpose for which the excuse is granted is being carried out, and arrangements for possible transfer of pupils from one center to another following their

transfer to a different school in the city, for withdrawals, and for reinstatement of absentees.

Assignment of responsibility for pupils' safety and behavior en route between school and religious education center.—Adult or pupil leaders, traffic safety signs, and care in reducing to a minimum the distance to be travelled.

Other details.—Possible surveys to determine church affiliations of pupils; periodic or annual reports from the religious agency to the superintendent of schools of the progress and achievements of the weekday class pupils or evaluations of the program; the size of class and the desirability of retaining in the weekday classes the pupil grouping of the public school; the granting of credit towards high-school graduation; decisions regarding attendance of ungraded or special classes; and decisions regarding activities to be followed by pupils not electing weekday classes and remaining in the school-room.

The following citations include announcements for parents, a memorandum to principals prepared by a superintendent of schools, and a series of recommendations prepared jointly by school and church groups through a weekday church school committee:

SCHOOL DEPARTMENT
CITY OF NEW BRITAIN, CONN.
OFFICE OF
SUPERINTENDENT OF SCHOOLS

TO PARENTS: The dismissal of pupils of the public schools for one hour per week for the purpose of receiving religious instruction has been authorized by vote of the Board of Education. In case you wish your child to be dismissed during the school year beginning September 1939, for one hour each week for such instruction, you are requested to read the accompanying card and also to sign and return it not later than Monday, September 11, 1939.

In order that there may be a clear understanding of all features of the plan and of all the conditions of dismissal your attention is invited to the following statement:

1. Children will be dismissed for religious instruction only upon receipt, by the principal or teacher of the day school, of an application signed by the parent.
2. Dismissals will be confined to children in Grades 3, 4, 5, 6, 7, 8, and 9.
3. (a) Grades 3, 4, 5, and 6 will be dismissed on Wednesdays at 2:30 p. m.
(b) Grades 7, 8, and 9 will be dismissed on Thursdays at 2:15 p. m.
4. The public schools are to remain open for the full session on Wednesday and Thursday afternoons and for those pupils whose parents have not requested dismissal, the time will be given to instruction in conduct and morals.
5. If abused, the privilege of dismissal will be withdrawn and suspended until such time as an adjustment has been made with the parent.
6. In approving the dismissals for religious instruction, The Board of Education assumes no responsibility for the amount or character of the religious instruction. Its attitude is one of cooperation only in an undertaking which the Board believes to be of vital importance.
7. The Board of Education will require of each religious school a weekly record of attendance.

Sincerely yours,

CARLYLE C. RING,
Superintendent of Schools.

NEOSHO, MISSOURI,

September 15, 1938.

DEAR PARENT: Arrangements have been completed for Week-Day Church School for the elementary pupils for the ensuing school year. The pupils will be excused from public school at 2:30 P. M. each Wednesday to go to the church of your choice for religious instruction until 4:00 P. M.

You will find enclosed a permit card which when signed by you will authorize us to release your child from public school to attend church school. Unless this card is signed and returned to us, your child will remain in the public school. The work to be done in the public schools on Wednesday afternoon will be of a special nature and will in no way jeopardize the progress in regular school work of pupils attending church school.

The officials of the public schools heartily endorse the program of the Week-Day Church School. They believe it will contribute much to the cultural, moral, and spiritual life of your child. The work has been properly organized, good teachers provided, and a uniform course of study adopted by the participating churches.

Remember the signing of this permit is a voluntary act on your part and you must designate the church you want your child to attend. The same rules and regulations regarding attendance, work, and conduct will be required at church school as is required at public school. If your church is not participating in this work, you are cordially invited to designate any church listed. In selecting the Church School your child is to attend, you are requested to consider it carefully in order that no changes be made later.

I have been appointed City Director of this Program and expect to give the Church School the same type of supervision that I give the public schools. We shall establish high standards for this work and expect beneficial results for all participating.

Churches participating in this program:

Calvary Baptist

First Baptist

North Side Baptist

Church of Christ

First Christian

Central Methodist

First Methodist

Presbyterian

Pastors of all the churches participating and I will gladly answer any questions you may have.

Sincerely yours,

R. W. ANDERSON,
Superintendent of Schools.

WEEKDAY CLASSES IN RELIGIOUS EDUCATION

ROCHESTER, N. Y.

Re: Religious Instruction and Excusing Pupils for Church Services

TO THE PRINCIPAL: The following statement is for your guidance in meeting requests that children be excused for regular weekly religious instruction and for attendance at special church services.

A. Weekday Religious Instruction

Authority for present practice in excusing pupils regularly for religious instruction rests upon the following resolution passed by the Board of Education in 1920:

"Therefore, *Be It Resolved*.—That upon an approved application from any established religious body or society incorporated under the laws of the State of New York, the Board of Education cooperate in this work of religious instruction by excusing pupils for such instruction subject to the following provisions:

1. Pupils shall be excused for religious instruction upon the written request of parents or guardians only.
2. The religious body desiring to give such instruction shall file with the Board of Education a written application stating the length of the course, the name and qualifications of each instructor, and the location and nature of the facilities that have been provided for this instruction. It shall, furthermore, furnish such reports of attendance and progress of pupils as the Board of Education may require."

In the administration of the policy of the Board of Education accepted practice may be summarized as follows:

1. Organization of Groups.

The church or religious body desiring to offer instruction shall file with the Board of Education a written application setting forth the name and qualifications of the proposed instructor and the location and nature of the facilities provided for the instruction. After approval has been given to the application, parental consent cards signed by the individual parent shall be returned to the school for all pupils who are to be excused. These cards are provided by the religious organizations concerned and initiative in getting parental consent rests entirely with the religious organization.

It is permissible for the school to make available the class registers of the grades affected, from which names may be copied by the church representative working within the school building. It is not permissible to make a canvass of pupils to ascertain what church they may attend; nor may the registers be taken from the school building.

2. Pupils to be Excused.

Those pupils above the second grade whose parents file a written request (signed card) may be excused. Pupils in the first and second grades are definitely not to be included.

3. Time Allowed for Religious Instruction.

Any given grade may not be disturbed more than once during the week. Collaboration on the part of religious groups is expected in determining the day on which pupils shall be excused. Forty-five

minutes at the end of the morning or afternoon session has been sanctioned as the most appropriate time for the religious instruction period.

4. Other Administrative Regulations.

A group of children taken for religious instruction shall not exceed fifty for any one worker.

Supervision of the group passing from the school building to the instruction center rests with the instructor rather than with the school. The instructor is expected to conduct the pupils from the school building to the place of instruction. Approval for excusing the pupils rests upon the assumption that only satisfactory teachers will be provided and that adequate control will be maintained at all times.

Attendance in the religious class must be carefully checked by the person in charge. If a pupil is absent after being delivered to the religious-school worker, the absence should be reported to the parent by the instructor and the matter adjusted between the church, the school, and the parent.

Pupils whose parents have signed consent cards must be expected to be in regular attendance upon religious instruction. They may not be excused from any single session except on written request of the parent or when absent from the regular school session. Requests from a parent that the child be excused on several single occasions will be taken to mean that the parent is not cooperating and the permit may be revoked. Permission to attend may be cancelled by the school whenever the conduct of the pupil, either on the street when going to the religious instruction center or in the class itself, reflects discredit upon his school or is indicative of a noncooperative attitude.

* * * * *

THEO. A. ZORNOW,
Assistant Superintendent of Schools.

Experiences in Dayton, Ohio, during the past 16 years have resulted in provisions to meet many emergencies as well as to care for the systematic organization and conduct of the weekday classes. The following detailed recommendations indicate the responsibilities assumed by the public schools, by the religious organizations, and by the two groups cooperatively.

