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A SURVEY OF WEEK DAY CHURCH SCHOOLS IN THE CHURCHES
OF BROOKLYN UNDER THE SUPERVISION OF THE DEPARTMENT
OF RELIGIOUS EDUCATION OF THE BROOKLYN FEDERATION OF
CHURCHES

by

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INTRODUCTION

INTRODUCTION

I. AN OUTLINE OF THE PROBLEM

A. Statement of the Problem

Religious education, in recent years has been "coming into its own". Many factors in the situation confronting America today, have combined to stimulate on all sides the demand for more religious education. One way through which the church has answered this demand is the Week Day Church School. Recent developments have been of unquestioned importance. It is our purpose to find out what the Week Day Church Schools are doing. As it is impossible in this study to make an extensive survey, we shall restrict our problem to a survey of those Week Day Church Schools in Brooklyn which are assisted by the Brooklyn Federation of Churches. Our purpose will be to discover what is being done in this specific field to meet the need of our day. In conclusion, we shall endeavor to interpret and to make an estimate of our findings.

B. Importance of the Problem

There is an increasing interest in Week Day Church Schools today, not only on the part of individual religious leaders, but also on the part of the majority of the most prominent Protestant churches. In fact, the need of religious education for the children of the United States is being realized on every hand by people in every sphere of

life. Many are recognizing that if the education of the child is to be complete, it is essential that he have mental, physical, moral and spiritual training. Since the state is spending millions of dollars annually to educate the child mentally and physically, but is neglecting to educate him morally and spiritually¹ the Church is increasingly awakened to its responsibility. It seems important, therefore, that a survey such as this be made in order that we may learn to what extent the Week Day Church Schools in this particular section of our country are meeting the moral and spiritual needs of the child.

C. Definition of Week Day Church School

Before going any farther, it will be well to set forth clearly what is meant by the term, Week Day Church School. The church school is the organization through which the entire educational program of the church is administered.² As generally carried out, this includes several units. It is our purpose in this study to confine our interests to one of these units, namely, the Week Day Church School. This does not include the vacation church school, which meets during the summer months. Neither does it include the parochial school, which provides secular as well as religious training. The parochial school takes the child from the public school. The Week Day Church School in some instances, takes the child from the public school for a few hours a week, but generally holds its classes after school hours. Nor does our study include the leadership training school, which is called "school of religious education". Such schools are of a vocational

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1. Cf. Getty, Lois, The Bible in the Public Schools, p.4.
2. Cf. Proposed Standard for the Weekday Church School, p.4.

nature, and are for adults rather than children. Finally, we do not include the Bible-study-for-credit in the high schools.¹

"The Week Day Church School is an essential part of the educational program of the church and carried on under the direction of a local church or the churches of a community associated together in a council of religious education."² Week Day Church Schools are held on the regular school days of the week. Some are held on Saturdays, but this is the exception rather than the rule. They are in session during the public school year and not during the vacation months. Some are conducted on "released time" which means that various groups of pupils are released from the public school at different hours throughout the day. Some are conducted on "dismissed time", which means that the entire school or grade is dismissed at a certain period. The majority of schools, however, are held in free time, or hours outside of the public school period.³ This last is the case in Brooklyn, where the children are neither released nor dismissed from the public school for religious instruction.

Week Day Church Schools are generally held in churches or in buildings that are owned or rented by the Week Day Church School Board. Some schools are financed by the local church, and others by a group of churches. Sometimes the communities share in the expense. Some of the schools are carried on by a specially appointed board or council which is responsible for appointing the teachers, setting up the pro-

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1. Cf. Lotz, Philip Henry, Current Week Day Religious Education, p.22.
2. Proposed Standard for the Weekday Church School, p.4.
3. Ibid. p.5.

gram, and providing for the place of meeting. The teachers are generally Public School teachers, pastors, directors of religious education, Sabbath School teachers, or members of the church. The attendance of the child is not compulsory, but he is expected to attend regularly.

Week Day Church Schools, then, are instructing centers of religious education for children, conducted during the week as supplementary to the instruction given on Sabbath.

D. Scope of the Survey

Since, of necessity, our study must be restricted to a limited field, and since it would be almost impossible to obtain information about all of the Week Day Church Schools in Brooklyn, we shall arbitrarily limit ourselves to those schools which in some way have come under the supervision of the Brooklyn Federation of Churches. In the fall of 1930 one hundred ten Week Day Church Schools reported to the Department of Religious Education of the Brooklyn Federation of Churches.¹ It is these schools, then, that shall constitute the subject of our research.

E. Mode of Procedure

Various sources of information have been utilized in the process of this study. Conferences were held with Miss Dorothy Collins, Associate Director of the Department of Religious Education of the Brooklyn Federation of Church. Material was received from the Brooklyn Federation of Churches, The International Council of Religious Education, The National Reform Association, Board of Christian Educa-

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1. Cf. Year Book 1930-31 Brooklyn Federation of Churches, p.32.

tion of the Presbyterian Church. Various books and magazines were consulted. And, finally, visits were made to some of the Week Day Church Schools for the purpose of obtaining the following information: enrollment, average attendance, organization into classes and departments, personnel of groups as to home background and church relationship, provision for worship, provision for instruction, coordination with the Sabbath School lesson, provision for expression, provision for recreation, the size and quality of the teaching staff, and the relation of the school to the Brooklyn Federation of Churches.

II. THE BACKGROUND OF THE PROBLEM

Before we study the Week Day Church Schools of Brooklyn, it is our purpose to study the history and present status of the Week Day Church School movement.

A. History of the Movement

It is important that we consider the conditions existing before the development of the Week Day Church School, in regard to the place religion had in education, and it is also important that we consider the origin of the Week Day Church School. It is with the first phase of the problem that we are now concerned.

I. Conditions Leading to the Development of Week Day Church Schools

a. Situation in Its Early States

(1). The Character of Education

The builders of our nation included religion in education. The Ordinance of 1787, for example, which was passed by Congress to control the Northwest Territory says,

"Religion, morality and knowledge, being necessary to good govern-

ment and to the happiness of mankind, schools and the means of education shall forever be encouraged".¹ In consequence of this attitude on the part of leaders, not only was religion included in the school program, but it was made the heart and center of all that was done.

(2). The Importance of Religious Education

All the schools were religious. "The New England Primer" was the text book for reading in the American schools for one hundred and fifty years. It was almost entirely made up of the Bible, the catechism, and other moral instruction.² Through the colonial period this book and the Bible were supreme in the schools.³ Noah Webster spoke of the schools of Connecticut just before the Revolution,

"When I was young the books used were chiefly or wholly Dilworth's spelling books, the Psalter, the Testament and the Bible".⁴ Horace Mann, a lawyer, the father of American public education in 1848 said,

"Moral education is a primal necessity of social existence. This grand result in practical morals... can never be attained without religious education".⁵ He also stated,

"I suppose there is not, at the present time (1848) a single town in the commonwealth in whose schools the Bible is not read".⁶

.....

1. A Brief on "Religious Public Education as the Solution of the Crime Problem. (Presented to President Hoover's Crime Commission by the National Reform Association, Pittsburgh, Pa.) p.3.
2. Cf. Lotz, Philip Henry, Current Week-day Religious Education, p.19
3. Cf. A Brief on Religious Public Education as the Solution of the Crime Problem, p.13.
4. Ibid, p.3.
5. Ibid, p.4.
6. Ibid, p.5.

b. The Situation in Its Later Stages

(1). Separation of Church and State

It is evident, from the above, that religion was a vital part of education. When our forefathers provided for the separation of church and state, they desired that no one religion should be given an advantage over another through governmental favor. Only two items in our Federal Constitution have a bearing on this subject. The latter part of Clause 3, Article VI of our constitution, declares,

"No religious test shall ever be required as a qualification to any office or public trust under the United States".¹ The First Amendment has the following statement:

"Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof".² Our fathers did not realize that the plan they were proposing would result in a complete secularization of education in schools under public school control. Religion and education were so interwoven, that they could hardly conceive of it otherwise. This was true in America for many years. Only little by little did the American people begin to realize that religion and education could be separated. Gradually the schools became more and more under public control. The state assumed more responsibility in education, and the schools became less religious and more secularized.

(2) Elimination of the Bible from our Public Schools

This separation became more and more marked until,

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1. Squires, Walter Albion, Educational Movements of To-Day, p.73.

2. Squires, Walter Albion, Educational Movements of To-Day, p.73.

about 1870, the Bible was excluded from most schools. There was a change in custom, but not in law, for there had been no definite law in our Constitution which said that religion should be in the schools. Neither was there, on the other hand, a Federal law which shut the Bible out of the schools. This also was merely a matter of custom. This was accomplished through the influence of misguided church people, atheists and alien elements, and the majority of Christians did not realize the danger until it was too late.¹ Since problems concerning the separation of church and state have come to have much to do with education, several states have passed laws or added other provisions to their constitutions to safeguard public education from sectarian influences.²

c. The Situation Today

(1). Realization of the Need for Religious Education

Since the Bible was excluded from the public schools about sixty years ago, Bible teaching and moral training have been largely lacking in our public schools. As a result, seven out of every ten people under twenty-five years of age in the United States receive no systematic moral and religious instruction. This may help explain the fact that seventy-five percent of our crimes are committed by people under twenty-five years.³ Of this situation, Walter S. Athearn, former Dean of Boston University School of Religious Education and Se-

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1. Cf. Getty, Lois, The Bible in the Public Schools, p.3-4
2. Cf. Squires, Walter Albion, Educational Movements of To-Day
3. Cf. Dill, Lucille, Derelicts, p. 258, The Covenanter Witness, October 15, 1930.

cial Service, said,

"When belief in a personal God fades from the life of a people, the crime rate will increase correspondingly".¹ Others have sounded forth the same warning, and gradually there has been an awakening.. Within the last thirty years the thinking people of America have realized to some extent at least, the need for religious education.

