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AN INVESTIGATION OF THE WEEKDAY RELIGIOUS
EDUCATION PROGRAM
SINCE THE McCOLLUM DECISION

By

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TABLE OF CONTENTS

TABLE OF CONTENTS

| Chapter | Page |
|---|--------|
| INTRODUCTION | vi |
| A. The Study Proposed | vi |
| B. The Terms Defined. | vii |
| C. The History of the Problem | viii |
| D. Method of Procedure. | x |
| E. Sources. | x |
| I. THE IMPLICATIONS OF LEGAL ACTION ON THE WEEKDAY RELIGIOUS EDUCATION PROGRAM. | 1 |
| A. Introduction | 1 |
| B. The Mc Collum Decision and Its Legal Implica- tions. | 5 |
| 1. The History of the Mc Collum Case | 5 |
| 2. The Mc Collum Case and Decision | 6 |
| C. Legal Action Resulting from the Mc Collum Decision | 12 |
| 1. Attorney Generals' Rulings. | 12 |
| 2. State Board of Education Rulings. | 13 |
| 3. The New York City Released-Time Case. | 16 |
| D. Summary. | 20 |
| II. THE GENERAL PLAN OF ORGANIZATION AND ADMINISTRATION OF WEEKDAY SCHOOLS IN EFFECT AT PRESENT. | 23 |
| A. Introduction | 23 |
| B. Guiding Principles of Organization and Adminis- tration. | 24 |
| 1. Essential Conditions for the Successful Launching of a Weekday Church School Program | 24 |
| 2. Suggestions for the Organization of a Weekday Church School Program | 25 |
| C. Organization of Selected State Councils. | 32 |
| 1. Virginia. | 32 |
| 2. Ohio. | 33 |
| 3. Southern California | 35 |
| 4. New Jersey. | 36 |
| D. Organization and Administration in Selected Local Centers. | 36 |
| 1. Dayton and Montgomery County, Ohio. | 37 |
| 2. Indianapolis and Marion County, Indiana | 40 |
| 3. Syracuse and Onondaga County, New York. | 43 |
| 4. Oak Park, Illinois. | 45 |
| 5. Buffalo, New York | 46 |

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|---|----|
| E. Individual Parish Plan of Organization and Administration. | 47 |
| F. Summary | 48 |
| | |
| III. CURRENT OBJECTIVES IN PROTESTANT WEEKDAY RELIGIOUS EDUCATION | 50 |
| A. Introduction. | 50 |
| B. General Objectives. | 51 |
| 1. Objectives of the International Council of Religious Education | 51 |
| 2. Objectives of Weekday Church Schools | 53 |
| 3. Purposes of Weekday Religious Education. | 56 |
| C. Specific Objectives in Weekday Religious Education | 57 |
| 1. Virginia | 58 |
| 2. Indianapolis, Indiana. | 58 |
| 3. Syracuse, New York | 61 |
| 4. Dayton, Ohio | 62 |
| D. Summary | 62 |
| | |
| IV. CURRENT EMPHASIS WITH RESPECT TO LEADERSHIP IN WEEKDAY RELIGIOUS EDUCATION | 65 |
| A. Introduction. | 65 |
| B. Types of Teachers in Weekday Church Schools | 65 |
| 1. Volunteer Teachers | 66 |
| 2. Professional Teachers. | 66 |
| C. Standards for Leaders Proposed by the International Council for Religious Education. | 67 |
| 1. Personality and Character. | 67 |
| 2. Education. | 68 |
| 3. Experience | 68 |
| 4. In-service Training. | 69 |
| 5. Pupil Relationships. | 69 |
| D. Standards for Leaders Found in Selected Weekday Church School Programs. | 70 |
| E. Standards for Teachers in Selected State Organizations | 71 |
| F. Standards for Leaders in Selected Local Centers | 74 |
| G. Implications of the Mc Collum Decision for Leadership Requirements | 76 |
| H. Summary | 77 |
| | |
| V. CURRENT TRENDS IN ENROLLMENT AND ACCEPTANCE IN WEEKDAY RELIGIOUS EDUCATION | 79 |
| A. Introduction. | 79 |
| B. Enrollment Trends | 79 |
| 1. Enrollment Statistics. | 79 |
| 2. Comparison of Weekday Religious Education Enrollment with Public School Enrollment | 82 |

| | |
|--|-----|
| 3. Comparison of Acceptance in Centers Offering Released-Time Religious Education | 84 |
| C. General Acceptance of the Program. | 85 |
| 1. Church Leaders | 85 |
| 2. Civic Leaders. | 87 |
| 3. School Officials | 90 |
| 4. Parents. | 91 |
| D. Summary. | 93 |
| VI. GENERAL SUMMARY AND CONCLUSIONS | 96 |
| A. Summary. | 96 |
| B. Conclusions. | 102 |
| BIBLIOGRAPHY. | 104 |
| APPENDIX. | 109 |

TABLES

| TABLE | PAGE |
|--|------|
| I. Integration Between Schools and Religion in 1948. | 9 |
| II. State Action on the Released-Time Program Since the Mc Collum Decision. | 14 |
| III. Comparative Enrollments in Released-Time Classes. | 80 |

INTRODUCTION

AN INVESTIGATION OF THE WEEKDAY RELIGIOUS
EDUCATION PROGRAM
SINCE THE McCOLLUM DECISION

INTRODUCTION

A. The Study Proposed

The McCollum Decision, handed down by the Supreme Court of the United States on March 8, 1948, has been ever since a controversial issue in religious education circles. The American Bar Journal of June 1948 in commenting editorially on the McCollum Decision stated,

The traditional religious sanctions of our law, life, and government, are challenged by a philosophy and a judicial propensity which deserves the careful thought and concern of lawyers and people.¹

Less than a year later, Erwin L. Shaver, Executive Director of the Department of Weekday Religious Education of the National Council of Churches of Christ in America said:

Today we are faced with the question as to whether this national policy of encouraging religion is to be replaced by a policy of "lofty neutrality" between religion and non-religion. The next few years will decide this momentous issue.²

In view of the fact, that, as far as the author has information, no previous study of this nature has been made on the implications of the McCollum Decision, this

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1. "No Law But Our Own Prepossession", American Bar Journal, (Reprint by International Council of Religious Education), p. 5.
2. Erwin L. Shaver: "Trends in Weekday Religious Education", Religious Education: 46, January-February 1949, p. 37.

study proposes to determine the extent to which the McCollum Decision has influenced the program of weekday religious education. To make a careful survey, it is necessary to make use of legal decisions both in the McCollum Case and in similar cases to determine their effect on the program. The main areas where implications of the McCollum Decision will have a probable influence are in

- (1) The organization and administration of the program,
- (2) The aims and purposes in weekday religious education,
- (3) The training of leaders in weekday religious education,
- (4) The enrollment in weekday religious education classes.

This study proposes to investigate the programs of weekday religious education in operation at the present time and to determine the influence of the McCollum Decision in the above areas.

B. The Terms Defined

There are many types of weekday religious education. Among these the most prevalent are:

1. Dismissed-Time classes

Under this plan the entire school is dismissed earlier than the usual hour, thus permitting the pupils to receive religious instruction at centers provided for them by churches or church organizations.

2. Post-School Classes

This type differs from the dismissed-time plan only in that the pupils are dismissed from public school

at the regular hour of dismissal.

3. Saturday Classes

Some churches have set up weekday church schools on Saturdays for an additional period of religious instruction.

4. Released-Time Classes

Miller defines a released-time school as:

A school of religion conducted by a group of co-operating churches of the community, through a Council of Religious Education or other representative church agency in cooperation with the public school on the basis of released time, a school to which pupils go for instruction at stated times during the week upon the written request of their parents.¹

This would differ from the dismissed-time school in that pupils must be released from school on written consent by parents. This would not be necessary with dismissed-time classes because in that case the entire school is dismissed regardless of whether or not pupils attend religious classes.

In view of the fact that the Mc Collum Case was concerned primarily with the released-time school, that is the type of weekday religious education that this study will investigate.

C. The History of the Problem

The released-time program of religious education

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1. Monor C. Miller: Teaching the Multitudes, p. 29.

had its beginning in Gary, Indiana in 1913. The public school superintendent, William Wirt, in cooperation with a board of education composed of denominational representatives worked out a plan whereby the school day was extended for two hours in order that the children might have an opportunity to receive religious instruction at centers provided for by the Board of Education of the cooperating churches. This plan spread quickly until in 1948 there were two thousand two hundred communities in forty-six states using some form of this program.¹

Many states during this period passed enabling acts permitting the dismissal of children from school for religious education. Prominent among them were California, Indiana, Iowa, Kentucky, Maine, Massachusetts, Minnesota, New York, Oregon, and West Virginia.

Previous legal decisions which had implications affecting this problem were the Oregon Case of 1922 in which the United States Supreme Court ruled against Oregon, stating that a law passed by the state legislature which required all children of the state to attend public schools was illegal. The court stated that this action interfered with the liberty of parents or guardians to bring up children. It further added, "The child is not a mere

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1. Cf. Christian Gauss, "Should Religion Be Taught in Our Schools", Ladies Home Journal: 65, September, 1948, p. 40.

creature of the state".¹

The White Plains, New York, Case of 1925² declared that the right of the parents to direct the training and nurture of a child was a fundamental right. It further stated that the right of a state to enforce school attendance does not mean that the mental and moral development of all children be limited to a common mold and that the children be standardized.

D. Method of Procedure

This study proposes, first of all, to find what the Mc Collum Decision was. Its background, setting, and implications are carefully studied. In view of the fact that this decision will, undoubtedly, have implications more far-reaching than the released-time religious education field, it is obvious that all cannot be studied in a limited survey of this nature. Therefore, this study concerns itself only with the organization and administration, objectives, leaders, enrollment and acceptance. The present practices will be reviewed to see what extent, if any, they were influenced by the Mc Collum Decision.

E. Sources

For background on the subject, books by Miller,

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1. Thomas H. West, "The Legal Aspects of Religious Education on Released Time", Religious Education: 44, November-December, 1949, p. 329.
2. Cf. *ibid.*

Hauser, Cope and Fleming were read. Since the Mc Collum Decision, several books have been written on the church - state question. Some of these seemed unbiased, while others appeared to be definitely prejudiced in one direction or the other. However, the following combination seemed to give an adequate discussion and interpretation of both sides of the issue: Stokes, volumes II and III, Moehlman, Sellers, O'Neill, and Swancara.

Magazines, especially the International Journal of Religious Education and Religious Education contained helpful articles.

Another source of valuable information was pamphlets, bulletins, correspondence, and other literature from centers recommended by Dr. Erwin L. Shaver, Director of the Weekday Division of the Division of Christian Education of the National Council of Churches of Christ in the United States of America. Materials of this nature were received from the states of Virginia, Ohio, California, and New Jersey. Information was also received from the following cities: Indianapolis, Indiana, Dayton, Ohio, and Syracuse, New York.

Helpful literature was received from the Week-day Division of the Division of Christian Education of the National Council of the Churches of Christ in the United States of America. (Formerly the International Council of Religious Education)

Letters were written to all departments of education in states not mentioned in the readings to determine what action, if any, was taken on the interpretation of the Mc Collum Decision in the state.

CHAPTER I

THE IMPLICATIONS OF LEGAL ACTION ON THE WEEK DAY RELIGIOUS EDUCATION PROGRAM

CHAPTER I
THE IMPLICATIONS OF LEGAL ACTION
ON THE
WEEK DAY RELIGIOUS EDUCATION PROGRAM

A. Introduction

Throughout the history of this country, religion has occupied a prominent place in American society. Many of our forefathers came to these shores to obtain freedom to worship according to the dictates of their conscience. When the colonies became independent of England and set up a government of their own, nine of them had state churches. Others had laws requiring church membership as a qualification for holding state offices. The last of these was abolished in 1877 when New Hampshire repealed her law requiring that members elected to Congress from that state be Protestants.¹

Many feared that Congress would establish a state church on a national basis and refused to ratify the Constitution until a guarantee was promised permitting the free exercise of religion. This provision was carried out in the First Amendment to the Constitution which states that "Congress shall make no law respecting the establishment

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1. Cf. James H. O'Neill: Religion and Education Under the Constitution, p. 25.

of religion, or prohibit the free exercise thereof."¹

It is on the interpretation of this amendment that the Mc Collum Decision and all subsequent decisions with regard to released-time hinge. Did our constitutional fathers direct this amendment only against state churches or is the broader interpretation of the Everson and Mc-Collum Decisions the correct one? Opinions differ on this point just as they differ on the Mc Collum Decision itself. O'Neill, for example, quotes from Jefferson's letter to Elbridge Gerry, supporting the contention that it was the original idea of Jefferson to prevent the establishment of a state church:

No provision in our constitution ought to be dearer to man than that which protects the right of conscience against the enterprise of civil authority. It has not left the religion of its citizens under the power of public functionaries, were it possible that any of these should consider a conquest over the conscience of men either attainable or applicable to any desired purpose ...and I trust that the whole course of my life has² proved me a friend of religious as well as civil liberty.

On the other hand Swancara quotes the following from Jefferson in support of the premise that the first amendment did create a wall of separation between Church and state. In reply to the Rev. Mr. Miller, who requested that President Jefferson set aside a day of fasting and prayer, he wrote:

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1. U.S. Constitution, Amendments, Article I.
2. O'Neill, op. cit., p. 85.

I consider the government of the United States as interdicted by the Constitution from meddling with the religious institutions, their doctrines, discipline or exercises. This results from the provision that no law shall be made respecting the establishment or free exercise of religion.¹

These two widely differing views, each seeking out historical evidence as substantiation of the position held, represent the gamut of diverging opinion current in this country today and reveal one of the difficulties of the Supreme Court when faced with the task of rendering an opinion on the Mc Collum Decision.²

Another amendment to the Constitution which has a bearing on the case is the Fourteenth Amendment. This is one of the amendments of the post-Civil War period. Its primary intention was to make the freed slaves citizens of our land. In order to enforce this provision in the recently rebellious states, the amendment concluded with this statement:

No State shall make or enforce any law which shall abridge the privileges or immunities of citizens of the United States, nor shall any State deprive any person of life, liberty, or property without due process of law, nor deny to any person within its jurisdiction the equal protection of the laws.³

The effect of this amendment was to make the provisions of

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1. Frank Swancara: The Separation of Religion and Government, p. 9.
2. Cf. "No Law but Our Own Prepossession", American Bar Association Journal, reprint by International Council of Religious Education, p. 1.
3. Constitution of the United States, Amendments, Article XIV.

the First Amendment binding to the states.¹

Throughout the history of the United States many religious practices have sprung up which were never denied constitutionally. A few of these are: chaplains' service in the armed forces and in Congress, the issuance of public money for sectarian schools among the Indians, a practice which was followed until 1897 when it was abandoned not² because of constitutionality but because of expediency. Chapels are maintained at both West Point and Annapolis and attendance at religious exercises is required. In 1944 Congress passed the G.I. Bill of Rights which permits veterans to receive education in sectarian schools at government expense. Because these practices do not conform with the interpretation of the Constitution as given in the McCollum Decision, the American Bar Journal comments editorially on the decision in these words: "It is a pronouncement by our Supreme Court on a fundamental principle, not only of national policy but our civilization and way of life."³

It is the purpose of this chapter to present the McCollum Decision and subsequent decisions and rulings and to point out their implications for the legal status of the released-time program.

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1. Cf. Anson Phelps Stokes: Church and State in the United States, vol. II, p. 518.
2. Cf. O'Neill, op. cit., pp. 118-119.
3. "No Law but Our Own Prepossession", American Bar Journal, June 1948 (Reprint by I.C.R.R.), p.2.

B. The Mc Collum Decision and Its Legal Implications

1. The History of the Mc Collum Case¹

The Mc Collum Case arose out of the plan of released-time religious instruction carried on in Champaign, Illinois. This instruction began in 1940, when a group of interested citizens of the Catholic, Protestant, and Jewish faiths approached the Board of Education on the possibilities of inaugurating such a plan. As a result of this meeting the Champaign Council of Religious Education was organized consisting of members of the three faiths. Children in grades four through nine, upon written request from their parents, were dismissed from their regular school work for religious instruction. These request cards were distributed by the school principal's office through the classrooms, but the expense of printing was carried by the council.