RECOMMENDATIONS CONCERNING WEEKDAY CHURCH SCHOOLS

Adopted by Public School Principals on May 26, 1924, and revised September 1927. Revised by Weekday Church School Committee, May 1938

Please post on bulletin board

I. Entrance and Withdrawal.

1. Each child must file with the teacher or principal a card signed by parents, these cards to be sent to the teacher of the Weekday Church School (the first day of school) who keeps them throughout the year.
2. No ungraded children are to be enrolled except by special arrangement with the Director of Weekday Church Schools.

WEEKDAY CLASSES IN RELIGIOUS EDUCATION

3. It is the custom to take all enrolled from one room in one class, unless the seating capacity of the church room is not large enough. Thirty-five is considered the ordinary maximum, but it can go to forty. We should prefer to divide the class into two sections if the class numbers more than forty and comes from two rooms.
4. Any child entering public school at any time during the year with a transfer slip from another Weekday Church School is to be enrolled with us whether the class is full or not.
5. If a child is temporarily withdrawn for illness or any such reason, another child should not be put in his place permanently but he should be allowed to reenter upon his return.
6. *Important.*—If a child wishes to withdraw, he is to notify our teacher and should not be considered withdrawn until we notify the public school teacher or principal. In case the parents write to the public school asking for withdrawal, the note is to be referred to us for decision. Our teacher will call on the home as soon as she receives the name. Often we find that the parent does not desire to have the child withdrawn after such a conference. Therefore, unless the child is withdrawn by the public school, he should be withdrawn only by notification from the Weekday Church School.
7. If a principal finds it necessary to withdraw a pupil, notice should be sent to our teacher, and reason given, if possible. It is urged that principals and teachers do not temporarily withdraw a child because of misconduct in the public school, nor in order to finish a particular piece of work for a single day's lesson. It is expected that no class activities will conflict with the regular schedule of the Weekday Church School.

II. Attendance—Conduct.

1. We shall send from each class notice of all absent pupils, for whose absence we do not know the reason. The names may be checked by the principal or public school teacher whichever is most convenient. Every child enrolled and officially withdrawn is to attend regularly.
2. Tardiness will be reported but will not affect the public school records. Each principal shall act upon these reports as she deems wise.
3. Any child who leaves the public school but does not report to us or leaves home for our school but does not report at either school is considered a truant and should be dealt with by the public school.
4. We feel ourselves responsible for the conduct of the class between public school and church. We shall attempt to handle any cases that arise and shall continue to appreciate the cooperation of the principal in extreme cases, when the director or teacher will confer with the principal.
5. We feel ourselves responsible for the Weekday Church School class while in session and will attempt to have as fine a spirit of cooperation and of work as required of all other public school classes.
6. In cases of necessity and as seldom as possible, we may detain a child for conference, for not more than ten minutes, after the 8:45 and 1:15 o'clock classes. We will send a detention card to the principal or teachers with the child so detained.
7. No child will be taken out of a class by us except by the advice of the public school principal.
8. Our classes meet at 8:45, 10:45, 1:15 and 2:30 (except where otherwise arranged with the principal). Classes at 8:45 and 1:15 are

to reach the public school at 9:45 and 2:15. The children of classes 10:45 and 2:30 are to leave the public school at that time and will be given 5 or 10 minutes for transfer, as the distance may require. We promise to be prompt in returning children at the proper time and shall be glad to have you notify us of any break in this agreement, which occurs more than once. (In some cases, a 9:45 o'clock class will have to be held of which the above is true).

III. Irregularity of Schedule:

1. In case the public school is to be dismissed at 2:30 for any reason, the class is expected, by the decision of the superintendent of schools, to attend the Weekday Church School. If the principal will see that such class is dismissed 5 or 10 minutes before the rest of the school, it will greatly aid the situation. It is understood that children may be excused from our classes as well as public school for such activities as Symphony Concert, etc.
2. If the principal knows of any activities which will prevent the class attending, she will please notify us through our office, Ad 3401.
3. We will supply each principal with a full copy of schedule of her classes with the name of our teacher and with regular semester reports on enrollment and attendance.
4. Principals are to be free to call us at any time to talk over any matter which has to do with the efficiency of the schools, the religious life of the school or pupils, or the welfare of the children. They are also cordially invited to visit the classes at any time, and to send their teachers to do so.

IV. Rain and Bad Weather:

In case of heavy rain or a severe storm at the beginning of a class it is suggested the principal or public school teacher keep the class till the storm is over, or if it continues get in touch with the Weekday Church School teacher or the Sunday School Council offices (Ad 3401). If there is heavy rain at the close of a class, the Weekday Church School teacher will hold the group till the rain has slackened. If possible, she will notify the public school. When the weather is extremely severe, it is suggested the principal contact the Weekday Church School teacher early in the church center and make arrangements with her regarding this matter.

V. Traffic:

It is recommended, whenever possible, a public school traffic sign be sent with the class to be used in coming and going from the Weekday Church School Center. A boy from the class could be temporarily appointed for this duty by the principal. The 10:45 and 2:30 o'clock classes can be sent home by way of the regular traffic boys for the district.

—Dayton, Ohio.

Under What Type of Church Administration

◆ Do Weekday Classes Operate?

Three general types of church administration prevail for conducting the weekday classes. In the first, the individual church or parish type, each church accepts full responsibility for conducting its own schools, and determines its own policies and programs independently of any other church organization. In the second, or cooperative type, individual churches delegate certain responsibilities for organization

and supervision to a unifying or advisory council which affords the strength of mutual support to a group of churches. The curriculum and instruction, however, are determined by each church. The third type is interdenominational in nature and is administered by a council composed of representatives from churches of various denominations. A secretary or director frequently acts for the council.

A summary of reports from 371 school systems indicating the type of church administration under which the weekday classes are conducted shows that in every 100 of these school systems, 51 of the weekday class programs are conducted by individual churches; 10 by the cooperative type of administration; 29 by interdenominational councils of religious education; and 10 by a combination of the individual church and the cooperative, advisory, or interdenominational council types of administration (table 12, cols. 3, 5, 7, and 9).

When these reports of class administration are examined for the programs in elementary and high-school units, a wide variation from the general summary of current practice is apparent. The interdenominational type of administration prevails for elementary school programs, with a total of 44 in every 100, contrasted with the general ratio of 29 in every 100. A marked contrast is also evident for the high-school programs, where 65 in every 100 are administered by individual churches, compared with the general figure of 51. For the school systems in which the program is carried by both elementary and high schools the individual church type of administration prevails (61 percent). The similarity of this percent with that for high schools only (65 percent), suggests that the plan of church administration followed for the high-school program influences the plan used for elementary grades.

A difference in practice between the schools located in large and small places is shown when the reports are grouped according to the population size of towns and cities. For the schools located in places having less than 10,000 population more than one-half of the programs (table 12, col. 3) are administered by individual churches, whereas in places having more than 10,000 population only one-third follow this type of administration and a much greater proportion of the classes in school systems of this larger population group are administered by interdenominational councils (table 12, col. 7).

Comparison of 1932 and 1940 in the total number of reports from places having populations of 10,000 and more,²⁰ indicate a current tendency for weekday classes in cities of this size to be administered by individual churches. As shown in table 13, smaller proportions of the 82 school systems reporting in 1940 are administered by cooperating or interdenominational councils than were reported by 88 school systems in 1932.

²⁰ Comparison of the 2 years cannot be made for places of less than 10,000 population since information on this item was not obtained from the smaller places for the 1932 study.

