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THE CORRELATION
OF RELIGIOUS AND SECULAR INSTRUCTION
IN THE SOUTHERN STATES.

by
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(Submitted in partial fulfillment of the
requirements for the degree of Master
of Arts in the School of Education,
New York University, 1928-1929.)

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Chapter I.

INTRODUCTION:

I. Statement of the Problem

The problem undertaken in this paper involves the study of the correlation of religious and secular education in the Southern States. It is an endeavor to find a means of integrating the religious element in the school life of the child and thereby to round out more completely the whole of education.

II. Importance of the Problem

Religious education has occupied an increasingly prominent place in the discussions of Education Associations and among leading public school teachers during the last decade. There have been many plans proposed for supplying the religious element to the general educational program. Hundreds of Week Day Church Schools, Daily Vacation Bible Schools, and Leadership Training Classes have sprung up. With the increasing introduction of industry and materialism which have characterized the "New South", there have been unusual proposals to supply the religious element to our general educational program. It, therefore, seems immensely important that an investigation be made which will assist in evaluating a feasible and satisfactory program for the correlation

of religious and secular education in the Southern States.

III. Definition of Terms

Of the many agencies which have attempted to supply the religious element to our educational program, the week-day Church School is the only one which definitely seeks to co-operate with the public school. The Week-day Church School has been called a parallel system of schools seeking to co-operate with the public schools in supplying religious instruction to the curriculum of general education. These schools meet in regular school hours on "time released" from the public school program in classes conducted inside or out side of public school property. They are supported entirely by outside funds.

We are not concerned with the Daily Vacation Bible School, the parochial school, Teacher's Training Schools or Bible study for credit in High School. All of these are referred to as week-day schools of religion but they are not included in the term Week Day Religious Education or the Week Day Church School, technically used. The Daily Vacation Bible School holds its sessions during the summer months when the public school is not in session and hence does not seek co-operation with the public school. The parochial schools withdraw the pupils entirely from the public school and provide both secular and religious instruction. Therefore, our problem of correlation is not concerned with them. The Teacher's Training Schools are of a vocational type and deal with mature individuals. In the Bible study for credit system in High School the credit is usually granted on the basis of history

or literature and not as a course primarily in morals and religion. Therefore, the Bible study for credit movement will not be included in this discussion.

IV. Phases of the Problem

It will be necessary to understand the conditions leading up to the present situation of complete elimination of religious instruction from the public school program before evaluating the present situation.

It will become necessary furthermore to find what is legally involved in a plan for closer cooperation between religious and secular education in the several Southern States and to determine what the public school policy should be in cooperating with the proposed program for religious instruction.

The field of this investigation has been confined to fourteen Southern states: Alabama, Arkansas, Florida, Georgia, Kentucky, Louisiana, ^{Mississippi} North Carolina, Oklahoma, South Carolina, Tennessee, Texas, Virginia, and West Virginia. The present study cannot include the unique problems connected with education for the Southern Negro and for the Southern Highlander. It is not necessarily expected to find peculiar sectional differences in the types of religious instruction offered. The opportunity and need for the correlation of religious and secular education, however, are the challenging phases.

V. Mode of Procedure

A. Circular letters were sent to the superintendents of Public Instruction in fourteen Southern States requesting the

the following information:

1. The legal status of Bible reading and religious education.
2. The use of Public School time for purpose of religious education.
3. The use of Public School property for the purpose of religious education.
4. A list of school systems in the state which are co-operating with Week Day Church Schools.
5. The names of leaders of religious education experiments in the state which bear a relationship to the state schools.

B. Conferences with officials in the Week Day Church Schools furnished additional information in some cases.

C. Circular letters were sent to the Boards of Religious Education of eleven denominations in the Southern states asking the following information concerning the week day church school movement in their church:

1. Distribution and location of Week Day Church Schools by states.
2. Type of school.
3. Date of organization.
4. Public School relationship
 - a. Using Public School time
 - b. Using Public School property.

In presenting this material, I have endeavored to give an analysis of the various types of schools found which will serve both as an inspiration and a warning to others who are attempting

to integrate religious instruction in the school life of the child.

CHAPTER II

THE SECULARIZATION OF EDUCATION IN THE SOUTHERN STATES

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THE SECULARIZATION OF EDUCATION IN THE SOUTHERN STATES

I. Early Southern Attitude Toward Public Education

In order to view our problem, the correlation of religious and secular instruction, in its right perspective, it is important that we understand the conditions leading up to our present situation and the deeply rooted principles resulting which have practically completely eliminated religious instruction from the public school.

The steps in the secularization of education in the Southern States are similar to those in the New England and Middle States. The principal difference is identical with that found in the history of the development of the South's public school system. The old ecclesiastical and exclusive idea of education which dominated the South retarded the sentiment for public education. Virginia's advancement toward the public school is typical of the South. Her first steps toward universal education was to subsidize the education of the poor (1816) and to pass permissive laws for common schools in the counties (1825). (1) By the end of the first quarter of the nineteenth century provisions for general administration in state, county and district had been made in all of the existing Southern States, except in Virginia and South Carolina but a public school system had not actually materialized in any state.

(1) Graves, Frank Pierrepont. A Student's History of Education, p, 256. Macmillan, N.Y., 1928.

State control of education came more slowly but it came just as completely as in other sections.

The Southern population has always been notably of a pious and religious character. Records of colonial legislature bring to light the dominance of the religious motive that prompted the founding of the first schools; an organization and administration controlled jointly by the church and state; and a curriculum of almost exclusive religious content. It seemed only natural when religion was recognized by the highest legislative authorities as the major aim of education that the curriculum should be dominantly religious and that the church or its representatives should be given more or less legal control over education.

Numerous specific examples of ecclesiastical control of education may be cited in the Southern colonies.

In the Revisal of the Laws of North Carolina, 1773, the charter for the Newbern School established in 1766 contains the clause: "No person shall be admitted to be master of the said school who is not of the Established Church of England." (1)

In 1712 South Carolina established a free school in which the following provision is found: "---- that the master of said school shall be of the religion of the Church of England." (2)

The legislature of Virginia in 1756 passed an act whereby "The minister, church wardens and vestrymen" of the parishes of Ware and Abingdon were constituted a body corporate by the name of the "Trustees and Governors of Peasley's Free School,"

(1) Brown, S. W., Secularization of American Education, p. 37

(2) Brown, S. W., Secularization of American Education, p. 39

whose duty it was to take over certain property and establish a free school in the parishes of Ware and Abingdon. (1)

In 1766 the legislature of North Carolina states the purpose in establishing a public school as follows: "Whereas, a number of well disposed persons taking into consideration the great necessity of having a proper school or public seminary of learning established whereby the rising generation may be brought up and instructed in the principles of the Christian religion and fitted for the offices and several purposes of life, have at a great expense erected and built, in the town of Newbern, a convenient house for the purpose aforesaid", etc. (2)

In 1785 the legislature of Georgia enacted the following: "All officers appointed to the institution and government of the university shall be of the Christian religion." (3)

The separation of Church and State as a political principle had its rise in Virginia in 1775.(4) The struggle for religious liberty in Virginia, an established church colony, became an interrelated movement with the struggle for independence from Great Britain. Over half of that colony belonged to the religious dissenters, Baptists, Presbyterians, and others. Their disadvantage and suffering at the hands of the Established Church attracted government leaders to their cause. And so this outcome was eventually a free church in a

(1) Brown, W.S., "Secularization of American Education," p.40

(2) Ibid p. 203 (3) Ibid p. 40

(4) Boyer, E.S. "The Change from the Religious to the Secular Religious Education, March, 1927.

free state.

At the instigation of Patrick Henry, the legislature of Virginia in 1776 unanimously adopted the following article in a Declaration of Rights: "That religion, or the duty which we owe to our Creator, and the manner of discharging it, can be directed only by reason and conviction, not by force or violence, and, therefore, all men are entitled to the free exercise of religion, according to the dictates of conscience; and that it is the mutual duty of all to practice Christian forbearance, love, and charity, toward each other." (1) The principle of religious freedom herein expressed has become a part of our national and state constitutions.

Since the date of the attainment of our independence from Great Britain, there has been going on a gradual elimination of religious instruction and all church influences from public education. (2) After the Revolutionary War came the desire to be completely freed from European influence. This reaction was particularly felt in Southern States where the Church of England had been dominant and where dissenters were making their influence felt. Likewise, the frontier privations and the growing secularization of life in the period following the attainment of American nationality tended to change the point of emphasis in education.

By the beginning of the American renaissance in the thirties, a wholesome growth had been made in all of the older

(1)
Weigle, Luther Allan, "The Relation of Church and State in Elementary Education," Religious Education, p. 12

(2) Brown, W.S., "Secularization of American Education," p.5

Southern States toward public education. "Permanent public school endowments were created in all of them except South Carolina and in all some form of educational legislation was enacted." (1) During the reconstruction period educational legislation providing uniform methods of school support, administration and organization and reorganization of antebellum school endowments or literary funds had been enacted in all of the older Southern States.(2) Despite these endeavors during the seventies, however, a complete system of public education had not been generally established in the South until 1890.(3) Most of the private and parochial schools in elementary and secondary grades were then displaced. Today there are few pupils in the South outside the public schools. The principle of the secular school has come to be thoroughly accepted in every state in the South.

II. General Trend in the Separation of Religious from Secular Education

Naturally, the general tendency was against the continuance of religious instruction in the public school. So long as communities remained relatively homogeneous in their religious tenents, few obstacles were met in transmitting to the children their religious heritage. With the increase in migration and immigration came a more pronounced difference in religious belief. Portions of the older South were hardly

(1) Knight, Edgar W, "Public Education in the South, p.156.

(2) Ibid, p. 333

(3) Graves, Frank P., "A Student's History of Education", p.330.

affected by the influx of immigration but the newer territory which includes all of the states of the Southern group with the exception of Virginia, North Carolina, South Carolina, and Georgia rapidly filled with settlers from the original states and from various European countries resultingⁱⁿ pronounced differences of sectarian elements. With state support and state control of education came centralization and uniformity which further enhanced difficulties in the way of teaching particular religious beliefs. Compulsory education laws and the adoption of textbooks and courses of study by the state or county tended to minimize and gradually to eliminate entirely religious instruction from the schools.

III. The Development of the Principle of Religious

Freedom and the Separation of Church and State.

At the bottom of the movement toward the secular school, however, there are two more fundamental factors than have been noted. As Americans, we have committed ourselves to two important principles: "first, the principle of religious freedom which insures the separation of Church and State and guarantees to all the right to worship God according to the dictates of their own consciences: ---- second, the principle of public responsibility for education for citizenship in a democracy, which lays upon the State itself the duty of securing its own perpetuity and shaping its own future by the education of those who as citizens and voters, constitute its

sovereigns." (1)

The sufferings from Old World intolerance were still too vivid in the minds of the majority of our citizens for them to be willing to intrust to the state the determination of the nature of the religious teaching which their children should receive. It was soon determined, therefore, that religious freedom was a more precious principle than majority rule and that the majority should not determine the religion of the minority. The elimination of religious instruction from the public schools was an unavoidable consequence.

One hundred years after the birth of our nation the proclamation of the Founder of Christianity that "My Kingdom is not of this world" had become the recognized principle underlying the relation of Church and State in America. In other words, religion is not to be legislated into the hearts and lives of men. In 1876 the Republican National Platform called for an amendment to the Constitution forbidding "the application of any public funds or property for the benefit of any school or institution under sectarian control." Although the measure itself failed to carry, feelings had been deeply stirred and the ten states since admitted to have been required by Congress to provide an ordinance "for the establishment and maintenance of a system of public schools which shall be open to all the children of the state free from sectarian control." (2)

(1) Weigle, L.A., "Secularization of Public Education." Religious Education, Feb. 1926, p.91.

(2) Zollman, Carl, "Historical Background of Religious Day Schools", Religious Education, Feb., 1926, p. 83

Following this, state after state took constitutional steps to prevent the appropriation of public school funds to the use of sectarian schools. Forty states which have passed such protective measures are listed by Mr. Zollman.(1)

The expression of the Tennessee court is typical on this subject: "It is contrary to law and to public policy to allow the public school money to be invested in property in which any religious denomination or any other society has any interests or rights."(2)

This phase of the controversy is pertinent to our present study because of the part it played in bringing to a focus and expressing in unmistakable terms one of the principles of our political philosophy: "If there is any one thing which is well settled in the policies and purposes of the American people as a whole, it is the fixed and unequivocal separation of church and state and that our public school system supported by taxation of all alike, Catholic, Protestant, Jew, Gentile, Believer and Infidel--shall not be used directly or indirectly for religious instruction and that above all it shall not be made an instrumentality or proselyting influence in favor of any religious organization, sect, creed, or belief."(3)

(1) Zollman, Carl, "Historical Background of Religious Day Schools," Religious Education, Feb., 1926, p. 84-85

(2) Swadley and Haynes 1896:41 S.W. 1066 Tenn. Quoted: Religious Education, Feb. 1926, p. 86

(3) The Supreme Court of Iowa in Knowlton and Baumhover 1918 182 Iowa 691, 166 N.W.202. 5LRA 841 843. Quoted by Gove, Floyd S. "Religious Education on Public School Time." p.26

whom then have ^{we} to blame for our so-called "God-less schools"? Not the state nor even the infidel and atheist; not the Jew, nor the Catholic nor the Protestant, but rather the entire disagreeing group are responsible for the situation into which we have drifted. The problem was inherent in the very nature of religion itself which the state has recognized as those personal relationships which one has with God. Recognition of this fact should determine a sympathetic attitude in solving our present problem.