The children who brought request cards properly signed were taught in religious education classes by teachers approved by the school superintendent. These teachers came to the school building and conducted such classes in the public school classrooms. The classes were divided into three groups: the Catholic, the Protestant, and the Jewish, each with teachers of their own faith. The younger

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1. Cf. Stokes, op. cit., vol. II, pp. 515-548.
Cf. O'Neill, op. cit., pp. 219-253.
Cf. Swancara, op. cit., pp. 218-239.
Cf. Horace B. Sellers: The Constitution and Religious Education, pp. 78-141.

children received one half hour of instruction each week and the older ones forty-five minutes. The pupils who did not attend religious education classes went to some other room in the school building for this period.

Attendance records were taken in religious education classes and a report of attendance was sent to the principal's office just as it was in all classes in the Champaign Public School. Children were required to be either in their religious education classroom or in the classroom designated for those not taking such instruction. This was in compliance with the Illinois Compulsory Education Law which required school attendance of children from the ages of seven through sixteen.

Mrs. Vashti Mc Collum, a professed atheist, had a son, Terry, who attended Public School Number 71 in Champaign, Illinois, where this plan of released-time was in operation. Terry did not attend religious education classes and his mother felt that because of this he was the subject of ridicule by the other children.

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2. The Mc Collum Case and Decision

Mrs. Mc Collum brought suit against the Board of Education of School District Number 71, Champaign County, Illinois; on the grounds that this system of released-

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1. Cf. Sellers, op. cit., pp. 78-141.
Cf. Stokes, op. cit., pp. 515-548.
Cf. Swancara, op. cit., pp. 218-239.
Cf. O'Neill, op. cit., pp. 219-253.

time religious education was illegal because,

1. It used tax supported school buildings for the teaching of religion.
2. It made use of compulsory school attendance laws in enforcing attendance in religious classes.
3. It was using the public school to teach sectarianism.

Two Illinois courts, the Champaign County Circuit Court and the Illinois State Supreme Court, upheld this plan of released-time religious education and saw no illegal features in it. The Illinois State Supreme Court denied Mrs. Mc Collum's writ of mandamus on the ground that their state statutes permitted such instruction and that there was no objection to the use of the school building when no additional expense to the school district was incurred.

Mrs. Mc Collum thereupon brought her case to the United States Supreme Court in October, 1947. She held that the Champaign released-time plan was a violation of the First and Fourteenth Amendments of the United States Constitution.

Here the Court was called upon to make a decision affecting 2200 communities and approximately two million children in forty-six states. The difficulty of the task was further enhanced in the light of previous rulings of the United States Supreme Court on sectarianism. In the Girard Case of 1844, the United States Supreme Court ruled that the King James Version of the Bible was not a sectarian

book and that it may be "read and taught as a divine revelation in the colleges -- and its general principals expounded, its evidences explained and glorified and its principles of morality incaluted."¹ If this court decision were to be upheld, the Protestant section of the Champaign religious education classes could not be termed sectarian.

On the other hand, Mrs. Mc Collum had every constitutional right to entertain her convictions of atheism. In the Case of Watson vs. Jones, in 1871, the United States Supreme Court rendered a decision stating that

The full and free right to entertain any religious principle and to teach any religious doctrine which does not violate the laws of morality and property, and which does not infringe on personal right, is conceded to all. The law knows no heresy, is committed to the support of no dogma, the establishment of no sect.²

The United States Supreme Court had sanctioned in previous decisions the extension of certain rights to parochial schools. The state was permitted to distribute free textbooks to parochial school pupils in Louisiana by the ruling in Cochran vs. the State Board of Education.³ The Court held that these books were given the pupils and not the school. In the Everson Bus Case of 1947 the United States Supreme Court upheld a New Jersey law, permitting the free transportation of parochial school pupils on public

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1. W. S. Fleming: God in Our Public Schools, p. 145.
2. Anson Phelps Stokes: Church and State in the United States, Vol. III, p. 452.
3. Cf. *ibid.*, p. 453.

school buses and the reimbursement to parochial school pupils of their fares when it was necessary for them to use public conveyances. In stating its opinion the Court laid aside its tradition by rendering the following interpretation of the First Amendment:

Neither the state nor the federal government can set up a church, neither can pass laws which will aid one religion, aid all religions, or prefer one religion over another. Neither can force nor influence a person to go or to remain away from church against his will or force him to profess a belief or disbelief in any religion.¹

The Court was further faced with many traditional practices which had been established in connection with school and church relationships. These practices, many of which are backed by state laws, are summarized in Table I.

^a
Table I

Integration Between School and Religion in 1948

| Practice | States |
|--|--------|
| 1. Rental of Church Owned Buildings..... for Public School Purposes | 30 |
| 2. Free Textbooks to Parochial School Students.... | 5 |
| 3. Transportation of Parochial School Students.... at Public Expense | 19 |
| 4. Bible Reading in Public Schools..... | 38 |
| 5. Excusing Pupils for Weekday Church Schools..... | 46 |
| 6. Religious Instruction by Church Teachers in.... School Buildings During School Hours | 10 |

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1. Swancara, op. cit., p. 181.
a. Cf. O'Neill, op. cit., p. 145.

The Supreme Court realized the difficulties involved in making their decision. Mr. Justice Jackson who concurred with the majority opinion in the eight to one decision of the Supreme Court in the Mc Collum Case wrote,

It is idle to pretend that this task is one for which we can find in the Constitution one word to help us as judges to decide where the secular ends and the sectarian begins in education. Nor can we find guidance in any other legal source. It is a matter on which we can find no law but our own prepossession.¹

On the basis of their "own prepossession", of other relevant legal proceedings, and of the Constitution of the United States, the Court decided that the released-time plan practiced in Champaign, Illinois, was unconstitutional on the following grounds:

1. It is beyond question the utilization of the tax supported public school system to aid religious groups and to spread their faith.

2. The operation of the state's compulsory school law is integrated with the program and thus assists in the teaching of sectarianism. Pupils required by law to attend school for secular education are released from part of their legal duties on the condition that they attend religious classes.

3. The above practice falls squarely under the ban of the First Amendment, made applicable to the states by the Fourteenth, which was interpreted in the *Everson vs. Board*

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1. Cf. *Ibid.*, p. 252.

of Education decision to mean that,

Neither a state nor the Federal Government can set up a church, neither can pass laws which aid one religion, aid all religions, or prefer one religion over another ...In the words of Jefferson the clause 'establishment of religion' by law was intended to erect a 'wall of separation' between church and state.¹

4. To hold that a state cannot consistently with the First and Fourteenth Amendments utilize the public school system to aid any or all religious faiths or sects in the dissemination of their doctrines and ideals does not manifest a hostility to religion or religious teachings.²

Mr. Justice Frankfurter, joined by Messrs. Justice Jackson, Rutledge, and Burton, in an opinion upholding the decision of the Court, stated that "released-time" as a general concept undefined by illegal particulars was not an issue in the decision. Local programs differ in many respects and only those which fall within the unconstitutional limits of the Champaign plan are illegal.³

In effect, as a result of this decision, all religious education classes in school buildings is considered illegal. This affected some schools in these states, Alabama, Illinois, Louisiana, Michigan, North Carolina, Ohio, Oklahoma, Oregon, Texas, Vermont, and Virginia. Also unconstitutional under this decision is any plan of religious education away

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1. Swancara, op. cit., p. 181.
2. Cf. Stokes, vol. II, op. cit., p. 517.
3. Cf. Stokes, vol. II, op. cit., p. 518; Erwin L. Shaver, "Trends in Weekday Religious Education", Religious Education 44, p. 32-37, January 1949.

from school premises which makes use of school machinery either for the distribution of parent consent cards, the enforcement of the attendance in religious education classes or the utilization in any school of the equipment in the religious program. Some schools in at least thirty-two states and territories had some type of this plan. They were Alabama, Arkansas, California, Colorado, Connecticut, Florida, Georgia, Idaho, Illinois, Indiana, Kansas, Kentucky, Louisiana, Maine, Massachusetts, Michigan, Minnesota, Mississippi, Missouri, New Jersey, New York, Ohio, Oklahoma, Oregon, Pennsylvania, Rhode Island, South Carolina, South Dakota, Utah, Vermont, Virginia, West Virginia, Wisconsin, Alaska, and Hawaii.¹

C. Legal Action Resulting from the Mc Collum Decision

1. Attorney Generals' Rulings

Immediately after the Mc Collum decision was announced many centers became alarmed and questioned the legality of their program. Consequently, not a few rulings were issued by State Superintendents of Education and by Attorney Generals. In Virginia Judge J. Lindsay Almond, Jr., Attorney General of Virginia released the following opinion on July 12, 1948:

The plan states that public school authorities shall have no control, supervision, or responsibility over

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1. Cf. Lois V. McClure, "They Want Religious Education", International Journal of Religious Education, September 1948, pp. 7-8.

classes in religious education. So long as the plan operates in this manner it is in my opinion that it is constitutional and unobjectionable.¹

Similar action was taken by the Attorney General of Indiana, who ruled that the Act of 1943, Chapter 225 was still in effect except for the deletion of two objectionable sentences.²

The Attorney Generals of Maine, West Virginia, and Nebraska ruled that their released time programs were in conformity with the Mc Collum Decision and contained no objectionable features of integration with the public school system. In Pennsylvania the Attorney General ruled that released-time classes held outside of the school building were legal.³

2. State Board of Education Rulings⁴

In New Jersey the State Council of Churches, after consulting the State Department of Education, issued a statement favoring the continuance of their released-time program. In South Carolina pressure of public opinion caused the state education department to reverse an earlier unfavorable decision. This was done at the request of the governor of the state and the state senate.

However, not all opinions favored the continuation of the released-time program. In Michigan the public instruction department interpreted the decision as banning all

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1. "Parents Establish Weekday Religious Education in Virginia", Virginia Council of Churches.
2. Cf. McClure, op. cit., p. 2.
3. Ibid.
4. Cf. McClure, op. cit., p. 7.

released-time programs. In Vermont the state school board recommended the discontinuation of released time a few days before the Mc Collum Decision was announced.

In Illinois the Superintendent of Public Instruction issued an unfavorable opinion to the local school boards before the State Supreme Court had a chance to interpret the United States Supreme Court ruling. As a result, most of the released-time programs in Illinois have been abandoned, including the one at Champaign. The notable exception is Chicago, which is still continuing an extensive program.

Delaware discontinued released-time religious education at the beginning of the current school year (1951-1952) in compliance with a ruling to that effect by that state school board. It is interesting to note that the decision was not based on the legality of the program but because¹ of the "already crowded schedule of our schools".

The action taken by the various states on the Mc Collum Decision is summarized in Table II. This table is compiled from data collected from various sources and represents a cross section of the legal status of the released-time program in the forty-eight states.

^a
Table II

State Action on the Released-Time Program Since the Mc-Collum Decision

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1. The Lutheran 34: November 28, 1951, p. 9.
- a. Cf. McClure, op. cit., pp. 7-8, Shaver, op. cit., pp. 32-37, Newspaper reports, and personal letters in answer to inquiries.

| State | Decision | Type of Decision |
|--|---------------------------------|--|
| 1. Alabama | .Favorable. | Attorney General |
| 2. Arizona | .No Released-Time | |
| 3. Arkansas | | |
| 4. California | .Favorable. | Attorney General |
| 5. Colorado | .No Released-Time | |
| 6. Connecticut. | .No Action | |
| 7. Delaware | .Unfavorable. | State School Board |
| 8. Florida | .No Action | |
| 9. Georgia | .No Action | |
| 10. Idaho | .Favorable. | Board of Education and Attorney General |
| 11. Illinois | .Unfavorable. | Superintendent of Public Instruction |
| 12. Indiana | .Favorable. | Attorney General |
| 13. Iowa | .Favorable. | Superintendent of Public Instruction |
| 14. Kansas | .Unfavorable | |
| 15. Kentucky | .No Action | |
| 16. Louisiana | .Unfavorable | |
| 17. Maine | .Favorable. | Attorney General |
| 18. Maryland | .No Action | |
| 19. Massachusetts | | |
| 20. Michigan | .Unfavorable. | Superintendent of Public Instruction |
| 21. Minnesota | .Favorable. | Attorney General |
| 22. Mississippi. | .No Action | |
| 23. Missouri | | |
| 24. Montana | .Favorable. | State Department of Public Instruction |
| 25. Nebraska | .Favorable. | Attorney General |
| 26. Nevada | .No Released-Time | |
| 27. New Hampshire ^a | .No Released-Time | State Laws |
| 28. New Jersey | .Favorable. | State Education Department |
| 29. New Mexico | .No Released-Time | |
| 30. New York | .Favorable. | Court Decision |
| 31. North Carolina | .Favorable | |
| 32. North Dakota | .No High School Bible Credit | Department of Pub- lic Instruction |
| 33. Ohio*. | .Favorable. | Superintendent of Public Instruction |
| 34. Oklahoma | .No Action | |
| 35. Oregon | .Favorable | |

* The question of interpretation was a local matter.

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a. Did not indicate whether law was passed before or after
the Mc Collum Decision

| State | Decision | Type of Decision |
|----------------------------------|----------------------|-------------------------------|
| 36. Pennsylvania. . . | Favorable. | Attorney General |
| 37. Rhode Island | | |
| 38. South Carolina. . . | Favorable. | State Education Department |
| 39. South Dakota. . . | No Action | |
| 40. Tennessee ^a . . . | No Released-Time | |
| 41. Texas | Favorable. | Texas Educational Agency |
| 42. Utah. | Favorable. | State Board of Education |
| 43. Vermont | Unfavorable. | State School Board |
| 44. Virginia. | Favorable. | Attorney General |
| 45. Washington. | No Released-Time | Attorney General |
| 46. West Virginia | Favorable. | Attorney General |
| 47. Wisconsin | No Released-Time | |
| 48. Wyoming | No Released-Time | |

Table II indicates that in most states where an interpretation was made in regard to released-time religious instruction after the Mc Collum Decision, the action was in favor of released-time religious instruction.

3. The New York City Released-Time Case¹

Of the court trials involving the legality of the released-time program, the most outstanding and the one promising to have the most far reaching results is the New York City Released-Time Case. This case was instigated in the New York Supreme Court by Tessim Zorach and Esta Gluck against the Board of Education of New York City and Francis T. Spaulding, Commissioner of Education, directing them to discontinue the Greater New York Coordinating Committee on Released-Time of Jews, Catholics, and Protestants.

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- a. Did not indicate whether law was passed before or after Mc Collum Decision.
- 1. "Declarations and Opinions Filed July 11, 1951 in the Released Time Case", Court of Appeals, State of New York.

This committee operates under New York Statute, Paragraph 1b of Section 3210 of the Education Law which states, "Absence for religious observance and education shall be permitted under rules that the commissioner (of education) shall establish."

In compliance with the above provision the Commissioner of Education in Regulations of the Commissioner of Education set up the following rules as basic for the operation of the released-time program in the State of New York.¹

1. Absence of a pupil from school during school hours for religious observance and education to be had outside the school building and grounds will be excused in writing signed by parents or guardian.
2. Courses in religious observance and education must be maintained and operated by or under the control of a duly constituted religious body or of constituted religious bodies.
3. Pupils must be registered for courses and a copy of their registration filed with local public school authorities.
4. Reports of attendance of pupils upon such courses shall be filed with the school principal or teacher at the end of each week.

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1. State of New York Official Compilation of Codes, Vol. I, Article 17, Paragraph 154, p. 683.

5. Such absence shall not be for more than one hour each week at the close of the session at a time fixed by school authorities.
6. In event of more than one school for religious observation and education in any district, the hour of absence for each school shall be at the same time.

In addition to the above regulations by the State Commissioner of Education, the Greater New York Coordinating Committee also observes the following rules of the New York City Board of Education.¹

1. No announcement of any kind relative to the program shall be made in the public schools.
2. The organizations' pupil enrollment cards and parent request cards are to be filed in the office of the school principal, but are not to be available for any other purpose.
3. Religious organizations assume full responsibility of attendance in such classes, but they file a weekly report of the attendance of the pupils to the school principal.
4. Pupils are to be released from classes at the last session of Wednesday of each week, except that in classes on a departmental schedule release

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1. Cf. Court of Appeals, State of New York, op. cit., pp. 3-4.

will be limited to the last period of the program.