TABLE 12.—Type of church administration of weekday classes in religious education reported by 571 cities, distributed according to population and school unit

Basis of distribution	Church administration							
	A. Individual churches		B. Cooperation through advisory councils		C. Interdenominational councils		Combinations of A, B, and C	
	Number	Percent	Number	Percent	Number	Percent	Number	Percent
1	2	3	4	5	6	7	8	9
Total.....	100	61.2	38	10.3	106	28.6	37	9.9
<i>Population</i>								
10,000 and more.....	37	32.9	8	9.8	23	40.4	14	16.9
2,500 to 9,999.....	60	55.9	14	9.8	33	23.1	16	11.2
Below 2,500.....	63	56.9	16	10.9	40	27.4	7	4.8
<i>School unit</i>								
Elementary school only.....	59	58.2	19	11.6	72	44.2	13	8.0
Elementary and high school.....	69	61.1	8	7.0	20	17.7	16	14.2
High school only.....	62	65.2	11	11.6	14	14.8	8	8.4

TABLE 13.—Comparison of 1932 and 1940 reports of types of administration of weekday classes in cities of 10,000 population and more

Type of administration	1932 (68 reports)		1940 (82 reports)	
	Number	Percent	Number	Percent
	1	2	4	5
A. Individual churches.....	69	21.6	37	32.9
B. Cooperation through advisory councils.....	13	14.8	8	9.8
C. Interdenominational councils.....	42	47.7	33	40.4
Combinations of A, B, and C.....	44	15.9	14	16.9

How Are Teachers Provided For Weekday Classes?

Among the regulations governing the organization of weekday classes which are summarized and cited on pages 33-43 the qualifications for teachers are mentioned in terms of their general and special preparation for the work. In some instances these regulations comply with teachers' certification requirements of the State departments of public instruction. In other instances local boards of education have set up specifications regarding the teachers' preparation and experience either independently or in cooperation with State or local agencies sponsoring the program. Leadership from sponsoring agencies in providing standards for teachers' preparation is indicated in the statements from the Vermont and Virginia State councils of religious education given on page 47.

These efforts on the part of school officials and the cooperative agreements between schools and sponsoring agencies help to give some assurance of instruction for weekday classes commensurate with that given in public schools so far as the teachers' preparation is concerned.

In this connection it is well to recall that the lack of trained teachers was the stumbling block most frequently mentioned by superintendents of schools reporting that the program had been discontinued. Since specific requirements are established for teachers appointed for public-school work it would seem to be logical and just to apply these requirements to teachers in charge of instruction during the pupils' released school time.

To determine the extent to which the quality of instruction during released school time is safeguarded, information was requested on three points related to the provision of class teachers: (1) Enforced regulations for the preparation and experience of teachers for the weekday classes, (2) identification of the agency or agencies appointing these teachers, and (3) current practice with regard to the appointment of paid or volunteer teachers. Of necessity the information received is fairly general in nature and the summaries of replies which follow may suggest a need for special study of detailed procedures followed in various situations.

According to information about regulations governing the selection of teachers, more than half of 330 school systems reporting said that no standards were set up for this purpose. When reports are distributed on a percentage basis, 54 of every 100 school systems have no regulations for selecting teachers; 30 have local regulations; 11 have State-wide regulations; and 5 have both local and State-wide regulations. From the replies received it was impossible to determine whether the State and local regulations were enforced by officials of the public schools, of the sponsoring agencies, or cooperatively by both the schools and the sponsoring agencies.

Differences in practice are apparent in the schools in places of different population. In places with more than 10,000 population, there is more of a tendency to govern the selection of teachers according to accepted regulations than in smaller places. Differences are also apparent when the reports are grouped according to elementary and high-school programs. Regulations for the preparation and experience of teachers are enforced for about half of the 153 elementary school programs and for a much larger proportion of the high-school programs granting credit toward graduation than for high-school programs where credit is not granted.²¹

Number and percent of regulations enforced in the selection of weekday class teachers in 330 school systems:

<i>Regulations</i>	<i>Number</i>	<i>Percent</i>
State-wide.....	36	10.9
Local.....	99	30.0
State-wide and local.....	15	4.6
None.....	180	54.5

Comments accompanying the reports included a statement from South Bend, Ind., that "teachers are licensed by the State department for this work." Arrangements for trained teachers in Madison, N. J., were described as follows: "Three years ago, 1937, both the Catholic and Protestant groups reorganized their church school education to place the instruction under trained professional teachers, rather than volunteer leaders. The Catholic church school is conducted by Catholic sisters who teach in the parochial school. Arrangement is made for them to be released from their regular duties during the hours of church school. The Protestant church school is under the direction of the Department of Religious Education of Drew University. Students in this department do the actual teaching and receive tuition credit for their work. They are supervised by one of the professors in the department." In Asheville, N. C., "Bible teachers must meet the same technical requirements demanded for other high school teachers and in addition must have had graduate work in Bible Teacher's Training School and satisfactory experience in Bible teaching." Resolutions of approval for the weekday classes accepted by the Newton (Kans.) Board of Education includes the reservation "that the teachers in such religious schools should have training and qualifications comparable to those in the city system."

Policies of the State councils of religious education in Vermont and Virginia which encourage the practice of selecting qualified teachers for weekday classes are indicated as follows: After recommending that trained teachers be selected for the classes, the Vermont Church Council states that "whenever a community has well-trained public-school teachers who are no longer teaching, but who are capable teachers and religiously minded, we recommend that they be given specific training in religious education and be employed as the weekday workers. The Vermont School of Religious Education offers courses suitable for such persons and is instituting this year a ten-day course specifically for lay workers in Week-Day Religious Education, and a three-day course for ministers who are obliged to do the teaching themselves. There is a possibility that a special training will be developed for Roman Catholic teachers. The Young People's Conference at Rock Point serves this need in part for Episcopal Teachers."

To aid local programs the Virginia Council of Religious Education has set up an application form for teachers in weekday schools. This form requests a description of the applicant; records of his general education; teaching experience; training and leadership in religious education; and general information about the applicant's special talents, religious faith, and interest in the work under consideration.

Replies to the inquiry about the agency appointing the teachers were received from 399 school systems. Reduced to percentages, current practice seems to be as follows: The teachers for 4 of every

100 programs are appointed by public-school officials, for 59 of the 100 programs religious organizations appoint the teachers, and for 37 programs the appointment, made by religious organizations and approved by public-school officials, is a cooperative affair.

Number and percent of weekday class teachers in 399 school systems, by type of appointing agency:

<i>Agency</i>	<i>Number</i>	<i>Percent</i>
Public school.....	15	3.8
Church.....	237	59.4
Church and public school.....	147	36.8

Variations from this distribution of reports occur when summaries are made separately for elementary and high schools. For 87 high-school programs granting credit for weekday classes, the teachers for 10 percent are appointed by public-school officials, for 21 percent by religious agencies, and for 69 percent the appointment is made cooperatively by the two interested groups. For 126 high school programs which do not grant credit for classwork, only 3 percent of the teachers are appointed by the public schools, 82 percent by the churches, and 15 percent cooperatively by the two groups. And for 186 elementary school programs the teachers of only 1 percent are appointed by school authorities, 62 percent are appointed by the churches, and 37 percent cooperatively by church and school officials.

Population of the places in which the school systems release pupils apparently has little influence upon procedures followed in appointing teachers. One exception is the group of 75 rural schools in places below 2,500 in population. For these schools the practice is about equally divided between church and cooperative church-school decisions with only 3 percent of the appointments made by the public schools.

The cooperative type of appointment is illustrated by Rochester, N. Y., where the church groups file with the board of education the qualifications of proposed instructors for the board's approval. This approval is required before parents' request cards are issued. Also in Charlotte, N. C., the teacher is elected by the school board upon the recommendation of the Missionary Union.