IV. The Problem Involved in the Separation of Church and State with Respect to Education.

That the separation of Church and State in our land is a historical fact is a forward step for which there should be rejoicing. Undoubtedly, though, the pendulum of reform has tarried too long in its extreme position. There should be and is a happier medium than has yet been attained between an entirely secularized system of education and the opposite, and perhaps worse, extreme of public education.

Just what does separation of Church and State mean? It remains for us to determine what it rightly involves and what it does not involve. There is the danger of constructing this separation of Church and State so as "to render the state a fosterer of non-religion or atheism."⁽¹⁾ The "Sec-tarianism of atheism" is not to be tolerated in the public

(1) Phrases of Dr. Weigle's in lecture.

schools.

Neither are we to interpret the historical fact of separation in such a light as to deny a spirit of cooperation and good will each for the other. "The principle of the separation of Church and State refers properly to separation of control. But separation in control does not preclude cooperation in action." (1)

The consequences of a general education system completely divorced from religious influences may be studied at close hand in our penal institutions and court records. In fact, there is an evident lack of regard for spiritual values in every department of our American life from the average corner grocery to the most powerful bank, or industrial organization.

Many serious minds ^{become} alarmed when they recall the historic consequences of nations who have failed to build upon spiritual ideals. "No nation has endured that did not make its life root in some great religious idea." (2)

For the present study it would hardly be justifiable to attempt a sectional evaluation of religious needs and moral conditions of our country. On the page 24 are given summaries of homicides in Southern States and census of prisons and reformatories in Southern States. In each case the

(1) Weigle, L.A., International Journal of Religious Education November, 1928, p.12. "The Relation of Church and State in Elementary Education."

(2) Rabbi Sam Schulman, Beth-El Pulpit "Religious Education and the Public School" 1925.

rate for Southern States exceeds that of the average for the entire United States. That there is a very significant connection between the lack of religious instruction and the increase of crime is recognized. Crime as measured by scientific tests and measurements is reduced when moral and religious instruction are offered.(1) The active church membership furnished only one-twenty-fourth of its proportion of criminals, according to the calculation made by C.V. Dunn, president of Spokane University.(2) Judge Lewis L. Fawcett of Brooklyn, New York, stated, "During my term on the bench there has not been a boy convicted of a crime who has been a member of, or attended at Sunday School at the time of the commission of the offense."

(1) See Athearn, W.S., "Character Building in a Democracy." p. 32. and Chassell, C.F. and Laura M., Religious Education, March, 1922, "Test of Religious Ideas" pp. 55-59

(2) Dunn, C.V., "The Church and Crime in the U.S." The American Academy, May, 1926.

ANNUAL RATE PER 100,000 OF HOMICIDES IN SOUTHERN STATES *

<u>STATE</u>	<u>PERIOD</u>	<u>TOTAL HOMICIDES</u>	<u>RATE</u>
Florida	1919-20	368	19.0
Louisiana	1918-20	897	16.7
Mississippi	1919-20	695	19.4
North Carolina	1916-20	1,038	8.7
South Carolina	1916-20	1,088	12.8
Tennessee	1916-20	1,197	12.9
Virginia	1916-20	1,184	10.4

Average for 33 states out of 48

6.7%

* Dr. Frederick L. Hoffman's study published in "The Spectator",
an insurance journal, New York.

Statistics of Homicidal deaths are not yet available for the
entire United States.

CENSUS OF PRISONS AND REFORMATORIES IN SOUTHERN STATES *

	<u>Prisoners Present Jan. 1</u>		<u>Rate per 100,000 pop.</u>	
	<u>1910</u>	<u>1923</u>	<u>1910</u>	<u>1923</u>
Alabama	3,687	3,571	172.4	148.0
Arkansas	1,307	1,555	83.0	86.0
Florida	1,836	1,591	243.9	153.7
Georgia	4,994	5,622	191.4	188.4
Louisiana	2,400	1,940	144.9	105.3
Mississippi	2,283	1,808	127.0	101.0
No. Carolina	1,420	1,738	64.4	65.1
So. Carolina	1,691	1,255	111.8	72.3
Tennessee	2,642	1,986	120.9	83.3
Texas	4,227	3,892	108.5	79.4
Virginia	3,239	2,466	157.1	103.4
Total U. S.	111,498	106,619	121.2	99.7

* Census of Prisoners, 1923, Dept. of Commerce.

PRISON POPULATION OF FIVE SOUTHERN STATES *

<u>STATE</u>	<u>JAN. 1, 1926</u>	<u>JAN. 1, 1927</u>
Virginia	1,920	1,979
North Carolina	1,490	1,580
Mississippi	1,471	1,564
Louisiana	1,571	1,682
Texas	3,420	3,225

* Press Summary released Sept. 28, 1927, by Dept. of Commerce.

V. Summary:

The general trend in the separation of religious matters from secular education has been as follows:

1. Private schools and home schools--predominantly religious.
2. Private schools predominantly religious aided by public tax.
3. Public schools, essentially religious, with Protestant point of view.
4. Roman Catholic minority retaining private parochial schools -- subsidized by public tax.
5. Complete exclusion of religious instruction from public school and withdrawal of state aid from private and parochial schools.
6. "The present period -- A recognition that secular instruction should not be a part of public education and an attempt on the part of religious agencies to cooperate with the state in the complete education of its citizenship." (1)

It has been noted how religious and secular education were one process in the early days of the States. Necessity compelled the state to provide for education. Sectarian differences and a sacred regard on the part of the state for the right of the individual to freedom in religious matters coupled with the necessity for centralization and uniformity de-

(1) Religious Education, March, 1927, p. 258.

terminated that public education should be non-sectarian and non-religious.

Having traced the process of separation of secular and religious education we face the present period of reaction in which many clear-sighted and responsible men are seeking the remedy for the present distraught condition of the world, the primary cause for which they assign to our unbalanced national system of education. Such a remedy is proposed by the week day church schools which seeks to cooperate rather than compete with the public school.

CHAPTER III

THE PRESENT SITUATION IN THE SOUTHERN STATES

Chapter III

THE PRESENT SITUATION IN THE SOUTHERN STATES

I. The Limitations of Present Religious Instruction

A. Introduction.

At the close of the school controversy discussed in the previous chapter, a settlement seemed to have been made assigning secular education to the state through the public school and leaving the task of religious education to the church. That the public school is fulfilling her part of the assignment, we do not question. It is expedient that we know to what extent the church has succeeded or failed in meeting the corresponding demands on her side.

B. Present Means of Religious Instruction Surveyed.

1. The Number of Children Reached by any Religious Instruction.

According to the World Survey by the Inter-Church World Movement, there are 37,256,140 persons in the United States including the total population and all faiths, who are not enrolled under religious instruction.⁽¹⁾ This report takes into account the parochial system of the Roman Catholic Church and the Kehillah, the Sabbath and the Week Day Schools of the Jews. There are 28,529,950 persons under twenty-five years of age belonging to the Protestant groups, not in any Sunday School.⁽²⁾

(1) World Survey, Vol. I American Vol. p. 210 (1920 N.Y.)

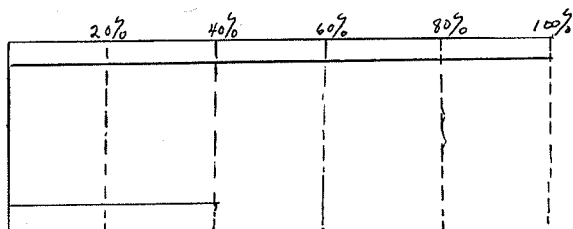
(2) Ibid. p. 207

This means that two out of three children under twenty-five years of age attend no religious school.

The table given on the next page shows the distribution of the persons under twenty-five years of age in the Southern States and those not attending Protestant Sunday Schools. This reveals eleven million six hundred and seventy-nine thousand three hundred persons in the Protestant group not in any Sunday School, which is sixty-three and a half per cent of the total number of persons in these states under twenty-five years of age.(1) A religious education survey made of seventeen states of the South in 1921 estimated that eighty per cent of the children in these states under fifteen years of age were not enrolled in Sunday School.(2) A comparison of the enrollment in the Public School of Memphis, Tennessee, with the enrollment of all the Church Schools of the city reveals how far short the religious education program falls from being co-extensive with the program of the public schools.

COMPARISON OF CHURCH SCHOOL, AND PUBLIC SCHOOL

ENROLLMENT IN MEMPHIS, TENNESSEE.



22,600 children enrolled in P.S.

9,000 children enrolled in C.S.

(1) See Table p. 29

(2) Gove, F.S. "Religious Education on Public School Time", p.6

Distribution of Persons Under 25 Years of Age in
Sunday Schools. *

<u>State</u>	<u>Number under 25 years</u>	<u>Protestant & Nominally Prot. not in S.S.</u>	<u>Per Cent. Protestant</u>
Alabama	1,418,360	1,100,250	53.4
Arkansas	1,059,800	890,000	38.3
Florida	513,000	75,920	40.9
Georgia	1,766,460	1,348,790	56.9
Kentucky	1,340,690	821,150	39.5
Louisiana	1,095,600	624,690	26.5
Mississippi	1,205,700	755,900	50.0
North Carolina	1,484,970	885,540	55.6
Oklahoma	1,351,010	1,028,000	21.4
South Carolina	1,035,210	669,340	69.8
Tennessee	1,313,630	970,420	42.0
Texas	2,664,090	1,376,580	33.1
Virginia	1,261,420	860,080	51.8
West Virginia	805,180	472,640	32.5
Total	18,386,100	11,679,300	44.5

* Compiled from the American Volume of the World Survey,
pp. 209-210.

the Southern States and Those not Attending Protestant

<u>State</u>	<u>Per Cent.</u> <u>Nominally</u> <u>Prot.</u>	<u>Per Cent.</u> <u>Catholic</u>	<u>Per Cent.</u> <u>Jew</u>	<u>All Other</u> <u>Faiths</u>
Alabama	44.0	1.9	.5	.2
Arkansas	60.1	1.3	.3	-
Florida	52.1	5.6	.7	.7
Georgia	41.6	.6	.8	.1
Kentucky	52.5	7.3	.5	.2
Louisiana	39.4	33.3	.7	.1
Mississippi	48.2	1.5	.2	.1
North Carolina	43.9	.3	.2	-
Oklahoma	76.3	2.0	.2	.1
South Carolina	28.5	.6	.3	.8
Tennessee	56.2	1.1	.6	.1
Texas	55.8	10.3	.7	.1
Virginia	45.4	1.9	.7	.2
West Virginia	62.8	4.2	.4	.1
Total	50%	5%	.4%	.1%

2. The Amount of Time Provided for Religious Instruction.

The Protestant children form by far the largest group in the Southern States and yet they receive the least amount of time for religious instruction. The following table shows the number of hours of religious instruction received during the year by the Protestant, Catholic, and Jewish children.(2)

24 hours -----	Protestant
200 hours -----	Catholic
335 hours -----	Jewish

The percentage of responsibility for the religious instruction of the children in the Southern States calculated from the affiliated and nominally affiliated enrollment in Jewish, Catholic, and Protestant Church Schools is as follows: (1)

Protestant -----	94.5%
Catholic -----	5.4%
Jewish -----	.4%
Other faiths ----	.1%

The religious instruction of the Southern Protestant child is limited to a brief half-hour class period of the Sunday School with a few scattered exceptions. The exceptions may be listed briefly:

(1) World Survey, Vol. I American Vol. pp. 204-210 (1920 N.Y.)

(2) Ibid p. 215.

(1) In the Home.

While the home has more of the child's time than any other institution, there are only a very few families in which time is given for religious instruction. There still remain a few homes in the rural South where Sunday afternoon is observed by the family gathering for Bible stories, Bible games, catechism and hymn singing. Such families are becoming increasingly rare.

(2) In Churches.

A relatively small number of churches have periods of instruction besides the Sunday morning hour.

(a) Some churches have certain classes meeting on Sunday morning for two and three thirty or forty minute periods.

(b) There are special groups for Young People's organizations meeting in afternoon or evening.

(c) Mission Study groups, teacher's training classes, discussion groups, etc. have special classes.

(d) A few group organizations such as Pioneers, Covenanters, Trail-Rangers, etc. offer religious instruction.

(e) There are an increasing number of churches conducting Daily Vacation Bible Schools.

(f) There are an increasing number of churches maintaining cooperative week-day schools of religion.

(3.) Other Agencies.

(a) The Y. M. C. A., Y. W. C. A., Girl Reserves, Hi Y for boys and girls in the 'teens and upward all reach only a very small proportion.

(b) In the public schools, Bible reading without comment, required in some states and permitted in others, (1) can hardly be regarded as of influential or determining value for instruction in religion.

The possible opportunities listed above for the Southern Protestant child to receive religious instruction appear numerous. In many instances the plans are only experimental. They are as a whole unrelated and fragmentary and are seldom based on educational principles. We may fairly conclude that religious instruction for the Protestant child is limited to the Sunday morning period. Beyond that there is little positive value in organized agencies to be credited as religious instruction.

3. Efficiency of Present Religious Instruction.

In the mind of the general public the efficiency and value of the work of the Sunday School stands in most unfavorable comparison with that of the public school. The Churches' educational work has been given little consideration in building or in equipment. Its equipment is usually makeshift. The teaching staff is dependent upon untrained volunteers. The Indiana Survey shows that Sunday School leadership has a poorer average in academic standing

(1) See page 77

than that of rural schools.(1) The Survey also shows that whereas forty-seven cents of every municipal dollar goes to public education, only two cents of every church dollar is spent for religious instruction.(2) Such meager support is a reliable indicator of the lack of consideration given to religious instruction by its supporters throughout the states. Only here and there do we find Sunday School employing educational principles and working toward definite objectives. Its curriculum has been remote from reality and has been little concerned with psychological development. Its whole program has appeared too fragmentary to impress youth and the public that religious instruction is a serious affair broadly needed in its adaptation to the changing problem of our development.