5. Pupils are to be dismissed in the usual way.
6. No comment is to be made by the principal or teacher on the pupils' attendance or non-attendance in religious classes.

Zorach and Gluck contend that the above plan is contrary to the First and Fourteenth Amendments of the United States Constitution and in opposition to the Civil Liberties provisions of the New York State Constitution.

The appellants use the Mc Collum Decision as support for their case. This case was dismissed by the New York State Supreme Court, Kings County on June 20, 1950 with a decision by Mr. Justice Di Giovanna favoring the program. A rehearing was requested on legal technicalities, but on August 21, 1950 the same judge denied this action.

The case was next taken to the Court of Appeals of the State of New York where the decision of the lower court was sustained on July 11, 1951. The brief on this decision noted these differences between the New York and Champaign¹ plans:

1. Illinois had no underlying state enabling act.
2. Religious education took place in the school building and on school property in Champaign.
3. In Champaign the place of instruction was designated

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1. Cf. Ibid., p. 32.

by school authorities.

4. The pupils in Champaign were segregated according to faiths.
5. The Champaign school officials supervised and approved religious instructors.
6. Pupils were solicited in school buildings for religious instruction in the Illinois case.
7. Registration cards were distributed by the school in Champaign and in one case printed by the school.

This case is still in the courts. The New York Times of December 12, 1951 carried a news story stating that on the appeal of Zorach and Gluck the United States Supreme Court had agreed to rule on the constitutionality of the plan. Persons interested in the outcome of the released-time program will anxiously await the Court's decision in this case, for it will undoubtedly have far-reaching effects on the establishment of the legality of all released-time plans.

D. Summary

In this chapter the implications of the Mc Collum Decision and other subsequent decisions affecting the legality of the "released-time" program have been pointed out.

Religion has always been a definite force in American society, so much so that the early leaders of our country took every precaution to insure their posterity the privilege of religious freedom. The First Amendment in the

Bill of Rights of the United States Constitution granted freedom of religion. The question of how this amendment and the Fourteenth Amendment, which in essence applied the First Amendment to the states, are to be interpreted was found to be the main issue of the Mc Collum Case and its subsequent interpretations.

Throughout the history of our country the federal government and most of the states have shown a friendly attitude toward religion. This is evidenced by chaplains in the United States Armed Services and in Congress. In many states the "released-time" plan of religious education was practiced.

The Mc Collum Decision grew out of the "released-time" plan of weekday religious education used in Champaign, Illinois, whereby children, on the consent of their parents were released from public school classes for religious instruction in their own faith Catholic, Protestant, or Jewish. These classes were taught by teachers chosen by the church council and approved by the school superintendent. Classes were held in the classrooms of the public school building and attendance was reported to school officials. Pupils not enrolled in religion classes were in other designated rooms in the school building for that period.

The Supreme Court, it was seen, ruled that this system was illegal, both because of the use of the school building for sectarian purposes and the use of the compulsory attendance law in enforcing attendance, and that thus

it violated the First and Fourteenth Amendments of the United States Constitution. The Court indicated that it was not opposed to the principle of "released-time", but felt that the plan used in Champaign was unconstitutional.

Study of the reactions throughout the nation revealed that the general interpretation of the decision given is that all "released-time" programs using school buildings or school machinery are illegal.

The Mc Collum Decision caused some states to discontinue their released-time programs; others modified it to conform with the Court decision, while still others announced that their program was constitutional and that there would be no change in the legal status of "released-time" in their state.

The most important court case to arise since the Mc Collum Decision is the New York City Case in which the New York State Court of Appeals upheld the legality of the New York plan of "released-time", which used neither school buildings nor school machinery. At this writing, this case¹ is awaiting hearing in the United States Supreme Court.

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1. On April 28, 1952, the United States Supreme Court rendered an opinion on this case, see Appendix, p. 120.

CHAPTER II

THE GENERAL PLAN OF ORGANIZATION AND ADMINISTRATION OF WEEKDAY SCHOOLS AT THE PRESENT TIME

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A. Introduction

As is to be expected, the Mc Collum Decision did not change the character of the released-time program entirely. In organization and administration there are many factors which remain as they were before the decision. This chapter proposes to consider the general principles of organization and administration used in released-time schools and to discover whether there has been a change due to the Mc Collum Decision and how it was effected.

As background for the organizational procedure, the International Council of Religious Education has a ten-point program for launching a weekday released-time school. These suggestions, together with the International Council's standards, form the basis for the organization and administration of a program in weekday religious education and will be reviewed briefly.

Next the policies of the selected state councils and local centers studied will be examined to determine how the theories of organization and administration are actually put into practice.

Since single parish and multiple parish schools

are under the control of local boards and not an inter-denominational council, and since their organization varies greatly from parish to parish it is almost impossible to describe the general principles on which they operate.

B. Guiding Principles of Organization and Administration

The International Council of Religious Education offers invaluable guidance for the weekday religious education program. These suggestions include principles both for the launching and the organization of the program. These form the background for the study of organization and administration of the weekday program.

1. Essential Conditions for the Successful Launching of a Weekday Church School Program.

A ten-point program which should be used as a guide for any group planning the weekday church school includes the following important suggestions:¹

- a. A year of planning before launching the program.
- b. All religious groups working closely together.
- c. Parents accepting their responsibility for the school and supporting it in every way.
- d. Public school officials cooperating heartily without control.

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1. Cf. "Standards for Weekday Church Schools", International Council of Religious Education, 1950, p.11.

- e. A representative and reliable weekday church school board continually on the job.
- f. A course of education in religion as well planned and implemented to its purposes as the courses in public school are for theirs.
- g. Teachers as well trained for teaching religion as public school teachers are for their work.
- h. A supervisor trained, experienced and religious working with every school.
- i. An expenditure per pupil (in proportion to teaching time) equal to that for his public school education.
- j. The spirit as well as the letter of the law preserved in all relationships.

In reviewing this ten-point program it is evident that, "The spirit as well as the letter of the law preserved in all relationships" is perhaps the most important direct outgrowth of the Mc Collum Decision. However, Public school cooperation without control is also a factor which is an outgrowth of the decision, for in the Champaign Case, reviewed in Chapter I, the public school officials had exercised some control.¹

2. Suggestions for Organizing a Weekday Church School Program.

The standards proposed by the International

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1. Ante., p. 5.

Council are valuable guides in the administrative program.¹
In brief they include the following suggestions:

a. Administrative Organization

The sponsoring agency is usually the department of religious education of the local church council. If there is no such organization the Ministerial Association or an inter-church group organized for the purpose may administer the school. Since it is the duty of the sponsoring group to establish cooperative relationship with all faiths possible, this must be a representative group of religious educators, ministers, church laymen, Sunday School workers, parents, and public school educators who are to serve as laymen and not in their official capacity.

This group formulates the policies of the school and plans its program. It is recommended that the group include the following committees:

(1) The Executive Committee²

This Committee is composed of the executive officers of the weekday church school board and others to make it a thoroughly representative committee. Its duties are to nominate and appoint other committees; study policies and problems before presenting them to the board; and transact business that will arise

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1. Op. Cit., "Standards for Weekday Church Schools", International Council of Religious Education, pp. 8-13.
2. Cf. Ibid.

before board meetings. The chairman of the executive committee should represent the weekday school board on all interfaith committees.

(2) Committee on Finance¹

The duties of this committee are to make out the budget and handle the finances. The budget should cover salaries, expenses of staff members, insurance, cost of publicity, books and supplies, housing, equipment, and transportation. In making the budget it is strongly recommended that the per pupil cost of operation and the salary schedule of teachers conform with that of the public school in any given locality. The committee on finance should make a full report of receipts and expenditures at stated intervals.

(3) Committee on Public Relations²

This important committee is charged with the responsibility of establishing and improving the relationship between the weekday school and the various community agencies. This means that each individual church be considered as far as possible in setting up

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1. Ibid.
2. Ibid.

the school. There should also be a close working relationship between the Sunday-School teachers and the weekday teachers in any age group. This committee should seek the co-operation of denominational and interdenominational agencies. They should make a link between the weekday school and the home. This may be effected by visitation, through the P.T.A., or in other ways, depending on the community.

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(4) Committee on Educational Promotion

Publicity is important not only in initiating the program, but also in constantly keeping the school, its work, and its needs before the public. This committee, therefore, makes the program known in the community, through the pulpit, the press, the radio, literature, and a personal visitation program. In addition this group assists in the enrollment of pupils in weekday classes.

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(5) Committee on Personnel

This committee nominates the teachers and supervisors for the approval of the executive board. It is suggested the weekday staff be

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1. Ibid.
2. Ibid.

Christian personalities with training and education in religion equal to that of the public school teachers in their field. These teachers should be appointed for one year and contracts should be drawn up giving the obligations of both parties.

(6) Committee on Curriculum¹

Consisting of educational leaders, representatives of church, home, and community, this committee is responsible for studying available courses of study and making recommendations. In doing this they should be familiar with the public-school curriculum. Some communities work out their own curriculum and others use available published materials.

b. Organizational Problems Related to the Weekday School Program

- (1) One important aspect of organization which either the sponsoring board or the supervisors must determine is that of grouping and grading.² It is recommended that the public-school grading be followed, with one grade to a class. The size of the group will depend on space and equipment, but it is considered

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1. Ibid.
2. Ibid.

wise to have no more than fifteen or twenty in any class. If full-time teachers are employed the number of teaching periods per week should not exceed twenty; sixteen is preferable.

(2) The Release of Pupils from Public School

The public school must be contacted to arrange for the release of pupils. The weekday church school assumes the responsibility for the attendance and the release of pupils. This necessitates the preparation of special forms for records such as parent-consent cards, registration cards, attendance report cards and other forms required. In some states there are laws specifying that the pupils must be dismissed at a certain time, as the last hour in a session. If no specification is made many communities find staggered released-time more practical. This means that a different grade is dismissed at each hour throughout the school day. Such a practice makes it possible to employ a full-time teacher to teach a full schedule every day at some school in the area. It is the duty of the sponsoring board to determine the plan that best suits the needs of the community.

(3) The Location of Teaching Centers

The careful planning of the location of centers is very important. Many boards begin with a map showing the location of the public schools from which pupils would be enrolled and the location of the cooperating churches in the area. On the basis of this they select church¹ sites that will meet their needs. The sponsoring board should choose the best available location for their school. Churches with adequate facilities near school buildings are to be preferred. Centers chosen should not be more than a five-minute walk from the public-school building. If these arrangements are impossible, a transportation system by which children are transported to the nearest available center, or the use of other buildings, or even homes are possibilities. Mobile units have been used successfully in Richmond and Modesto, California, and Peru and Fort Wayne, Indiana. Fort Wayne has three such roving classrooms with equipment far better than the average

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1. Cf. "Church Centers for Weekday Church School Classes", Department of Weekday Religious Education, National Council of Churches of Christ in the U.S.A., p. 2.

church.¹

C. Organization and Administration of Selected Councils

In the consideration of the administrative and organizational policies of state organizations with respect to weekday church schools Virginia, Ohio, Southern California² and New Jersey will again form the basis of the study.

As to organization, the state councils themselves differ little. Each of the states studied has either a Department of Christian Education or a Department of Week-day Schools of Religion which supervises the work of the weekday school.

1. Virginia³

The released-time program of religious education in Virginia was begun in 1929 at the request of parents who felt that this was a necessary contribution to the total educational program of the children. The Department of Christian Education of the Virginia Council of Churches gives advisory help to local organizations and publishes a curriculum for the elementary schools called "Adventures in Christian Living". They also have teacher application blanks and assist local communities in securing their teachers.

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1. Erwin L. Shaver: Three Years After the Champaign Case, p. 4.
2. Ante, p. xi.
3. "The Virginia System of Weekday Religious Education", An Official Bulletin, Virginia Council of Churches, Inc., p. 2.

The administration of the weekday program in Virginia differs from other states mainly in this respect, that although they do not want the religious education program integrated with the public school in any way, legal opinion is not opposed to the use of school buildings for religious education classes. The following statement from "The Virginia System of Weekday Religious Education", an Official Bulletin illustrates their interpretation of the Mc Collum Decision:

Carried to its ultimate absurd conclusion, the reasoning of those who seek to prevent Bible studies under public school roofs would also prevent President Truman, on the day of his inauguration, from laying his hand on the Bible when he takes the oath.¹

Another distinguishing feature of the Virginia program is the high percentage of pupil participation. During the time of its operation an average of more than ninety-five per cent of the pupils have been enrolled.² It is the only state from which records were available, indicating that records and reports are sent by local centers to the state council. Thus weekday religious education continues in Virginia with teachers entering public schools at various periods of the day to teach Bible.

2. Ohio

The Ohio Council of Churches has a Department of Weekday Schools of Religion. This department gives local

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1. Ibid., p. 8.

2. Ibid., p. 10.

communities assistance in planning a curriculum for week-day religious education, publishes literature of interest to centers interested in weekday religious education, and aids in securing teachers for their schools.

Ohio is another state where legal opinion favors the use of public-school buildings. Immediately after the Mc Collum Case, as pointed out previously in this study,¹ the Attorney General of Ohio left the interpretation of the decision to local authorities. Miss Molly Stahley of the Ohio Council of Churches reports in answer to an inquiry that immediately after the decision a few classes were moved from public-school classrooms to churches, but that within the last year, at the request of the public school board of education, some of these have returned to the schoolroom.²

The use of school buildings in Ohio is based upon opinion 3580 of the Attorney General of the state issued in 1941, which states that,

A board of education may lawfully permit the use of the school building or rooms in the school building or rooms in the school buildings under their control, when the same are not in actual use for school purposes.³

The Ohio Council of Churches reports that a number

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1. Ante, p. 15.
2. Letter from Miss Molly Stahley, see Appendix, p. 113.
3. "Establishing the Weekday Church School", Department of Weekday Schools of Religion, Ohio Council of Churches.

of centers in the state are carrying on a successful program of released-time education. The demand from both pupils and parents is for more classes, indicating that the Mc Collum decision has had no adverse effect on the weekday program in Ohio.

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3. Southern California

The Southern California Council of Protestant Churches, through their Department of Christian Education, directly sponsors the weekday released-time program in Los Angeles and exercises administrative and counseling service to all of Southern California. In the administration of the program all cards and literature are delivered through the churches and in all matters the school and church program are entirely separate. In Los Angeles the Council sponsors three in-training institutes per year which the teachers are expected to attend. They also have monthly teacher meetings. The Council has prepared a curriculum which it expects the teachers to follow.

Legal opinion is behind the Southern California Council of Protestant Churches. Following the Mc Collum Decision, both the Los Angeles County Council and the State Attorney General rendered opinions to the effect that the California program was entirely legal.

Mrs. Wallace G. Frasher of the Department of

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1. Cf. Letter from Mrs. Wallace Frasher, See Appendix, p. 116.

Christian Education of the Southern California Council reports that their main administrative difficulty is to secure financial underwriting to keep pace with the rapid growth.¹

4. New Jersey²

The New Jersey Council of Churches gives only advisory information to local centers. Each local unit or center operates independently as far as the organization and administration of the program are concerned. Miss Catherine Lantz of the New Jersey Council of Churches did not indicate administration by the Council over local centers in any way.

D. Organization and Administration in
Selected Local Units

Certain local centers are carrying on outstanding programs of week-day religious education. These communities were chosen for study not only because they were recommended by Dr. Shaver, but also because they each have some distinguishing feature to contribute to the administration of the released-time program which may prove helpful to other communities contemplating released-time schools. It must be remembered that these local units are under the control of interdenominational sponsoring boards and are

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1. Ibid.
2. Cf. Letter from Miss Catherine Lantz, See Appendix, p. 113.

designed to meet the spiritual needs of the pupils in their respective communities. There are many other schools that would not come under the supervision of the local councils because they are sponsored by a single congregation or by several congregations having no connection with the local council. Reports of these centers are included here to show how different communities in widely separated parts of the country administer their schools.