(2). Attempts to Solve the Problem

Because of this realization, the leading Protestant denominations have endeavored to provide for the child's needs through the vacation church school. The Daily Vacation Bible School movement was inaugurated in 1901. About a decade later the Bible-study-for-credit movement came into being, but its progress has not been so successful as the vacation church school.² A few Week Day Church Schools were established as early as 1909, but it was not until 1921 that a rapid development began to take place.³

2. The Origin of Week Day Church Schools

An outstanding experiment in week-day religious education was inaugurated at Gary, Indiana, in 1913. Superintendent William Wirt, in charge of the public school system, believed that it was the duty of society to provide a program for the whole life of the child. He therefore offered to release pupils to the churches for the purpose of receiving religious instruction. He succeeded in getting the cooperation of the ministers of the town, and in the fall of 1914 week-day religious education was initiated. For five years the schools were

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1. *Op cit*, p. 258.

2. Cf. Lotz, Philip Henry, *Current Week-day Religious Education*, p. 32-33.

3. Cf. Cope, Henry F. *Week-Day Religious Education*, p.7.

denominational in type, but later five churches united to form a community system of week-day schools. The Gary plan, as it is now known, recognizes the importance of religious education as a part of the child's whole education, and offers the churches opportunity to provide for it during the school hours.¹ Van Wert, Ohio adapted the Gary plan to a rural community of eight thousand. The school authorities and citizens saw the value of the work and arranged for a continuous schedule of classes for the Bible teacher, as for the music or art teacher.² The plan in Batavia, Illinois, differs to some extent from the other two. It might be called the denominational plan, for the pastor or representative instructs the children in his own church. The children are released from the public school in successive groups of two grades at a time. The classes meet every Thursday of the school year for an hour of religious instruction.³ Spreading thus, from church to church and from town to town, Week Day Church Schools have continued to grow, and today they hold an important place in Religious education.

B. Present Status of the Movement

1. Its Promotion

All of the major Protestant denominations in the United States, as has been said, are engaged in the promotion of Week Day Church Schools. Several denominations have appointed directors of week-day religious education. Courses in this work are offered in our colleges and universities. Some students from our colleges and seminaries are

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1. Cf. Lotz, Philip Henry, Current Week-day Religious Education, p. 32-33.

2. Cf. Lotz, Philip Henry, Current Week-Day Religious Education, p. 37.

3. Ibid, p. 38.

teaching in Week Day Church Schools. In some places the public schools are cooperating in granting released time. Conventions and conferences are occasionally held for the purpose of stimulating interest and giving impetus to Week Day Church Schools. As a result of deepened interest, an increasing number of books and pamphlets have been written on this subject. These in turn lead to further interest.

2. Its Scope

The spread of the Movement has not only been rapid, but far reaching. Week Day Church Schools are now to be found in cities, towns and rural districts. The children enrolled are of many races. Some have no connection with any church. The majority of the pupils are of elementary grades. There are probably twelve hundred Week Day Church Schools in the United States, and an enrollment of one hundred thousand pupils. The Movement is growing so rapidly that it is difficult to get exact figures. In some of the cities there are from 3,000 to 13,000 children enrolled. Some of the larger cities are Wichita, Kansas City, Gary, Toledo, and Dayton. Eight states have asked their legislatures to grant time out of the regular school period for religious instruction.¹ Some states have taken favorable action. Therefore, it may be concluded that there is continuous progress in the Week Day Church School Movement.

Since, as a background for our study, we have reviewed the conditions leading up to the development of the Week Day Church Schools, the origin and the present status of the Week Day Church Schools, we shall now proceed with our investigation of the Week Day Church Schools in Brooklyn.

.....

1. Cf. Young, T. Basil, The Week Day Church School in New York State, p. 7-8

CHAPTER I

**AN ANALYSIS OF THE VARIOUS TYPES
OF WEEK DAY CHURCH SCHOOLS IN BROOKLYN**

CHAPTER I
AN ANALYSIS OF THE VARIOUS TYPES OF
WEEK DAY CHURCH SCHOOLS IN BROOKLYN

There are three general types of Week Day Church Schools in Brooklyn. They include the denominational or individual church type, the individual church-cooperating type, and the interdenominational or interdenominational-cooperating type.

I. DENOMINATIONAL, OR INDIVIDUAL CHURCH TYPE

A. Description of This Type

The first type of Week Day Church School in Brooklyn is the denominational or individual. It is one in which the Week Day Church School is a part of the program of the individual local church, without cooperation with other churches, unless they be of the same denomination.¹ Its organization, course of study, and supervision, and anything that has to do with the Week Day Church School are under the control of this particular church. However, other churches of this denomination may unite in conducting the school. This does not change the type of school. It is still denominational. Although this type of Week Day Church School is under the control of a certain demonina-

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1. Cf. Settle, Myron C. The Week-day Church School, Educational Bulletin, Number 601, p. 10.

tion, the children enrolled may be of any denomination or creed.

B. The Extent of This Type

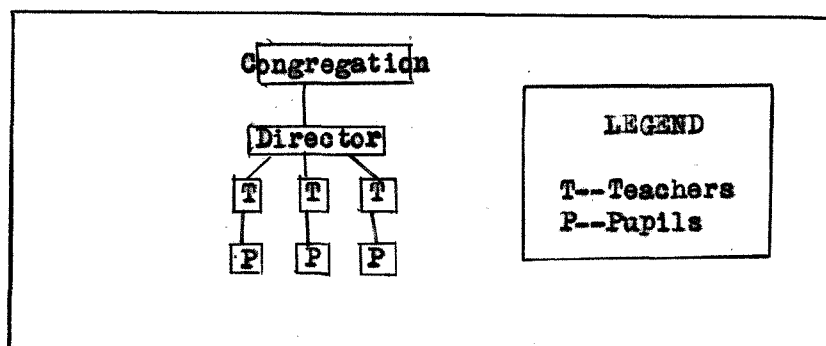
During 1929-30 eight denominational Week Day Church Schools reported to the Department of Religious Education of the Brooklyn Federation of Churches.¹ Since these schools serve themselves, and are independent of other churches, the Department of Religious Education assumes very little responsibility on their behalf.

C. The Organization of This Type

The people within the denomination are responsible for organizing this type of Week Day Church School. Of the eight schools which reported in 1929-30, seven pastors and one director of religious education were responsible for the administration.² The organization of this type is simple, in that there are fewer people concerned, and in that the control of the school is dependent on the one church. Chart number one is an illustration of the organization of the denominational type of Week Day Church School.

CHART 1.

ORGANIZATION OF DENOMINATIONAL TYPE OF WEEK DAY CHURCH SCHOOL



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1. Cf. Year Book 1930-31 Brooklyn Federation of Churches, p129.
2. Above information was secured from Miss Dorothy Collins, Associate Director of the Department of Religious Education of the Brooklyn Federation of Churches.

D. Estimate of This Type

Each of the types of Week Day Church Schools has its own advantages, and disadvantages. It is our purpose to find out wherein they have the same advantages and disadvantages, and to find out wherein they differ, and as far as possible to see which has the greatest number of strong points.

1. Its Advantages

The denominational Week Day Church School has certain advantages which are listed below:

1. Opportunity for making the Week Day Church School a part of the whole program of the church.
2. Possibility of correlating the Sabbath School and Week Day Church School programs
3. Opportunity for teaching the church's doctrines
4. Opportunity for more intimate fellowship between workers and children.
5. More interest manifested by the members of the local church
6. No delay in beginning, because independent of other churches
7. Simplicity of organization
8. Simplicity of control

2. Its Disadvantages

The disadvantages of the denominational Week Day Church School are listed below:

1. Distribution of schools inadequate
2. Loss of time due to distance between the church and the public school

3. Ineffectiveness of appeal to the public school boards
4. Failure to reach a large number of children
5. Usual limitation in choice of teachers to its own denomination
6. Tendency to have untrained teachers
7. Tendency to emphasize sectarian doctrines

One of the greatest advantages of the denominational Week Day School is the possibility of unifying the church's program. Correlation between the Sabbath School lesson and the Week Day School lesson is then possible. It provides extension of time to the limited amount of time given to the Sabbath School lesson. This is certainly an advantage to take into consideration. However, there are certain disadvantages which call forth our attention. When the public school is not in sympathy with the Week Day Church School, it is very difficult to secure a large number of children for the enrollment. It is sometimes difficult for one church to appeal to the public school and get results. The geographic situation is often a problem to this type of school, for the church and public schools may be long distances apart. It, therefore, makes it difficult for children to get to their own Week Day Church Schools after the public school is closed. If our goal is correlation of the church's program for the children who attend, then this type has the possibility of reaching that purpose. If our aim is to reach a large number of children this type of school has failed to a large extent in that respect.

II. THE INDIVIDUAL CHURCH-COOPERATING TYPE

A. Brief History of This Type

The second type of Week Day Church School is the individual church-

cooperating type. The schools of this type in Brooklyn had their beginnings as junior missionary societies, Epworth Leagues, and other ^{Young} people's groups. Some of these schools have been in operation since 1918. Among the organizations instrumental in founding these schools were the local churches and the Protestant Teachers Association.¹ This Association is an organization of 5,133 members whose purpose is to promote the religious and moral welfare of the children of New York. At the present, it is financing and supervising twenty-seven Week Day Church Schools in Greater New York.²

B. Description of This Type

The Individual Church-Cooperating type of Week Day Church School is similar to the Denominational type of school in that each school is controlled by its own denomination. In addition, in this second type of school, there is set up an advisory council, namely, the Department of Religious Education of the Brooklyn Federation of Churches. This Department of Religious Education represents the churches in matters dealing with the public schools, suggests curricula to be used in the schools, sets up standards of educational qualifications for teachers, and supervises the work of the individual schools by teachers' conferences and by personal visits to the schools.