Few descriptions were given of procedures followed when appointments of teachers are made directly by the religious organizations. Two or three such reports were accompanied by comments to the effect that the attitude of the board of education is cooperative only and that it assumes no responsibility for the character of instruction in the weekday classes. The carefully planned procedures followed in Princeton, Ill., however, indicate both cooperation with school officials and a check within the religious organization on the teachers' appointments. The initial agreement between the council of religious education and the local school board includes assurance that the council

will furnish qualified teachers, "their pedagogical preparation being equivalent to that of the public school teachers of the same grade." The teachers' appointments are made by a committee on teachers and curriculum, and are then subject to approval by the council.

Current practice in respect to providing paid or volunteer teachers for weekday classes was reported by 341 school systems. Distributed on a percentage basis the teachers for 39 school systems in every 100 are paid; in 38 they volunteer their services; in 7 both paid and volunteer teachers serve the classes; and in 16 school systems, principally in the smallest places, the classes are taught by ministers and priests.

Number and percent of paid and volunteer weekday class teachers in 341 school systems:

<i>Teachers</i>	<i>Number</i>	<i>Percent</i>
Paid.....	134	39.3
Volunteer.....	128	37.5
Paid and volunteer.....	23	6.8
Minister or priest.....	56	16.4

Two variations from this general distribution occur for the reports for elementary and high schools. Nearly half of the teachers (48.4 percent) for 153 elementary school programs are reported as paid and for nearly one-fourth of the high-school programs the classes are taught by ministers or priests.

Variations in practice related to the location of the schools releasing pupils are more apparent when the reports are grouped by States than by population. In Idaho, North Carolina, Utah, and Virginia practically all the teachers are reported to be paid for their services. In Minnesota, New York, and Vermont reports indicate that the majority of the teachers volunteer their services.

Are Weekday Classes Supervised?

Having in mind the supervisory services afforded by State and local public schools to help teachers study their pupils' needs and to guide instruction to meet these needs and also to interpret school programs to the community, questions were included in the inquiry about supervision provided for the weekday religious education classes. These covered the availability of State-wide and local supervision, whether the service is given by public school or religious agencies, and the preparation and responsibilities of supervisors employed for the work.

For the most part replies to these questions were incomplete or missing. Some school officials said that they were content with the qualification standard required for the weekday class teachers and, therefore, did not attempt to supervise the classes. Others said that they assumed no responsibility for the character of instruction in the weekday classes or that no information was available about supervisory services provided by the churches sponsoring the program.

Of 191 replies to the question on local supervision, 73 stated that none is provided and, judging from the 118 schools reporting supervision, this service is provided most frequently for classes in the largest cities and in rural areas. The churches or councils of churches provide the supervision for 72 programs, the public schools gave supervision service for 32, and for 14 programs both the churches and the public school provide supervision. High-school reports showed that most of the noncredit programs are supervised by the churches but that for credit-granting programs as many are supervised by the public schools as by the churches.

Reports of State-wide supervision came from but a few States where well-organized church programs seem to serve chiefly the rural and small town schools or where State departments of public instruction are concerned with credit granted for high-school work.

The professional preparation reported for supervisors appointed by church councils in several large cities includes both college graduation and specialization in religious education, with some supervisors holding the master's or the doctor of philosophy degree. In small cities the supervisors were reported to be ordained ministers and priests or to have had special preparation in religious education.

Responsibilities of the local supervisors were given as:

Instruction.—Building and modifications of curricula; evaluation of teachers' skill; harmonizing the type of instruction in the weekday classes with that followed in the public schools; assuring, in the interdenominational program, the omission of individual church doctrine; studying children's welfare and conferring about their individual needs and training teachers for leadership.

Administration.—Records of attendance; provision of supplies; selection of teachers; recommendation of policies to the governing boards of the program; initiating and organizing new classes; and scheduling examinations and graduation exercises.

Public relations.—Acting as liaison officer with the public schools, the churches, and the community.

State supervisors included among their responsibilities the holding of regional conferences and carrying on of correspondence with local teachers and church agencies.

What Major Emphases and Teaching Techniques are Employed in Weekday Classes?

Responsibility for the curriculum and the teaching methods used in weekday classes is usually assumed by the sponsoring church organizations subject to such standards as may be prescribed by local boards of education. With a number of the inquiry replies the superintendents of schools enclosed brief notes on the content or objectives of the program either from the point of view of the public schools or

in reference to a church or council publication. For example, in a public school report from Plainview, Minn., one item stated, "The emphasis of the religious weekday school shall be upon the general religious and moral education of all the children and not limited to the concentrated training required for church membership of some of the pupils." The statement from Elmira, N. Y., "the Board of Education assumes no responsibility for the amount or character of religious instruction. Its attitude is one of cooperation only in an undertaking which the Board believes to be of vital importance," is characteristic of several received from other cities where school officials think that the churches should be responsible for the content of the course of study given. Material prepared by the churches or councils of religious education which was received with some of the inquiry forms gave objectives for the curriculum or descriptions of units of work prepared for the grades. The Princeton (Ill.) Council of Religious Education included in its constitution the following statement regarding the curriculum for weekday classes:

- I. The curriculum shall be threefold.
 - (a) For worship.
 - (b) For instruction.
 - (c) For expression.
- II. The Courses shall be fundamentally Biblical, with approved Extra-Biblical or Supplementary material such as Missions, Church History, Hymnology, Temperance, Stewardship, etc., for appropriate grades.
- III. The instruction shall be nondenominational and nonsectarian in Type III School (Interdenominational). It shall not include any denominational system of Sunday School or Young Peoples' Lessons.

Examples of units of work for the Madison, N. J., weekday church school included the following:

Fourth Grade—

Exploring the Churches in Our Community.

Purposes: To help fourth-grade boys and girls come to understand and appreciate the religious beliefs and practices of Protestant, Catholic churches, and Jewish synagogue.

To help prevent and eliminate misunderstandings, misconceptions, and prejudice.

Textbook: "Exploring Our Neighborhood"—Eakin.

Workbook: "Under the Church Flag."

Fifth Grade—

The Problems which Industrialized America makes for the Worker.

The resulting task for religion and the church.

Aim: To help children discover the situations, the causes for the conditions, and some attempted solutions.

To guide them in finding out how religion should function in such situations.

Textbook: "Living and Working in Our Country."

Sixth Grade

Religious Influence in Making some Civilizations what they are.

Purpose: To help children discover the interrelatedness of religion to life.

Many source materials.

No single textbook.

By contrast, the following examples of grade programs included in *A Curriculum Study of the Weekday Church Schools of the Minneapolis Church Federation* are more closely related to Bible study:

Grades 4B and 4A***Knowing Our Bible and Stories of Old Testament People.***

The Bible usually remains a closed book to the pupil of this age because he has not learned to find his way about in it. It is not the object of an ever deepening interest. Gaining skill in handling the Bible, learning more of its interesting content, and discovering something of its fascinating history are ways of winning the pupils to the Book.

Our purpose is that in these lessons, each pupil will:

1. Gain a lively interest in the Bible.
2. Develop skill in using the Bible.
3. Become familiar with a part of its history and content so that he may realize its practical value in his personal experience.
4. Become acquainted with the Bible in such a way that he will come to feel that it is something to be much desired.

Grade 5B***Learning to Know Prophets.***

Recognizing the fact that a study of the Prophets offers most inspiration to the Junior High, and High School pupil, we have still felt it necessary to give the pupils a growing understanding of God by introducing him to certain prophets and desire him to include in his working knowledge of the Bible that portion from Isaiah to Malachi. This course offers great opportunity for creative thinking.