1.¹ Dayton and Montgomery County, Ohio

The Church Federation of Dayton and Montgomery County consists of members from more than one hundred fifty Protestant Evangelical Churches which contribute over one thousand men and women to serve on its various boards and committees in carrying out the religious needs of the city. Of these committees, the Weekday Church School Committee which sponsors the released-time program for Dayton and Montgomery County is of special interest in this study.

This committee consists of members of various church groups of the Church Federation. In 1950-51 the budget for United Christian Advance was \$50,000 of which 37% went to the weekday program. The Federation is supported wholly by the churches and by voluntary individual

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1. Cf. "What Do You Know About Your Church Federation?", Church Federation of Dayton and Montgomery County, (a pamphlet).

gifts. The estimated per pupil cost in Dayton is five dollars per year.

The Committee selects a staff of trained workers to teach the weekday school. At present there are ten full-time workers in Dayton and Montgomery County who teach on a staggered released-time schedule. Each teacher teaches from four to six classes a day.

Pupils are released from school at the request of their parents for one hour per week for thirty-five weeks of the school year. Classes are usually held in church buildings, but in rural areas some school buildings are used where church buildings are not available, or where, because of lack of janitorial service or traffic hazards, it seems unwise to use a church center.

In 1950-51 there were six thousand forty pupils enrolled in the classes, three thousand one hundred thirteen from Dayton schools and two thousand one hundred twenty-seven from county schools. There were one hundred ninety-two classes per week and the pupils came from fifty-four different schools. About twenty-five per cent of the pupils did not at first attend Sunday School, but due to the influence of the weekday classes many of them enrolled in Church-School classes during the year.

The Committee publishes literature designed to interest parents in Christian living and Christian observances. An interesting publication of this nature is a

little folder entitled "Christmas in Our Homes", published by the committee in 1950. It includes "A Message to Parents, A Service of Worship for the Family, A Christmas Poem, A Christmas Story, and A Christmas Prayer", along with suggested materials for Christmas observance and with information as to where they may be obtained.

The Committee prepares a curriculum which is, Designed to guide boys and girls to make the Christian religion real in their everyday experiences. It seeks to expand and enrich the Christian education and experiences of children who are in Sunday Schools as well as the unchurched.¹

In summary the distinctive features of the Dayton program seem to be

- a. A good representation of the city churches in the federation
- b. A staff of well-trained full-time workers
- c. Strong community support and interest in the program
- d. Careful planning of the committee which makes possible a well-rounded program which meets the needs of the community.

The only change the Mc Collum decision effected in Dayton is that parent-consent cards and other materials pertaining to the weekday school are no longer distributed in public-school classrooms.

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1. "Information Regarding Weekday Church Schools of Dayton and Montgomery County", Church Federation of Dayton and Montgomery County, p. 2.

2. Indianapolis and Marion County¹

The religious education program of Indianapolis and Marion County has experienced a tremendous growth during its years of operation, increasing from an enrollment of 2,618 in 1946 to 11,511 in 1951. The contributing cause for this increase seems to be a good program and adequate publicity.

Released-time schools in Indianapolis and Marion County are administered by a Board of Weekday Religious Education composed of forty-eight members in addition to the Executive Secretary of the Church Federation, the President of the Marion County P.T.A. and the President of the Indianapolis P.T.A. The Board functions through the following committees: administrative, curriculum, finance, personnel, and advisory. The latter is composed of two representatives from each church district to give advice on promotion, organization, and curriculum.²

The \$72,000 budget for 1951 was raised by contributions, 60% coming from the participating churches and 40% from individuals and interested organizations. One substantial gift of supplies was three thousand Bibles presented by the Gideon Society. There were 11,511 fourth and fifth

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1. F. A. Pfleiderer, "Selling Weekday Religious Education", International Journal of Religious Education, 28: pp. 12-13, September 1951.
2. Cf. "This is the Answer", Indianapolis and Marion County, Schools of Weekday Religious Education, (a pamphlet)

grade pupils enrolled in 1951, which makes the per pupil cost about \$6.50 a year. The budget appropriations are: 12.2% for supervision, 12% for administration, 59.3% for teaching, 4.6% for workbooks, 8.9% for bus service, 8.3%¹ rent for meeting places.

In 1951 there were twenty-two teachers who taught full time on a staggered program, each teacher teaching five to six classes a day.² Classes are held at a convenient church center. Bus transportation is provided for children who attend schools at a distance from the center. There are twenty-seven schools which have bus service. One group loads while another unloads, thus utilizing the bus at all times.

Parent-consent cards and enrollment blanks are distributed by the Committee on Character and Spiritual Education of the P.T.A. All administration is entirely separate from the public school.

The Indianapolis and Marion County Schools of Religious Education use a curriculum prepared by the curriculum committee in the form of four workbooks for the two grades in which instruction is given. These are used with the Bible. Two of these are Old Testament studies entitled "Stories Jesus Heard"; the other two, "The Life of Christ",³ are from the New Testament.

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1. Ibid.
2. Ibid.
3. Ibid.

It is evident that the publicity given the program contributes in no small degree to its success. In a year one hundred five of the three hundred sixty-five pastors were new, but it did not take them long to be integrated into the program. Each year Religious Education Sunday is observed in the participating churches on the second Sunday in October. Each year on the first Sunday in May graduation exercises are held for the fifth grade pupils who complete the course.¹ In 1951, 4,666 pupils were graduated.

The promotion of this program is under a promotion committee consisting of two pastors, two members of the Indianapolis Council of Church Women, editors of two daily newspapers, presidents of two publicity firms, two public relations men and two radio program directors. An article from the Indianapolis Star Magazine for February 11, 1951 indicates the type of fine publicity given by the newspapers.

In summarizing, it seems that the Indianapolis and Marion County program, which has been growing steadily since the Mc Collum Decision owes its success to:

- a. A concentrated program well planned and administered in the two grades where it is offered
- b. Adequate support by the community and the parents
- c. Adequate publicity to keep the program before the public

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1. International Journal of Religious Education, Sept. 1951, op. cit., p. 13.

- d. A staff of well-trained teachers who devote their entire time to the program

The Mc Collum decision caused the released-time classes in rural areas to move from rented school classrooms to suitable church centers.¹

3. Syracuse, New York

In Syracuse the program differs from Dayton and Indianapolis released-time schools mainly in this, that the New York state law specifies that pupils must be released for the closing hour of a session either in the morning or afternoon. This makes a staggered program virtually impossible. Under the circumstances, the Committee on Week-day Religious Education of the Syracuse Council of Churches decided to establish a system of volunteer teachers. In 1950 there were over three hundred volunteer teachers under trained supervision.² These teachers served without compensation. If it is impossible to secure a trained volunteer supervisor, one is hired at \$2.50 per session.

This system of using volunteer teachers develops lay leadership, but on the other hand, it requires a carefully planned program of in-training service consisting of teacher training institutes, workshops, special lectures,

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1. Cf. Letter from Dr. Florizel A. Pfleiderer, see Appendix, p. 117.
2. Cf. "The First Ten Years of Released-Time Schools of Religious Education", Department of Religious Education, Syracuse and Onandaga County, p. 4. (Mimeographed material)

and summer conferences. This places a special burden on the Director of Religious Education of the Weekday Committee, Miss Elizabeth Taft, who stated in answer to a letter of inquiry about their system that "Volunteer teachers are a great deal of work and need a great deal of assistance."¹

The curriculum committee of the weekday program has recommended books for teachers and pupils for grades ranging from the first through the ninth. In some grades mimeographed materials issued by the council office are used, in others prepared materials issued by other sources are utilized. This standardized curriculum enables the Council to give the teacher training designed to help teachers in specific problems pertaining to their curriculum.

One problem of the volunteer system is the large turnover of teachers and the difficulty of securing adequately trained volunteers. Miss Taft reports that their requirement for teachers is that they must be members of an evangelical church. In so far as possible, they try to obtain the services of ex-public school teachers, but many of the teachers are the average church-school teachers. Despite these difficulties, about one hundred of the teachers have served as long as five years and nine have served during the full ten years the plan has been in operation.

During the past ten years the Council has built up a library of one thousand volumes and two thousand reli-

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1. Letter from Miss Elizabeth Taft, See Appendix p. 119.

gious pictures, as well as an extensive loan library of films and kodachrome slides and other visual materials, all of which are available to the teachers of the weekday school. The Council considers this lending library service one of the best instruments for promoting church cooperation.¹

4. Oak Park, Illinois²

Oak Park is an Illinois community that carried on an extensive weekday released-time program even in the difficult days following the Mc Collum Decision, when official legal opinion was opposed to the plan in the state. In the school year of 1948-49, Oak Park substituted dismissed-time religious education for the released-time but the following year they returned to released-time again.

The program is under the Oak Park Community Council consisting of pastors, directors of religious education, Sunday School Superintendents, and three or more delegates from each of the fifty cooperating churches.³ This Council administers the teaching of 1,132 children in seventy-four classes, taught by seven full-time trained teachers who teach on a staggered schedule.⁴ The children are taught in church centers and the enrollment and administration are entirely separate from the public school.

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1. Cf. Ibid.
2. Erwin L. Shaver, "Three Years After the Mc Collum Case", Religious Education, Jan.-Feb. 1951, (Reprint by I.C.R.E.), p.4.
3. Conrad Hauser: Teaching Religion in the Public School, p. 241.
4. "Weekday Religious Education Newsletter", Weekday Religious Education Section of the National Council of Churches, Winter 1951, p. 3.

Because the Oak Park program is so similar to that of Dayton, Ohio it will not be described in detail here. The fact that this program has been carried on and has grown during a period of uncertainty in a state unfavorable to released-time and the fact that public school officials commend the program highly are perhaps its most outstanding features. In an article in the International Journal of Religious Education, Marvin J. Schmitt, Principal of the Lincoln School, Oak Park, Illinois, concludes with this statement:

Many of us in the educational field, welcome and salute the work of the church supported programs of weekday religious education. Please God, its effective service and inspiration may e'er long be returned to the public school room itself, a rightful fulfillment of our forefathers' faith and vision in both governmental and educational areas of life.¹

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5. Buffalo, New York

The Council of Churches of Buffalo and Erie County is the sponsoring agency of the interdenominational released-time program in Buffalo. It is also the Protestant voice in religious and social agencies. Through this organization the various Protestant denominations have demonstrated to Buffalo and to the world that in many areas Protestantism can speak with a united voice and that one of these areas is

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1. Marvin J. Schmitt, "I Believe in Weekday Religious Education", International Journal of Religious Education, 27: February 1951, pp. 11-12.
2. "Christian Cooperation in Buffalo", The Christian Century, 68: June 13, 1951, pp. 704-709.

Christian Education. Of the \$65,000 allotted to Christian Education, 25% is to be used to expand the religious education program of the weekday school. The administration of the Buffalo program is similar to that of Syracuse, except that they have a partly paid and partly volunteer staff. The New York law that the pupils be dismissed at the end of a session applies here too.

E. Individual Parish Plan of
Organization and Administration

Figures show that more schools operate under the individual parish plan than under church councils. In a survey conducted in 1940 and covering 371 school systems, it was found that out of every one hundred schools forty-one operated on the individual parish plan; ten by cooperative type of administration; twenty-nine by interdenominational councils; and ten by a combination of cooperative,¹ individual church, and council administration. This study shows that the larger communities tended to have their weekday classes under an interdenominational council while the smaller communities favored the individual parish plan. This tendency seems to be prevalent also today.

Under the individual parish plan the school is usually administered by the Board of Education of the parish. The factors of administration are simpler, but the instruction

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1. Mary Dabney Davis: Weekday Classes in Religious Education, p. 44.

could become sectarian and thus cause pupils to lose sight of the unity of worship and study which is one of the distinctive features of the interdenominational program.

G. Summary

Most factors involved in the organization and administration of the released-time program, this chapter has revealed, remain as they were previous to the Mc Collum Decision. However, care is taken to see that public-school officials exercise no control over the weekday religious education program and that the spirit as well as the letter of the law be preserved at all times.

The International Council of Religious Education recommends that the interdenominational type of weekday school be sponsored by a representative board with committees for the details of finance, public relations, educational promotion, personnel, and curriculum. The sponsoring board arranges for the use of centers, contacts public schools to arrange for the release of pupils and provides the necessary supplies for carrying out the work.

State councils are usually advisory agencies for the local councils and in most cases are not responsible for the administration and organization of the weekday religious education program. Because legal opinion does not oppose the use of school buildings in Virginia and Ohio, some classes are held in school buildings, but all other administrative details are independent of public-school

machinery.

In the local units studied, Dayton was found to use some school buildings, but that is the only point at which there is not complete separation between the school of religion and the public school. In Indianapolis church centers are used entirely. If a suitable church center cannot be found near a public school building, children are transported by buses to and from the church center. In Indianapolis parent-consent cards and enrollment blanks are distributed by a committee of the school P.T.A. In Syracuse, Oak Park, and Buffalo complete separation from the public school is maintained.

Many schools operate on the individual or group parish plan. These too use church buildings and organize and operate their program according to their own needs, being mindful of legal interpretations in their planning.

In general, the Mc Collum Decision caused most schools using public-school classrooms to find space elsewhere. It also made all integration with the public school illegal. Centers which had used public-school machinery in any way found it necessary to reorganize their administrative facilities. In some cases schools were closed, but in others the decision seemed to spur councils to create better released-time schools, so effective that public opinion will demand them despite legal complications. ✓

CHAPTER III

CURRENT OBJECTIVES OF PROTESTANT WEEKDAY RELIGIOUS EDUCATION

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A. Introduction

An objective according to Dr. Vieth is "a statement of a result consciously accepted as a desired outcome of a given process".¹ Objectives give purpose and goals to all educational processes. They perform the same function for the educator as the architect's drawing for the builder.² The drive toward clear-cut objectives eliminates waste and confusion in education, whether in the religious or secular field.

In view of the importance of objectives in the teaching field, this study examined the major objectives of religious education with special emphasis on the weekday program. Objectives are usually divided into two classes; general objectives which give the general underlying principles for the program itself and specific objectives which apply to the teaching situation or give specific aims in carrying out the general objectives.

The general objectives proposed by authorities in religious education were studied. These included

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1. Paul H. Vieth: Objectives in Religious Education, p. 18.
2. Ibid., p. 19.

specifically the objectives of religious education by the International Council of Religious Education, the objectives of the weekday school by the Weekday Division of the same organization, and the purposes of weekday religious education, also by the Weekday Division of the International Council of Religious Education.

In the study of specific objectives, state and local centers were examined. Virginia was the only state found with a statewide program. The local centers studied Indianapolis, Indiana; Dayton, Ohio; and Syracuse, New York. This small number is not intended to be representative of all local centers, but is used merely for illustrative purposes showing what is being done with objectives on the local level.

B. General Objectives

General objectives give the over-all goals of an educational program. They are a necessary part of the careful planning of a successful weekday school in religious education.

1. Objectives of the International Council of Religious Education

For many years these objectives have been standard in all religious education programs. Briefly stated they are as follows:¹

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1. Vieth, op. cit., pp. 80-88.

- a. To foster in growing persons a consciousness of God as a reality in human experiences, and a sense of personal relationship with Him.
- b. To lead growing persons into an understanding and appreciation of the personality, life and teaching of Jesus Christ.
- c. To foster in growing persons a progressive and continuous development of Christ-like character.
- d. To develop in growing persons the ability and disposition to participate and contribute constructively to the building of a social order embodying the ideals of the fatherhood of God and the brotherhood of man.
- e. To lead growing persons to build a life philosophy on the basis of a Christian interpretation of life and the universe.
- f. To develop in growing persons the ability and disposition to participate in the organized society of Christians - the church.
- g. To effect in growing persons the assimilation of the best religious experiences of the race, as an effective guidance to present experiences.

In recent years this eighth objective has been added to the other seven.

- h. To develop in growing persons an appreciation of the meaning and the importance of Christian family life,

and the ability to and disposition to participate
constructively in the life of this primary social¹
group.

Most objectives in Christian education both for
weekday and Sunday church schools emphasize in some way the
various aspects of the above objectives. However, in order
to meet certain needs and conditions, some groups have added
to or modified the above objectives.

2. Objectives of the Weekday Church School

The Weekday Division of the International Council
of Religious Education accepts the above objectives for the²
weekday church school with these additions.