Dr. Athearn enumerates the following reasons for the failure of the Protestant Church as a teacher:(3)

1. "The Protestant Sunday Schools are in charge of an army of untrained and unsupervised teachers and officers.
2. "The American Sunday School has not developed an adequate body of teaching material.
3. "The Sunday School has had a meager equipment and an inadequate financial support.

(1) Athearn, Walter S., The Indian Survey of Religious Education, Vol. I, p. 386

(2) Ibid., p. 207

(3) Athearn, Walter S., "Character Building in Democracy" p. 40

4. "There has been a marked decline of religious education in the home.

5. "There has been little educational statesmanship shown in the organization of Protestant religious education in America.

6. "Church colleges and seminaries have not provided a satisfactory leadership for the educational agencies of the church."

C. Summary: Present Means of Religious Instruction Inadequate.

After investigating every section of the United States and every type of community, Dr. Cope reaches two conclusions:

1. "That the present systems of religious instruction in Protestant churches reach in any effective manner whatsoever not more than one-fourth of their children."

2. "That the present systems of religious instruction in Protestant churches afford a continuous and effective system of religious education to much less than one-tenth of their children."

To summarize the situation:

"Only one-fourth of our children get as much as thirty-five periods, of less than thirty minutes each annually, of religious instruction." (1)

On account of the limitation of time, a detached thirty minutes on the day of rest, and on account of the failure in a majority of instances to make use of progressive methods of

(1) Cope, Henry Frederick, "The Week Day Church School", p.16 Doran, 1921.

instruction, Sunday School instruction alone, viewed in the light of our broader educational program, is pitifully inadequate.

We can not call the Sunday School a failure simply because it has failed to accomplish a task too large for its resources in time and ability. It has demonstrated beyond a doubt that the task is too great for intermittent effort and has impressed the public with the need of a much larger program.

II. The Limitations of Present Secular Education.

A. New Demands on Public Education in the Southern States

"The greatest epic ever written upon the pages of human history in material affairs is that which the South is writing in its marvelous achievements at the present time." (1) Greater financial power of banking, of railroads, of hydro-electric interests is being concentrated upon Southern development than was ever concentrated in olden days upon the development of the West. "We are unrolling the mightiest panorama of human achievement in material things that the world has ever seen." (2)

We have heard much in days gone by of the religious atmosphere of the South. To give emphasis now to her material power is, indeed, a new note. What significance is this for public education in the Southland?

(1) Blue Book of Southern Progress, p. 17, Baltimore, '27.

(2) Ibid, p. 19.

We might ask ourselves to what degree does the present uncorrelated system of public education prepare this generation to meet satisfactorily the unprecedented responsibility which is their inheritance in the New South. To assure ourselves that this is a real problem we have only to glance at the tabular account set forth on the next page of the economic progress of these states from 1900 to the last available statistics in 1926.

COMPARATIVE SUMMARY OF THE COUNTRY'S ECONOMIC PROGRESS.*

	1900	1926
Property True Value:		
South	17,919,187,000	80,000,000,000
U.S. Total		400,000,000,000
Manufacturing:		
South Products Value	134,000,000	1,057,567,748
U.S. Products Value	11,406,926,701	62,705,714,000
Banking:		
South's Aggregate Resources	3,275,476,107 (1910)	10,200,422,000
U.S.'s Aggregate Resources	10,785,800,000	64,893,362,000
Exports Value:		
South		
U.S.	484,644,200	1,672,490,305
Imports Value:		
South	52,094,150	528,409,646
U.S.	849,941,184	4,430,890,381
Public School Expenditure:		
South	35,037,000	364,863,725
U.S.	214,964,000	1,820,744,000

* Blue Book of Southern Progress, pp. 223 and 224

It is obviously true that with all the perquisites of the recent progress in the South, the menace of which thoughtful men and women in every responsibility of life are warning is the unbalanced situation -- and possible tendency to become more so -- of the material and spiritual values in almost every relation effecting the welfare of humanity.

The situation in the nation at large is set forth in recent comments made by two leaders of American thought. United States Attorney Charles H. Tuttle, speaking before the annual holiday luncheon of the Columbia University Club declared "the solution of the pressing problem of crime depends finally upon a spiritual rather than a material interpretation of life on the part of the majority of the community." (1)

A few days later in commenting on the newly formed department of religious education in New York University, the Dean of the School of Education said, "We believe that systematic education in religion is an urgent need of our country at this time. Our unparallel advance in science and industry and in material growth, we think, must be matched by advance in the moral and spiritual character of the people." (2)

The importance of finding a fit method of building

(1) New York Times, Dec. 27, 1928.

(2) New York Times, Dec. 30, 1928.

character to enable the rising generation to cope with the task which confronts them in the New South takes on enormous proportions when we consider the tremendous strides which have been made in material power, and yet realize how few advances have been made along character building in public education.

It cannot be inferred that the public school has willfully neglected this important part of her educational program. The accusation is simply that the present secular education stripped of all religious instruction is unable to furnish the dynamic necessary for the actual functioning of character building programs in our changing social conditions. Resolutions of the National Educational Association in the last ten years on moral and ethical education are indications of the rising interest for more effective character training. The encouragement which has been given by public school authorities to week day religious instruction in the states under consideration is a product of this new attitude toward character education. That the present situation makes new demands on public education is obvious.

B. The Large Objectives of Public Education.

It is recognized and deplored that certain elements in educational aims are not being met and under the present program cannot be accomplished. Kilpatrick expresses the goal in education for a changing civilization such as ours: to produce "that type of person who is able and disposed to think and decide for himself; think freely without the warp of pre-

judice, decide unselfishly, preferring the social good to any merely private good or gain." (1) It is not too much to say that our future safety is dependent upon the general ability of our citizenship to understand both sides of important questions. There must be first the disposition to understand both sides and to adjust them in the light of the common good. We can depend only on the social teachings of Christ to foster that disposition to adjust ourselves unselfishly in the light of the common good. But the stimulus for attaining such a necessary objective is not a part of our present national system of education.

Dewey's theory of education is an illustration of an educational system that aims at the enrichment of experience by the cultivation of social insight. Education, according to Dewey is a "process of initiating the child into spiritual membership in society." (2) It becomes a means of conserving the experience of the past as well as an agency for progress. Educational surveyors express the misgiving that education is not always sufficiently concerned to protect approved values of the past. (3)

"Man's inheritance is physical, intellectual, aesthetic, moral, social, religious, and vocational." (4) "The complete life of man is seven-fold: not seven wholes, nor seven parts,

(1) Kilpatrick, Wm. H., "Education for a Changing Civilization." p. 132

(2) Bode, Boyd H., "Modern Education Theories", p. 30 MacMillan, 1927.

(3) Ibid, p. 33

(4) Horne, H.H., "The Philosophy of Education", Revised Edition, p. 312, Macmillan, 1927.

but seven-fold, seven phases of one whole. These seven are intimately related and are distinguishable only in thought, not in fact. This seven-fold standard enables us each day to check our incompleteness and round out our completeness. It suggests to us the balanced, poised, harmonious type of life, not too rigid, not too schematic and inflexible, not angular, but systematized, blended and progressing." (1)

It is with increasing satisfaction that one observes the school's fulfillment of its obligation to give to the child his physical, intellectual, aesthetic, social, and vocational birthright. But how are we to justify the omission of a part of man's seven-fold heritage from our educational program? We need not dwell upon how such an important omission has occurred from a program whose aim is to provide a complete education for every child. "Complete education is complete living and complete living is sensing all human values as divine; -- Education is the awakening of life to the sublime realities and meanings of existence. -- Education is the life of God in the soul of man, involving praise, prayer, worship." (2) The spiritual, then, -- our sense of relationship to God, is the element which unifies, motivates and gives significance to the six others. Here again the public school has been forced to admit failure in accomplishing its objective of complete living as the goal of education.

(1) Horne, H.H., Education, Feb. 1928. "Complete Living as the Goal of Education", pp. 338, 339.

(2) Ibid, p. 342.

The The Commission on Curriculum for Secondary Schools of the National Education Association for 1928 composed of twenty-five prominent leaders in public education gives a statement of the general objectives of all education as follows:

- "1. To promote the development of an understanding and an adequate evaluation of the self.
2. To promote the development of an understanding and an appreciation of the world of nature.
3. To promote the development of an understanding and an appreciation of organized society.
4. To promote the development of an appreciation of the force of law and of love that is operating universally.

The individual self, nature, society and God -- these four, and in particular the adjustments which the individual self must make --- constitute the objective of education." (1)

In the discussion of the fourth objective the Commission makes the following statement: "Man craves more than a knowledge of himself, of nature, and of organized society. He hungers and he thirsts after righteousness. Knowing his own imperfections, he feels that somewhere there is perfection. The great universe calls to his spirit, and unless he ignorantly or willfully closes his ears, he hears the voice

(1) The Sixth Year-Book of the Dept. of Superintendents, p. 51 N.E.A., 1928.

of God. -- The individual soul reaches out to orient itself in the universe and to find its place of labor and of rest. No partial view suffices. Only the view of the whole, the Weltanschauung, will make it possible to interpret the meaning of day by day experience. When this orientation takes place life assumes poise, dignity, grandeur. Otherwise its striving, its struggles, its achievements, seem trivial and insignificant. No greater task rests upon the secondary school than to help its pupils to find their God."(1)

It is not surprising but tremendously significant that this Commission of the National Educational Association should state with emphasis that comprehension of man's relationship to his God is one of the basic objectives of all education. With the recognition of such objectives in general education as we find prominently expressed today there is small wonder that public school educators are turning more attention to the place of religion in education. Surely these new objectives in public school education can not be accomplished without giving religion a favorable place in the curriculum of public education.

C. The Complete Character of Education.

Attention has been called to the fact that the United States does not possess a general system of education but rather parts of a system for which different agencies are

(1) Sixth Year-Book of the Department of Superintendents of the N.E.A., 1928, p.54.

responsible. Dr. Athearn has emphasized the phrase "A national system of education". (1) The public school as the only exclusive educational agency which represents the collective will of the people is endeavoring to determine the right relation of other educational agencies to itself and to each other. "The method of education is the method of cooperation, the harmonious working together of all the forces of the community toward one great end. Public and private organization, the school and the home, --- all must learn to work together for the common good. This they are slowly but surely learning to do. To attain this complete harmony is the plan for educational officers." (2)

Educational Sociology has endeavored to impress upon the minds of men that it is the entire community in its impact upon the child which educates him. It is the realization of this fact that emphasizes the necessity of getting the various agencies of the community to think of their enterprise in terms of the whole education of the child. "The psychologist finds no no religious section in human nature, - religion is the whole human nature divinely related. From no hidden recess in the human constitution is God excluded, from no phase of human experience is God eliminable, in no remote part of man's environment, whether the cliff of the

(1) Athearn, Walter Scott, "A National System of Education" N.Y., 1920.

(2) Withers, J.W., "The determination of Policies in Public Education, N.Y., 1926, p. 29.

rock, the terebinth tree, the oaks of Mamre, the monitorial stars by night,--nowhere is it impossible to find Him who is All in All."(1) "In his development the child is a unit and the forces making for his training must operate in harmony. There is partnership in our interest; there must be cooperation in our training if the best results are to be attained!"(2) Ideally, religious education and general education cannot be separated. They are bound up with one another. "If the term education comprehends the whole process of nurturing a life, and if such nurturing involves the development of right attitudes as well as the acquiring of useful information and the cultivation of skill, then clearly the development of God-consciousness and an increasing ability to do God's will cannot properly be left out of an educational system of a Christian nation."(3)

D. Implication of the Present Uncorrelated Program.

Education has long ceased to be viewed as a preparation for life. It is life itself. Never has this interpretation been more fully realized than today. Our public schools are fast approaching the ideal of Professor Dewey's theory with its enlarged scope and enriched curriculum. It is in truth "a reproduction on a small scale of life itself." (4)

(1) Horne, H.H., "Psychological Principles of Education" p.341

(2) Wood, Clarence Ashton, "School and College Credit for outside Bible Study." p. 9, Texas Plan of Bible Study.

(3) Brown, A.A., "History of Religious Education in Recent Times" p. 195, N.Y.

(4) Weigle, L.A., Phrases from Sprunt Lecture Series, Richmond, Virginia, 1926.

The complete omission of religion from a school program which includes every other sound human interest in life presents a strong argument to the mind of youth and the general public that religion alone of mankind's inheritance is non-consequential. "Where religion is made a mere department of the child's life, a mere addition as it is in the Sunday morning period of the Sunday School, it is only natural to expect it to drop away as soon as the child passes out from under the immediate influence of his religious guardians. If based on the solid rock of the child's experience gained in life and through his studies, -- it will have to become an organic part of life itself, and it can never be disengaged from the genuine elements of the child's culture so long as life itself remains." (1)

III. Summary.

Realizing that the religious education already developed in the South is inadequate to meet the problems in our changing social conditions; and being convinced of the fact that the religious element must be integral in the child's school life but knowing that the state cannot furnish this element, it becomes the duty of society to provide schooling in which the teaching of religion has a dignified place somewhat commensurate with its true importance in life. To find a satisfactory way of accomplishing this

(1) Will, Emil Carl, "Religion and the School", pp. 13 and 14

without infringing on the principle of separation of church and state is our remaining problem.