C. The Extent of This Type

This type of Week Day Church School has been in operation in Brook-

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1. Above information was secured from Miss Dorothy Collins, Associate Director of the Department of Religious Education of the Brooklyn Federation of Churches.
2. Cf. The Protestant Teachers Association of New York City, Inc. Spring News Letter, March, 1931.

lyn since 1918. During the year 1926-27 fourteen schools reported to the Department of Religious Education; in 1927-28, fifteen schools; in 1928-29, seventeen schools; and in 1929-30, there were twenty schools in this group.¹

D. The Organization of This Type

Each school of this type organizes its school after the order of the denominational type. Then these cooperating churches of the different denominations come under the same Department of Religious Education. Chart number two represents the organization of this type of Week Day Church School. Table number one gives the number of churches and Week Day Church Schools represented by the various denominations for the year 1929-30.

E. An Estimate of This Type

It is now our purpose to study the advantages and the disadvantages of the individual church-cooperating type.

1. Its Advantages

This second type of Week Day Church Schools has the advantages listed for the denominational type of Week Day Church School. In addition the following the following may be added:

1. United effort in dealing with the public school boards
2. Opportunity to increase the spirit of cooperation among the churches
3. Possibility of more children enrolling
4. Opportunity for the child to realize the cooperation which exists between the public school and the churches

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1. Above information secured from Miss Dorothy Collins, Religious Education of the Brooklyn Federation of Churches.

CHART 2

ORGANIZATION OF INDIVIDUAL CHURCH-COOPERATING
TYPE OF WEEK DAY CHURCH SCHOOL

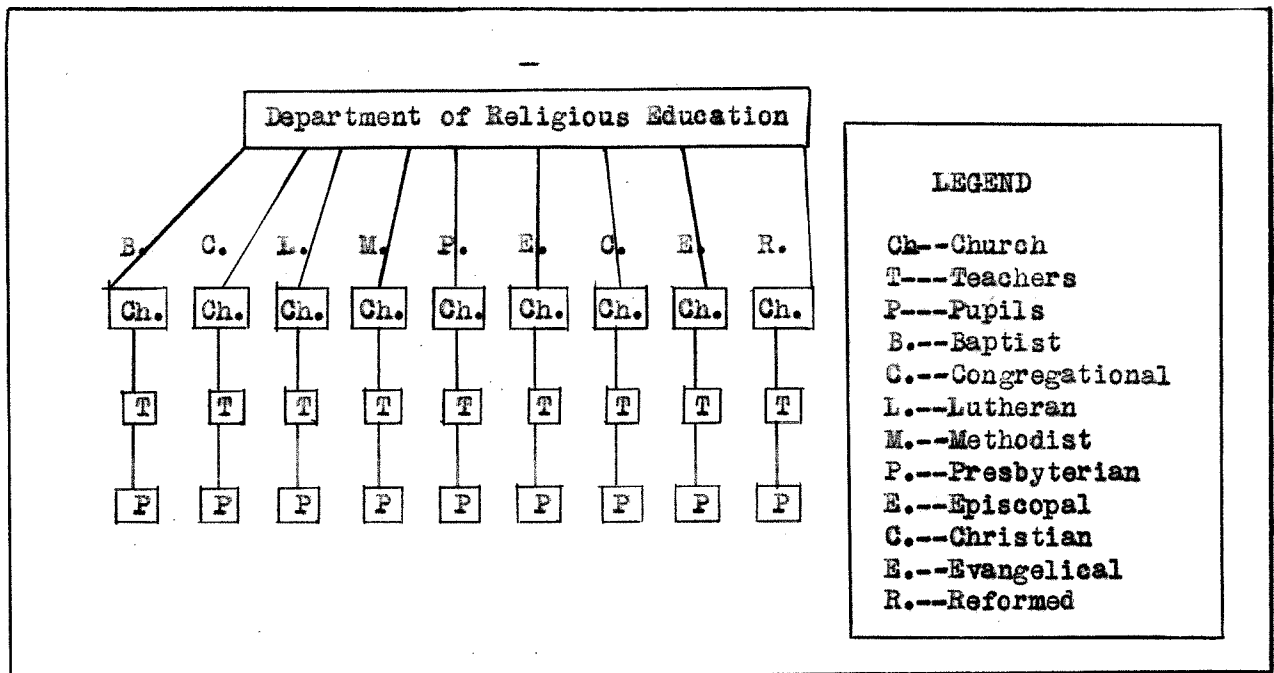


TABLE 1

CONGREGATIONS AND WEEK DAY CHURCH SCHOOLS
REPRESENTED IN 1929-30

<u>Congregation Represented</u>	<u>No.Churches</u>	<u>No. Schools</u>
Baptist	6	6
Congregational	1	1
Lutheran	3	3
Methodist	2	2
Presbyterian	3	3
Episcopal	2	2
Christian	1	1
Evangelical	1	1
Reformed	1	1
Total	20	20

5. Provision for a more uniform curriculum among the denominations

6. Provision for better educational standards

2. Its Disadvantages

This type of Week Day Church School has all the disadvantages listed for the denominational type of school, with the exception that it can make a stronger appeal to the public school board because of its cooperation with the other denominations. Although the Department of Religious Education may advise in regard to curriculum, educational standards for teachers, and aid in other ways, it cannot enforce a higher grade of work.

The individual-cooperating type of Week Day Church School has the advantages of the denominational type of Week Day Church School in that it can have a unified church program, and teach its own doctrines. It also has the opportunity for cooperation with other denominations. However, it has many of the disadvantages of the denominational type of school in that it fails to reach many of the children who are not connected with any church, and in that distance sometimes prevents children from going from the public school to the Week Day Church School. Although the advantages and the disadvantages of the first and the second types of Week Day Church Schools are similar in many respects, it is felt that the second type is better fitted to establish cooperation not only between the churches, but between the public schools and the churches.

III. THE INTERDENOMINATIONAL, OR

INTERDENOMINATIONAL-COOPERATING TYPE

A. Brief History of This Type

The third type of Week Day Church School is the interdenominational type. Schools of this type began in Brooklyn in 1920. Such schools were founded by the Protestant Teachers Association which not only gave voluntary teaching service, but also supplied funds to support a supervisor. Some years later, at the recommendation of the Protestant Teachers Association, the Department of Religious Education of the Brooklyn Federation of Churches was organized. The two organizations have cooperated in establishing many of the interdenominational type of Week Day Church Schools. At the present time, the Department of Religious Education is gradually becoming more active in securing paid workers for the Week Day Church Schools. The Protestant Teachers Association continues to supply teachers and to give generous financial support to the work.¹

B. Description of This Type

This type of school is strictly interdenominational. It is administered by the Department of Religious Education. To this school come all the children of a given district whose parents desire them to attend. The Week Day Church School is held in one of the Churches of this district. It is generally near the public school or schools in the district. In some of the public schools an announcement is made regarding the meeting of the Week Day Church Schools. Some of the public school teachers take the pupils from the public school to the Week Day Church School. Such cooperation depends upon the attitude of the public school to the Week Day Church School.

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1. Above information was secured from Miss Dorothy Collins, Associate Director of the Department of Religious Education of The Brooklyn Federation of Churches.

C. The Extent of This Type

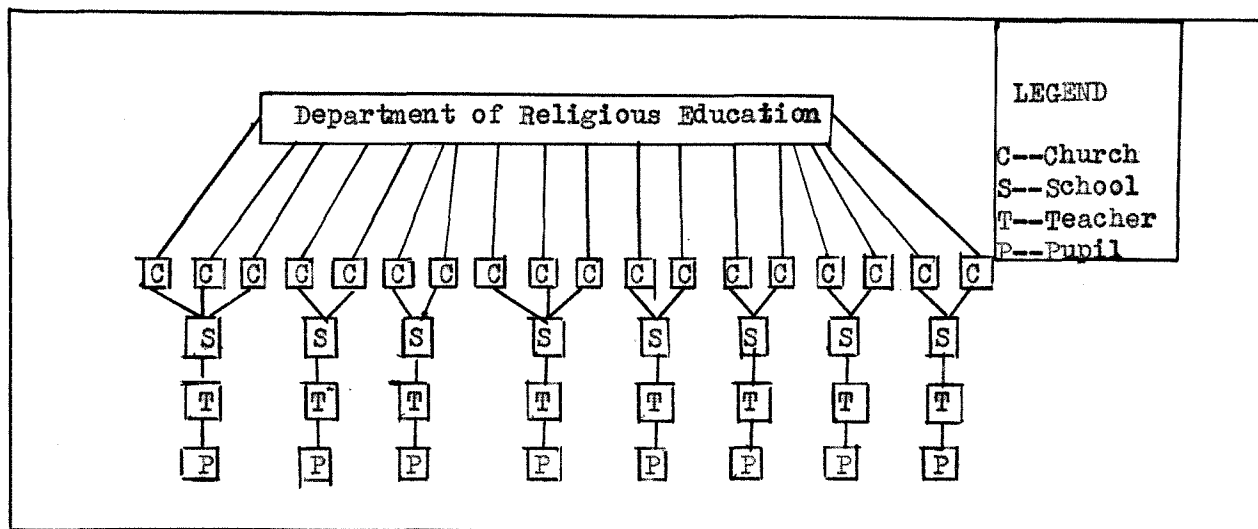
During the year 1929-30, there were sixty-four Week Day Church Schools of the interdenominational type. The largest number of Week Day Church Schools falls under this third type because it is of this type only that the Department has complete control.

D. The Organization of This Type

The Department of Religious Education of the Brooklyn Federation of Churches has control of the organization of the Week Day Church Schools of the third type. The method of organization is described under the organization of Week Day Church Schools in the chapter entitled, "A Study of the Role of the Federation of Churches in the Week Day Church Schools of Brooklyn". Chart number three illustrates

CHART 3.

ORGANIZATION OF INTERDENOMINATIONAL TYPE OF WEEK DAY CHURCH SCHOOL



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1. Op cit.

the organization of the third type of school. Table two gives the number of the churches and Week Day Church Schools represented by the various denominations for the year 1929-30.

TABLE 2
DENOMINATIONS AND WEEK DAY CHURCH SCHOOLS
OF INTERDENOMINATIONAL TYPE REPRESENTED
in 1929-30.