- a. These general objectives should be adapted in the
light of the background and specific needs of the
children and the community.
- b. The curriculum should be related as far as possible
to the experience and knowledge which pupils are
acquiring in the public school.
- c. The curriculum should not contain materials that
are sectarian.

It is evident that these objectives were added to
encourage directors of weekday religious schools to give

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1. Anna Laura Gebbhard, "Guideposts for the Christian
Teacher", International Journal of Religious Education,
p. 21, July 1950.
2. "Standards for Weekday Church Schools", International
Council of Religious Education, p. 15.

more adequate attention toward making the weekday school of religion an integral part of the total educational experiences of a child. The objective of building a constructive social order embodying the fatherhood of God and the brotherhood of man is one which could be readily adapted to the needs of the children. If the weekday school is in a place where the race question is a problem, this question should be studied. If the migrant worker is a problem in the community, he should be studied. Perhaps the school is located in a section having a large unassimilated foreign population. Then the Christian attitude toward these people and ways and means of helping them would certainly be a part of the curriculum. So whatever the community need is, the weekday school should be in a position to meet that need.

In the public school pupils often get a distorted view of a situation because the religious element is either omitted or minimized. This may be due to the fear of being accused of sectarianism or because of ignorance on the part of the public school teachers. In the lower grades in school children often study colonial life. No child can adequately understand Colonial America without an understanding of the tremendous force religion was in the everyday lives of the people, especially in the New England colonies, and how it affected not only their home life, but their political and social life as well. Its impact was strongly felt in both the education and the literature of the day.

As Gauss says, "When we eliminate religion from education we help to render history, particularly American history, meaningless."¹ If the public school does not give the child the religious phase of a historical situation, it is the duty of the weekday committee to be aware of it so they can, as their objective states, fit their program to the experience and knowledge which the pupils are acquiring in public school.

The teaching of sectarian material was one of the issues in the Mc Collum Case and it is still an important question in weekday religious education circles today. The question of where sectarianism begins in Christian education is a debatable one. There are those in so-called Christian churches who believe that Christ was a good teacher and perfect example, but they do not accept Him as a divine Savior. Teaching the divinity of Christ to them would be a sectarian doctrine. Some say that the Bible, which is not a sectarian book should be taught, but there are those who do not believe the Bible to be the word of God. In some sections it has been possible to work out a non-sectarian program acceptable to all denominations, but in other places programs that have been made are so lacking in many of the elements considered essential to Christian nurture that

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1. Christian Gauss, "Should Religion be Taught in Our Schools?", Reprint from Ladies Home Journal, Sept. 1948, by International Council of Religious Education, p. 5.

many Christian educators hesitate to call them Christian. If someone would come forth with a satisfactory definition of sectarianism, then the weekday Christian educator would be aided immensely in the achievement of this objective. The weekday program could be purely non-sectarian and the Sunday program could emphasize the sectarian doctrines that the various churches feel essential for their particular faith.

3. Purposes of Weekday Religious Education

Purposes must be distinguished from subject-matter objectives which give the aims of the courses taught, but they do belong to the over all objectives of the weekday church school, for they give the general aims and philosophy of the whole program of "release-time". After the Mc Collum Decision the International Council of Religious Education made the following restatement of their purposes in order to clarify them for the confused public:

- a. To secure time during the school week whereby churches, acting on behalf of parents, may provide religious instruction.
- b. To bring such religious instruction, under the direction of the churches themselves, into more intimate and effective relationship with education

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1. "Statement of Policy Regarding Weekday Religious Education", Department of Weekday Religious Education of the International Council of Religious Education, p. 4.

which the child is receiving at the hands of the state.

- c. To counteract the negative suggestions of a rich and varied program of public education which minimizes religion.
- d. To provide such religious education at the expense of parents and churches.
- e. To provide such religious instruction on a purely voluntary basis, the children being excused from school only on written consent of their parents.
- f. To provide religious instruction of an educational quality comparable to secular education provided by the public school.
- g. To provide- without the utilization of the state's compulsory attendance law- a more favorable time and opportunity for religious instruction.

These purposes give a clear-cut definition of the purposes of weekday religious education. They define the place of religion in education and give the reason for the existence of the weekday school. These purposes together with the other general objectives form the basis for the building of a weekday church school program.

B. Specific Objectives in Weekday Religious Education

Specific objectives are the adaptation of general objectives to a particular teaching situation. In this

study the term is used in its broader meaning, the adaptation to a particular course of study or curriculum. In its narrower sense it would be the teaching aims of a particular unit. The local centers studied are not intended to be representative of all local situations but are merely illustrations of how some of the better known weekday centers have formulated their specific objectives. The only state that was found with a statewide program was Virginia. Therefore the cities will receive the major attention in regard to specific objectives.

1. Virginia

The Virginia Council of Churches in its curriculum for weekday schools entitled "Adventures in Christian Living", states that the objective of its curriculum is "to guide pupils in an understanding of God and the moral law".¹

The Virginia Curriculum emphasizes various phases of growing toward God and Christian living through the home, the community, the Bible, and the Church. It claims that the curriculum is non-sectarian. It has been used continuously in the weekday church school of Virginia since 1941, and the claims to a non-sectarian approach has not been contested by court action.

2. Indianapolis, Indiana

In answer to an inquiry, Dr. Florizel A. Pfleiderer,

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1. "Weekday Religious Education in Virginia", Virginia Council of Churches, p. 9.

Director of the Indianapolis Council of the Board of Week-day Religious Education, states that their aim and purpose is "that of making better citizens for tomorrow's world by giving the children a knowledge of the Bible and helping them to develop Christian attitudes".¹

An examination of a prospectus of the Indianapolis curriculum reveals that this major general objective is broken down into the following parts:²

- a. To gain a knowledge of the major events in the life of Jesus and to appreciate the principles he taught.
- b. To come to feel that Jesus is Lord and Divine Savior, sent by God to lead all men to understand God and His will.
- c. To gain skills of finding and using the New Testament materials; religious practices.
- d. To create a desire to keep growing as Christians through a definite commitment to Jesus and His teachings, and to practice Christian living in the community.

The above were the objectives for "The Life of Christ", one of the two courses prepared by the curriculum committee of the Indianapolis Council for use in the fourth and fifth grades of the weekday school, which are accepted

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1. Letter from Dr. Florizel Pfleiderer. See Appendix, p. 117.
2. "This is the Answer", Indianapolis and Marion County Schools of Weekday Religious Education, (a pamphlet).

by members of ninety-six denominations enrolled in the week-day school. This seems to point out the possibility of finding, through a process of interdenominational planning, a common core of non-sectarian objectives based upon the historic faith of the Christian Church.

The Old Testament division of the Indianapolis curriculum, entitled "Stories Jesus Heard", has these¹ objectives:

- a. To lead children to see how God revealed himself and his will through the law, the prophets, and other Old Testament writings.
- b. To develop in children right attitudes and a sense of relationship to God and that they are to be workers together with God in everything they do.
- c. To inspire the children to find and express in practice attitudes which "the Lord doth require".
- d. To lead the children to Christian citizenship, faith, loyalty, and consecration to the kingdom of God on earth.

In this study, which brings out the growing relationship with God and their fellowmen, the children are taken into Bible for answers to their questions, the Bible, being regarded as their textbook and the workbook as their guide.

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1. Ibid.

3. Syracuse, New York

In Syracuse, New York, the following objectives are used in selecting teaching materials for their weekday¹ schools:

- a. To help a child know God
- b. To help him know and try to be like Jesus Christ
- c. To acquaint him with the churches and their work
- d. To help him know the wider work done in the world by Christians
- e. To help him become familiar with the Bible and other religious literature
- f. To build Christian character

One can see at a glance that these are adaptations of the objectives of the International Council. They do not mention that Jesus is the divine Savior, neither do they stress home and community relationships. The struggle of working out a common curriculum in Syracuse is evidenced² in the following statement:

Then there was the ever-disturbing and challenging problem of curriculum: the differences in theological and creedal emphasis. What could be taught that would be acceptable and at the same time be worth teaching? Many a volunteer had qualms of conscience and sleepless nights trying to decide whether or not it was right to minimize some aspect of what she believed to be divine

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1. "Textbooks Used in Weekday Schools of Religion", Council of Churches of Syracuse and Onondaga County, p. 1.
2. "The First Ten Years of Released-time Schools of Religious Instruction", Council of Churches of Syracuse and Onondaga County, p. 3.

truth, when the denominations with the children in her classes could not accept or emphasize that particular truth in the same way.

4. Dayton, Ohio

The aims of Dayton, Ohio are community-centered. Their primary emphasis is Christian living. These objectives¹ are stated as follows:

- a. To emphasize the weekday aspects of religion
- b. To guide children in Christian living
- c. To teach them to respect everyone's religion
- d. To provide religious guidance materials for parents
- e. To lift the general morale of the school community

These objectives are interesting in their emphasis on the home. Here there is no evidence of any doctrinal teachings, but instead, great stress on Christian living, a value which would certainly be in the non-sectarian category and would be acceptable from that standpoint. However, it would fall far short for those who believe that there can be no true Christianity without the acceptance of Christ.

C. Summary

General objectives are basic goals toward which the whole teaching program whether religious or secular is built. In this study of objectives it was found that the weekday church school has adopted the objectives of the

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1. "What Do You Know About Your Church Federation?", Church Federation of Dayton and Montgomery County, (a circular).

International Council of Religious Education which, briefly stated include; growth toward God, growth toward Jesus, growth in Christian character, growth in social responsibility, growth in a Christian philosophy of life in the universe, growth in church life, growth in the use of the Bible, and growth in home responsibilities. In addition to these, the Weekday Division of the International Council of Religious Education has added these specifications; adaptation to the community, adaptation to the school curriculum, and non-sectarianism.

After the Mc Collum Decision the Weekday Division felt it necessary to clarify the objectives of the weekday program for the confused public. To do this a new statement of purposes was issued which gave the philosophy of weekday religious education and its legal position under the Mc-Collum Decision

The objectives of religious education, the objectives of weekday education, and the purposes of weekday religious education together form the statement of basic principles on which a program of weekday religious education is built.

Specific objectives are those used in a particular curriculum. To illustrate these, the curriculums of a few well-known centers were studied. The objectives of these centers show how objectives are formulated to advance different philosophies of Christian education.

In Virginia a statewide program has been adopted which meets the needs of their situation and has been widely accepted as a non-sectarian approach to weekday Christian education.

Indianapolis has found it possible to teach, in the fourth and fifth grades, a Bible-centered and Christ-centered curriculum, which has been accepted by members of ninety-six denominations enrolled in their schools.

The objectives of Syracuse, New York, were seen to follow quite closely the general objectives of the International Council. This center indicated that compromise is necessary because of sectarian differences.

In Dayton, Ohio, improved community living is the emphasis of the weekday school. This center attempts to foster Christian growth not only on the part of the pupils, but also in the homes.

CHAPTER IV

CURRENT EMPHASES WITH RESPECT TO LEADERSHIP IN WEEKDAY RELIGIOUS EDUCATION

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A. Introduction

Because no other worker is more important in the field of religious education than the teacher who comes in direct contact with the boys and girls, it is imperative that the utmost care be exercised in choosing for this important work persons well-qualified, both spiritually and educationally.

It is the purpose of this chapter to study proposed standards for leaders in weekday religious education to see what qualifications experts think are essential for leadership in this field. After an analysis of these standards, a study will be made of selected state and local centers to see how their standards compare with the proposed standards.

Lastly, consideration will be given to the effect of the Mc Collum Decision upon the necessity for trained leaders in weekday religious education.

B. Types of Teachers in the Weekday Schools

In the field of Christian education there are two general classifications of teachers, the professional and the volunteer. The former are usually trained for their

work and are hired to give full-time service in the weekday school. The volunteers, who may or may not be trained, offer their part-time services to the school.

1. Volunteer Teachers

There are advantages and disadvantages to both plans.¹ The volunteer teacher is usually identified with the life of the church and has a closer contact with the lives of the pupils than the professionally trained teacher has, thus enabling him to integrate the weekday instruction with the life of the congregation. Furthermore, the life of the church is strengthened through the leaders it produces. On the other hand, there is a large turnover of volunteer workers. As a rule, they are not as well trained as professional teachers. They often have so many other duties that they are forced to spend less time in preparation and planning than professional teachers.

2. Professional Teachers

The advantages of the professional teacher are; that, as a rule, they are better trained.² They are able to give their full time and attention to their work. They are better able to develop a good curriculum and engage in long range planning.

Because of the expense involved in hiring a

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1. Cf. Elsie L. Miller, "What Kind of Teachers?", International Journal of Religious Education, September 1945, p. 15.
2. Ibid., pp. 15-16.

professional staff, many centers find it necessary to depend to a large extent on volunteer rather than professionally trained teachers.

C. Standard for Leaders Proposed by the
International Council of Religious Education

Whether a community depends on volunteer or professional teachers it is necessary to have certain standards as a criteria for their selection. As a guide in this, the International Council of Religious Education¹ proposed the following standards:

1. Personality and Character

The first qualification for a teacher in Christian education is that he be a consecrated Christian, who is vitally interested in the pupils with whom he is working and who shows a deep concern for their spiritual welfare. As a Christian, the teacher will naturally be an active and supporting member of some Christian denomination. The personality, patience, enthusiasm, and dependability of the teacher should inspire the pupils to develop Christian personalities. The teacher should be neat and pleasing in appearance. He should be widely read and continue his learning so that he can converse intelligently on other subjects aside from Christianity. The teacher should

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1. Cf. "Standards for Weekday Church Schools", International Council of Religious Education, p. 6.

practice the same principles of cooperation that he wishes to instill into his pupils. He should therefore cooperate willingly with other teachers, church groups, public school workers, and parents.

What a teacher or parent ¹is has a greater effect on a child than what he teaches. It is, therefore, imperative that the teacher develop Christ-like qualities so that the children, who are natural imitators, will develop them too.

² 2. Education

The teacher must have an adequate education for his position. This will consist of a good general education with special training in education, religious education, and Bible. The general recommendations include the training required of the public-school teacher for the grade he is teaching, plus additional training in Christian education, Bible, psychology, and theology.

³ 3. Experience

It is desirable that a teacher have at least two years of experience in a Sunday School teaching a group parallel to the one taught in the weekday church school or the equivalent of such experience in practice teaching. It

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1. Cf. Mary Alice Jones: Guiding Children in Christian Growth, p.33.
2. "Standards for Weekday Church Schools", International Council of Religious Education, p. 6.
3. Ibid.

is also desirable that the teacher in the weekday school have one year of teaching experience in the public school or its equivalent in practice teaching connected with his professional training.

4. In-Service Training¹

The teacher should at regular intervals take graduate work for his personal and professional enrichment. There should also be conferences, institutes, constructive and sympathetic supervision, and professional books to enable the teacher to grow on the job.

5. Pupil Relationships²

The teacher should be able to win the confidence and respect of his pupils so that the greatest possible amount of Christian growth will result. He should have a sympathetic understanding of the child and his development and give these due consideration in his teaching.

For supervisors of weekday schools, the training would include that outlined for teachers with these additions. His personality must attract others and command respect. He must be able not only to work with other adults, but must understand techniques of counseling so he can bring out the best qualities of those under his guidance. The administrator or supervisor should have graduate study in education, administration, and supervision in addition to graduate training in the Bible and religious education. The administrator should have had successful experience in

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1. Ibid.
2. Ibid.

the public school or weekday church school as well as experience in administration. The administrator should undertake continued study and reading in the field of his guidance. He should faithfully attend conferences and keep informed on what is taking place in his field.

D. Standards for Leaders Found in Selected
Weekday Church School Programs

The above standards are guides which certainly show what outstanding characteristics to consider in choosing a teacher, but there are also further considerations. Two teachers in a weekday school may have widely different responsibilities.¹ In some centers a teacher is expected only to teach his classes; in others he is charged with administrative duties. Some teachers are expected to provide more activities for Christian growth than others. Many are expected to make home contacts in order to link the program of the weekday school with the home. There is often stress upon the responsibility of relating the work to the Sunday School program. Then there is the problem of public relations. Some communities expect their teachers to keep the public informed on their program by making speeches to various civic organizations and church groups. Furthermore, there is the question of how the teacher should relate himself to the various churches with which he works. Should

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1. Cf. Elizabeth Longwell, "When You Employ a Weekday Teacher", International Journal of Religious Education, 26: pp. 14-15, June 1950.

he move his church membership to one of them? Should he teach in a Sunday School? With all these responsibilities it becomes increasingly necessary for each community to consider carefully what is expected of its weekday teacher and look for a candidate to fill its needs.