CHAPTER IV.

WEEK DAY CHURCH SCHOOLS AND THEIR RELATION
TO
SECULAR EDUCATION IN THE SOUTHERN
STATES

Chapter IV

WEEK DAY CHURCH SCHOOLS AND THEIR RELATION TO SECULAR EDUCATION IN SOUTHERN STATES

I. The Week Day Church School Described.

A. The Week Day Church School Defined.

The proposed Week Day Church School Standard of International Council of Religious Education defines the Week Day Church School as "those formal sessions of the church school which are held on week days either during or outside of public school hours, continuing approximately throughout the public school year. Ideally, the week day church school should provide training at hours when children are excused from public school on the request of the parents." (1) These schools are supported entirely by private funds. We are not concerned, then, with the Daily Vacation Bible School, the parochial school, or Bible study for credit in high school for reasons which were stated in chapter one.

B. Rise and Growth of the Week Day Church School.

The movement under consideration is both old and new. Many churches through the centuries have had some form of religious training on the week day. The idea in that respect is not an untried novelty. "The present revival of interest in week day religious education marks the return of Protestantism to the practice of an earlier day." (2)

(1) *Op cit.* p. 15.

(2) Lotz, Philip Henry, "Current Week Day Religious Education" p. 21.

However, the Week Day Church School as an institution is new from the standpoint of organization, content, and method.

The movement had its beginning a little more than a decade ago in Gary, Indiana, and, because of its origin, it is often referred to as religious education "In cooperation with the public school." Undoubtedly, there are instances where schools have released pupils for religious instruction before the Gary system was established. However, the present movement for the use of released time in a systematic all-the-year plan of religious education began at Gary, Indian, in 1914.

The Gary experiment had its rise in the unique public school system which was instituted in Gary to meet the particular needs of that community, carrying out the theories of Dr. William Wirt, who believed that it is the whole community in its impact upon the child which educates him. In 1913, Superintendent Wirt agreed to release pupils to the churches for religious instruction and week day religious Education was begun in the fall of 1914. Pupils were excused on the written request from their parents from any free periods to attend the church schools. At first the schools were organized along denominational lines but after five years, in 1918, five Protestant denominations united to form a Community System of Week Day Church Schools. Since its inauguration in Gary a little over a decade ago, the movement has spread to national proportions. Experiments of one type or another are represented in every Southern State except two.

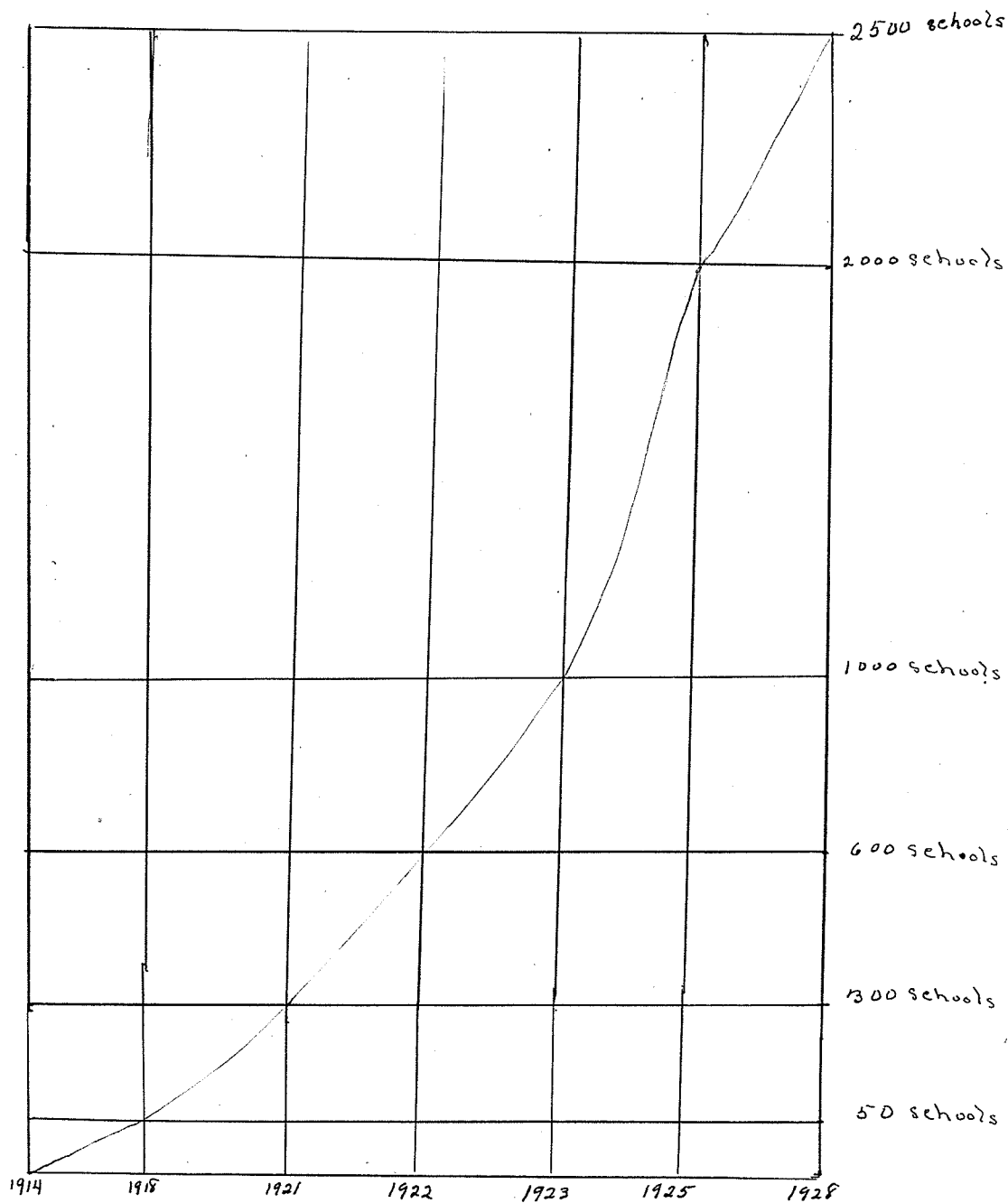
At the close of 1918, fifty schools reported throughout the United States, and in 1921 there were nearly three hundred. In 1922 Dr. Shaver's survey (1) reported six hundred schools with an enrollment of fifty thousand. By May, 1925, nearly one thousand reported, and in 1925 there were over two thousand. (2) Dr. Shaver's estimate for 1928 placed the total at over twenty-five hundred schools representing twelve to fifteen hundred communities and enrolling two hundred and fifty thousand pupils. (3) The incline of the curve on the following page representing the rapid growth of a movement of this type is indeed significant.

(1) Shaver, E.L. "Survey of the Week Day Church School", Religious Education, April, 1922, p. 83.

(2) Gove, F.S., "Religious Education on Public School Time, p. 20

(3) Shaver, E.L., "Present Day Trends in Religious Education", p. 105.

GROWTH OF WEEK DAY CHURCH SCHOOL MOVEMENT.



Surveys: 1918, 1921, 1923, 1925, Gove, Floyd S., "Religious Education on Public School Time, p. 20.

Surveys: 1922, 1928, Shaver, E.L., "Present Day Trends in Religious Education." p. 105.

C. What the Week Day Church School Proposes to Accomplish.

Does the Week Day Church School have definite objectives? If so, are they valid? One might summarize in a general way the purpose of the Week Day Church School by saying that it has been designed to meet the needs presented by the neglect of the teaching of religion by the several agencies which once felt it their responsibility. The family has lost consciousness of its duty as a religious teacher; the church has neglected its teaching function; and the public school through the increasing complex social conditions has been forced to relinquish its share of responsibility as was shown in chapter two. The development of a civilization of materialism has further impressed upon us the necessity of making special provision to reinstate the teaching of religion. The Week Day Church School, then, represents a citizenship aroused to an acceptance of its responsibility to pass on the spiritual heritage due the rising generation.

It has become axiomatic that only those objectives in education which are consciously defined and definitely sought through curriculums and instruction are successfully attained. Here are given the immediate purposes synthesized from a group of statements concerning Week Day Church School objectives.(1)

(a) The Immediate Purposes Proposed.

1. To meet the universal need and increase the de-

(1) Betts, G.H., "Curriculum of Religious Education", Chapters XIII, XIV, XV.

Cope, The Week Day Church, pp. 26 and 27

Gooe, F.S., Religious Education or Public School Time, p. 23

mand for dynamic religion.

2. To give religion its rightful place in the whole scheme of a child's development and education.

3. To secure the time and frequency necessary for religious information and for developing religious habits and skills.

4. To provide possibility of religious instruction for all children enrolled in public school.

5. Maintenance of higher academic standards.

6. To give new importance to religious instruction in the minds of pupils and parents in the community as a whole.

7. To build into our national life the basic Biblical and ethical concepts underlying Christianity and commonly accepted by all denominations as the foundation of Christian character and good citizenship.

8. To remove all semblance of sectarian religious instruction from public school.

9. To enable Catholics to take children for religious instruction without burden of double taxation for secular education.

10. To enable Jews to conduct their schools under more favorable environment.

(b) Ultimate Objectives:

The very nature of religion does not permit one to expect the Week Day Church School to provide the complete re-

ligious education experience. It is rather expected "to assume responsibility for certain aspects of it. As yet there is no agreement as to what part of the total responsibility may be delegated to the Week Day Church School." (1) Character education is already a recognized duty of the public school. Assuming, therefore, that character education will be given due place by the public school, the Week Day Church School should consider its peculiar function to be the more complete provision for moral and religious instruction.

1. According to Dr. Athearn, "the task of religious education is to motivate conduct in terms of a religious ideal of life". (2)

2. From the viewpoint of the evangelical denomination the more explicitly expressed aim of the religious instruction undertaken by the Week Day Church School is "complete Christian living which includes belief in God as revealed in Jesus Christ and vital fellowship with him, personal acceptance of Christ as Savior and His way of life and membership in a Christian Church; the Christian motive in the making of all life choices, and whole-hearted participation in and constructive contribution to the progressive realization of a social order controlled by Christian principles." (3)

(1) International Standard for Week Day Church School, p. 16. International Council of Religious Education,

(2) Athearn, Walter Scott, "National System of Education". p. 30.

(3) Young, T. Basil, "The Week Day Church School in New York State, p. 4.

II. Types of Week Day Church Schools in Southern States.

There are great varieties of organization among the week day schools for religious instruction in the Southern States. It seems that no school is operating on a plan exactly like that of any other school. Certain fundamental similarities, however, are noted when superficial differences are disregarded which make the grouping of the schools into fairly well-defined types as to their organization and control a simple matter. The three recognized types of week day church schools with typical examples of each type will be investigated here.

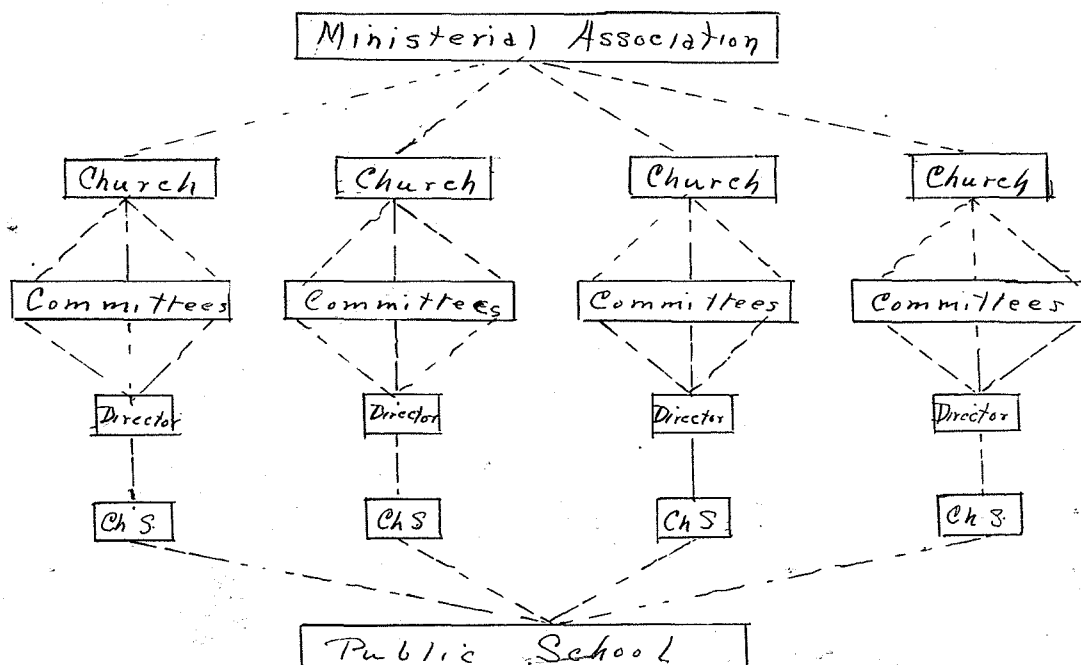
A. The Individual Church Type of Week Day Church School.

This type is represented graphically at the conclusion of this section. The Individual Church Type of Week Day Church School places the responsibility of carrying through its educational program on the individual church and does not seek cooperation with other churches. It is denominational in organization, in course of study, and in supervision. The individual church raises the necessary funds to carry on the work and in some cases receives aid from its denominational boards. The entire organization is independent of the other church schools in the community. The pupil who has been granted the dismissal privileges goes to the church school designated by the parent or guardian. Although these schools are not officially organized into the cooperative unit, there may be found a basis of cooperation

in almost every instance.