Denomination Represented	Number of Churches	Number of Schools
Baptist	16	13
Congregational	8	5
Episcopal Protestant	18	3
Evangelical	2	1
Lutheran	15	6
Methodist Episcopal	23	12
Presbyterian	17	9
United Presbyterian	5	1
Reformed	10	5
Universalist	2	1
Interdenominational	3	5
Christian	1	3
Total	120	64

E. An Estimate of This Type

Since we have studied the advantages and disadvantages of the first and second types of Week Day Church Schools, it is now our purpose to study the strong and weak points of the third type of Week Day Church School.

1. Its Advantages

Since the denominations are united in the interdenominational type of Week Day Church School, this type has certain advantages which the other two do not have. It has some of the same advantages as the second type of school. Some of the advantages common to the third type

of Week Day Church School are listed below:

1. Opportunity for united effort in dealing with the public school
2. Larger number of educationally trained teachers obtainable
3. Possibility of more paid teachers
4. Possibility of more conferences for the teachers
5. Provision in religious instruction for the largest number of children
6. Provision for more Week Day Church School centers which are available to the public school children
7. Opportunity for increasing the spirit of cooperation in the community
8. Provision for a more uniform program among the denominations

2. Its Disadvantages

Although the interdenominational type of Week Day Church School has some real advantages, it is necessary also to consider its disadvantages. The following appear to be outstanding:

1. No opportunity for correlation between the Week Day Church School, and other parts of the church's program
2. Possibility of the local church members to be less enthusiastic, and to feel less responsible in the training of their own children

The outstanding advantages of the interdenominational type of Week Day Church School are the opportunity for a much larger enrollment than is possible in the other types of schools, a higher educated teaching staff than is found in the other types of schools, and the pos-

sibility for a more cooperative community spirit. With these is desired a real interest on the part of the members of the church. Since this is sometimes lacking in the local churches whose children are in the interdenominational type of school, and since there cannot be a unified local church program, it appears that no one type is absolutely ideal. However, if the Week Day Church School is to be a part of the child's life as the public school is a part of his life, it appears that the third type of Week Day Church School is best suited to reach the children of public school age.

Having studied the various types of Week Day Church Schools in Brooklyn, it is our purpose in the next chapter to study just what part the Department of Religious Education of The Brooklyn Federation of Churches plays in these Week Day Church Schools.

CHAPTER II

A STUDY OF THE ROLE OF THE FEDERATION OF CHURCHES IN THE WEEK DAY CHURCH SCHOOL MOVEMENT OF BROOKLYN

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A STUDY OF THE ROLE OF THE FEDERATION OF
CHURCHES IN THE WEEK DAY CHURCH SCHOOL MOVEMENT
OF BROOKLYN

Since our study is limited to these Week Day Church Schools in Brooklyn which are in some way under the surveillance of the Department of Religious Education of the Brooklyn Federation of Churches, and since this department has a vital part in the work of Week Day Church Schools in Brooklyn, it is important that we make a study of this organization in connection with this survey. It is our purpose to study the organization of this department, and its function in relation to the Week Day Church Schools in Brooklyn.

I. THE ORGANIZATION OF ITS DEPARTMENT OF
RELIGIOUS EDUCATION

A. Its Executives

The Brooklyn Federation of Churches began its work in 1920.¹ The exact date of the organization of the Department of Religious Education is not available. Six years ago, however, Mr. J. H. Carpenter became the first Director of this department. The next year Miss Dorothy Collins came as Associate Director. Two years ago the Associate Director for Young Peoples' Activities was added to the staff. There is also a general secretary. This year there is an additional

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1. Cf. Year Book 1930-31 Brooklyn Federation of Churches, p.21.

part time Week Day Church School supervisor.¹

B. Its Representatives

In addition to the executive members of the organization, this commission is made up of representatives, both lay and pastoral, from the various denominations, and representatives from the Y. M. C. A., Y. W. C. A., the Protestant Teachers Association, the Brooklyn Sunday School Union, and the Metropolitan Federation of Daily Vacation Bible Schools. The Federation is cooperating with, and is financially helped by the last three organizations. Cooperation and interest are being shown by these different organizations in the present-day program of religious education.²

II. THE FUNCTION OF ITS DEPARTMENT OF RELIGIOUS EDUCATION

A. The Scope of Its Work

This Department does not concern itself with the Week Day Church School alone, but with the entire educational program and policies of the Brooklyn Federation of Churches. It concerns itself with the Week Day Church Schools, the Vacation Church Schools, the Young Peoples' organizations, the Leadership Training Schools, and with many related activities and calls for service from a large number of the churches in Brooklyn.³ Our interest, however, is confined to its relation to the Week Day Church Schools.

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1. The above information was secured from Miss Dorothy Collins, Associate Director of the Department of Religious Education of the Brooklyn Churches.

2. Ibid

3. Ibid

B. Stimulation of Interest

Since many of the Protestant children are still unreached by the Week Day Church School, the Department of Religious Education endeavors to stimulate more people in the interests of the Week Day Church Schools. This is accomplished through conferences and by addresses in the various church schools. Although the denominational type of Week Day Church School is not controlled by the Federation of Churches, it is sometimes possible for the supervisors of the Department of Religious Education to visit the schools to establish friendly relationships, and to stimulate further interest and growth in their own Week Day Church School. In the other types of Week Day Church Schools, the Department of Religious Education helps to stimulate interest by giving publicity to the Week Day Church Schools, by promoting interest through the public school, and by getting in to touch with the parents of the pupils.¹

C. Organization of Week Day Church Schools

It is not the policy of this Department to assume complete responsibility for all the Week Day Church Schools. It assumes complete charge in the third type of school only. These schools are interdenominational and community in type. They are often held in centers where the church and community are not able to provide for the religious needs of the child. When this Department hears of such a community, it proceeds to organize a school if possible. The first step is to get into touch with some church in the community, and to secure a place for holding the school. The next step is to interview the

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1. Op.cit.

principal of the public school, in order to discover to what extent he may be willing to cooperate with the Week Day Church School. He may, for example, be willing to canvass the school to find the Protestant children, and he may encourage them to go to the Week Day Church School. Where there is lack of cooperation or sympathy on the part of the public school, the numbers in the Week Day Church School are rather small. Experience has shown that much depends upon the attitude of the public school.¹

D. Supervision of Week Day Church Schools

The Department of Religious Education serves one hundred ten Week Day Church Schools by personal visits of the supervisors. One supervisor visits the junior departments in the various schools, and the other supervisor observes the primary departments. The teachers are given friendly counsel. If either of the supervisors finds a problem which is peculiar to the other department, this is reported, and steps are taken to meet it. Monthly conferences are held for the primary teachers and for the junior teachers. During these meetings special attention is given to problems as they have been observed on the field. Not only do the supervisors give helpful suggestions, but the schools help each other to solve their problems. One way in which they can help each other in solving their needs is by visiting other Week Day Church Schools. This is helpful, because what may be lacking in one school may be very suggestive in another school. For this purpose the Department keeps a list of schools for observation.²

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1. Op.cit.

2. Op.cit.

E. Staffing the Week Day Church Schools

After an interdenominational type of school has been organized it is necessary to find a competent leader to take complete charge of the school. If the churches cannot provide a capable leader nor funds to carry on the work, then the Federation secures such a leader. If this leader has charge of the junior group, then there is generally an assistant provided for the primary department. Thirty five of the leaders who serve as principals, departmental heads, and teachers are paid by the Federation. Substitute teachers for the schools are often provided through the Federation.¹ Many local churches which are seeking leadership for Week Day Church Schools are supplied from applications filed with the Brooklyn Federation of Churches.²

F. Providing Materials for Week Day Church Schools

Worship programs are sent out each month to both primary and junior departments of the one hundred ten schools. These programs are planned by the supervisors of this Department of Religious Education. Sometimes the leaders in charge of the junior groups who use the Federation materials help to evaluate and plan future programs. This Department of Religious Education offers its services in the selection and development of curriculum materials. Many schools avail themselves of materials from the loan library. It is interesting to note that a News Bulletin of Brooklyn Week Day Church Schools is published, giving information regarding the activities of the schools, important announce-

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1. Op.cit.

2. Cf. Year Book 1930-31 Brooklyn Federation of Churches, p. 29.

ments, suggestions as to recent books in religious education, and other worthwhile items.¹

III SUMMARY

The Brooklyn Federation of Churches was established in 1920. Six years later, Mr. J. H. Carpenter became the Director of the Department of Religious Education. Since then others have been added to the staff until today there are five members. In addition, there are representatives from the various denominations and religious organizations.

The Department of Religious Education concerns itself with the Week Day Church Schools, the Vacation Church Schools, the Young Peoples' organizations, and the Leadership Training Schools, and other activities of some of the churches. It stimulates interest in the Week Day Church Schools by conferences, by visitation in the schools, and by its relationship with the public schools. It organizes Week Day Church Schools of the interdenominational type in centers where religious education is needed. It provides two supervisors who visit the Week Day Church Schools. This Department aids in the securing of teachers for the Week Day Church Schools. Worship programs for the primary and junior departments are sent out each month to the one hundred ten Week Day Church Schools. It also offers its services in the selection of curriculum materials, and it lends books to the Week Day Church School leaders from its library. It can be concluded, therefore,

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1. Op.cit.

that the Department of Religious Education of the Brooklyn Federation of Churches has a vital part in the work of some of the Week Day Church Schools in Brooklyn.

CHAPTER III

A SURVEY OF THE TEACHING FORCE OF WEEK DAY CHURCH SCHOOLS IN BROOKLYN

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A SURVEY OF THE TEACHING FORCE OF WEEK DAY CHURCH SCHOOLS IN BROOKLYN

It is our purpose in the study of the Week Day Church School teachers of Brooklyn to find out the problems involved in securing teachers, the sources from which teachers are secured, their educational qualifications, their experience, and financial compensation.