E. Standards for Teachers in
Selected State Organizations

There was more uniformity in the requirements for teachers than in any other phase of the weekday program investigated. Again following the advice of Dr. Erwin L. Shaver, information was sought from the following states California, Ohio, Virginia, and New Jersey. In every case the report was that the requirements were equal to those of the public school for parallel school grades, plus additional training in religious education and Bible.¹ Miss Catherine Lantz of the New Jersey Council of Churches reports that most communities in the state tried to secure teachers with public-school training. She also reported that a number of ministers were being used.

In a rural community, the minister is often the only trained leader in the field of religious education. It therefore becomes his responsibility to take the

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1. Cf. Letters from Catherine Lantz of the New Jersey Council of Churches, Mrs. Wallace Frasher of the Southern California Council of Protestant Churches, Miss Molly F. Stahley of the Ohio Council of Churches and pamphlet of Virginia Council of Churches, Parents Establish Weekday Religious Education in Virginia, See Appendix.

initiative in the weekday planning and teaching.¹ Many ministers have had teaching experience before entering the ministry and are well qualified for the work. It gives them a contact with the children in the community that they could get in no other way. On the other hand, the clergyman is the representative of some specific church and in an interdenominational weekday school he may unconsciously build loyalties to himself and his church that may be criticized by other churches. As a rule the minister is a temporary resident in a community. If the religious education program is dependent on him it may be abandoned when he moves. There are many ministers who are not qualified for teaching. Their preparation has been for a preaching rather than a teaching ministry. Most ministers are so busy that they cannot give adequate time to teaching in the weekday school without neglecting other pastoral duties.

The Ohio Council of Churches reports that their weekday teachers are required to meet the same qualifications as public-school teachers with additional specialized training in religious education.²

In her letter Mrs. Wallace Frasher of the Southern California Council of Protestant Churches³ states that they

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1. Cf. Kearney Kirby, "Should Ministers Teach", International Journal of Religious Education, 21: May 1945, p. 19.
2. Cf. "Establishing the Weekday Church School", Ohio Council of Churches, (a pamphlet)
3. Cf. Letter from Mrs. Wallace Frasher of the Southern California Council of Churches, see Appendix, p. 116.

are constantly improving their standards and at present the qualifications for teachers in their weekday schools compare favorably with public-school requirements. This has been brought about by an extensive in-service training program. Besides the monthly teachers' meetings, teachers are required to attend three in-service institutes a year.

In Virginia teachers in the weekday church schools are expected to have qualifications equal to those of public schools, and are paid according to a salary schedule comparable¹ to that of public-school teachers, with similar training. ✓

Virginia also provides in-service training for weekday teachers. District meetings are held periodically at which various phases of the work are studied. The following topics, from one of the Teachers Association News Letters, give a ✓ cross section of the work discussed in the various districts: group dynamics, the Christian family, discussion on what the Director of Religious Education and the weekday church school teacher have in common, new ideas for sixth grade notebooks, Bible festivals, helping children understand each other, P.T.A. programs, and service projects.²

Virginia has a service placement bureau to assist³ communities in finding competent teachers.

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1. Cf. "Parents Establish Weekday Religious Education in Virginia", Virginia Council of Churches.
2. Cf. "News Letter", Virginia Weekday Religious Education Teachers Association, Autumn 1951, p. 2.
3. Cf. "Parents Establish Weekday Religious Education in Virginia", Virginia Council of Churches.

It will be noted that in states where the majority of the weekday teachers are professionally trained they can demand higher standards for their teachers than in centers relying largely on volunteer workers. This is in line with the suggestion of the Department of Weekday Religious Education of the International Council of Religious Education, which recommends professional teachers because of the higher standards that can be maintained.¹

F. Standards for Leaders in
Selected Local Centers

State organizations can make general recommendations for the schools in their area, but it remains for local centers to make the specific recommendations for their own situation. As far as the teachers in the weekday school are concerned, the centers studied to find requirements in local centers were Indianapolis, Indiana, Dayton, Ohio and Syracuse, New York. Indianapolis and Dayton have trained professional teachers, while Syracuse relies on volunteers, as was previously pointed out in this study.²

In both Indianapolis³ and Dayton⁴, as in the

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1. Cf. "Remember the Weekday to Teach Religion Thereon", Department of Weekday Religious Education, International Council of Religious Education, p. 8.
2. Ante, p. 43.
3. Cf. "This is the Answer", Indianapolis and Marion County Council of Churches.
4. Cf. "Information Regarding Weekday Schools in Dayton and Montgomery County" (mimeographed material), p. 2.

various states noted above, the requirements are the same as those of the public school teachers with additional training in Bible and religious education. In Indianapolis the further qualification of a deep Christian consecration is required. In Dayton all the teachers on their present staff have done graduate work in religious education.

In Indianapolis teachers are paid a minimum of \$2040 for twelve months. This amount is increased by sixty dollars annually until they receive \$2400¹ for a Bachelors' degree and \$2700 for a Masters' degree.

In Syracuse, where volunteers are used, the only definite requirement is that the teacher be a member of an evangelical church.² Miss Taft stated that they made an effort to secure ex-public school teachers, but were forced to depend on a number who had no teacher training, as was pointed out in Chapter II of this study.³

Because of these circumstances, Syracuse has an extensive in-service training program. This instruction is given by church leaders and ministers and includes classes for teachers in the nursery, kindergarten, primary, junior, intermediate, and high school departments, as well as for superintendents and counselors.⁴ This school is

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1. Cf. op. cit., "This is the Answer", Point 8.
2. Letter from Miss Elizabeth Taft, Council of Churches of Syracuse and Onondaga County, See Appendix, p. 119.
3. Ante, p. 144.
4. "Learn to Serve", Community Training School Program Bulletin of Syracuse and Onondaga County.

held each year for a period of five weeks under the auspices of the Department of Religious Education of the Councils of Churches of Syracuse and Onondaga County. In 1951 three hundred six persons from eighty-six churches attended the school.

Besides the annual training school special meetings are held for released-time teachers. There is an annual teachers' meeting and dinner which is a combination of workshop, discussion, instruction, and fellowship.

G. Implications of the Mc Collum Decision
for Leadership Requirements

The demand for trained workers is much more evident since the Mc Collum Decision than before. Dr. Erwin Shaver¹ points out that there are many critics of the program who, if they fail to defeat the program in the legal battle, will attempt to do so on the basis of quality. This makes it imperative that the teaching be on a par with that of the public school.

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Dr. Shaver further indicates that because of the uncertainty of conditions and the attempt to discredit the movement, the number who have been attracted to released-time teaching in recent years has been very small. Hence, the need in this field for new vital Christian leadership

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1. Erwin L. Shaver, "Three Years After the Champaign Case", Religious Education, Jan. - Feb. 1951 (Reprint by I.C.R.E.) p. 7.
2. Erwin L. Shaver, "A Personal Message to Weekday Religious Education Workers", pp. 3-4.

adequately trained, is acute. If consecrated Christian leaders do not answer this call the success of the program will be greatly impeded.

H. Summary

This chapter has presented the importance of adequately trained leaders in shaping the spiritual life of the child. If the greatest care is not exercised in obtaining persons who are spiritually and professionally qualified for work with boys and girls in the weekday church school the whole program is impaired.

In general the leaders in the weekday religious education program fall in two classes, the professionally trained who give full time service and are trained in religious education and the volunteer teacher who may or may not be trained for the work. As a rule the professionally trained teachers are better trained and more permanent. On the other hand, the volunteer teacher develops leadership within the local church groups and is often closer to the needs of the boys and girls than the professionally trained teacher.

To determine accepted standards for weekday religious education leaders the standards of the International Council of Religious Education were studied. These recommended the following qualifications: Christian character and personality, education for the position, experience in education and religious education, in-service training,

and the ability to win the friendship and confidence of the pupils. For supervisors the additional qualifications of being able to work with people and training in administration were recommended.

The study of selected state councils revealed that their requirements correspond quite closely to International Council standards. In some states a number of ministers are being used.

In local communities, it was found those with a paid professional staff generally met the standards of the International Council. Those with a volunteer staff were seen to be constantly trying to improve their standards by an intensive in-service training program.

It was found that the need for trained leadership is receiving new emphasis since the Mc Collum Decision. There are two factors that contribute to this emphasis. First, religious educators realize that if critics cannot attack the program on its legality they will attempt to do so on its efficiency. In the second place, very few new leaders were attracted to the weekday religious field during the uncertain days following the Mc Collum Decision.

CHAPTER V

CURRENT TRENDS IN ENROLLMENT AND ACCEPTANCE OF WEEKDAY RELIGIOUS EDUCATION

CHAPTER V
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OF WEEKDAY RELIGIOUS EDUCATION

A. Introduction

It is now four years since the Mc Collum Decision was announced by the Supreme Court. As seen in preceding chapters this period clearly reveals definite trends in the weekday religious education program. It is the purpose of this chapter to consider further trends mainly in the enrollment and in public acceptance of the weekday program. The former will be drawn from available reports. The latter will be studied from the standpoint of church leaders, civic leaders, public school leaders, and parents. From these groups a pattern of general acceptance will be obtained.

B. Enrollment Trends

1. Enrollment Statistics

The ambiguous wording of the Mc Collum Decision caused confusion which has come to a gradual clarification during the past four years. The first place where this uncertainty was evidenced was in enrollments. It is estimated that in the year immediately following the decision there was a loss of about ten per cent in enrollment with

twenty per cent of the centers closing.¹ In some states this was due to unfavorable legal action, as this study has previously pointed out.² In others uncertainty and confusion regarding the interpretation of the Supreme Court decision were the main factors involved.

Definite enrollment trends are difficult to procure. The Weekday Division of the Department of Education of the National Council of Churches of Christ in the United States of America keeps no complete record of enrollments in the various centers.³ Many states have no records of enrollments in their centers. It is necessary, therefore, to receive figures from local centers themselves or from published materials describing certain local centers. Table III is compiled from both sources. This table is not a complete record of enrollments, but it suffices to give an indication of what has happened in selected local centers.⁴

Table III

Comparative Enrollments in Released-Time Classes

| Center | 1948 | 1951 |
|-------------------------|--------|--------|
| Cincinnati, Ohio | 12,887 | 10,237 |
| Indianapolis, Indiana | 10,159 | 11,511 |
| Dayton, Ohio | 6,040 | 6,500 |
| Syracuse, New York | 3,600 | 4,200 |
| Los Angeles, California | 4,202 | 7,129 |
| Virginia (state) | 60,000 | 50,000 |

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1. Erwin L. Shaver, "A Personal Message to Weekday Religious Education Workers", p. 1.
2. Ante, pp. 15-16.
3. See Appendix, p. 109.
4. See Appendix for letters from centers, pp. 112-117.

From the above figures it is evident that by 1951 a number of the centers were able to report definite gains over 1948 while others reported a loss. However, with the exception of Los Angeles there is no great change apparent in any case. It is estimated, furthermore, that in 1951 there were about 2,000,000 pupils enrolled in weekday programs throughout the country in approximately two thousand ¹ five hundred centers. This enrollment practically is the same as in 1948. But for the current year (1951-1952) greatly increased enrollments have been reported and in view of these increases it is probable that the total enrollment now stands considerably over the two-million mark. ²

Other enrollment reports that could not be classified on the preceding table are as follows: The Ohio State Council estimates enrollments throughout the state as being "as good or better than 1948". The New Jersey State Council reports less, while Utah reports an increase of ten per cent. ³ It is estimated that the State of New York has about two hundred thousand children enrolled in released-time schools. ⁴ Pennsylvania reports an enrollment of thirty-three thousand two hundred fifty-one children from one hundred ten communities. ⁵

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1. Erwin L. Shaver, "Three Years After the Champaign Case", Religious Education, January-February 1951 (Reprint I.C.R.E.), p. 3.
2. Weekday Religious Education News Letter, Winter 1951, p.2.
3. Ibid., p. 3.
4. "Court Told the Need for Bible Training", New York Times, February 2, 1952, p. 9.
5. Weekday Religious Education New Letter, op. cit., p. 3.

2. Comparison of Weekday Religious Education Enrollment with Public School Enrollment.

Enrollment figures mean little if there is no basis for their comparison. To understand the entire scope of the program it is necessary to compare these figures with public-school enrollments for the same period. As national figures of public-school enrollments are obtained from census reports the 1940 census figure of 26,759,000 forms the basis of this study.¹ When one considers that in 1948 the released-time program reached approximately two million, it readily can be seen that at best these figures represent not more than fourteen per cent of the school population.

One reason for this low percentage is that many communities have no released-time program. In 1948, after the Mc Collum decision, a survey was made of 2,639 communities selected at random from large cities, small towns, and villages in all parts of the country.² Of these communities there were 1,629 which had never had released-time; 310 had it at one time but abandoned it. In 162 of these cases the Mc Collum Decision was given as the reason for dropping the weekday religious education program. This survey estimated that of the five

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1. World Almanac, 1949, p. 374.

2. Conrad Henry Moehlman: The Wall of Separation Between Church and State, pp. 157-158.

million pupils enrolled in these public schools, seven hundred thousand or fourteen per cent of the pupils were enrolled in released-time classes.

Other figures bear out the relatively small proportion of the public-school population enrolled in weekday religious education classes. Of the two million, five hundred fifty-four thousand, one hundred sixty-two public school pupils of New York State, two hundred thousand, or less than two per cent, are in weekday religious education classes. Even in Virginia, a state known for its effective weekday program, only sixty thousand of the one million, fifty-eight thousand, one hundred twenty-eight public-school pupils¹, namely six per cent, attend weekday church schools.

These relatively low enrollment figures reveal that there are many school systems without released-time programs. Another consideration to bear in mind in interpreting them is that public-school enrollment figures represent the entire school enrollment in both the high school and the elementary school, while most weekday released-time centers have no program for the high school and the lower primary grades. As has been noted², often when schools have a released-time program it is offered only in certain grades, the fourth and fifth being the most common. It is also necessary to consider that the figures reported by

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1. World Almanac, 1949, p. 374.

2. Ante, p. 40.

church councils do not give complete enrollment figures, their figures including only the enrollments under their supervision, which would exclude individual and group parish Protestant schools as well as Catholic and Jewish schools. It is evident that public-school reports of the number of pupils released would be the most accurate, but most local regulations require that these records are to be used in no way other than as a record of the pupils dismissed.

3. Comparison of Acceptance in Centers Offering Released-Time Religious Education

Perhaps the most satisfactory method of determining the relative percentage of persons reached in centers having the program is to study their reports. Virginia reports forty school divisions with eighty-four teachers reaching ninety-six per cent of the pupils enrolled in the grades taught, but a map of the state of Virginia reveals that over half the state remains unreached by weekday religious education.¹

Reports show that eighty-two per cent of the pupils enrolled in the fourth and fifth grades of Indianapolis and Marion County, Indiana, are released each week for religious instruction.²

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1. "Parents Establish Weekday Religious Education in Virginia", Virginia Council of Churches, (a pamphlet).
2. "This is the Answer", Indianapolis and Marion County Schools of Weekday Religious Education.

In 1948 a study was made in New York City to find the proportion of Catholic, Protestant and Jewish children dismissed for religious instruction.¹ It was found that ninety per cent of the Catholic children took advantage of this opportunity, fourteen per cent of the Protestants and five per cent of the Jewish.

In view of the fact that enrollment figures are difficult to obtain and therefore incomplete, they do reveal that there are many places in the United States where pupils are not released for religious instruction. Although the general enrollment seems low in comparison to public-school figures, there are certain local centers where a high percentage of the public school pupils are enrolled in the weekday church school.

C. General Acceptance of the Program

Since enrollment figures in general are not so high as would normally be expected it becomes necessary to examine public opinion to see if there is any trend in public thinking that could possibly account for this. In this study the opinions of church leaders, civic leaders, public-school officials, and parents are considered.