Since, however, this type is distinctly a denominational enterprise, it is practically impossible to get accurate statistics from the schools. Few denominations are actually aware of what is going on within their own fold in the week day work. The inevitable reply from the denominational boards to this query was that the department organization in this field is new or not yet under way and reports are, therefore, not available. It is evident that this type has lost in popular favor and that there has been a tendency to grow from the individual denominational school into one of the other type organizations. Examples, however, are found at Little Rock, Arkansas; Memphis, Tennessee; Weldon, North Carolina; and Charlestown, West Virginia.

ORGANIZATION OF THE INDIVIDUAL CHURCH TYPE OF WEEK DAY CHURCH SCHOOL.



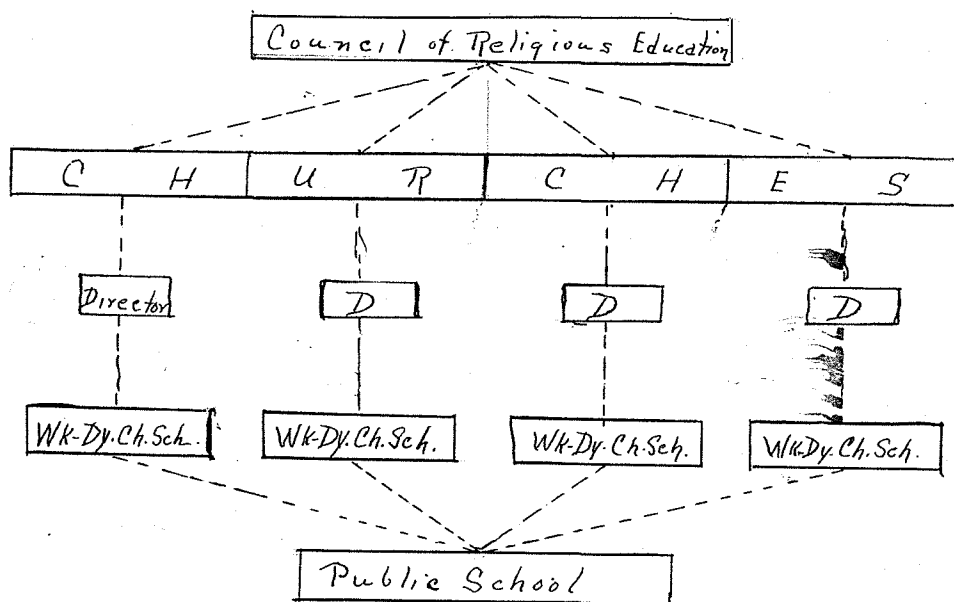
B. The Denominational Community Type of Week Day

Church School.

The Denominational Community Type of the Cooperative Church Type, as it is often called, differs from the individual church type in that a number of denominations in a community cooperate under an advisory board of some sort. The individual denomination provides the course of study, its teachers, and the internal administration of the school, while the standardization of plans and the general promotion of the week day church school in the community are under the direction of an advisory board of religious education. Each cooperating church is represented in the Advisory Board. There is an opportunity here for a definite program of co-operation. The degree to which this opportunity is utilized varies according to local conditions. Reidsville, North Carolina, and Charlestown, South Carolina, report uniformity of teachers qualifications, supervision and lesson requirements, all of which have been standardized by the Council. These matters, however, are more generally left to the decision of the individual churches in this type of organization. The denominational cooperation allows for some of the advantages inherent in both of the other types of organization and might, therefore, be expected to prove most popular in communities where the whole week-day movement is new. An analysis of the schools reported reveals only eight schools of this type: Clearwater, Florida; Reidsville, North Carolina; Meridian,

Mississippi; Charlestown, South Carolina; Rudville, Tennessee; Tazewell, Virginia; Elm Grove and Wheeling, West Virginia. Below is a simple graph of the Denominational Community Type of organization.

Organization of the Denominational Community Type of Week Day Church School.



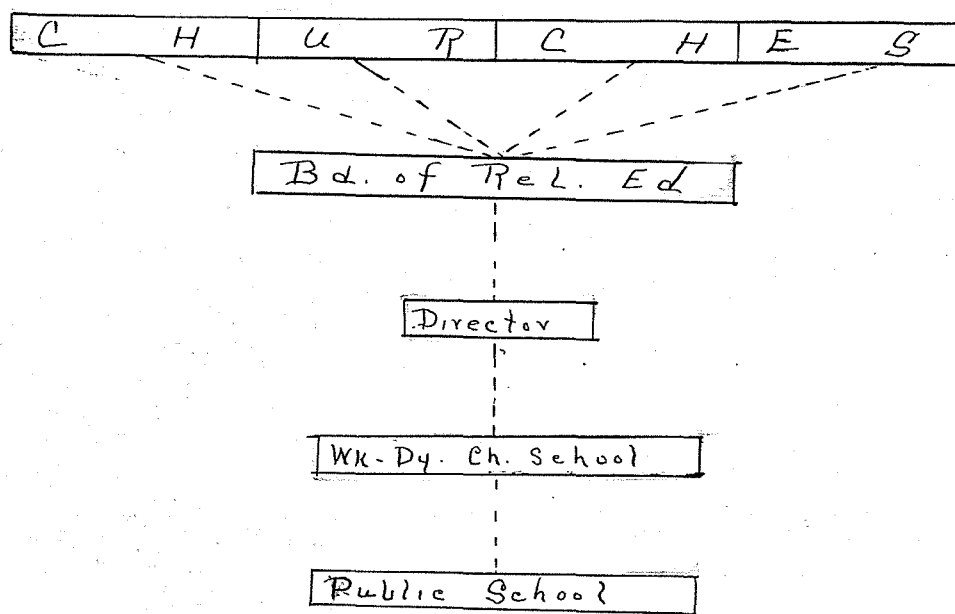
C. The Interdenominational Type of Week Day Church School.

The organization of the Interdenominational Type of Week Day Church School is graphically represented on page 61. In an increasing number of localities in the Southern States an interdenominational board of religious education is officially responsible for the control and maintenance of the week day religious instruction in the community. It is the usual thing in this type of organization for each cooperating church to be given equal representation in the governing board, as in the

Birmingham system. In some cases, Chattanooga for instance, the members of this council are selected without reference to their church affiliation. The latter program is more strictly a community enterprise and might be designated as a fourth type, namely, the pure community school. The end results, however, are the same, in that it offers one, united cooperating system for a community, regardless of how the board was originally created. This governing board selects the teachers, determines the course of study and is responsible for raising funds and facilitating in general the cooperation between the public schools and the classes in week day religious instruction. Such a closely federated board encourages a large degree of cooperation between the religious and secular instruction in a community. Frequently the use of both public school property and public school time is granted to this type of organization and in at least two instances in the Southern States public school credit in the elementary grades is also granted. This type usually demands a full time Director of Religious Education, who is the chief executive and supervisor of the schools. The interdenominational system differs most radically from the individual and the Denominational Community organization while the two last named types differ only slightly. The chart of schools reporting, page 7/ , reveals more schools working under this type of organization than under Types I and II combined. It appears, therefore, that the Interdenominational school is the most adaptable in the majority of communities where week day religious instruction is in operation in the Southern States. The relative value of these different types

is discussed in the following section.

ORGANIZATION OF THE INTERDENOMINATIONAL TYPE OF WEEK DAY CHURCH SCHOOL.



III. An Analysis of a Representative Group of Week Day Church Schools in the Southern States.

A. A Comparison of Types of Schools Found.

What are the advantages and disadvantages which these various types of schools reveal in actual experience? Each plan undoubtedly presents its individual problems but let us determine which of the several types offer the greatest advantage.

Type I. Advantages -- The Individual Church Type allows each denomination to teach its children its own doctrines. The children are in continuous contact with their own church and, therefore, the church may carry on a unified program closely correlating the work of the Sunday School and the other educational agencies with that of the week day classes.

Disadvantages -- Week day church schools of the individual type accentuate denominationalism and are in danger of becoming an additional factor in a "divided and competing Protestantism". Such a result is totally at variance with the desire of the present religious education revival. The religious education of the child is separated from his general school life in such a way that it is unable to dominate his daily life experiences. The advantages of a real educational system are lacking. The pupils are often required to walk long distances, perhaps crossing dangerous streets and passing on the way other schools to which they would go under a community system. This disadvantage along with the unnecessary loss of time is reported as a considerable handicap by the Individual Church School of this study. The geographical handicap is a real consideration in sparsely settled communities so prevalent in the South. In fact, except for the extension of the Sunday School time, there appear to be few advantages in the separate week day class conducted under the Individual Church Type of organization.

Type II. Advantages -- The Denominational Community Type

has those advantages inherent in the Individual Church School, -- freedom of teaching, and a unified church program. In addition, there is the opportunity for a full and friendly cooperation of denominations which is one of the greatest needs to-day for the advancement of efficient religious instruction.

Disadvantages -- This type may tend to appeal to the local church only and thereby limit the spirit of loyalty to the entire community. It does not usually reach effectually those children not already in touch with the church. These schools have not generally given evidence of the highest educational standards. Too much dependence has been placed upon untrained Sunday School teachers. The wastefulness of divided effort and the tendency to narrow sectarianism loom entirely too large to allow us to settle conclusively on this type of week-day church school as the organization which is best suited to bring about a closer correlation of religious and secular instruction in the Southern States.

Type III. Advantages -- Numerically, the Interdenominational Type of week-day school is in the lead in the Southern States. What are some of the strong points which have been recognized in the systems where this type has been in operation? The united response in the effort more completely to integrate religious instruction in the child's experience undoubtedly makes a strong and sensible appeal to the public school board and the community at large. In order to secure the best adjustment with the public school it seems important that there be a thorough basis of cooperation among the churches. It is evident from the reports gathered that this

cooperation is prevalent. In contrast to the wastefulness of divided effort in the types previously described, there is here evidenced a saving in effort and a large financial saving. The latter fact was demonstrated by Gary when the change was made from a denominational system to the interdenominational type. The yearly cost per pupil was reduced from twelve dollars and fifteen cents under the denominational type to three dollars and twenty-five cents under the present interdenominational system. The Birmingham Week Day Church School, a school of this type, reports two dollars and thirty-five cents as the average cost per pupil for the thirty-two periods of instruction last year. While the cost is reduced, efficiency of instruction is increased and higher standards are maintained. Under united management all of the classes receive trained supervision. In no school of this type were the requirements for teachers in the schools of week day religious instruction lower than those for the corresponding grade work in the public school. The teaching in such an organization takes on proportion sufficiently serious to demand whole-souled, whole-life service of the teacher. Her task then is not merely her avocation but her vocation. The religious^{instruction} offered in these schools has developed along the most improved lines of progressive education and is given recognition accordingly from the public school system in the communities they are operating. Public school time is generally used; public school property is used in approximately half of these schools, and in a few instances public school credit in the elementary grades is granted for the work.(1)

(1) Chattanooga, Tenn. Charlotte, N.C.

No one type can be accredited with the production of greater spiritual results than another type. The factors which enter into the production of such results are not to be measured. The sum total of the advantages which have been recognized in this type, however, lend themselves to the highest production of spiritual results. That is, after all, one of the biggest things in the interdenominational type of school.

Type III. Disadvantages -- The weak spot in this type of school lies in the fact that the individual church may not be enthusiastic and will shirk its responsibility. The local church is seemingly at a disadvantage in carrying forward a unified religious education program.

A Modified Type. -- It is believed that these obstacles need not exist in a modified organization of Type III or perhaps a combination of Types II and III. There is not only abundant room for individual effort of the local church along with community effort but there is a real demand for the additional interest. Birmingham has recognized this need and is working on a program this year to secure the active interest of the church as a whole. "We must seek to conserve, it is true, that sense of responsibility which grows up around an organization under the individual church; and yet we need also that fellowship and enthusiasm which arises from a sense of oneness in a widely spread and sublimely important enterprise. The week-day Church School movement must not be cut loose from the churches and denominations, thus creating a new parasitic organization for the community to support. On the other hand,

it must not break up into multiplied and competing fragments which draw sharp lines of cleavage through the Protestant community; cleavages which have laid upon the church a heavy penalty of waste, inefficiency and failure." (1)

B. Amount and Arrangement of Time for Week Day Religious Instruction.

The amount of time devoted to week day religious instruction varies from one thirty-minute period to five forty-five minute periods per week. One and two periods are commonly reported. It will be observed from the chart on pages 71 and 72 that both Charlotte, North Carolina, and Chattanooga, Tennessee, allow five periods per week for religious instruction in the Junior and Senior High School, but only one period in the Elementary grades. Legislation and legal opinion affecting the use of public school time in the Southern States is presented in chapter five. In no state of this group is there a law with regard to the use of public school time for religious instruction. In every instance the regulation granting public school time is determined by local authorities. Eighty-five per cent. of the schools reporting on this item are using public school time. The schools in Clearwater, Florida, meet from eight-fifteen to nine in the morning one day each week. All of the grades come to the church school at this hour and are classified by departments, primary, junior and intermediates. The plan is said to be not so satisfactory as that which is in progress at Bradenton, a few miles down the coast, where the week-day classes for religious instruction proceed

(1) Squires, W. A., "The Week Day Church School", p. 89.

as do the regularly required work. The religious instruction is, of course, elective and no public school funds are used for its maintenance. Each of the grades are assigned different periods during the day when they are to report for religious instruction. The schools of Type III proceed on this latter time arrangement.