I. ANALYSIS OF TEACHING-SOURCES

A. The Problem of Securing Teachers

One of the greatest assets of the Week Day Church School is a capable teacher. In fact, as is generally recognized, the success of the school to a large extent depends upon its teachers. For this reason, the Department of Religious Education considers the securing of a competent teacher one of the important steps in the organization of a school. It is difficult to secure a sufficient number of well trained teachers for the Week Day Church Schools. This is due in part to the recent development of the Week Day Church School Movement. However, more emphasis is being placed on religious education, and there is an increased interest in Week Day Church Schools. Therefore, it is possible that more competent teachers will be available in the future. There might be more competent teachers in the schools if there

were sufficient funds to pay them. It is often said that teachers in the Week Day Church Schools should be as well prepared for their work as the public school teachers. Since this is the case, it naturally follows that they should receive remuneration. In securing teachers, the time of the Week Day Church School must be taken into consideration. Some teachers who have the essential qualifications may not be free from their other duties at the hour when the school meets. In considering teachers for the Week Day Church Schools, the following factors must necessarily be kept in mind: their spiritual qualifications, their education, their experience, their free time, and the amount of remuneration which is possible. The Department of Religious Education helps to solve the problem in the third type of Week Day Church School by appointing one or two qualified teachers to take charge of the work. The other types of Schools generally provide their own teachers.

B. The Constituency of the Teaching Force

1. Information Secured Through Department of Religious Education

During 1929-30 eight Week Day Church Schools of the first type were to some extent assisted by the Department of Religious Education. In seven schools the pastors were the teachers, and in one a part-time teacher was employed. During this same year, twenty schools of the second type reported to the Department of Religious Education. In these schools there were three pastors, five directors of religious education, eight part-time employed teachers, and four volunteer teachers. During the year 1929-30, there were sixty-four schools of the third type. The

The teachers in these schools were leaders secured by the Department of Religious Education. It, therefore, can be concluded that the teachers in these schools are ministers and directors of religious education who serve in the Week Day Schools as a part of their regular work, and teachers who are part-time teachers, namely, those who are engaged in other work and who give of their spare time to the Week Day Church School work.

2. Findings by Visitation

Twenty Week Day Church Schools were visited. Of these, fourteen were of the interdenominational type, five of the individual-church cooperating type, and one of the denominational type. As these schools were visited, information as to the teaching sources was secured from a leader. Such information is contained in chart number four. In this chart, as well as in the following charts, each school is given a number for convenience, the same number being kept throughout.

LEGEND

No. Sc. --Number of School
No. T. --Number of Teachers
Ch. M. --Church Members
Min. --Minister
D. R. E.--Director of Religious Education
P. S. T.--Public School Teachers
D. --Deaconess
Stu. --Students
M. W. --Mission Workers
P. W. --Parish Workers

CHART 4

TEACHING-SOURCES OF THE WEEK
DAY CHURCH SCHOOLS VISITED

No. Sc.	No. T	Ch. M	Min.	D. of R. E.	P. S. T.	D.	Stu.	M. W.	P. W.
1	3	3		1					
2	14	4	1	1	4		2		
3	4		1	1	2				
4	6	3	1		2				
5	5	5							
6	3			1			1	2	
7	4	4		1					
8	3		1		1	1			
9	5	5		1					
10	10	10		1					
11	4	2		1			2		
12	8	6	1				1		
13	4	4		1					
14	8	6	2	1					
15	3		1	1	2				
16	6			1	6				
17	2	1		1					
18	14				14				
19	2						1		1
20	7	2				1	4		
Total	105	55	8	13	31	2	11	2	1

It can be seen from the above chart that the majority of the teachers are taken from the church membership. There are eight ministers, three directors of religious education, thirty-one public school teachers, two deaconesses, eleven students, two mission workers, and one parish worker. Therefore, the church and the school provides most of the Week Day Church School teachers.

II. AN ANALYSIS OF TEACHER QUALIFICATIONS

In this study we are not only concerned with the sources of the Week Day Church School teachers, but also with their background of training and experience, which will be taken into consideration now.

A. Information Secured Through the Department of Religious Education of Brooklyn Federation of Churches

1. General Education of Teachers

It was possible to obtain information from the Department of Religious Education regarding the general education of eleven teachers for the year 1929-30. Chart number five contains such information.

CHART 5

GENERAL EDUCATION OF TEACHING

Number of Teacher	Grade Taught	High School Graduate	Normal School Graduate	College Graduate	Years of Graduate Work.
1	Primary	Yes	Yes		
2	Junior	Yes	Yes		
3	Junior	Equivalent	Equivalent		
4	Primary	Yes			
5	Junior	Yes	Yes		
6	Primary Junior	Yes	Yes	Yes	3
7	Primary	Yes		Yes	
8	Primary piano				
9	Primary and Junior	Yes	Yes		
10	Inter- Mediate	Yes	Yes	Yes	4
11	Primary	Yes			

Since information was not available regarding the education and experience of the teachers secured by the local churches, it should be remembered that they are not considered when we are dealing with the eleven teachers who were secured by the Brooklyn Federation of Churches. It is very likely that these teachers have higher educational qualifications than the average Week Day Church School teacher. All but one of the eleven teachers are high school graduates. Seven have had normal training or its equivalent; three are college graduates, and two have had some graduate work. If all the Week Day Church School teachers were as well trained in general education, there would, no doubt, be a marked improvement in the teaching staff of the Week Day Church Schools.

2. Professional Training of Teachers

Since we have studied the general education of these eleven teachers, it is now our purpose to study their professional training. This information is contained on chart number six.

CHART 6

PROFESSIONAL TRAINING OF TEACHERS

Number	Grade	Number of Standard Leadership Credits	Number of undergraduate courses in Bible and Rel. Ed.	Degrees in Rel. Ed.
1	Primary			
2	Junior		1	
3	Junior	6		
4	Primary			
5	Junior			
6	Primary and Junior			M.R.E.
7	Primary		2	
8	Primary and piano			
9	Primary and Junior	Diploma		
10	Intermediate		5	M.R.E.
11	Primary	9	12	

According to the above chart, three of these teachers have taken work in a Leadership Training School, four have taken some courses in Bible and religious education, and two have degrees of master of Religious education. Again it must be remembered that this

does not apply to all the Week Day Church School teachers.

3. Experience of Teachers

It is known that the experience of teachers is practically as essential as education. Chart number seven gives information regarding the experience of these teachers.

CHART 7

EXPERIENCE OF TEACHERS

Number of Teacher	Years as Sabbath School Teachers	Years as Public School Teachers	Years as Week Day Church School Teachers
1	22	10	10
2	8	10	1
3	15		1
4	10		3
5	15	10	3
6	20		3
7		14	2
8	1		1
9	25		5
10	20	6	6
11	15		2

LEGEND

No. of School ---Number of School

Min. -----Experience as minister

R. E. -----Training or experience in religious education

P. S. -----Experience as public school teacher

Spec. -----Experience in music, art, or recreation

D. -----Experience as a deaconess

P. W. -----Experience as a parish worker

It is seen from the above chart that all but two have had a number of years of experience in the Sabbath School, five have had experience as public school teachers, and the majority have had at least three years of experience in the Week Day Church Schools. If Sabbath School training and Week Day Church School training are assets in teaching religion, then these teachers should be well qualified.

B. Findings by Visitation

As the various Week Day Church Schools were visited, information was obtained as to the experience of the teachers in those schools. Chart number eight gives the information secured.

CHART 8
EXPERIENCE OF TEACHERS AS SECURED BY
VISITATION

No. of School	Min.	R. E.	P. S.	Experience	D. P. W.
				Spec.	
1		1			
2	1	1	4		
3	1	1	2		
4	1		2		
5				2	
6		1		1	
7		1			
8	1		1		1
9		1			
10		1			

Experience						
No. Sc.	Min.	R. E.	P. S.	Spec.	D.	P. W.
11		1				
12	1					
13		1	2			
14	2	1				
15	1	1	2			
16		1	6			
17		1	1			
18			14			
19						1
20					1	
Total	8	13	34	3	2	1

According to the above chart it is found that eight of the teachers have had training as ministers; thirteen as workers in religious education; thirty-four as public school teachers, three as special teachers in art, music, and recreational leadership; two as deaconesses, and one as a parish worker.

G. Academic Standards of the Department of Religious Education

There are no set rules covering the requirements of those who make application to teach in the Brooklyn Week Day Church Schools. However, the Department of Religious Education encourages its teachers to work for the International Council diploma which is granted for twelve hours of credit in the Standard Leadership Training Schools. Some of the teachers have taken work in the departments of religious

education in seminaries. A few have had many years of experience which, with their limited amount of preparation, is accepted as an equivalent to a diploma from a Leadership Training School.¹

III. AN ANALYSIS OF TEACHER-STATUS

A. Teachers Receiving Compensation

Thirty-five leaders are paid by the Federation of Churches. They serve as principals, departmental heads or teachers.² There are a few whose salaries are pledged by the local churches. In such cases the pledges are sent to the Department of Religious Education of Brooklyn Federation of Churches, and it in turn pays the teachers. Information is not available concerning teachers who receive their compensation through their local churches, except as it has been obtained through visitation. Such information is contained in chart number nine.

B. Teachers Receiving No Compensation

Many of the teachers in Brooklyn are volunteers, and receive no remuneration in dollars and cents. The exact number of such teachers is not available, although some information has been secured in visits to the various schools. Such information is contained in chart number nine.

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- 1..The above information was secured from Miss Dorothy Collins, Associate Director of Department of Religious Education.
2. Year Book 1930-31 Brooklyn Federation of Churches, p. 29.