1. Church Leaders

Dr. Erwin L. Shaver comments that, previous to the Mc Collum Decision, denominations more or less took the

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1. A. E. L. Meyer, "Public School Sectarian Education", School Executive, 67: pp. 37-38, February 1948.

weekday religious education program for granted but the controversy which followed the decision aroused many church groups to issue a resolution endorsing the plan.¹ In this connection Richard C. Raines, Bishop of the Methodist Church, Indiana area, says:

Because a large proportion of the children of the nation do not receive any teaching of this kind in any Church or in their homes, the Weekday Schools of Religion are doing an absolutely essential work for the perpetuation of freedom and the maintenance of decency and order.²

After the Mc Collum Decision, twenty-five church leaders, including both lay leaders and the clergy, issued a statement calling for united action on the program:

It is important for our great religious communions, without obscuring their differences of faith and policy to explore the possibilities of working together. Only as we realize such possibilities shall we succeed in maintaining the religious foundations of our national life.³

This statement was signed by such men as Harry Emerson Fosdick, Francis Sayre, and both Reinhold and Richard Niebuhr.

Many religious leaders feel that the churches are unaware of the opportunities offered in weekday religious education and therefore have failed to take full advantage of them. In an editorial, the Christian Century called for churches to make further advances in assuming their full

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1. Erwin L. Shaver, "Three Years After the Champaign Case", Religious Education, Jan.-Feb. 1951 (Reprint I.C.R.E.), pp. 6-7.
2. "Weekday Schools of Religious Education", Indianapolis and Marion County Schools of Weekday Religious Education, p. 2.
3. Lois McClure, "They Want Religious Education", reprint from International Journal of Religious Education, Sept. 1948, pp. 7-8.

responsibilities in providing the religious education public¹ schools cannot offer.

N. C. Harner deplotes the fact that top-level church councils have failed to give adequate recognition to the importance of religious education. Harner believes that the rise of non-Christian ideologies and cultures in the civilization of today should challenge churches to provide adequate² education for their youth.

During the past year the writer, in the capacity of a supervisor, has had the opportunity to visit nine released-time schools in the New York City area. Her observations generally confirm that of the Christian Century and Harner. None of the schools visited reached the standards recommended in regard to organization, equipment, and trained leadership. Some of these schools were under the supervision of the Protestant Council of New York City and others were group parish schools.

These studies seem to indicate that the complacency and lack of vision on the part of church groups are a contributing cause of the small proportion of pupils enrolled in weekday church schools.

2. Civic Leaders

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1. "For Whom the Bells Toll", Christian Century, 67: Nov. 1, 1950, p. 1289.
2. N. C. Harner, "Crucial Challenges to Present Day Religious Education", Religious Education, 45: May 1950, pp. 159-163.

Naturally the legal profession is the first to which people turn for the interpretation of a court decision. In connection with the Mc Collum Decision, the lead in the opposition to the decision was taken by the American Bar Association. In an editorial in their official journal¹ the inconsistencies of the decision were pointed out.

On the state level many attorney generals gave their interpretation of the decision.² Although they did not give a blanket endorsement of the released-time program, they did clarify the decision in many states.

Mr. Charles H. Boswell, Chief Probation Officer of the Marion County Juvenile Court, made the following statement regarding the religious education program of Indianapolis:

During the last three years juvenile delinquency has decreased in Indianapolis and Marion County at almost the same rate that the attendance upon the Weekday Religious Education classes, Sunday School and Churches has increased. This statement is born out by statistics which are available. It is absolutely necessary that spiritual influences be brought to bear upon young people for their future welfare, and the juvenile court greatly appreciates what is being done along this line.³

The Press has been divided on the question. In general, newspapers have presented a fair and impartial

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1. Cf. "No Law But Our Own Prepossession", Journal of the American Bar Association, June 1948 (Reprint by International Council of Religious Education)
2. Ante, pp. 15-16.
3. "This Is the Answer", Indianapolis and Marion County Schools of Weekday Religious Education.

view of the decision and of the weekday program in general.¹
Magazines of the free-thinking group have denounced all
forms of religious education in the schools and hail the
Mc Collum Decision as a step in that direction.

Diverse opinions have been reflected in the books
published as a result of the decision. O'Neill² is emphatic
in denouncing the Supreme Court Decision. Swancara³, who
was endorsed by the National Liberty League, hailed it as
a "belated return to the Constitution" and opposes all reli-
gious instruction "in or through a public school". The most
complete and authoritative book on the subject is the three-
volume work by Stokes. This author gives a complete history
of church-state relations and concludes that he favors the
weekday program if rightly planned. Following a discussion
on the separation of Church and State, Stokes concludes:

To make sure the results are favorable will require
an alert and intelligent public opinion. The rank and
file of the people of this country must be made to
realize the vital importance of maintaining our separa-
tion in Churches and schools, and the conscientious
observance by all concerned of the historic provisions
of the original Federal Constitution and the Bill of
Rights.⁴

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1. Erwin L. Shaver, "Three Years After the Champaign Case",
Religious Education, Jan.-Feb. 1951 (Reprint by I.C.R.E.),
p. 6.
2. Cf. James O'Neill: Religion and Education Under the
Constitution, p. xi.
3. Frank Swancara: The Separation of Religion and Govern-
ment, p. 1.
4. Phelps Anson Stokes: Church and State in the United
States, Vol. III, p. 726.

All shades of opinion are reflected by civic leaders in professional circles, and in the press. In light of this it is impossible to make a definite statement of civic opinion.

3. School Officials

In view of the wide difference among school officials in the acceptance of Christian principles, it is reasonable to expect a similar difference of their evaluation of the weekday program.

One school principal, Marvin J. Schmitt, praised the program and gave evidence of its effectiveness in Oak Park, Illinois.¹ Recently the Virginia Council of Churches sent letters to forty Virginia Division superintendents of schools requesting them to give their estimate of the effectiveness of the weekday program. Every one of the forty superintendents responded with a favorable reply.² In commenting on the weekday program in Dayton, Ohio, Frank S. Mead writes in the Christian Herald:

Neither did I find a single public school teacher or top school official who would say a word against released-time.³

Moehlman in his investigation found that the

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1. Cf. Marvin J. Schmitt, "I Believe in Religious Education", International Journal of Religious Education, 27: Feb. 1951, pp. 11-12.
2. "The Virginia System of Weekday Religious Education", An Official Bulletin, Virginia Council of Churches Inc., p. 10.
3. Frank S. Mead, "Go Chase Yourself, Youngster", Christian Herald, June 1949 (reprint by International Council of Religious Education)

majority of school superintendents were opposed to the released-time program.¹ One fourth of the school superintendents contacted in a survey found greater spiritual and moral value in public education than in released-time.

The report of the National Education Association Research Bureau fails to support Moehlman's findings.² This report, issued in the summer of 1949, was adverse to the program, declaring all weekday schools except dismissed time illegal, but it did reveal that school officials in general were in favor of the program. Of seven hundred eight schools reporting released-time, eighty-three per cent made a reply in response to a question in regard to the attitude of their teaching staff to the released-time program. Of these replies eighty-two per cent were in favor of released-time religious education.

On the basis of these reports it would seem that public school officials generally favor the released-time program.

4. Parents

If any one is in position to evaluate a program in Christian education effectively, it should be the parents. The responsibilities of parents in weekday religious education programs vary with the type of organization used.

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1. Cf. Moehlman, op. cit., p. 158.
2. Cf. Erwin L. Shaver, "Three Years After the Champaign Case", Religious Education, Jan.-Feb. 1951, (Reprint by I.C.R.E.), p. 5.

In Virginia, the parents initiate the program. When a group of parents want a weekday school, they make their wishes known to their local Council of Religious Education or Council of Churches.¹ The Council arranges meetings where the plan is discussed. If Community sentiment favors the school, a committee of parents, working under the direction of the Council, arranges for the release of the pupils and takes other steps necessary for the organization, direction, and the support of the school. This places the responsibility of the weekday school squarely on the parents.

In Indianapolis a committee from the Parent Teachers' Association takes the responsibility for the enrollment of pupils in the weekday program.² This is another evidence of parent support of the program.

In Dayton the Parent Teacher Association contributes to the financial support of the Weekday Church School.³

All reports from parents found in this study were favorable to released-time. They may well be summarized in the following statement from an Indianapolis mother:

The best argument for Weekday Religious education Classes as far as I am concerned, is my little girl. She came home beaming and said, "I never was so happy in my whole life. We are really going to study the

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1. Cf. "Parents Establish Weekday Religious Education in Virginia", Virginia Council of Churches.
2. Ante, p. 41.
3. "What Do You Know About Your Church Federation?", Church Federation of Dayton and Montgomery County, Point 17.

Bible."¹

On the basis of the reports studied it seems reasonable to conclude that weekday religious education is quite generally received on the part of the parents.

D. Summary

In the years immediately following the Mc Collum Decision, enrollments in the weekday religious education classes dropped about ten per cent. This drop was found to be due both to adverse legal interpretations and confusion as to the correct interpretation of the decision which led to the closing of many centers.

Because of the difficulty of securing exact enrollment figures for weekday schools of religion, figures may not be too reliable, but best estimates indicate approximately two million enrolled in 1951, essentially the same as in 1948, indicating an upward swing after the initial drop. Reports for the past year indicate greatly increased enrollments.

Enrollment figures are not large when compared with the total public school enrollment of over twenty-six million for 1940. Figuring mathematically, it means that about fourteen per cent of the children enrolled in public schools are in weekday church school classes. A survey in 1948 arrived at the same figure. In considering this

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1. "Weekday Schools of Religious Education", Indianapolis and Marion County Schools of Weekday Religious Education, p. 2.

figure it was recognized that it represents percentages of the total school enrollment while high school classes and classes for primary pupils are found in few weekday centers.

To get a better picture of the percentage enrolled a study was made of the percentage of the pupils offered weekday religious education who take advantage of it. Here the only figures available were from church councils which have no record of enrollments in Catholic schools, individual or group parish schools, or Jewish schools. Figures based on reports available indicate that ninety-six per cent of the pupils offered religious education are enrolled in Virginia. Indianapolis reports an eighty-two per cent enrollment in the fourth and fifth grades.

Studies made in New York City in 1948 indicate that Catholic children take advantage of weekday religious education much more readily than do Protestant and Jewish children.

On the whole, religious denominations favored the released-time principle but were somewhat lacking in aggressiveness in promoting an effective weekday program.

In other circles the legal profession favored released-time. Law enforcement officials in cities where weekday religious education is prevalent voiced their approval.

The Press was seen to voice all shades of opinion. Many books have been written giving biased opinions both

pro and con. Perhaps the most complete work on the subject is the three-volume work by Anson Phelps Stokes.

School officials, according to most reports, favored the program. Only one study, that reported by Moehlman, indicated general opposition to the released-time plan.

Parent groups and individual parents, it was discovered, give hearty endorsement and in many ways help to promote the program.

On the basis of these reports the present trend is for increasing enrollments and general acceptance of the program. These trends should challenge weekday church school leaders constantly to build and improve their programs in weekday religious education.

CHAPTER VI

GENERAL SUMMARY AND CONCLUSIONS

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A. Summary

This study proposed to investigate the weekday religious education program since the Mc Collum Decision of March 8, 1948 in an effort to determine the effect of the decision on this phase of the religious education program. The immediate results of this decision revealed such concern that some feared it might undermine the traditional friendly understanding between Church and State in our country.

As a background for this study, a historic survey was made of traditional Church-State relations in the United States. One of the outgrowths of this relationship was the released-time religious education program, which by 1948 had become firmly planted in forty-six states. An outgrowth of this plan was the Mc Collum Decision. In the study of the decision, briefs, books and periodicals were studied. This was followed by a study of interpretations which involved correspondence with the state departments of education in twenty-nine states in an effort to learn state interpretations of the Mc Collum Decision. Another court decision resulting from this decision; namely, the New York City Released-Time Case was studied. This historical and legal study was followed by an intensive study of

prescribed standards and current practices in weekday religious education. The particular areas studied were organization and administration, objectives and leadership. Lastly, enrollment and acceptance trends were studied.

In the early days of our national history, the First Amendment was added to the federal constitution. Most people felt that this amendment was a guarantee against the establishment of a national church in our country. Originally this provision was binding only on the federal government, while states were given great liberty in their religious practices. After the Civil War, the Fourteenth Amendment was added to the United States Constitution which in essence made the provisions of the First Amendment binding on the states.

These amendments were no evidence of hostility to religious practices and teaching on the part of the Federal Government. This is evidenced by the religious work carried on at West Point and Annapolis and in the United States Armed Forces; and by Chaplain's Service in the United States Congress.

In 1948 the interpretation of these amendments was brought to a test in the Mc Collum Case, initiated by an atheist, Mrs. Vashti Mc Collum, against the Board of Education of Champaign, Illinois, for allowing released-time religious education classes in their schools. The plan used in Champaign allowed Catholic, Protestant, and

Jewish teachers of religion to hold classes in the classrooms of their public-school buildings once a week. These teachers were provided by the religious organization, but were approved by the school superintendent. The public-school attendance law was used in enforcing attendance in the class in religion. Pupils who did not enroll in religion classes were sent to another classroom. Parent-Consent cards were distributed by the school.

Two Illinois courts ruled that the Champaign released-time plan was legal, but the United States Supreme Court declared it unconstitutional on the grounds that it allowed the use of the school building for teaching sectarianism. By an eight to one decision, the Court declared the Champaign plan of released-time religious teaching contrary to the provisions of the First and Fourteenth Amendments. In their briefs on the case the justices indicated that they did not condemn "released-time" in general. It was entirely possible that other plans might not have the objectionable features of the Champaign Plan.

Following the Mc Collum Decision, many state attorney generals and state school boards rendered opinions on the Mc Collum Decision. This study found that in twenty-one states action was favorable to released-time, while unfavorable action was taken in five states. Eight states reported no action as a result of the Mc Collum Decision. Nine states reported no released-time. In these cases it

was not clear whether or not this was a result of the McCollum Decision. Five states gave no information.

The International Council of Religious Education issued the opinion that the use of school machinery either in promoting released-time or in enforcing attendance was illegal. It also advised against the use of school buildings for weekday church school classes.

The most outstanding case that has come to public attention since the McCollum Decision is the New York City Released-Time Case in which court action was brought against the New York City plan of released-time. Two New York State courts have declared this plan constitutional. At present this case awaits hearing in the United States Supreme Court.

This investigation revealed that the McCollum Decision has had an influence on released-time practices in many areas. In the realm of organization and administration this influence has not been so prominent as in others, but even here it has been felt. The International Council of Religious Education recommended: cooperation with public school authorities without control and the maintenance of the spirit as well as the letter of the law in launching a program, both of these recommendations having become important after the decision. The sponsoring committee is also faced with the problem of securing adequate housing which in most states must be outside the school building. When suitable and convenient church centers could not be found.

classes have met in homes, in other buildings, or in mobile units. In some cases buses have been purchased to transport pupils to the nearest church center. Another administrative problem that was found to need modification in most areas is the distribution of parent-consent cards. In many centers, prior to the decision, this was done through the public school. Now it is usually done through the churches. In one center, Indianapolis, it is done by the Parent Teachers' Association. In two states, Virginia and Ohio, some school rooms are still used for classes in religion.

General and specific objectives of a weekday church school were seen to be formulated with the needs of the children in mind as a primary consideration, but with legal implications kept in view. One of the major emphases discovered in the last few years was that of bringing the instruction on a par with that of the public school. Another finding emphasized since 1948 is that of making no use of public-school attendance machinery in enforcing attendance.

The Mc Collum Decision has made the need for trained leaders more apparent. First, because new leaders were not attracted to the weekday schools in the confusing days following the Mc Collum Decision. Secondly, because if critics cannot discredit the program on its legal aspects they may attack it on its efficiency. Consequently, more professionally trained teachers are encouraged. In places where circumstances make professionally trained teachers

impossible, effort is made to improve standards through extensive in-service training programs. In order to improve standards, the International Council of Religious Education recommends that training and salaries for weekday leaders be on a par with those of public-school teachers.