C. Enrollment and Attendance in Week Day Church Schools.

It would be unfair to pronounce upon the total enrollment of all the week day church schools in the states from the reports received in this investigation alone. Additional statistics on this point are not available. West Virginia alone from the states of this group is included in the report of the International Council of Religious Education for 1929. Her state council reports two hundred and thirty-five schools with an enrollment of eighteen thousand eight hundred and eighty-four pupils. Her enrollment is exceeded only by three other states in the Union, Ohio, New York and Kansas. There is no united effort under a state council in the South toward week day church schools outside of West Virginia. The experiments are scattered, with only a few experiments in each state. The total number of schools reported is three hundred and thirty-eight. There is reason to believe that there are others.

The percentage of enrollment in the week day religious schools investigated varies from eighty-five to one hundred percent. of the pupils of the public school. In the majority of the reports the enrollment was reported as ninety-nine and one hundred percent. or as "almost all" of the public school en-

rollment. In many of the classes the enrollment has increased from year to year, showing a wider range of interest each succeeding year. The attendance record compares favorably with that of the public schools. The week day church schools of Birmingham show an enrollment attendance of ninety-one per cent. for the first three months of the present school year.

D. Leadership of a Representative Group^{of} Week Day Church Schools in Southern States.

The problem of teachers for the week-day church schools is one of the most important problems facing the movement. The present investigation reveals that those schools reporting week-day religious instruction have maintained educational standards with those of the public schools with which they are cooperating. In no case is the academic standing of the teacher for week-day religious instruction allowed to fall below the minimum requirement for teachers of the corresponding grade work in the public school. The public school has fortunately demanded that this requirement be satisfied before public school time is granted. It is by no means implied, however, that conforming to this demand is sufficient to guarantee satisfactory leadership in week-day religious instruction. Additional qualifications which have been recognized as essential will be discussed in a later chapter. As a general rule the teachers are college graduates who have also had special courses in religious education and Bible. It seems largely customary to appeal^{to} the nearby professional schools of

Religious Education, of which there are an increasing number, for the prospective teachers of these schools.

The teachers designated as "part time teachers" in the Individual Type Church School are very often the staff workers regularly employed by the church. Too often the volunteer teachers are poorly qualified for the work by reason of limited education; although their high purpose and supreme devotion to the task make their influence of infinite worth. Lacking, however, in certain technique and knowledge of psychology such a teacher is at a decided disadvantage.

E. Statements Concerning the Success of a Representative Group^{of} Week Day Church Schools in Southern States.

Before evaluating the operation of these schools we should like to know from direct testimony how far these schools actually contribute toward a more Christian social order. Statements of educators in regard to the success of week-day religious instruction in their schools vary from mild criticisms to extravagant praise. The usual comments are, "The work is progressing satisfactorily" and "No opposition". Where the individual type of church school prevails, the opinion was volunteered that it would be a good deal more effective if the churches would unite. Another leader in an individual church school states that it involves very much work for the results.

Here are some of the encouraging comments from school principles:

"The effect upon the entire school is very noticeable."

"We should be sorry indeed to have it discontinued."

"The school has been greatly helped since classes in week day religious instruction have been introduced. There are far fewer cases of difficult discipline than formerly."

The Superintendent of the Chattanooga City Schools makes the following comment: "Since the introduction of this course, we have noted a marked improvement in the morale and discipline in our schools."

IV. Summary.

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The week-day church school movement in the Southern States is fortunately still in the experimental stage. Each plan is a suggestion of what to do or what not to do in making the next plan. The high type of work accomplished, the personnel of the teaching force, the satisfactory records of attendance and enrollment are revivifying contributions to a well-nigh static religious educational situation in these states. The impressive growth of the movement and the encouraging reports from many schools lead us to believe in its further development into a permanent system of schools contributing efficiently to a vital need in public education.

A REPRESENTATIVE GROUP
IN SOUTHERN

<u>State</u>	<u>City</u>	<u>Type</u>	<u>P.S.Time</u>	<u>P.S. Property</u>
1. Alabama,	Birmingham	III	Yes	No
2. Alabama,	Gadsden	III	Yes	No
3. Alabama,	Little Rock	I	Yes	No
4. Arkansas	25 centers		(yes)	
5. Florida,	Bradenton	III	Yes	Yes
6. Florida,	Clearwater	II	No	No
7. Kentucky,	2 centers			
8. Mississippi,	Meridian	II	No	No
9. North Carolina,	Charlotte	III	Yes	Yes
10. North Carolina,	Durham	III	Yes	Yes
11. North Carolina,	Maxton	III	Yes	Yes
12. North Carolina,	Mooreville	III	Yes	Yes
13. North Carolina,	Red Springs	III	Yes	Yes
14. North Carolina,	Reidsville	II	No	Yes
15. North Carolina,	Weldon	I	No	No
16. Oklahoma,	2 centers			
17. South Carolina,	Charleston	II	Yes	No
18. South Carolina,	Clinton	III	Yes	Yes
19. Tennessee,	Chattanooga	III	Yes	Yes
20. Tennessee,	Memphis	I	Yes	No
21. Tennessee,	Rudsville	II	Yes	No
22. Texas,	Dallas	III	Yes	No
23. Texas,	waxahachie	I	Yes	No
24. Virginia,	Roanoke	III	Yes	Yes
25. Virginia,	Tazewell	II	No	Yes
26. Virginia,	45 centers			
27. west Virginia,	Charlestown	I	Yes	
28. west Virginia,	Elm Grove	II	Yes	
29. West Virginia,	Salem	III	Yes	
30. West Virginia,	Wheeling	II	Yes	No
31. West Virginia,	Williamstown	III	Yes	Yes
32. West Virginia,	235 centers			

OF WEEK DAY CHURCH SCHOOLS
STATES

	<u>Time per wk.</u>	<u>Grades</u>	<u>Enrollment</u>	<u>Date of Introd.</u>
(1)	2 periods	5-8	683	1924
(2)	2 periods	1-11		1925
(3)	1 hour	1-12		1920
(4)				
(5)	5 periods	1-12		1 927
(6)	45 minutes	1-7		1926
(7)				
(8)	1 period			
(9)	5 periods	1-12	All in grades 300 in H.S.	1924
(10)	1 period			
(11)	2 periods	4-11		1924
(12)	2 periods	1-11	1900	1923
(13)	2 periods	4-11	150	1924
(14)	2 periods	1-11	1148	1920
(15)	1 period			
(16)				
(17)	1 hour	4-7	2000	1923
(18)	1 hour	1-12		1925
(19)	1 period	4-6		1923
	5 periods	7-12	2450	
(20)	1 period	1-12		1920
(21)		1-8		
(22)				
(23)	1 period		704	1925
(24)	2 periods	7-12	150	1915
(25)	2 periods	7-12		1916
(26)				
(27)	1 hour	4-7	1180	
(28)		2-8	1507	
(29)				
(30)		2-12	4820	1923
(31)		3-6	997	1925
(32)			18,884	

SUMMARY:

1. Number of schools reported in detail - - 27
2. Distribution of Types:

Type I - - - -	5
Type II - - - -	8
Type III - - - -	14
3. Per cent. using public school time - - .85
4. " " " " " property- .50
5. Distribution of periods per week varies from 1 to 5 periods.
6. Median number of periods per week - 2
6. Grades included, 1 - 12
7. Approximate total enrollment - 42,000
8. Total number of schools reported - - - 328
9. Distribution of schools by states:

Alabama - - - - -	2
Arkansas - - - - -	25
Florida - - - - -	2
Kentucky - - - - -	2
Mississippi - - - - -	1
North Carolina - - -	7
Oklahoma - - - - -	2
South Carolina - - -	2
Tennessee - - - - -	3
Texas - - - - -	2
Virginia - - - - -	45
West Virginia - - -	235
10. Period of introduction 1915 - 1927.

CHAPTER V.

THE PROBLEM OF PUBLIC SCHOOL RELATIONSHIP GROWING
OUT OF THE
PRESENT WEEK DAY CHURCH SCHOOL MOVEMENT IN
SOUTHERN STATES

Chapter V.

THE PROBLEM OF PUBLIC SCHOOL RELATIONSHIP GROWING OUT OF THE PRESENT WEEK DAY CHURCH SCHOOL MOVEMENT IN THE SOUTHERN STATES.

I. Introduction.

The official and legal relations of the week day church school to the public school contain pressing problems which must be solved, if there is to be close cooperation between the public school and the new institution. One of the leaders prophesied several years ago that the movement would pass through three stages: "First, rapid and intensive propaganda concerning the idea resulting in a widespread mushroom growth; second, a period of legal fighting for existence; third, the recognition that the life of the movement must depend upon a higher set of standards." (1) While these stages overlap, it would appear that we are now in the second stage. It is, therefore, our purpose here to investigate the legal background and the varied practices in the Southern States which may help or hinder a closer cooperation between the public school and the week-day church school.

(1) Shaver, E.L., "Present Day Trends in Religious Education, p. 110, Boston, 1928.

II. Legal Status of Bible Reading in the public Schools of Southern States.

The status of Bible reading in the public schools, although of minor importance as far as its educational value is concerned, particularly where it is required without comment, is closely analogous to the week-day church school movement and must, therefore, be understood.

All of the legislation making Bible reading obligatory has been enacted since 1900. (1) Almost immediately following the complete secularization in public education a movement began to restore religion to a place in the educational program and the state has cooperated where there was no violence to the principle of separation of church and state. Eleven states have passed laws requiring the daily use of the Bible in all their schools. Five of these belong to the Southern group: Alabama in 1919; Florida in 1925; Georgia in 1921; Kentucky in 1924; Tennessee in 1915. (2) While there is no legislation in any state which directly forbids Bible reading, the laws of certain states are construed by the State Board of Education as prohibiting Bible reading, and in others it has been prohibited either by judicial decision or by opinion of the attorney general. In Louisiana a court decision holds that Bible reading is a sectarian practice. (3) In Mississippi and Oklahoma Bible reading is

(1) Jackson and Malmberg, Religious Education and the State, p. 1.

(2) Fleming, W.S., The Bible Reading in the Public School, pamphlet, Philadelphia, Nov. 1928.

(3) Jackson and Malmberg, Religious Education and the State, pp. 132-136.

specifically permitted by law, while in Arkansas, North Carolina, South Carolina, Texas, Virginia, and West Virginia, it is permitted through the silence of the law on the question.(1)

The practice of Bible reading in the school of the Southern group has prevailed generally with the exception of Louisiana and Oklahoma. The custom is recognized to such an extent that the constitution of Mississippi provides that its religious freedom provision shall not be construed "to exclude the Holy Bible from use in any public school of this state." (2)

Oral comment in connection with Bible reading is forbidden either by statement or by implication in all the legal decisions permitting the reading of the Bible. Tennessee's provision specifies that "the same selection shall not be read more than twice a month." (3)

Summary.

It is noted by Jackson that a digest of the judicial cases shows no conflict when "analyzed in accordance with the principle of inculcating morality and not tending toward sectarian teaching, except in those which involve the rights

(1) Jackson and Malmberg, Religious Education and the State, p. 5.

(2) Zollman, Carl, "Distinguishing Marks of Modern State," Religious Education, March 1927.

(3) Public School Laws of Tennessee, 1925, p. 22.

of non-Christian persons". (1) From a legal point of view it is evident that Bible reading has gained in favor in the last quarter of a century.

SUMMARY TABLE SHOWING PROVISIONS OF STATE LAWS RELATING
TO BIBLE READING IN THE PUBLIC SCHOOLS.

<u>States</u>	<u>Bible Reading Required By Law.</u>	<u>Bible Reading Permitted but not largely Used</u>	<u>Bible Reading Permitted through the Silence of the Law</u>	<u>States that Exclude the Bible</u>
Alabama	X			
Arkansas			X	
Florida	X			
Georgia	X			
Kentucky	X			
Louisiana		X		
Mississippi			X	
North Carolina			X	
Oklahoma		X		
South Carolina			X	
Tennessee	X			
Texas			X	
Virginia			X	
West Virginia			X	

III. Two United States Supreme Court Decisions affecting the Relation of Week Day Church Schools and Public Schools.

There are two decisions of the United States Supreme Court which are of extreme importance to the present problem. In the "Nebraska case" the Supreme Court held unconstitutional the laws of the states of Iowa and Nebraska which prohibited the use of foreign languages in any private school, implying that such legislation was imposing restrictions that did violation to both the letter and the spirit of the fourteenth amendment to the Constitution.

The Compulsory Education Bill of Oregon, 1924, was an attempt to wipe out all parochial and private schools by requiring every child over eight and under sixteen years to attend a public school during the entire year. The United States Supreme Court held the act unconstitutional in that it deprived parents and children of their rights to select schools and studies. The opinion states, "The fundamental theory of liberty upon which all governments in this union repose includes any general power of the state to standardize its children by forcing them to accept instruction from public teachers only. The child is not the mere creature of the state; and those who nurture him and direct his destiny have the right coupled with the high duty, to recognize and prepare him for additional obligations." (1) The entire statement seems to apply to the part time religious schools

(1) Zollman, "Distinguishing Marks of Modern State", Religious Education, March, 1927, p. 212.

as well as to the parochial and private schools. The statement that the state may not standardize its children by forcing them "to accept instruction from the public teachers only" may also mean that a state cannot exclude its children from a part time religious day school by a compulsory education law.(1)

(1) Zollman, "Distinguishing Marks of Modern State", Religious Education, March, 1927, p. 212.