The aims of the 5B course are:

1. To introduce the boys and girls to another group of great-Old Testament Characters, whose close relationship with God make them leaders in the cause of justice and righteousness in their time.
2. To gain some knowledge of the great literature and history contained in a part of the Bible of which he is usually left in ignorance.
3. To think of the similar problems of today and the call for leaders who are close to God to help in their interpretation and solution.
4. To gain some understanding of the times and traditions into which Jesus was born, that they may understand the causes for which he worked.

Grades 5A and 6B***Jesus, Lad of Nazareth and Jesus of Galilee.***

Feeling that there is need for a clearer understanding of the life of Christ, adapted especially to the experiences of the fifth and sixth grade children such a course is offered in 5A and 6B. We desire to present the material in such a normal yet inspirational way, that the life and teachings of Jesus will become a daily guide for these, our pupils. The 5A Course deals with Jesus' boyhood, the 6B with the eighteen silent years to the end of his life, with particular emphasis upon his teachings.

The purpose is to help the pupil develop such a love and admiration for Jesus Christ, to see Him so vividly and through Him to see God, that by conscious choice he will desire to become Christlike in his everyday living.

The aims are:

1. To present the life of Jesus as given in the gospels in such interesting manner that a desire for further study and appreciation will be created.
2. To make vital to the pupils the country in which Jesus lived, so that it will become the natural background out of which His teachings grow.
3. To present His daily life, His problems and His choices so that adoption of His way of living will become the way they settle their own problems.
4. To help them to discover God and to develop a *personal relationship to God through Jesus' life and teachings*.
5. To develop according to the pupil's individual needs and appreciations, a satisfying Christian motive for living, which will function in every situation.

For high-school elective Bible study classes in Asheville, N. C., "The Bible is taught as the inspired word of God—free from all denominational interpretation. The Bible—King James Version—is the only required textbook. Catholic and Jewish children, of course, are allowed to use the versions of the Bible customarily used in their church."

Adventures in Christian Living is a guide for use in the Virginia weekday church schools prepared by the Virginia Council of Religious Education. In this suggested curriculum effort has been made to develop units of work "in harmony with the basic principles and general plan of procedure which is in use in the Virginia public schools and in harmony with the recognized aims and objectives of Christian education."

To obtain a general idea of the content of the weekday class program and of the teaching techniques used, a request was made of school superintendents to check a list of major emphases and major techniques to indicate those employed in local programs. Space was also provided for the insertion of additional emphases and techniques. Those listed included the following: *Major emphases*, character development, Bible study, individual church doctrine, and good citizenship; *Major techniques*, textbooks, workbooks, handwork, discussion, reading, dramatization, and units of work. Additions by school superintendents included under emphases—religion in art and literature, religious growth and freedom, history, and biography; and under techniques—lectures, catechism, visual aids, drills, and excursions. These additions were so few in number that it was impractical to include them in the statistical summaries.

To determine the order of frequency with which the emphases and techniques were employed, the superintendents of schools were

requested to use 3 checks to indicate those most used, 2 checks for those less frequently used, and 1 check for those least frequently used. Separate reports were made for elementary and high-school programs. From these reports the weighted scores used in the following summaries were derived.

One-third of the 488 reports gave no information on the class program. Omissions were frequently explained as due to asking for information that was not available from those in charge of weekday programs or no concern of the public schools, and as varying too much from church to church to warrant a general statement.

A total of 322 reports on major emphases in the class program was received from school systems in places of various populations. From table 14 one can see that the number and the percent of times these 322 school systems indicated Bible study, character education, good citizenship, and church doctrine as major emphases, places them in the foregoing order of frequency of mention. Bible study is mentioned twice as many times as church doctrine. When the weighting of most used, less frequently used, and least frequently used is applied to the major emphases listed, rank in order of frequency places church doctrine above good citizenship. But the four emphases apparently fall into two major groups: Bible study and character education, and church doctrine and good citizenship. These summaries hold true for both elementary and high-school programs.

TABLE 14.—Major emphases in weekday class programs reported by 322 school systems

Emphasis	Times mentioned	Percent	Weighted score ¹	Rank
1	2	3	4	5
Bible study.....	284	88.2	714	1
Character education.....	240	74.5	691	2
Church doctrine.....	144	44.7	450	3
Good citizenship.....	203	62.4	441	4

¹ Page 63.

Variations from this general summary, however, are noticeable for the high-school programs offered for credit toward graduation, and for the noncredit programs in Minnesota and New York, two of the States having large numbers of programs which were summarized separately. High-school programs in 58 school systems for which credit is granted for the weekday class programs place outstanding emphasis upon Bible study. Both in percent of times mentioned and in the weighted score, Bible study exceeds other emphases in the program.

The variation of State summaries for noncredit high schools in Minnesota and New York from the general summary for all school systems lies chiefly in a greater amount of emphasis upon church doctrine. In both States it ranks first, with Bible study in second place.

That population is an additional influence on the major emphases in the weekday programs is evident from a sampling analysis of 154 elementary school reports. There tends to be more emphasis upon church doctrine at and below the 10,000 population level than is reported by schools in large cities. This sampling analysis also indicated that the larger the city in which the schools are located the less information there tends to be in the superintendent's office on the program of the weekday classes for which public-school pupils are released during school hours.

Reports on the techniques of instruction used in the weekday class programs were given by 297 school systems. Greater uniformity in practice among the schools reporting is apparent for teaching methods than for curriculum emphases. For both elementary and high schools discussion ranks as the teaching technique most frequently used. The next two techniques in order of frequency for all elementary schools are workbooks and textbooks. Other teaching techniques reported by small numbers of elementary schools and listed in order of frequency of mention, are reading, units of work, handwork and dramatization. For high schools the techniques reported consistently in second and third place are textbooks and reference reading. Other techniques less frequently used and listed in order of frequency of mention, are workbooks, units of work, Bible, dramatization, lectures and handwork.

What Program is Followed for Pupils Who Do Not Attend Weekday Classes?

The question as to types of activities carried on in the public schools during the time pupils who elect religious education are attending weekday classes was answered by 168 school systems for elementary grades and by 193 school systems for the high schools.

For elementary grades the three programs mentioned most frequently were study periods, continuation of regular classes, and remedial work with individual assistance for special problems. Other types of programs mentioned included classes in character education, morals and manners, ethics, and citizenship; activity period; recreational reading and individual projects; make-up work and review; and assemblies.

Since high-school classes in religious education are considered in most instances as electives in the regular program, no substitute program was considered necessary for pupils not taking this work.

Types of work reported when the regular program is interrupted by the weekday classes included study periods; activity periods; classes in conduct, morals, good manners, and citizenship; individual conferences; physical education; safety education; literature and history of art.

Detailed suggestions of activities for primary and intermediate pupils not attending religious education classes have been issued by the St. Louis public-school system. These activities as listed are of two types: (1) Extracurricular, the content of which leads mainly toward social, cultural, and ethical development; (2) recreational reading, the content of which possesses ethical values illustrating honesty, industry, courage, loyalty, dependability, love of home, respect for parents, self-reliance, courtesy, patriotism, tolerance, open-mindedness, temperance, and faithfulness.

Under What Conditions is Credit Granted Toward High School Graduation Upon Completion of Religious Education Classes?

Of the 256 school systems reporting high-school classes of religious education, 96 grant credit toward graduation upon completion of the work; 140 do not grant credit, and 20 gave no information on the subject. When such classes are included in the subjects which high-school pupils may elect and for which they may receive credit toward graduation, it would seem that school officials consider the quality and amount of instruction as comparable to that provided for other credit-granting elective courses.