LEGEND

No. Sc. -----	Number of School
Local Ch. -----	Local Church
Home M. B. -----	Home Mission Board
B. F. C. -----	Brooklyn Federation of Churches
Vol. -----	Volunteer
Ser. as part of work ----	Serving as a part of regular work.
Min. -----	Minister
D. -----	Deaconess
P. W. -----	Parish Worker
D. R. E. -----	Director of Religious Education

CHART 9
COMPENSATION OF TEACHERS

No. Sch.	Compensation							
	Local Ch.	Home M. B.	B. F. D.	Vol..	Ser. as part of work			
					Min.	DD.	P.W.	D.R.E.
1	*							
2				*	*			*
3				*	*			*
4				*				
5				*				
6		*						
7	*							
8					*	*		
9	*			*				
10				*				
11			*					
12				*	*			
13				*				
14				*	*			
15			*	*	*			
16				*				
17				*				*
18				*				
19	*						*	
20				*		*		

It can be seen from the above chart that the majority of the Week Day Church School teachers are volunteers. Many are serving as a part of their regular work such as ministers, directors of religious education, and other workers. These usually act as superintendent with a corps of volunteer teachers. A few are paid by the local churches, and the workers in one mission are paid by its home mission board. Therefore, it appears that Week Day Church School teachers for the most part are not paid.

IV. SUMMARY

We have seen, in our survey of the teaching force of the Week Day Church Schools that the securing of teachers is a problem. This is due to the insufficient number of well trained teachers who are available, the lack of funds to secure teachers who have had special training in religious education, and the conflict between the time schedules of possible teachers and of the schools. The majority of the teachers are part-time teachers, such as church members, ministers, directors of religious education, public school teachers, and college students who carry on their work in the Week Day Church School in addition to, or as a part of their regular work. As a rule, the leaders appointed by the Department of Religious Education have more general education and some work in religious education. Some of the Week Day Church School teachers have had experience as public school teachers, ministers, and Sabbath School teachers. Some of the teachers are church members who are not especially trained, but who have been instructed in Christian homes. There are no definite standards

required of the teachers by the Department of Religious Education of Brooklyn Federation of Churches. However, twelve hours of credit in a Standard Leadership Training School is encouraged. Many of the teachers are volunteers who receive no remuneration for their service. Others are paid by their local churches, and others are paid by the Federation of Churches. Taken as a whole, therefore, the teaching force of the Week Day Church Schools of Brooklyn is not on a par with the teaching force of the public schools.

CHAPTER IV

AN ANALYSIS OF THE PUPIL-GROUPS OF WEEK DAY
CHURCH SCHOOLS IN BROOKLYN, AS REVEALED BY
INFORMATION SECURED THROUGH THE DEPARTMENT
OF RELIGIOUS EDUCATION OF THE BROOKLYN FED-
ERATION OF CHURCHES AND THROUGH VISITATION

CHAPTER IV

AN ANALYSIS OF THE PUPIL-GROUPS OF WEEK DAY CHURCH SCHOOLS IN BROOKLYN, AS REVEALED BY INFORMATION SECURED THROUGH THE DEPARTMENT OF RELIGIOUS EDUCATION OF THE BROOKLYN FED- ERATION OF CHURCHES AND BY VISITATION

In the preceding chapter our interest was centered in a study of the teachers in the Week Day Church Schools of Brooklyn. We shall now turn our attention to the pupils enrolled in these schools. They, without question, constitute the most important element of the school. In our study, we shall consider the ways in which the children are apprised of the Week Day Church School, the number of children who are taking advantage of religious instruction, the grouping of the children into departments and classes, and, so far as possible, the home and church background of the pupils.

I. INFORMATION SECURED THROUGH THE DEPARTMENT OF RELIGIOUS EDUCATION

A. Enrollment

1. Methods of Securing Members for the Enrollment

In order to receive pupils into the Week Day Church School it is necessary to inform them of the school. This is often accomplished through the public school and the home. If there is cooperation be-

WEEK-DAY RELIGIOUS EDUCATION

To Parents of Children attending Public School 92

You will be interested in knowing classes in Protestant Religious Education will be opened in the Congregational Church of the Evangel, Bedford and Hawthorne Street, Thursday, January 15th at 3:15 P. M.

The instruction which is interdenominational in character will be appealing to the interest of your child, and will attempt to meet some of the religious needs of his present day life.

Will you please sign your name in the space below and have your child present this paper to his public school teacher.

I do wish my child to receive religious instruction

Signed _____

Address _____

Name of child

Grade in Public School

Note:

The Week-Day School at the Church of the Evangel has been located so as to reach the children nearer P. S. 92. If you made a negative reply to the former sheet sent out, or if you wish your children to go to this school nearer your home, we hope your reply will be affirmative in this case because the school is located so much nearer to the public school.

tween the public school and the Week Day Church School, the teachers invite and encourage the Protestant children to attend their own school of religious instruction. The parents are also told of the opportunity given the children to attend Week Day Church School. Since 1926 questionnaires similar to the attached one have been used in approximately forty schools. Enrollment is secured also through visits in the homes.

2. Number Enrolled

That this cooperation has been at least partially effective, is evident from the fact that for the year 1929-30, there was a total enrollment of seven thousand in the Week Day Church Schools which reported to the Department of Religious Education of the Brooklyn Federation of Churches.

B. Organization of Groups

Information concerning the organization into groups is available for thirty-six Week Day Church Schools. Twenty schools are organized into departments which generally include primary and junior departments. Five schools are organized as junior groups. Eleven schools are closely graded. In some cases the children are graded according to their grades in public school, and in other cases according to their ages. Evidently, if we can take these schools as typical of the entire group, more of the Week Day Church Schools of Brooklyn are organized into departments than are closely graded.

C. Personnel of Groups

1. Home Background

The children who come to the Week Day Church Schools differ greatly in their home life. It is said that they vary from the over privileged child to the little foreign waif whose environmental factors include no conception of the meaning of Christian education.¹ However, no definite statistics on the matter are available.

2. Church Relationship

All the children who attend Week Day Church Schools have an opportunity to become a part of the church. The local pastors are given the names of those children in their schools who are not connected with any church. The parents are also called upon and invited to attend church services. The children of some of the Week Day Church Schools are enrolled in confirmation classes and then received into the churches.²

II. INFORMATION SECURED THROUGH VISITATION OF WEEK DAY CHURCH SCHOOLS

Twenty Week Day Church Schools were visited in which it was possible to obtain information concerning the number of pupils enrolled, the average attendance, and the type of organization of each school. Some information concerning their home background and relationship with the church was also obtained.

A. Size of Groups

1. Enrollment

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1. The above information has been secured from Miss Dorothy Collins, Associate Director of the Department of Religious Education of the Brooklyn Federation of Churches.
2. I b b d.

a. Methods of Securing Members for the Enrollment

Leaders in the various Week Day Church Schools visited were asked how they secured pupils for their enrollment. Three methods were given: through announcement at the public school, through promotion in the Sabbath School, and through visitation in the homes. The enrollment, therefore, in the Week Day Church Schools depends to a large extent upon the attitude of the public school, the Sabbath School and, perhaps most of all, the home.

b. Enrollment for the Various Schools

The Week Day Church Schools visited differ very much in size, for they range from an enrollment of twenty pupils to that of two hundred forty pupils.

2. Average Attendance

It is seen from chart number ten that the average attendance in the majority of cases is much smaller than the enrollment. However, there are a few schools whose average attendance is almost the same as the enrollment.

B. Organization of Groups

1. Divisions into Departments

The majority of the Week Day Church Schools are divided into departments. Some, however, are closely graded. It can be seen from chart number ten that some are distinctly departmental, and others have found it necessary to put two departments together.

2. Divisions into Classes

The number of classes in the Week Day Church Schools ranges from one class to thirteen classes. The number of pupils in the classes vary greatly, some being much larger than others. There is not always a sufficient number of teachers available to meet the needs of the groups.

CHART 10

THE SIZE AND ORGANIZATION OF SCHOOLS
VISITED

No. Sc.	Enrollment	Average Attendance	Departments	Classes	Average Size of Classes
1	30	25	Junior	3	8
2	160	130	Kindergarten Primary Junior Intermediate	13	11
3	35	23	Graded according to public school	4	6
4	123	90	Primary Junior and Intermediate	6	15
5	90	50	Graded according to age	5	10
6	* 250	* 200	Graded according to age		
7	106	100	Kindergarten Primary Junior Intermediate	4	25
8	* 65	* 40	Junior Intermediate	3	
9	50	39	Primary Junior Intermediate	3	13
10	73	65	Graded according to public school	10	7
11	48	40	Primary Junior Intermediate	3	14

No. Sc.	Enrollment	Average Attendance	Departments	Classes	Average Size of Classes
12	89	70	Primary Junior	7	10
13	66	44	Primary Junior	2	22
14	46	35	Primary Junior Intermediate	4	9
15	30	25	Beginners Primary Junior	3	8
16	110	100	Primary Junior	6	17
17	48	25	Primary Junior	2	13
18	240	200	Graded according to public school	7	29
19	20	16	Graded according to age	1	16
20	50	30	Graded according to public school	7	4
Total	1416 *	1117 *			
	315	240			

* -----Weekly enrollment given because there is more than one weekly session. Other groups meeting on other days than the day visited.

Some of the Week Day Church Schools have more than one session a week. School number three has worship and instruction on Wednesday afternoon, and recreation, hand work, and worship on Friday. School number six is a mission where sessions are held throughout the week. The

following is the weekly program: kindergarten 3-4 years every morning from 9-12 a.m; "big kindergarten" 5 years, Friday at 2; Girls 6-8 years Wednesday at 3; Girls 9-11 years Thursday at 3; Girls 12-14 years Friday at 3; Boys 6-8 years Monday after school, Boys 9-11 years Thursday at 3; Boys 12-14 years Wednesday; Girls over 15 years Tuesday at 7; Boys over 15 years Tuesday at 8. School number eight has its junior and intermediate groups on Wednesday, and its primary group on Friday.

C. Personnel of Groups

1. Home Background

Through visitation it was found, as thro^{gh} the statements made by the Department of Religious Education, that the home life of the pupils who attend the Week Day Church Schools varies greatly. Some of the children are well cared for, as is evident from their personal appearance. Some of the children have been well trained, as is shown by their actions and words. The home life is revealed not only a positive ways, but in ways less commendable. For there are children who show that they have come from homes which are not rich in this world's possessions. Some children have had little training in discipline, if their actions are to be considered conclusive. However, even though there are rich and poor, none of the children seemed to be in real need. Perhaps, however, this could not be observed sufficiently on a single visit to a Week Day Church School. When the leaders of the schools were asked about the home background of the children, the replies were something like the following: fair, good, poor. It will be observed from chart number eleven that these children in the Week Day Church Schools represent many nationalities.