IV. Questions Which Occasion Legal Disputes.

The questions which have occasioned legal disputes most largely in the Week-day Church School's relation to the public school are first, the granting of public school time for the use of the Week-day Church School instruction; second, the use of public school buildings and equipment for religious instruction; and third, the granting of public school credit for work in religious education. The latter ordinarily is not a concern of the Week-day Church School movement. There are, however, certain unique experiments in Southern States which call for a consideration of this phase of cooperation between the public school and the Week-day Church School.

A. The Granting of Time from the Regular Schedule of Public Schools for Religious Instruction.

1. Advantages of the Use of Released Time

That more time is needed in which to give a more nearly adequate religious instruction is evident.(1) Among the advantages described as coming from the use of time released from the regular school day for religious instruction are the following:

(a) It gives dignity to religious instruction in the eyes of the pupils, parents and teachers.

(b) Released time affords a valuable and a much

(1) See Chapter III.

needed complement to the public school program.

(c) Testing out of religious instruction on released time has produced such satisfactory results that evidences are seen of a larger interest on the part of the pupils and more definite conduct reactions.

(d) Released time increases attendance on classes in religious instruction. Comparison of conditions in Chattanooga with those of Memphis substantiates the last advantage named. In Chattanooga (2) approximately ninety-five per-cent. of the pupils enrolled in the grades are also receiving religious instruction while in Memphis (3) only twenty per-cent. of those enrolled in the public schools are also in attendance in the Sunday Church School.

2. Basis for Seeking Released Time

Approval for release of public school time for religious instruction is sought in the courts on basis of two theories:

(a) "That religious instruction is indispensable to a complete program of education and, therefore, is a proper part of public school curriculum."

(b) "That such instruction does not form a proper part of public school curriculum, but that the pupil is to be considered released or excused from public school while taking this instruction." (4)

(1) Young, T. Basil, "The Week Day Church School in New York State", p. 12.

(2) Questionnaire

(3) Gove, "Religious Education on Public School Time", p. 6.

(4) Ibid, p. 20.

The first of these theories throws the responsibility for religious instruction on the public school. That religious instruction is a proper part of the complete program of education is not denied, on the contrary it is affirmed. On the other hand, it is tantamount that the well-defined principle concerning Church and State must not be violated. Mr. Zollman cites the case of Knowlton v. Baumhoefer in the Supreme Court of Iowa, 1918: "If there is any one thing which is well settled in the policies and purposes of the American people as a whole, it is in the fixed and unequivocal separation of Church and State." (1) One particular problem, therefore, is to determine to what extent a closer correlation of religious and secular education may be effected without in so doing making religious instruction, as such, a part of the public school curriculum. As previously reported, the investigation made of certain classes in religious instruction showed that the teachers of these classes are invariably paid from private funds and are employed by the local Council of Religious Education with the approval of the public school superintendent. This is evidence that the religious and secular educators in Southern States have no thought of making the public school responsible for religious instruction. The situation at Roanoke, Virginia, by way of example, illustrates this fact. There is offered here in the regular curriculum along with other electives, a course

(1) Zollman, Carl, Religious Education, February, 1922, p. 88.

in Biblical literature and history taught by a public school teacher paid from public school funds. In spite of this, however, the public schools of Roanoke, upon presentation of the written request of parents or guardians, release pupils to attend outside classes of a more specifically religious nature where the Bible is used as the text. The situation in Roanoke exemplifies the attitude of religious and secular educators toward this problem and offers a possible solution. Considering the pupil excused from public school while taking this instruction thus meets the needs for religious training and at the same time avoids legal or official entanglements. This is, therefore, the theory which has been more widely acted upon.

3. How Public School Time is Granted.

There are compulsory attendance laws in every state in the Union for children from eight to fourteen years of age. The age limits begin earlier and extend later in Georgia, South Carolina, Texas and Virginia. These laws have direct bearing upon the practice of dismissing pupils from public school to attend classes in religious education. A summary of the compulsory education laws made in Mr. Aspinall's research divides the statutes into two groups. The first group includes all those states which provide that the child must attend for the "full term", "full number of days", and "entire time during each day", except for such reasons enumerated as physical disability, or in cases where private instruction is provided which is substantially equivalent to that in the public schools. In these states a pupil may be excused to attend

religious day schools on the grounds that he receives 'equivalent' instruction."(1) North Carolina and Tennessee belong in this category. In the remaining group pupils may be excused for religious instruction in view of the fact that there is no provision requiring the pupil to attend the entire time the school is in session.

The request, then, for the release of the child for religious instruction is based on different legal provisions in different states. In no case is a child released from school for religious instruction without a written request from the parent or guardian. In all of the Southern States where pupils are dismissed from public schools to attend week-day church school classes, (2) dismissal has been granted by vote of the local board of education or by the superintendent of schools.

4. Legislation, Legal Opinion and Practice Affecting the Use of Public School Time in Southern States.

Public school time is not specifically permitted by statute in any state of the Southern group, neither is there a court decision in regard to the dismissal of pupils to attend classes in religious instruction on record at the present time.

The Superintendent of public Instruction of Virginia states

(1) Aspinall, Richard, "Some Legal Phases of Religious Education", N.Y.U. Doctor's Dissertation, 1926, p.65.

(2) See Summary Table, p.29.

"It is discretionary with the local school board to make such provision." (1) The opinion of the Attorney General of Tennessee expressed in reply to the request of the state commissioner of education states that the teaching of the Bible in the Public Schools of Tennessee does not violate the Constitution. "It does not establish any religious mode of worship or promote any particular establishment for that purpose." (2)

"PUBLIC SCHOOL TIME" USED FOR RELIGIOUS EDUCATION

PERMITTED BY USAGE WITHOUT SPECIFIC STATUTE.

DECISION OR OPINION. *

Alabama	Florida	South Carolina
Arkansas	North Carolina	Texas
	Kentucky	

Permitted by Attorney-General's Opinion

Tennessee

Usage though Attorney-General's Opinion Adverse

West Virginia

"PUBLIC SCHOOL TIME" NOT USED NO STATUTE; DECISION
OR OPINION ADVERSE.

Georgia	Oklahoma
Louisiana	Mississippi

5. Summary:

We note that in four of the fourteen states which are

(1) Research Service, Vol. I, No. I, p. 15, Jan. 1926.

(2) Bristol Herald Courier, p. 1, Nov. 8, 1928.

* Conditions Revealed by Questionnaire correct to Jan. 1929. Note the change in status of Tennessee and Florida since Jackson and Malmberg's investigation of "Religious Education and the State", p. 17.

being studied in the present group public school time is not being used for religious instruction while no adverse statute, opinion or decision restricting this practice exists. One state is using public school time on a permit by the State Department of Education, and one on a permit by Attorney-General's opinion. One state uses public school time, though Attorney-General's opinion is adverse. The seven remaining states in this group use public school time without specific statute or provision. No Southern State possesses specific legal sanction for the usage of public school time for religious instruction.

TABLE SHOWING STATUS WITH RESPECT TO LEGISLATION, COURT DECISIONS AND LEGAL OPINIONS REGARDING THE DISMISSAL OF PUPILS FROM PUBLIC SCHOOL TO ATTEND CLASSES IN RELIGIOUS INSTRUCTION IN THE SOUTHERN STATES.

<u>States</u>	<u>Is there specific Legislation</u>		<u>Is there Court Decision</u>		<u>Is there Legal Opinion</u>	
	<u>Yes</u>	<u>No</u>	<u>Yes</u>	<u>No</u>	<u>Yes</u>	<u>NO</u>
Alabama		x		x		x
Arkansas		x		x		x
Florida		x		x		x
Georgia		x		x		x
Kentucky		x		x		x
Louisiana		x		x		x
Mississippi		x		x		x
North Carolina		x		x		x
Oklahoma		x		x		x
South Carolina		x		x		x
Tennessee		x		x	x(1)	
Texas		x		x		x
Virginia		x		x	x(1)	
West Virginia		x		x		x

Research Service in Religious Education, Vol. I, No. I,
International Council of Religious Education, Jan. 1926.
Verified or corrected by questionnaire, Nov. 1928.

(1) See page 85.

B. The Use of School Property for Religious Instruction.

1. Introduction.

The question of the use of public school property for week-day church schools is given less time and attention by promoters of the religious day school movement than is the question of the use of public school time. There is rather a tendency to discourage the use of public school property for week-day church schools. The Week-Day Church School Advisory Section of the New York State Sunday School Association infers that this form of cooperation is not advisable.(1)

The National System of Education described by Athearn with a parallel system of Week Day Church Schools maintaining its own buildings, teachers, supervisors and curriculum involves too great an expenditure to be considered practically attainable in the immediate present. Hence, the use of the public school property is a present problem in the relation of week-day church schools and the public schools, especially in the Southern States.

2. Historical Setting.

The public school house in many parts of the South is used for all public gatherings, such as lectures, plays, concerts, religious and political meetings. This practice has become accepted to such an extent that South Carolina overruled the contention that a deed which limited the use of a certain

(1) Young, "The week Day Church School in New York State", p.10.

piece of land to "the purpose of erecting and maintaining a public school" would prevent religious services in the building. "Courts in a Christian land cannot be supposed to take judicial notice that holding a preaching service in a schoolhouse when not required for a public school purpose is a breach of the condition, if indeed there be a condition in the deed."(1)

Such use of school property as commonly found in the South is, of course, a matter of favor and not of right. Permission for its use is generally a matter of local decision by the voters or officers.

3. Legal Phases Involved in the Use of Public School Property for Religious Instruction
a. Favorable legal aspects.

Cases cited in North Carolina and Oklahoma further favor the use of school property for religious purposes. In North Carolina "it shall be the duty of County Boards of Education and Boards of Trustees to encourage the use of school buildings for civic and community meetings of all kinds that may be beneficial to the patrons of the community."(2) Oklahoma School Laws of 1925 state that "The District Boards are hereby authorized to open the school house for the purpose of religious, political, literary, scientific, mechanical, or agricultural societies, belonging to their districts for

(1) 1921 Harmon V. Dreggers, "Distinguishing Marks of the Modern State" Zollman, Carl, Religious Education, March, 1927, p.215.

(2) Aspinall, Richard, "Some Legal Phases of Religious Education, p. 33, N.Y.U. Dissertation, 1926.

holding public meetings of such societies under such regulations as the board may adopt."(1)

b. Unfavorable Decisions.

Attacks against the use of public school property for religious purposes/^{present}themselves in two types of provisions.

1. That such practice is liable in that it is forcing citizens to support places of worship against their consent. 2. That such practice violates the provision which forbids the appropriation of school funds to sectarian purposes. Court decisions in Pennsylvania and Kansas typify these positions. The Pennsylvania court says, "If the school building may be used for meetings for the convenience, pleasure, or instruction of the general public, all other school property may with equal propriety be so used, and it would be but a step further to apply a part of the school funds to the same use." The Kansas court declares: "Taxation will not be to raise funds to build a place for a religious society, a political society, or a social club. what cannot be done directly, cannot be done indirectly. As you may not levy taxes to build a church, no more may you levy taxes to build a school house and then lease it for a church."(2) Mr. Zollman cites other court decisions which in his estimation clear these "two constitutional hurdles."(3)

(1) Aspinall, Richard, "Some Legal Phases of Religious Education, p. 33, N.Y.U. Dissertation, 1926.

(2) Zollman, Carl, "Distinguishing Marks of the Modern State", pp. 216, 217. Religious Education, March 1927.

(3) Zollman, Carl, "Distinguishing Marks of the Modern State", pp. 216, 217, Religious Education, March 1927.

4. Summary.

The courts are at wide variance on the question of the use of public school property for religious purposes. In the Southern States determination is largely left to the school officials or voters. Where the law is silent the ruling case comment is that objection to such practice would be sustained by the courts.

C. Granting of Public School Credit for Work in Week-Day Religious Instruction.

Public school credit for work done in week-day church schools as a rule is not sought. It is primarily the concern of the High School Bible ^{Study} Movement which seeks credit for Biblical history and literature. There were found only two cases where public school credit was granted for religious instruction as such; namely in the unique cases of Chattanooga, Tennessee and Charlotte, N.C. ^{Caroline}. In each case religious instruction is offered in regular school time in the public school building and credit is given in the grades as well as in the high school. The work is under the control of the local Council of Religious Education and the expenses are provided from private funds. The work is entirely voluntary.

These plans bring up the question whether it is legal for public school authorities to grant credit for work done in week-day religious schools. The test case in Washington (1) is hardly an authority here because of the difference in plans for reli-

(1) State ex rel. Dearle v. Frazier, 102 Wash. 173 Pac. 35.

gious instruction and because of the unusual wording of the constitution of the state of Washington. The Washington plan which provided a course in Bible study mapped out by the superintendent, the paper graded by public school teacher, and credit given for the work, was declared to involve the "appropriating of public money for religious instruction." Dibble considers the reasoning of the court to be in error and reminds us that there is provision for the inspection and supervision of parochial schools by the State Superintendent of Public Instruction. This has never been considered a wrongful use of public money. (1) The authority of the Washington case is further diminished by the fact that the language of the constitution of the State of Washington differs from that of most of the states of the Union. The prohibition against "religious instruction" is very much broader than against "sectarian instruction". In no case was there found classes in religious instruction, as such, taught by teachers paid from public school funds. There seems to be no reason why there should not be a larger use of this form of cooperation. It would doubtless be conducive to better work on the part of both teacher and pupils in the week-day religious classes. There is the possibility, however, that the small amount of time required for recording these credits on the part of the public school might be construed by the courts to be in violation of the principle of separation of Church and State. This possibility should be kept in mind.

(1) Dibble, C.L., "Specific Legal Provisions", Religious Education, March, 1922, p. 43.