Descriptions of regulations established to assure satisfactory instruction have been included in the summaries of laws and regulations governing the release of pupils²² and also in the summaries of requirements set up for the initiation and organization of weekday class programs.²³ Among these regulations are many relating to the conditions under which high-school credit may be granted. They include items concerned with the administration of the classes such as specifications regarding classroom facilities; the number and length of class periods; procedures involved in recording attendance in applying to State departments of education for approval of the project and for schedules of State examinations; and for the amount of credit allowed toward graduation upon completion of the classes. They also include items related to instruction of the classes such as qualifications of the teachers; supervision of instruction; maintenance of discipline; and provision of curricula and teaching aids.

Many of the regulations just mentioned were reflected in descriptions of current practices designed to safeguard high-school credit. Practices reported by 56 of the 96 school systems granting credit

²² P. 4.

²³ P. 8, 29-32.

may be summarized as follows: The same regulations apply to courses in religious education and Bible study as are required for any other course offered in the curriculum; teachers' qualifications meet State certification requirements; classes are held under the direction of the public-school principal or superintendent; regular attendance is required; a State course of study is followed; and teaching must not be sectarian. A few printed or mimeographed statements were submitted from which the following quotations are taken:

The Bible Course

The teacher is elected by the School Board on the recommendation of the Missionary Union. She is elected subject to the rules and regulations of the School Board and is under the supervision of the Principal of the school and bears the same relation to him and to school authorities as do the other teachers of the school. The course is elective and is offered five periods a week for one year. A credit of one unit toward graduation is allowed for the course. It is usually considered a Tenth or Eleventh Grade course.—*Charlotte, N. C.*

Religious Education

Classes * * * will continue at least 20 weeks. Students who enter classes must attend regularly all year, do all assigned work and show a genuine interest in the classwork if they are to continue in the class. Credit will be given in activity points as follows: A grade, 10 points; B grade, 9 points; C grade, 8 points; D grade, 5 points; E grade, 2 points, if good in attitude and regular in attendance. Credit may be reduced for absence. One-third of the final grade will be based on a final examination. All grades and examination papers must be filed in the Principal's office. All rules and regulations of the school will apply to religious education classes.—*Port Clinton, Ohio.*

Plan for Religious Education

Credit for religious education should be given on the same basis as credit for any other subject. The standards for Florida high schools give the following definition of a unit: "A unit represents a year's study in any subject in a secondary school, so planned as to constitute approximately one-fourth of a full year of work for a pupil of normal ability. To count as a unit, the recitation periods shall aggregate approximately 120 sixty-minute hours. * * * Fractional parts of a unit of work may be organized either by continuing a course through a portion of a year or by having recitations less frequently than five times a week, provided that no less than half a unit in any subject should be accepted as credit toward graduation." Ordinarily actual class periods aggregate 160 in eight-month schools and 180 in nine-month schools. * * * Fractional units may be worked out in the way which seems administratively most desirable.

It seems best to suggest that schools do not attempt to offer more than two units of credit in this work for the time being. We prefer to make this as a suggestion rather than as a definite regulation because of the fact that the plans are new and adjustments will doubtless be necessary.—*Jacksonville, Fla.*

Instruction in Religion

That high school credit for instruction in religion be allowed in accordance with the principles that now apply to instruction in music given by private

teachers [but that] the foregoing is not to be construed as authorizing religious instruction in public-school buildings or by public-school teachers during school hours, or as implying the schools' advocacy of one or other form of religious faith.—*St. Louis, Mo.*

Questions may arise as to what extent items in these accounts of practice apply to all high schools granting credit for classes in religious education and in what respects they may differ from the practices followed in high schools where credit is not granted for the completed classwork. To answer these questions as fully as possible within the limitations of our inquiries, summaries have been made of reports received from the 96 credit-granting high schools and from the 140 non-credit-granting high schools on the appointment of teachers and the administration of religious education classes. These summaries are arranged in parallel columns to throw into relief such differences in practice as may seem to exist between the two groups of high schools (table 15).

Although the 236 school systems giving information regarding high-school credit are located in 34 States, more than half (123) are in only 3 States: 52 in Minnesota where no credit is granted for the weekday classes; 45 in New York where credit is granted in approximately one-third of the school systems; and 26 in Utah where credit is given in all but one place. Because reports from these 3 States present individual pictures and outweigh the reports of current practice in schools in various parts of the country, they have been summarized separately. In New York State, however, the reports for schools which grant credit have been combined with credit-school reports from other States, since there is slight variation between them in practice. No separate analysis is needed for practices in the schools located in places of different population since about half of those in each population group grant credit for the weekday classes except in the rural places with less than 2,500 population where 37 percent of the schools grant credit.

When assembling the information it was apparent that more complete reports were given for the credit-granting schools and more interest was shown in them through added comments than was true for the noncredit schools. It was also apparent that more concern for the maintenance of high standards of instruction was expressed for the schools granting credit for weekday classes than for the schools not granting credit.

Provision of teachers.—Table 15 (a), (b), and (c). Local, State, or both local and State regulations regarding the preparation and experience of high-school teachers govern their selection for weekday classes in more than half (56 percent) of 55 school systems which grant credit for the class work. By contrast, only a little more than one-fourth (29 percent) of 38 school systems where credit is not granted base their selection of teachers upon accepted regulations.

Among the three States reporting a large number of programs the credit-granting schools of Utah require teachers to meet State certification requirements, while in the majority of the non-credit-granting schools of Minnesota and New York no regulations are maintained.

In the appointment of teachers more than 80 percent of the reports from public schools granting credit in 23 States indicate that the schools make the decision or cooperate with the church agency in making the appointment. In Utah the current practice is for the churches to appoint a teacher qualified for a State teaching certificate and for the public schools to approve the appointment. By contrast, for the classes in a majority of the high schools where credit is not granted the teachers are appointed by church agencies and in but few cases do the schools have a voice in the decision. Little difference exists between the two groups in the matter of paying teachers or receiving voluntary service. The most marked difference occurs in the reports for Utah, Minnesota, and New York. In Utah, where all schools give credit for classes, all teachers receive compensation. The majority of the teachers in school systems of the other two States, where credit is not granted for the weekday classes, are volunteer workers.

Conduct of the schools.—Table 15 (d), (e), (f), and (g). Weekday classes are held in the school buildings of the majority of school systems granting credit. By contrast, a larger proportion of the classes in the noncredit group of school systems are housed outside the school buildings. This is especially true of Minnesota and New York, where the place for conducting classes is prescribed by law in Minnesota and by a ruling of the board of regents for New York. Differences exist between the two groups of school systems in the number of days a week the classes are held. A majority of noncredit schools meet for 1 day a week and the practice for credit-granting schools is about equally divided between 1 and 5 days a week. This variation in credit-granting schools may be due to local rulings regarding the number of hours required for various types of electives in the curricula and for different amounts of credit granted for completion of the work.

Differences in the type of church administration responsible for the weekday classes between the credit and the non-credit-granting schools lie chiefly in the administration of a greater number of credit-granting schools by interdenominational councils, or a combination of council and individual church administration, and the administration of a major number of noncredit schools by individual churches. Major emphases in the programs of the credit-granting schools are headed by Bible study.²⁴ Although this is also the case, in smaller ratio, for the general group of non-credit-granting schools, the reports

²⁴ P. 54.