2. Church Relationship

The home life of the child is perhaps the most important of all, but the church life of the child is essential to his complete living. It is generally through the home that he first hears of the church. For this reason an endeavor was made to find out to what an extent the parents of the children in the Week Day Church Schools are interested in the church. In almost all of the cases some of the parents are members of some church or are interested in the church. This does not mean that the majority of the parents are interested in the church. Neither does it mean that the majority of the children are connected with some church. In fact, it appears that the Week Day Church School is reaching some children who would not otherwise be reached. Since some children go to one church for Week Day Church School and to another church for Sabbath School, it is difficult to obtain information concerning the exact church relationship. Chart number eleven gives the information obtained as to the home background and church relationship of the pupils of the schools visited.

CHART 11

BACKGROUND AND CHURCH RELATIONSHIP OF PUPILS

Number of School	Home Background	Church Relationship
1	Average American group of children Home conditions: fair	Some of the parents are members of a church. There is one Catholic boy in the school.
2	Average American group of children Home conditions: good	Many of the parents and children are connected with or interested in the church where the school is held.

Number of School	Home Background	Church Relationship
3	Assyrian and Italian Home conditions some poor homes	Some of the parents are connected with a church
4.	Colored children Home conditions: fair	The parents are not connected with the church where the school is held.
5.	Colored children Home conditions: fair	Some of the parents are connected with the church where the school is held. Some of the same children attend both Sabbath School and Week Day Church School at the same church.
6	Italian children Home conditions: poor	Many of the parents are Catholic, and do not come to the mission. Some of the same children come through the week and on Sabbath.
7	Italian children and others Home conditions: good	Some of the parents are interested in a church.
8	Many nationalities Home conditions: fair	Some of the same children who come through the week come on Sabbath.
9	Average American group of children	Some of the parents are interested in the church. About twenty-five percent of the children who come through the week come to the Sabbath School.
10	Average American group of children Home conditions: good.	The parents are for the most part mem- bers of the church where the school is held.
11	Colored children Syrian children and others Home conditions: Some poor Syrian homes	Some of the same children come to Sab- bath School of the church where the Week Day Church School is held. Some of the parents are interested in the church.

Number of School	Home Background	Church Relationship
12	Average American group of children Home conditions: fair	Some of the children come to the Sabbath School.
13	Colored children One white boy Home conditions: good	Majority of the parents come to the church.
14	Average American group of children Home conditions: good	Many of the parents are connected with or interested in one of three churches which are in charge of the Week Day Church School.
15	Average American group of children Home conditions: good	Some of the parents belong to the church where the school is held.
16	Norwegian Swedish Scandinavian Home conditions: neither rich nor poor	Fifty percent or more of the par- ents are interested in some church.
17	Colored children Home conditions: some poor homes	Some of the parents are interested in the church.
18	Italian Scandinavian and others Home conditions; middle class some poor	Some of the parents are not inter- ested in any church. Some of the parents are interested in some church.
19	Scandinavian Swedish German Home conditions: middle class some poor	Some of the parents are interested in the church. Some do not come to the church.
20	Scandinavian German Home conditions: middle class a few poor families	Most of the parents are members of the church.

III. SUMMARY

According to the information received through the Department of Religious Education of the Federation of Churches, the enrollment in the Week Day Church Schools depends to a large extent on the attitude of the public school. Where there is cooperation between the two, the enrollment for the Week Day Church School is greatly increased. The public school teachers sometimes encourage the Protestant children to attend their own school of religious instruction. Questionnaires are sent to the parents giving them the opportunity to express their desire for their children to receive religious education. During the year 1929-30, seven thousand children were enrolled in the Week Day Church Schools which reported to the Department of Religious Education of the Brooklyn Federation of Churches. It appears that most of the Week Day Church Schools are organized into departments. Some are divided according to the public school grade, and some according to age. The home background of the children differs greatly. All of the children have an opportunity to become a part of the church. The parents are invited to the churches. Some of the children are received into the churches.

According to information received during visitation in the various schools, the enrollment is secured through announcements at the public school, through promotion in the Sabbath School, and through visitation in the homes. The total enrollment for the twenty schools visited is 1416. Two schools gave their enrollment for the week, totalling 315, which is not counted in the above number. The total average attendance falls somewhat below the total enrollment. However,

in a few schools the enrollment and the average attendance are about the same. Thirteen of the schools are organized into departments, three according to age, and four according to the public school grading. The number of classes range from one to thirteen. The majority of the schools visited had at least three or four classes. The home life of the children differs greatly as to the rich and poor, but as far as could be observed with one visit to each school, it appears that the home life of most of the children is fair. Some of the parents are interested in the church. Some of the same children who come to the Week Day Church School also attend some Sabbath School. There is opportunity for the children to be connected with some church, but to what extent they take advantage has not been definitely ascertained through visitation.

CHAPTER V

**AN ANALYSIS OF THE CURRICULA OF WEEK DAY
CHURCH SCHOOLS IN BROOKLYN, AS FOUND IN
VARIOUS SCHOOLS VISITED**

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AN ANALYSIS OF THE CURRICULA OF WEEK DAY CHURCH SCHOOLS IN BROOKLYN, AS FOUND IN VARIOUS SCHOOLS VISITED

Having considered the pupils who attend the Week Day Church Schools of Brooklyn, we are confronted by the question, What do these children receive when they attend such schools? An analysis of the sessions conducted in the twenty schools visited reveals that in almost every case the following elements were included: worship, instruction, and recreation. We shall now consider these in turn.

I. THE WORSHIP PERIOD

Four factors were kept in mind while observing the worship period: the organization of the group, the length of the period, the nature of the program, and the probable outcomes in so far as they could be discovered. Table number three outlines the information gained with respect to these factors in each of the schools visited.

A. Analysis of the Worship Period of the Schools Visited

TABLE 3

THE WORSHIP PERIOD OF SCHOOLS VISITED

Number School	The Worship Period	
1	1. Organization 2. Length of period:	Entire group as a whole 25 minutes

Number School	The Worship Period	
2	3. Nature of program:	(Hymn (Invocation (Lord's Prayer (Hymn (Reading of lesson story (Prayer (Hymn
	Centered around a theme.	
	4. Probable Outcomes:	Spirit of worship Increase in knowledge Spirit of cooperation In reading the story together In helping to make the worship program
	1. Organization:	Kindergarten and Primary departments Junior and Intermediate departments
3	2. Length of period:	Kindergarten and Primary departments: 15 minutes Junior and Intermediate departments: 25 minutes
	3. Nature of program:	Kindergarten and Primary: Several songs Prayer Offering Junior and Intermediate: Hymns Prayer Offering Catechism
	4. Probable Outcomes:	Spirit of worship Increase in factual knowledge
	1. Organization:	Entire group as a whole
3	2. Length of period:	30 minutes
	3. Nature of program:	(Hymn (Prayer by leader (Lord's Prayer (Talk by leader with pictures (Discussion as to what shall be done regarding a project for other children (Offering
	Centered around a theme.	
	4. Probable Outcomes:	Spirit of worship Increase of knowledge Attitude of possible Habit formation.

Number School	The Worship Period
4	<p>1. Organization: Primary Junior and Intermediate</p> <p>2. Length of period: 30 minutes</p> <p>3. Nature of program: Primary: Prayer in unison Hymn Memory work--Bible verses Explanation of verses Questions Prayer</p> <p>4. Probable Outcomes: Spirit of worship Increase in factual knowledge</p>
5	<p>1. Organization: Entire group as a whole</p> <p>2. Length of period: Indefinite as it was difficult to know when the worship period ended and the instruction period began</p> <p>3. Nature of program: Hymns Prayer Reading of "On Being Brought from Africa to America" by the children</p> <p>4. Probable Outcomes: Spirit of sharing in the program Non-worshipful spirit on the part of some - possible development of negative habits</p>
6	<p>No formal worship on the day visited</p>
7	<p>1. Organization: Kindergarten and Primary Junior and Intermediate</p> <p>2. Length of period: 30 minutes</p> <p>3. Nature of program: Junior and Intermediate: Hymn Soft music Psalm 100 read by the teacher Story of Chinese boy told by the teacher Follow up of story--kindness to other children Hymn Offering Offeratory song sung by the children</p> <p>Centered about a theme</p>

Number School	The Worship Period
8	<p>4. Probable Outcomes:</p> <p>Spirit of worship Increase of knowledge Attitude of Kindliness Possible action</p> <p>1. Organization: 2. Length of period: 3. Nature of program:</p> <p>Junior department Intermediate department 25 minutes Junior: Call to worship Teacher and pupils reading alternately (Children read in unison verses which had been placed on the blackboard) Follow up of story--discussion, treatment of foreign children at public school Benediction in song</p> <p>Centered around a theme</p> <p>4. Probable Outcomes:</p> <p>Spirit of worship Increase of knowledge Attitude of sympathy and kindness Possible action</p>
9	<p>1. Organization 2. Length of period: 3. Nature of program:</p> <p>Primary department Junior and Intermediate 15 minutes Junior and Intermediate: Bible Salute Song Service Scripture reading Prayer by children</p> <p>Centered around a theme</p> <p>4. Probable Outcomes:</p> <p>Spirit of worship Increase in factual knowledge</p>
10	<p>1. Organization: 2. Length of period: 3. Nature of program:</p> <p>Entire group as a whole 15 minutes Prayer Hymns Talk by the leader</p> <p>4. Probable Outcomes:</p> <p>Spirit of Worship</p>
11	<p>1. Organization: 2. Length of period: 3. Nature of program:</p> <p>Primary Junior and Intermediate 15 minutes Primary: Songs Story Song</p> <p>Centered around a theme</p>