Immediately after the Mc Collum Decision, this study revealed the enrollment in weekday church school dropped ten per cent, with twenty per cent of the centers closing. However, the school year of 1950-51 began an upswing in enrollment and the opening of centers that had been closed. This has continued throughout the present school year of 1951-52 and latest estimates place the enrollment figure considerably above the 1948 estimate of two million. Figured mathematically, this means that about fourteen per cent of the school population is in released-time schools. Factors that account for this were found to be many. It is difficult to obtain complete figures from single and group parish schools, Catholic schools and Jewish schools. In centers offering religious instruction it is rarely offered in all the grades in the public school. In those grades where it is offered it is generally well accepted. Virginia reports that ninety-six per cent of the pupils offered the opportunity take advantage of it. Indianapolis reports eighty-two per cent.

At one time church denominations were rather complacent about released-time schools, but the Mc Collum

Decision has revitalized their interest in the program. Most denominational and church leaders endorse the program. Church leaders emphasize that complete cooperation of church bodies is necessary. Others indicate that the churches as a whole have not taken adequate advantage of the opportunities offered in the religious education program.

Law enforcing agencies, the legal profession, school officials, and parents were seen generally to favor the weekday church school while the press represented various shades of opinion.

B. Conclusions

From the above findings certain conclusions may be drawn regarding future developments resulting from the Mc Collum Decision. The question of whether or not "released-time" will grow to be a dynamic force in religious education depends largely on the parents and the churches. Its growth and strength rest in their ability to see its potentialities.

If the impending United States Supreme Court decision is unfavorable, renewed effort to achieve the integration of Christian principles in the public-school program, stronger and more effective Sunday Church Schools, more dismissed-time schools, and an increase in the number of parochial or Christian day schools will be the outcome.

In the event of an unfavorable decision, Church-State relations in other areas will be questioned. This

would include courses in religion in state universities, Christian services in the armed forces and in The United States Military and Naval Academy, prayers in the United States Congress, and the G. I. Bill of Rights. Court cases in any one of these areas is a possibility.

The scope of this study made it necessary to confine itself largely to one phase of weekday religious education, the "released-time" school, but the Mc Collum Decision has implications reaching beyond that. A study of the potential influence in any of the areas cited above, would prove to be an interesting study.

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Southern California Council of Protestant Churches,
Los Angeles

Hanna, Elizabeth, Director of Religious Education,
Cincinnati, Ohio

Lantz, Catherine, Department of Christian Education, New
Jersey Council of Churches, Newark

Longwell, Elizabeth, Director of Department of Christian
Education, Virginia Council of Churches, Inc.

McClure, Lois V., Assistant to Dr. Erwin L. Shaver,
Executive Director of Weekday Religious Education.

Pfleiderer, Florizel A., Administrative Director of Religious
Education, Indianapolis and Marion County.

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APPENDIX

National Council of the Churches of Christ
in the United States of America
Division of Christian Education
Commission on General Christian Education
79 East Adams Street (Adams Street at Michigan Avenue)
Chicago 3, Illinois

October 23, 1951

Miss Ivy A. Olson
235 East 49th Street
New York 17, N.Y.

My dear Miss Olson:

Having recently completed my M.A. thesis at Northwestern, I can fully sympathize with your problems in locating names and addresses to whom to send your questionnaires for information. But I'm afraid I can't be much more helpful than that! We do not have such a list of directors. However, here are a few persons to whom you might write for information:

Miss Mollie F. Stahley
Ohio Council of Churches
35 West Gay Street, Columbus

Mrs. Elizabeth Hanna
819 Transportation Bldg.
Cincinnati, Ohio

Miss Elizabeth Longwell
Virginia Council of Churches
Box #307, Bridgewater

Dr. Florizel A. Pfleiderer
310 North Illinois Street
Indianapolis, Indiana

Mrs. W. G. Frasher
Southern California Council of
Protestant Churches
3330 West Adams Boulevard
Los Angeles, California

Mr. Daniel Ehalt
820 Ontario Street
Oak Park, Illinois

Miss Catharine Lantz
65 Central Avenue
Newark, New Jersey

Miss Florence Martin
520 West 3rd Street
Dayton, Ohio

Those in the first column are state directors of week-day religious education, and those in the second are city directors.

I am afraid that I can give you no figures on enrollments or operating costs the last five years. We are unable to secure this information since we do not have the budget available to pay for an extensive survey necessary to secure them.

Very sincerely yours,

Lois V. McClure
Assistant to Dr. Shaver

Form Letter

The following form letter was sent to the eight persons listed in the previous letter. Replies were received from seven. These replies were in the form of letters from three centers; namely, Virginia, Southern California, and Indianapolis, Indiana. Three centers gave the requested information on the form letter. These answers are compiled following the letter. One center, Dayton, Ohio sent literature giving the information desired, but sent no letter. The letters received are given in full in the following pages.

235 East 49th Street
New York 17, N.Y.
October 25, 1951

Dear _____:

The office of Erwin L. Shaver, Executive Director of the Weekday Religious Education Division of the National Council of the Churches of Christ in the United States of America has given me your name and address as one who would be able to give me information on your weekday religious education program. I desire this information for a thesis on An Investigation of the Weekday Religious Education Movement Since the Mc Collum Decision as a partial requirement for a Master of Religious Education Degree at the Biblical Seminary in New York.

The specific areas on which I desire information are:-

Enrollment- How does the present enrollment in your weekday religious education classes compare with that of 1948?

Legal Aspects- To what extent, if any, have state and local decisions and opinions rendered since the Mc-Collum Decision affected your program?

Aims and Purposes- Have you altered your aims and purposes any since the Mc Collum decision? If so, how and why?

Administration and Organization- To what extent, if any have you changed the organization and administration of your program in the last three years?

Training and Preparation of Teachers- In general, what training and preparation do you consider in the selection of your weekday teachers? Have the standards been improving? How do they compare with that of the public school teachers in your area?

Community Impact- How is the present program received in your community? As far as you are able to judge, is there more or less interest and support of the program than there was before 1948?

Thanking you in advance for this information, I remain,

Sincerely yours,

Ivy A. Olson

A Compilation of Replies from Cincinnati, Ohio, New Jersey Council of Churches and Ohio Council of Churches.

Enrollment - How does the present enrollment in your week-day religious education classes compare with that of 1948?

Cincinnati - 1948-12,887; 1951-10,237

Ohio Council of Churches - As good or better than then .
A few systems that closed have reopened and new systems have opened.

New Jersey Council of Churches - Less but we do not have current figures.

Legal Aspects - To what extent, if any, have state and local decisions and opinions rendered since the Mc Collum Decision affected your program?

Cincinnati - Not very much, we had to close a few schools, which had been meeting in public school buildings. Our classes always have met mainly in churches.

Ohio Council of Churches - No.

New Jersey Council of Churches - Four centers were closed. One has reopened. All formerly met in school buildings.

Aims and Purposes - Have you altered your aims and purposes any since the Mc Collum Decision? If so, how and why?

Cincinnati - No change in aims and purposes

Ohio Council of Churches - In the process of steadily

improving quality.

New Jersey - No.

Administration and Organization - To what extent, if any, have you changed the organization and administration of your program in the last three years?

Cincinnati - No change in organization and administration.

Ohio Council of Churches - Very few systems did go into church buildings. Some that went into churches have returned to public school buildings at the invitation of Public School Boards of Education.

New Jersey Council of Churches - There is no one program. Each community has its own.

Training and Preparation of Teachers - In general, what training and preparation do you consider in selecting your weekday teachers? Have your standards been improving? How do they compare with the public school teachers in your area?

Cincinnati - Qualifications of teachers comparable to Public School teachers plus special religious training - very high quality of character and personality.

Ohio Council of Churches - Yes, at least as high as those of Public School Teachers.

New Jersey Council of Churches - Most communities try to get teachers with public school training. A great many ministers are used.

Community Impact - How is the program received in your

community? As far as you are able to judge, is there more or less interest and support of the program than there was before 1948?

Cincinnati, Ohio - There is no noticeable change in the interest in our program since 1948.

Ohio Council of Churches - More interest. It is well received and the classes are desired in more grades both by parents and pupils. Children have wanted to fail grades so they could stay on in Religious Education classes another year.

New Jersey Council of Churches - About the same in most communities. There seems lately to be greater interest in setting up new schools.

Virginia Council of Churches, Inc.
Offices at Richmond, Virginia, and Bridgewater, Virginia
Department of Christian Education
Elizabeth Longwell, Director
Planters Bank Building
Bridgewater, Virginia

October 24, 1951

Miss Ivy A. Olson
235 East 49th St.
New York, New York

Dear Miss Olson:

In answer to your recent letter concerning the present status of Weekday Religious Education:

1. Our curriculum guides for grades three through seven have been revised during the past five years, and grades one and two are being revised at the present time.
2. The only major change in the administration of our program since the Mc Collum Case has been in the matter of enrollment. We now enroll the pupils outside of the public school rather than in the public school class. Enclosed is a leaflet stating the legal situation in Virginia.
3. Our present enrollment is about 50,000 compared with a little over 60,000 in the school year 1947-48. Following the Supreme Court opinion the work was dropped in a number of counties.

In some cases the Supreme Court opinion was the major reason but in other cases it was due to poor organization and lack of effective leadership. In several counties the work has been resumed during the past two years.

4. There have been no legal proceedings concerning this program in Virginia.

I hope this information will be of service to you.

Sincerely yours,

Elizabeth Longwell
Director, Dept. of
Christian Education

Southern California Council of Protestant Churches
Department of Christian Education
3330 West Adams Blvd. - Los Angeles 18, Calif.
REpublic 2-0181

November 7, 1951

Miss Ivy A. Olson
235 East 49th St.
New York 17, N.Y.

Dear Miss Olson:

I will endeavor to be specific and brief regarding your questions.

Since the Los Angeles Public School System is the one we deal with most directly (having only administrative and counselling work in the rest of Southern California), I will confine the statements to that system.

1 - Enrollment at present - 7129
" in 1948 - 4202

2 - The Los Angeles County Council and the State's Attorney General, both rendered interpretative opinions following the Mc Collum Decision. In both instances, the opinion declared that the program, as conducted in California, is entirely constitutional.

3 - We have not in any way altered our aims or purposes since "Champaign".

4 - The only change in the administration of the program was the delivery by the church rather than by the school of the letters and enrollment cards.

5 - Teachers are required to attend three in-training Institutes per year, monthly teachers' meetings, and must strictly follow curriculum. Yes, the standards have been improved, and compare favorably with public school requirements.

6 - The program is generally acceptable in the community - more interest now than in 1948 - main difficulty is to secure financial underwriting to keep pace with growth.

I trust this answers your inquiry. Sincerely yours,

Mrs. W. G. Frasher, Director
Dept. of Christian Education

VF/bb

Board of Weekday Religious Education
Of Indianapolis and Marion County, Indiana, Inc.
Rev. Florizel A. Pfleiderer, D.D., Administrative Director
Y.M.C.A. Building, 310 North Illinois Street,
Indianapolis 4, Indiana

November 2nd, 1951

Miss Ivy A. Olson
235 East 49th St.
New York 17, N.Y.

Dear Miss Olson:

In reply to your request of October 26th, I am enclosing some literature relative to our system, and hope it proves of interest to you.

Our enrollment has constantly increased as you will note by the enrollment chart on the enclosed folder.

We operate under the 1943 Act of the Indiana General Assembly, and have not been materially affected by the Court Decision since the McCollum Case. In the beginning we held classes in rooms rented from the Public Schools in the County system. After the Court Decision in the McCollum Case, we changed our plan, and now all children are escorted or transported by chartered bus to the nearest church with adequate facilities.

Our aims and purposes - that of making better citizens for to-morrow's world by giving the children a knowledge of the Bible and helping them develop Christian attitudes - has never been changed.

The requirements of our teaching staff are the same as those of the Public School teachers plus credits in Bible and religious education.

Naturally, the community interest is growing in our program, and the number of corporations, foundations and interested individuals who support the project increases each year.

For additional information, I would suggest "Selling the Weekday Program to the Community" in the September 1951 issue of the International Journal.

If I can be of further service to you, let me know.

Sincerely yours,

Florizel A. Pfleiderer

FAP/eta

National Council of the Churches of Christ
in the United States of America
Division of Christian Education
Commission on General Christian Education
79 East Adams Street (Adams Street at Michigan Avenue)
Chicago 3, Illinois

December 31, 1951

Miss Ivy A. Olson
235 East 49th Street
New York 17, N.Y.

My dear Miss Olson:

It is good to know from your letter of December 27 that we were helpful to you in gathering information for your thesis. However, I do not know that we can be of much further help, for we do not have the list for which you asked.

Of course, not all forty-eight states took action following the opinion of the United States Supreme Court in the Champaign case. In some instances, it was not necessary since there was no weekday work, and others (Ohio, for example) felt it was a matter for local jurisdiction and action. We do have available the opinions of attorneys general in more than a dozen states where such opinions were rendered. I am not sure whether you have this package of documents, but I may have sent them to you previously.

No legislative action has been taken by any state since the Champaign case opinion. (the action of the Supreme Court of the United States is not properly a decision, but an opinion.) Some effort was made in Indiana to have the enabling act repealed, but it did not even get to the floor or the legislature, and that was shortly after the opinion was rendered.

Since there is another case pending hearing before the United States Supreme Court (probably in February) there is somewhat of a "wait and see" attitude. This is the case which originated in Brooklyn and will definitely consider the principle of excusal of children and control of education by parents, which was not brought up in the Champaign case.

With every good wish to you in completing your thesis,
I am

Very sincerely yours,

Lois V. McClure
Assistant to Dr. Shaver

The Council of Churches
Of Syracuse and Onondaga County, Inc.
300 Y.M.C.A. Building
Syracuse 2, New York

January 16, 1952

Miss Ivy A. Olson
235 East 49th Street,
New York 17, New York.

My dear Miss Olson,

Under separate cover I am sending you a report of our tenth anniversary. This will answer a few of your questions.

Our program is administered as follows:

A committee from the council of churches have charge of the over-all program assisted by a committee of women from the women's council.

Each religious center has a principal. Sometimes this principal is the director of religious education of the church, sometimes are ex-public school teachers. In nine schools where the school is very large or where there is no adequate leadership in the church the council pays \$2.50 a session for the principal. Each school meets for one hour, Elementary schools on Tuesday, Junior High on Wednesday so teachers teach only one hour a week. Teachers are volunteer.

Our enrollment keeps about the same for we are unable to provide more teachers. We have many children waiting to take religious instruction that we are unable to take.

The McCollum decision did not effect us. Our classes are taught in the churches.

Our teachers must be members of an evangelical church. We try for ex-school teachers but many of our teachers are the average church school teacher. We carry on an extensive training program all the time. Under separate cover, I am sending two things we are doing right now.

As you no doubt know, Dr. Erwin L. Shaver is the head of the Week-day Religious Education in the National Council of Churches. Our national news letter of December is enclosed with some reports from Dr. Shaver. He can give you additional information.

Volunteer teachers are a great deal of work and need a good deal of assistance.

Sincerely,
Elizabeth A. Taft

THE UNITED STATES SUPREME COURT DECISION ON THE NEW YORK
RELEASED-TIME CASE

In a 6 to 3 decision the United States Supreme Court upheld the legality of the New York Released-Time Case. This case has been pending in the Court since its filing on December 11, 1951.

This decision further substantiates the legality of released-time programs entirely separated from public school administration, supervision, and control. These programs are usually held on off-school premises.

In the majority opinion, Justice William O. Douglas pointed out that the First Amendment provided for the separation of church and state as far as the establishment and the free exercise of a religion is concerned, but not in all phases. Mr. Justice Douglas further comments:

The First Amendment, however, does not say that in every and all respects there shall be a separation of church and state. Rather it studiously defines the manner, the specific ways, in which there shall be no concept or union or dependence one on the other. That is the common sense of the matter. Otherwise the state and religion would be aliens to each other - hostile, suspicious and even unfriendly.

Others who concurred with Mr. Justice Douglas in the majority opinion were Messrs. Justice Vinson, Reed, Burton, Clark, and Minton.

The minority stand was taken by Messrs. Justice Black, Jackson, and Frankfurter. Justice Black opposed the majority opinion because he felt the New York plan of released-time education was "manipulating the compulsory education law to help the sects get pupils."

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1. New York Times, April 29, 1952, p.1.

2. Ibid.