TABLE 15.—Percent of school systems granting and not granting credit for weekday classes in religious education reporting practices in providing teachers and conducting programs

Type of procedure	Credit granted		Credit not granted		
	23 States (71 school systems)	Utah (25 school systems)	21 States (55 school systems)	Minne- sota (52 school systems)	New York (33 school systems)
1	2	3	4	5	6
(a) Regulations for appointing teachers					
Regulations enforced.....	56.4	100.0	28.9	8.3	17.4
No regulations.....	43.6		71.1	91.7	82.6
Replies.....	82.1	100.0	73.6	69.2	69.7
(b) Agency appointing teachers					
Public school.....	12.9	4.0	8.3		
Churches.....	19.4	24.0	68.8	93.8	83.3
Cooperative decision.....	67.7	72.0	22.9	6.2	16.7
Replies.....	92.5	100.0	92.3	90.9	92.3
(c) Method of payment for teachers					
Paid.....	31.7	100.0	29.4	12.8	
Volunteer.....	41.3		35.3	55.4	66.6
Paid and volunteer.....	3.2		8.8	10.3	22.2
Minister of priest.....	23.8		26.5	20.5	11.1
Replies.....	94.0	100.0	65.4	75.0	81.8
(d) Location of classes					
In school building.....	54.9		40.4	3.9	39.4
Outside school building.....	41.9	100.0	55.8	94.2	60.6
In school and outside.....	3.2		3.8	1.9	
Replies.....	92.5	100.0	100.0	100.0	100.0
(e) Number of days a week classes are held					
One day.....	43.2		54.5	60.7	70.0
Two days.....	9.2		27.3	17.9	20.0
Three days.....	1.5		6.1	7.2	5.0
Five days.....	46.1	100.0	12.1	14.2	5.0
Replies.....	96.5	100.0	63.5	53.9	60.6
(f) Type of church administration					
A. Individual church.....	41.3	100.0	60.5	81.0	65.5
B. Cooperation through an advisory council.....	13.0		7.9	7.2	6.9
C. Interdenominational council.....	32.6		23.7	4.8	13.8
Combinations of A, B, C.....	13.1		7.9	7.2	13.7
Replies.....	68.7	100.0	73.1	80.8	87.9
(g) Major emphases in the curriculum					
Bible study.....	98.3	95.8	80.0	86.7	61.9
Character education.....	62.1	100.0	68.6	60.0	52.4
Good citizenship.....	58.6	83.3	62.9	50.0	42.9
Church doctrine.....	39.7	58.3	37.1	93.3	76.2
Replies.....	81.7	100.0	63.6	57.7	64.2

for the schools in Minnesota and New York place church doctrine as the emphasis most frequently included in the class work. A parallel may be drawn in practice between the interdenominational type of church administration in the credit-granting schools with the chief emphasis on Bible study, and the individual church type of church administration for the non-credit-granting classes with the chief em-

phasis on church doctrine. This parallel could not, however, be construed to apply to all programs conducted by the two groups of schools. In Utah, where credit is granted for the high-school class work, the emphasis on character education slightly exceeds that on Bible study.

A question might arise as to whether the high-school classes reported as weekday courses in religious education are not actually regular high-school classes offered for Bible study. By comparing the States in which these classes are located with those recently reported by Jessen ²⁵ it would seem that little, if any, duplication exists. Eighty percent of the school systems reporting high-school weekday classes are located in 19 States, none of which is included among the 17 States from which Bible classes are reported for Jessen's study. Two-thirds of the individual schools reporting Bible classes for Jessen's study are located in 3 States, North Dakota, Indiana, and Iowa, in which but 3.5 percent of the school systems reporting weekday classes are located. As mentioned previously, some high schools reported that they offer courses in Bible study for which credit is granted and which the school officials do not place in the same category as the weekday classes in religious education. For example, in Bartlesville, Okla., "we offer Bible as an elective subject * * * teacher and curriculum are selected by the Board of Education on the same status as other teachers and subjects"; in Madisonville, Ky., "in our high school we give one short course in Bible taught by one of our regular teachers"; and in Burlington, Iowa, "for 17 years we have provided a full time instructor in old and new testament Bible. This is a one-year course, is elective and is selected by approximately two-thirds of our students."

²⁵ Jessen, Carl A. Offerings and registrations in high-school subjects. Washington, U. S. Government Printing Office, 1938. (U. S. Department of the Interior, Office of Education, Bulletin, 1938, No. 6.) p. 34-35.

Bibliography

Since publication in 1933 of our first study of weekday religious education there has been an increasing number of articles on the subject appearing in periodicals and books dealing with general education as well as with religious education. Among these publications, some of which are included in the bibliography that follows, are reports of current practice which give realistic pictures of individual schools in contrast to the general procedures summarized in this study. There are also accounts of research studies which present the status of the weekday program in specific situations.

Aside from these reports of practice there is an emphasis upon discussion of the principles and problems involved in the use of public-school time for religious instruction. Several of the articles, especially the symposiums cited, bring together the points of view both for and against the weekday religious education program as expressed by leaders in the fields of both general and religious education. A number of these articles also present differing points of view on the second question given in the Foreword, "What should schools, churches and communities do to provide religious education?"—a question which this survey does not attempt to answer.

Discussions of Principles and Problems

BRADSHAW, EMERSON G. Can religion be taught in our public schools? Religious education, 35:32-39. January-March 1940.

Reports of group discussions on teaching religion in public schools are presented from the points of view of the student, the public school teacher, parents, curriculum, religion, the church, State, and citizenship.

JOHNSON, ALVIN W. The legal status of church-State relationships in the United States, with special reference to the public schools. Minneapolis, The University of Minnesota Press, 1934. 332 p.

Part II, *Sectional Influences Other Than Bible Reading in the Public Schools* gives a brief discussion of proposals to excuse pupils for religious instruction outside of the public schools and of the granting of school credit for religious instruction. An appendix gives the principal constitutional provisions, statutes, and court decisions affecting Bible reading in the public schools of the several States.

JOHNSON, F. ERNEST. Has religious teaching a place in public education? International Journal of Religious Education, 16: 8-10, October 1939.

Religion taught without prejudice as to sects is considered to have as much place in public schools as politics taught without prejudice as to parties. When this is done the entire program of the school will be "rendered consistent with a fundamental respect for the place of religion in culture."

McKIBBEN, F. M. Religious teaching in public schools. *International Journal of Religious Education*, 16:12-13, November 1939.

Influences which have caused the present negative and indifferent attitude toward religion are summarized. The effort public schools are making to counteract this tendency by placing increasing emphasis upon the spiritual aspects of education is considered by the author to be a move in the right direction.

MOEHLMAN, ARTHUR B. School administration, its development, principles and future in the United States. Boston, Mass., Houghton Mifflin Co., 1940. 929 p.

Under the chapter heading, *The Purposes of Education*, religious education is discussed as a responsibility of the church and family with the schools' responsibility limited to teaching the fundamentals of religion, the moral sense, the principle of love as opposed to the principle of power, and the search for truth, divorced from any institutionalized concept of these principles.

Religious instruction on school time. A Symposium. *Frontiers of Democracy*, 7:72-77, December 15, 1940.

Editorial statement: Recent action of the New York State Legislature and of the New York City schools to release pupils for religious instruction makes the question of religious instruction on school time one of national importance. Will this open the way for teaching subversive doctrines under guise of religion? Will grave social consequences follow? Does it interfere with the schools' real function of training children for democratic citizenship?

A public policy needed, GEORGE A. COE. Problems indicating the need to define policies center about the questions, "Who are the parties concerned?" "What is 'school time?'" "Who is to decide what religion is?" and "Need public policy take account of the alleged growth of 'religious illiteracy?'"

A case for the weekday church school, W. DYER BLAIR. Current accounts of practice are employed to support or question certain original claims for the weekday program, i. e., that it would help secure more adequately trained leadership for Christian education, that it would reach unchurched children, and that it would help to make religion an integral part of public-school experience. Controversies are discussed in regard to accentuation of religious differences, the soundness of the original elimination of religion from public schools, and the need for cooperation from schools for effective church work.