SCHOOL PRACTICE REGARDING THE USE OF PUBLIC SCHOOL TIME,
PUBLIC SCHOOL PROPERTY, AND THE GRANTING OF PUBLIC SCHOOL
CREDIT FOR WORK IN RELIGIOUS INSTRUCTION.

<u>States</u>	<u>Public School Time used for Religious Instruction</u>	<u>Public School Buildings Used for Religious Instruction</u>	<u>Public School Credit Granted for work in Religious Instruction</u>
Alabama	x		
Arkansas	x	x(1)	
Florida	x	x(1)	
Georgia			
Kentucky	x		
Louisiana			
Mississippi			
North Carolina	x	x(0)	x
Oklahoma		x	
South Carolina	x		
Tennessee	x	x(1)	x
Texas	x	x(1)	
Virginia	x	x(1)	
West Virginia	x	x(1)	

(1) While using public school time and property the classes are under the supervision of the local Council of Religious Education and are financed by it.

CHAPTER VI

CONCLUSION AND RECOMMENDATIONS FOR FUTURE PROCEDURE
IN
CORRELATING RELIGIOUS AND SECULAR INSTRUCTION
IN THE SOUTHERN STATES

Chapter VI.

CONCLUSIONS AND RECOMMENDATIONS FOR FUTURE PROCEDURE IN CORRELATING RELIGIOUS AND SECULAR INSTRUCTION IN THE SOUTHERN STATES.

I. Evaluation of Present Week Day Religious Instruction in Southern States.

A. General Survey of the Practice of Week Day Religious Instruction in Southern States.

At the conclusion of this investigation it is interesting to review briefly the significance and meaning of the Southern movement for the correlation of religious and secular education. It is somewhat surprising that there has not been a more complete response to the movement in these states, especially to one who has been impressed with the homogeneity of the South, the piousness of its population, the overwhelming majority of Protestants present, and in some sections, the total absence of the Catholic and the Jew. The quantity as well as the quality of the work is creditable but one might have expected a group of states so favorably prepared for the propagation of week-day religious instruction to have taken a greater lead in its promotion. The unfortunate amount of denominationalism which exists is some

sections may somewhat offset the favorable aspects mentioned.(1) The absence of leaders who are able to inaugurate the program and the financial inability of most communities may be considerations of even greater bearing. What has been accomplished is of great value as a demonstration of what can be done but, when we recall the eleven and a half million Protestant youths in (2) these states who are outside of any religious education program, the actual achievement seems pathetically small.

Considered qualitatively, however, this beginning is in itself significant. In all of these states, with no exception, there are demonstrations of week day schools for religious instruction where a high type of work is being done, and where almost all of the teachers are normal or college graduates with experience in public school work. The ^{work} is being carried on under trained and paid supervision with few exceptions. These week-day schools have enrolled from eighty-five to one hundred per cent. of the children of the public schools in the communities where they are located. The average attendance in these schools far exceeds the

(1) In a recent group of religious workers it was affirmed by a visitor to the South that the degree of separation between Southern Protestant denominations was equal to that generally expected between Roman Catholic and Protestant. The Southerners present reluctantly agreed that this was true to a regrettable degree.

(2) See Chart, pp. 29 and 30.

the highest average attendance attained by a like group of Sunday Schools. The significance of the movement, then, is not to be measured quantitatively. New ground in the field of religious education has been broken which gives promise of a permanent and efficient system of church schools co-extensive with the public schools for the purpose of integrating the religious element in the school life of the child.

B. Evaluation of the Legal Phases in the Correlation of Religious and Secular Instruction in Southern States.

Two principles have impressed themselves upon us in studying the conditions for the correlation of religious and secular education. First, is the complete separation of church and state; second, is the right of each institution to a fair share of the child's time in the sharing of educational responsibility. It is essential in a country such as ours that legal limitations be respected. A working basis between the public school and the church without infringing on religious liberty has been established in recent years. (1)

The use of public school time and the use of public school property are both widely practiced where the week day church school movement has been introduced in Southern States. Public school credit for religious instruction, as such, is granted in only two of these schools.

The granting of public school time for religious purposes raises the question whether it is legal under the state

(1) Cf. Chapter V. Sec. III.

compulsory school law for the local authorities to allow this privilege. In two states of the Southern group we find compulsory laws which require attendance during the entire time of each day. In both of these states, however, public school time is used for religious instruction on the basis of "equivalent instruction". (1)

There are no test cases on the legality of using public school property for week-day church schools and the decisions on the use of public school property for week day church schools and the decision on the use of public school property for worship are at great variance. Ruling case comment is to the effect that objection to such practice would be sustained by court decision.

Public school ^{credit} ordinarily is not sought for work done in the week-day schools of religion. In the two cases which have been presented where public school credit is granted for satisfactory work in religious instruction, namely Charlotte, North Carolina and Chattanooga, Tennessee, the expenditure of public school funds is not involved. It seems that the work well done should be credited in the public school just as work in music, art, or other work is credited.

From the data gathered it appears that the interests of the week-day church schools are not suffering from legal restrictions. In the opinion of both secular and religious educators the real need is for legislation which will safeguard the interests of all concerned.

(1) Cf. p. 84

II. Recommendations for Future Procedure in Correlating Religious and Secular Instruction in Southern States.

From the data which have been gathered we may draw certain conclusions as to the best procedure in promoting this important work in the future. It is evident that no single type of program can be prescribed for all situations. There are, however, certain fundamental conclusions which have been recognized as basic in making future plans.

A. Determining the Official and Legal Relation of the Week Day Church School to the Public School in the Community.

The public school recognizes that it does not do the entire work of education. As the main agency in the educational program of the state it is, therefore, endeavoring more and more to utilize the contributions which the other agencies are making and to cooperate with them toward the accomplishment of the more extensive educational program.

The principles growing out of the legal situation which have been presented in the previous section must be observed. In practice this means that one must avoid doubtful arrangements in the use of buildings, equipment, teachers, or any facilities of the public schools. In many communities in Southern states no objection would be raised locally to such organic relations but such relations compromise the national principle of separation of church and

state and are in general harmful to the best interests of the movement.

While aware of the fact that some adverse decisions have been made, the favorable decision of the Supreme Court of the United States in the Oregon case is sufficiently encouraging to warrant greater confidence in planning more extensive religious instruction with legal sanction backing the work.(1) We are led to believe that the church does have a right to ask for a share of time to do its educational work. The church must not make the mistake, however, of expecting the state to do that work for it. It should not be difficult for this sharing of educational responsibility and deciding upon a mutually satisfactory division of time to be done in a complete spirit of cooperation and understanding.

B. Determining the Types of Organization for Communities in Southern States.

There is no perfect plan for religious education. Progress in religious education matters as in secular education matters calls for continued change in plans. It is probable that no one of the existing types in its present form will be ultimately satisfactory. The happy outgrowth of the present experience is a combination of the general features of the second and third types as described in chapter four. Under this mixed type of organization there will be both individual schools and federated systems operating under a single board. This seems eminently fair. It al-

(1) Cf. Chapter V. Sec. 3.

lows independent effort where it is desired and provides the outstanding advantages of cooperation to others who might not be able to make the effort.

A plan which does not foster a democratic intermingling and a more united and cooperative effort among Protestant churches has missed the mark. There must be a common unity of spirit within which there may be diversity of thought and method.

C. The Choice of Suitable Curriculum Materials.

While the curriculum is in itself too large a problem to be adequately treated in a study such as this, the choice of curriculum materials for week day religious instruction is too vital a problem to be neglected in a consideration of future procedure in correlating religious and secular instruction.

It is significant that the earlier of the recent curriculum makers for the enlarged educational program of the church viewed the week day session as the activity session of the churches' program and, therefore, assigned to it courses in which Christian living is emphasized. Since that time it has become prevalent to base the selection of curriculum materials upon the belief that the curriculum is not primarily a systematic set of ideas, but "a progressive order of motives actually at work, fruiting here and now in adequate Christian living".(1)

To determine what basic materials are to be used, the supervisors and teachers should have criteria for the se-

(1) Young, "The Week-Day Church School in New York", p.190.

lection and then adapt and rearrange the course to meet the special needs and interests of the pupils. We have observed that many of the supervisors are planning their own courses.(1) Among the elements that have to be considered in determining "the suitability of the material to insure the fullest and richest continuous growth and development of the Christian life", (2) are the following:

1. "Provision for assisting the pupil in the experience of a growing communion with God the Father. This experience will be through a growing fellowship with Jesus and human fellowship in the family, church and elsewhere.
2. Provision for fellowship in the art of worship, with help of music and other arts.
3. Constructive and remedial social activities, which include the missionary enterprise.
4. The curriculum must insure constant and growing discernment, foresight and deliberation.
5. Provision for illumination from the Bible, history, science and current events."(3)

The curriculum, then, must be regarded as a course in adequate Christian living. All parts of the program should be correlated in such a way as to constitute a unified experience in Christian living. Only as the selected cur-

(1) Birmingham, Red Springs, Maxton, Clearwater.

(2) Bachman, W.E., In "Curriculum" class, E.S.N.Y.

(3) Young, "The Week Day Church School in New York", p. 19.

riculum is truly educational and truly religious can the week day church school expect a permanent place in our modern educational system.

D. Leadership for Week Day Religious Instruction in Southern States.

Matters of organization and suitable courses of study are considerations of great importance but the real value and success of any week-day church school is dependent very largely upon its leadership. It has been recognized in the experience of the Southern States that the teaching in the week day church school must not fall below the level of that required in the public schools of the same community. This is a fortunate demand but, as has been said, this requirement alone carries with it no guarantee of satisfactory leadership in week-day religious instruction. We believe that it is necessary for the teacher of religion to be religious. We are not looking so much for leaders with the ability to impart knowledge as for those who are able to lead our boys and girls into lives that are inspired with the spirit and ideals of the Great Interpreter of Life. Although the spiritual qualities are somewhat intangible, they may be evidenced in the high purpose of the teacher and in her devotion to her task. The teacher's personality as seen in her sincerity, enthusiasm, sympathy and personal appearance are considerations of great importance in the success of the week day church school. In addition to the general education requirement and the specific training in religious education, there must be provision for continued growth through

personal reading, participation in conferences, observations, of similar work, and other means which will afford a well-rounded growth. The task of week day religious instruction in the Southern States is of sufficient proportions and possibilities to challenge the best leadership available. To be satisfied with anything less is to betray the best interests of the work.

III. Conclusion and Personal Estimate.

We have found in this investigation a large demand for more religious instruction in the Southern States. It has been shown that anything other than a truly educational approach in propagating religious instruction has proved ineffective.

The states individually and collectively are thoroughly committed to two important principles: universal educational and religious liberty, the final result of which has been the unavoidable elimination of religious instruction from the public school.

Any attempt to make the public school responsible for religious instruction involves serious legal difficulties and invariably results in the the disapproval of the courts. The desire of a peculiarly homogeneous community cannot be gratified in violation of the laws of the state. The state is responsible for the schools within its borders.

It has been shown how the basis for a cooperative relation between the public school and the church has been

established in recent years without infringing on religious liberty. There is an increasing tendency toward the use of public school time. The courts are at wide variance concerning the use of public school property. Doubtful arrangements should be discouraged. Granting public school credit for religious instruction is not widely practiced. A larger use of this form of cooperation would probably be conducive to better work in week day religious instruction. The negligible amount of time required to record the credits may be construed as a violation of the principle of separation of church and state. This possibility should be guarded against.

The responsibility for religious education has been given to the church, together with the home. She should realize it as her chief function. The week-day church school is a product of her awakening to this responsibility.

The various types of schools reported in Chapter IV are an evidence of the increasing tendency toward cooperation among the denominations. The different denominations must appreciate the need of hearty cooperation if this movement is to be successful.

The cooperation community type of school which also allows for denominational enterprise is conducive to better supervision, better organization, more adequate equipment and more efficiently trained personnel. It has been shown ^{where} that full cooperation among the churches exists religious instruction tends to establish itself along improved lines of progressive education and the work of the week day church school can then be recognized by the public school system.

The aim of education demands that religious instruction have a place in the general system of education. The correlation of religious and secular instruction is absolutely necessary in order to give the child a unified experience. The public school must look to the church to furnish the real dynamic of character education. This relation of interdependence between the church and the state is conducive to mutual and harmonious cooperation in education.

We have not professed to find a perfect plan of religious instruction. It is probable that we shall never arrive at such a plan. This study, however, has led us to conclude that such a parallel system of week-day church schools as has been described, when correlated in spirit as well as in letter, offers the best solution available at present for a unified education in a social system such as ours.

An executive of a great corporation in the North enquired of a Southern man, "why is it that the people of your section have not awakened and gone forward as they have in ours?" With the obvious desire to include an apology in his reply, the Southerner asked, "where have you gone?" He went on to say that he believed it was to a materialistic view of life, omitting the vital elements that make life complete and to a feeling of animosity between the people who work and those for whom they work -- a condition of chaos from which there must be a turning back ultimately. "By the time you get back to the forks of the road", he added, "perhaps we

will be there ready to move forward in the right direction unencumbered by things that must be unlearned." (1)

The New South has many choices to make on her forward journey and will have to observe well the signs of the road if she is not to disappoint the Southerner of the above quoted conversation.

Statistics have been brought forth showing the New South's unprecedented advance in economics and the forward steps in education.(2) She is rightfully proud of her new found power. It is well to recall, however, that the watch has its main-spring and the locomotive its throttle. Every power large or small to be profitable must have its control-power along with its conquest-power. Let us make sure that the New South is building a rounded educational program whose dynamic of control is functioning along with its power of conquest.

(1) A Personally audited conversation.

(2) Chapter III, p. 38

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