Suggested syllabus on religious education and public education. Part I, The place of religion in elementary and secondary education; by Harrison S. Elliott; Part II, The place of religion in higher education, by Stewart G. Cole. Chicago, Ill., Religious Education Association, 1941.

Four major proposals to meet the problem of providing religious education for children and youth are examined in a study guide reprinted from *Religious Education* for October-December 1940, and made available by the Program Committee of the Religious Education Association for the use of local and religious groups.

Teaching religion in a democracy. *International Journal of Religious Education*, 17:6-16, November 1940.

Centering attention upon the public schools as one of several possible solutions to the problem of more and more effective teaching of religion, five authors explore the possibilities and a sixth, HUGH HARTSHORNE, summarizes *The Real Issues*. Titles and authors include the following: *Our Educational Dilemma*, in which WILLIAM WARREN SWEET provides historical background for the traditional separation of church and state; *Are Weekday Church Schools the Solution?* by HARRISON S. ELLIOTT, who raises questions about the plans advocated by HAZEL A. LEWIS in *A Case for the Weekday Schools*; WILLIS A. SUTTON suggests procedures in *Let's Teach Religion in the Public Schools*, and GEORGE A. COE discusses *What Sort of Religion?*

The Buffalo Convention. *Religious Education*, 35:3, July-September 1940.

Discussions of religion, education, and democracy. The summary of discussions on *Religious Education and Public Education* reported by the chairman, HARRISON S. ELLIOTT, includes: (1) A judgment against weekday religious education as a solution of the current problem; (2) recognition that

the problem must be faced in relation to the total experience of children and young people and not by but one institution; and (3) a suggestion to build religion, historically and functionally conceived, into the public school program.

The New York City Public School "release time" plan for religious instruction. Jewish education, 12: 157-65, January 1941.

Because of general interest in the problem the editor has reproduced copies of the law, rules, and regulations issued by State and city authorities and memoranda presented at a public hearing of the New York City Board of Education, November 13, 1940, concerning the plan to release pupils from public school for one hour a week.

In the same issue of this periodical the leading editorial, *Public School Time for Religious Education*, presents the preference of the National Council for Jewish Education for reduced or dismissed school time and indicates problems arising from released time programs.

VIETH, PAUL H.. Weekday religious education. BRUBAKER, JOHN S. Democracy, religion, and the public schools. New Haven Teachers' Journal, 34: 8-12, December 1940.

Opposing points of view are presented on the problem of introducing religious education into the school day. Both authors agree upon the need for systematic religious education. Dr. Vieth answers objections to the release of school time and assumes the churches will provide teachers, supervision, and curricula equal to the best day-school practice. Dr. Brubaker considers the separation of school children according to various beliefs to be undemocratic and recommends that religion be taught in the same way other controversial subjects in the curriculum are handled.

WEIGLE, LUTHER A. Public education and religion. Religious Education, 35: 67-76, April-June 1940.

Factors which have influenced the separation of religious education from public schools in the United States are discussed, recognition is given to indirect teaching of spiritual and religious principles in public schools, and weekday classes in religious education are advocated.

WORTH, CHARLES L. The public schools and religious education. School and Society, 52:1344, September 28, 1940.

Based upon an initial comment that an awakened interest in moral, ethical, and character development is evident among public-school educators, the author describes present programs such as the weekday released program and cites authors who see problems, dangers, and possibilities in religious education in the public-school curriculum.

Practice in the Weekday Classes of Religious Education

HAGIE, C. E. Religion in the schools. School and Society, 51:677-9, May 25, 1940.

A reply to Dr. Cor's article, *Should the State Teach Religion?* in the February 3 issue of *School and Society*. With emphases upon cooperation among denominations, upon a common understanding of what constitutes nonsectarian teaching, and upon giving things spiritual a right place in the lives of young people, the author cites experience in providing religious education in high school.

HARTSHORNE, HUGH, J. QUINTER MILLER, and others. Community organization in religious education. New Haven, Conn., Yale University Press, 1932. 250 p.

Under *Educational Activities* a brief account is given of weekday church schools promoted by 11 communities. Final observations indicated that this program prospered in proportion to the amount and continuity of effort expended and in relation to public opinion and that continuation of the program depends upon the educational level maintained.

HOWELL, WALTER D. So you're planning a weekday church school? What are the first steps? International Journal of Religious Education, 17: 8-9, December 1940.

Suggested procedures to develop weekday classes begin with testing local interest, and follow with formation of a committee to enlist cooperation of various religious faiths and public school officials. How to secure teachers, rooms, curriculum, financial support, and a permanent organization.

JOHNSON, S. L. A Workable religious weekday program. Minnesota Journal of Education, 20: 361-2, May 1940.

Includes the principles agreed upon by church and school officials, the procedures followed in starting the weekday program, evaluation of the program, and a statement of problems encountered.

Religious observance rules. The New York State Board of Regents as of June 20, 1940. *Journal of the New York School Boards Association*, 4:3, June 1940. P. 25.

The following summary indicates the regulations governing the release of public school pupils to attend weekday classes of religious education. Classes must be held outside school buildings, pupils will be excused upon written request of parent or guardian, classes must be maintained and operated by or under control of a duly constituted religious body or bodies, pupils must be registered and a copy of the registration filed with local public school authorities, reports of attendance shall be filed with principal or teacher at the end of each week, release shall be for not more than one hour each week at the close of a session at a time fixed by local school authorities, and if more than one religious school is maintained the hour for absence from public school shall be the same for all religious schools.

WASSON, ISABEL B. The River Forest plan of weekday religious education. **SHAVER, ERWIN L.** Significant aspects of the River Forest Plan. *Religious Education*, 35: 227-35, October-December 1940.

The program described is community vs. exclusively church sponsored, is self-supporting through tuitions, has the services of a paid teacher, offers curricula for grades 4 through 8, and two-thirds of the pupils elect the classes. The development and conduct of the programs are described by Miss Wasson and analyzed by Mr. Shaver.

Status Studies

DAVIS, MARY DABNEY. Week-day religious instruction, Classes for public school pupils conducted on released school time. U. S. Department of the Interior Office of Education, Pamphlet No. 36, Washington, 1933. 34 p.

A survey report of current practice contributed by superintendents of public schools in towns and cities having population of 2,500 and more.

GORHAM, DONALD R. The status of Protestant weekday church schools in the United States. *Contributions to Christian Education*, No. 1. The school of Religious Education of the Eastern Baptist Theological Seminary. Philadelphia, 1934. 96 p.

An analysis of the rate of growth of weekday classes, administrative practice with respect to enrollments, provision and cost of teachers and supervisors, and the curriculum for weekday classes.

SMITH, HENRY LESTER, McELHENNEY, ROBERT STEWART; and STEELE, GEORGE RENWICK. Character development through religious and moral education in the public schools of the United States. *Bulletin of the School of Education*, Indiana University, 13:3, June 1937. Bureau of Cooperative Research, Indiana University, Bloomington, Ind. 137 p.

In a discussion of *Bible Study in the Schools Today*, the authors report school practices in offering credit for high school Bible classes conducted by teachers outside the regular faculty, in releasing pupils for religious education classes, and in the use of State syllabi for out-of-school Bible study with State-conducted examinations for credit.

THOMPSON, KENNETH L. Weekday religious education in the high schools of the United States. *Contributions to Christian Education*, No. 4. The Eastern Baptist Theological Seminary, Philadelphia, Pa., 1938. 40 p.

An analysis of administrative and instructional procedures followed in 46 high schools releasing pupils for religious education or granting credit for such work, conducted outside of school time.