Number School	The Worship Period
12	<p>4. Probable Outcomes:</p> <p>Spirit of worship Increase of factual knowledge</p> <p>1. Organization:</p> <p>Primary Junior</p> <p>2. Length of period: 20 minutes</p> <p>3. Nature of program:</p> <p>Primary: Songs Picture study Story Follow up of story Song</p> <p>4. Probable Outcomes:</p> <p>Spirit of worship Appreciation of the beautiful</p>
13	<p>1. Organization:</p> <p>Primary Junior</p> <p>2. Length of period: 15 minutes</p> <p>3. Nature of program:</p> <p>Primary "Let all the earth keep silence before Him" by the leader Thank you song by the children Picture study illustrating what the song said Story on obedience Follow up of story Bible verse-- "Children, obey your parents in all things for this is well pleasing to the Lord." Prayer Offering Offeratory song by the children</p> <p>4. Probable Outcomes:</p> <p>Spirit of Worship Appreciation of parents, desire to please Possible action</p>
14	<p>1. Organization:</p> <p>Primary Junior and Intermediate</p> <p>2. Length of period: 20 minutes</p> <p>3. Nature of program:</p> <p>Junior and Intermediate: Hymn Prayer by a pupil Bible Story by the leader Hymn</p>

Number School	The Worship Period	
15	<p>4. Probable Outcomes:</p> <p>1. Organization:</p> <p>2. Length of period:</p> <p>3. Nature of program:</p> <p>Centered around a theme</p>	<p>Orderly worship</p> <p>Increase of factual knowledge</p> <p>Beginners</p> <p>Primary and Junior</p> <p>20 minutes</p> <p>Beginners:</p> <p>Offering</p> <p>Offeratory song</p> <p>Prayer by the children repeated after the teacher</p> <p>Story by the teacher</p> <p>Follow up of the story</p> <p>Song</p> <p>Primary and Juniors:</p> <p>Bible salute</p> <p>Bible verses repeated:</p> <p>"Thy word is a lamp unto my feet and a light unto my path" and "Thy word have I hid in my heart that I might not sin against thee"</p> <p>Girls orchestra</p> <p>Boys orchestra</p> <p>Hymn</p>
	4. Probable Outcomes:	<p>Primary:</p> <p>Spirit of worship</p> <p>Increase of factual knowledge</p> <p>Primary and Junior:</p> <p>Spirit of worship on the part of some N</p> <p>Non-worshipful spirit part of the time</p> <p>Possible Negative Habits</p> <p>Some group cooperation</p>
16	<p>1. Organization:</p> <p>2. Length of period:</p> <p>3. Nature of worship:</p>	<p>Entire group as a whole</p> <p>30 minutes</p> <p>Hymn</p> <p>Prayer</p> <p>Scripture Reading</p> <p>Exercises by one class</p> <p>Recitations by individuals</p> <p>Closing prayer</p>
	4. Probable Outcomes:	<p>Orderly worship</p> <p>Increase in factual knowledge</p>
17	<p>1. Organization:</p> <p>2. Length of period:</p>	<p>Entire group as a whole</p> <p>15 minutes</p>

Number School	The Worship Period
18	<p>3. Nature of program: Repeated verse in unison about being kind to others Hymn Prayer Lord's Prayer Offering Offeratory Song Spirit of worship</p> <p>4. Probable Outcomes:</p> <p>1. Organization: Entire group as a whole 2. Length of period: 15 minutes 3. Nature of program: Psalm 23 repeated by the group Beatitudes repeated Books of the Bible repeated Scripture reading read by the leader and children al- ternately Lord's Prayer Hymn Class exercises Prayer Song 4. Probable Outcomes: Increase of factual knowledge Orderly worship</p>
19	<p>1. Organization: Entire group as a whole 2. Length of period: 20 minutes 3. Nature of program: Soft music Hymn Scripture read by leader Story Lord's Prayer Hymn Closing prayer 4. Probable Outcomes: Spirit of worship Increase of factual knowledge</p>
20	<p>1. Organization: Entire group as a whole 2. Length of period: 10 minutes 3. Nature of program: Hymn Scripture reading by a pupil Prayer by all Apostles Creed repeated by all Hymn 4. Probable Outcomes: Spirit of worship Increase of factual knowledge</p>

B. Summary of Findings

1. Organization of Groups for Worship

It is found from table number three that worship forms a part in almost all the Week Day Church Schools. In the majority of cases it precedes the instruction period. In a few cases the worship comes at the end of the program. Nine of the schools have group worship where the whole school worships together. In ten of the schools there is departmental worship. In one of the schools there was no formal worship on the day visited. In some of the schools two departments, generally the junior and intermediate, worship together. In almost all cases the primary worships alone or with the kindergarten department. Of the schools visited about the same number have whole group worship as have departmental worship.

2. Length of Period for Worship

The time for worship in the various schools ranges from ten minutes to thirty minutes. Seven of the schools have fifteen minutes, four have twenty minutes, four have thirty minutes, three have twenty five minutes, one has ten minutes, and the other school did not have worship on the day visited. The majority of schools have about fifteen or twenty minutes for worship period.

3. Nature of the Program for Worship

Sometimes the programs are provided by the leaders, and occasionally the children have a share in the making of the worship programs. A few of the schools have printed programs, but the majority do not. Some of the leaders vary their programs from week to week. It appears that in about half of the schools visited the pro-

gram is built up around a theme. In several of the schools there are hymns, prayer by the leader, reading of a portion of scripture or Bible memory verses, offering, and offeratory song. Some of the schools have the Lord's Prayer, prayer by a pupil, short talk by the leader, a story told by the leader, soft music, Bible salute, Christian flag salute, American flag salute, picture study, display of work done in another department, class exercises, and recitations by individuals. Therefore, the worship in these Week Day Church Schools is similar, and yet there is variety.

4. Probable Outcomes of the Worship

In the majority of the schools there was a spirit of worship manifested by the groups. In some, however, this was more marked than in others. This was perhaps due to the size of the group, the attitude of the teacher, the surroundings, and the mood of the children when they came to the worship service. In most of the schools some knowledge was gained from various parts of the program. This, however, was often purely factual, with no provision made for its becoming a part of the experience of the children. In some schools this was obtained through the story and in others through the memory work. Some of the children showed an unworshipful attitude. This seemed to be due to lack of a well planned program on the part of the teacher, and to the interpolation of various parts of the program, such as the little orchestras, which interrupted the real worship. No doubt many of the children are receiving real worship values from the worship periods of the Week Day Church Schools, but it is difficult to ascertain to what extent. In some instances definite attitudes of appre-

ciation and kindness were being developed, and in a few instances specific provision for activity was made.

II. THE INSTRUCTION PERIOD

Five factors were kept in mind while observing the instruction period: the length of the period, the course of study, the dominant method of instruction, the kind of expressional activity, and the probable outcomes. Table number four outlines the information gained with respect to these factors in each of the schools visited.

A. Analysis of the Instruction Period of Schools Visited

TABLE 4

THE INSTRUCTION PERIOD OF SCHOOLS VISITED

Number School	The Instruction Period
1	<p>1. Length of period: 35 minutes</p> <p>2. Course of study: Westminster Departmental Graded Materials Correlated with the Sabbath School</p> <p>3. Dominant method of instruction: Older Juniors: Informal discussion throughout period as children make posters which illustrate the lesson</p> <p>4. Expressional activity: Younger Juniors: Conversation throughout the period as the children work in clay and write on paper "How the Hebrews lived". New laws added to their code of laws</p> <p>5. Probable Outcomes: Originality of the child developed Increase of factual knowledge</p>

Number School		The Instruction Period
2	<p>1. Length of periods:</p> <p>2. Course of study:</p> <p>3. Dominant method of instruction:</p> <p>4. Expressional activity</p> <p>5. Probable Outcomes:</p>	<p>Increase of interest in Hebrews</p> <p>Appreciation of laws</p> <p>Possible action</p> <p>30 minutes</p> <p>"Building a Christian Character"</p> <p>"Kingdom of Love"</p> <p>Not correlated with the Sabbath School.</p> <p>Kindergarten:</p> <p>Story told by the teacher</p> <p>Primary:</p> <p>Story told by the teacher</p> <p>Older Classes:</p> <p>Class discussions</p> <p>Learn the meaning of and where to find Bible stories</p> <p>Missionary program once a month</p> <p>Kindergarten:</p> <p>Color pictures from "Little Neighbors of Many Lands"</p> <p>Primary:</p> <p>Loose leaf note books with verses from the twenty-third psalm and a picture illustrating each verse</p> <p>Older Classes:</p> <p>No expressional activity</p> <p>Kindergarten:</p> <p>Interest in the people of other lands</p> <p>Primary and Junior:</p> <p>Interest in memory work</p>
3	<p>1. Length of period:</p> <p>2. Course of study:</p> <p>3. Dominant method of instruction:</p> <p>4. Expressional activity</p>	<p>20 minutes</p> <p>"Jesus the Light of the World"</p> <p>Not correlated with the Sabbath School</p> <p>Discussion groups</p> <p>Scrap books for hospital next door</p> <p>Expression held on a different day than the instruction</p>

Number School	The Instruction Period
4	<p>5. Probable Outcomes:</p> <p>Interest in helping others Knowledge of an interest in Jesus Possible building of habit of helpfulness</p> <p>1. Length of period: 30 minutes</p> <p>2. Course of study: "How We Got Our Bible" Not correlated with the Sabbath School</p> <p>3. Dominant method of instruction: Primary : Story told by the leader Junior: Class discussion Intermediate: Bible story Memory work Bible reading</p> <p>4. Expressional activity: No expressional activity</p> <p>5. Probable outcomes: Primary: Interest in memory work Junior and Intermediate: Interest in knowing some mechanics of the Bible</p>
5	<p>1. Length of period: Time indefinite, as it was difficult to know when the worship ended and the instruction began</p> <p>2. Course of study: Plan their own programs No special materials Not correlated with the Sabbath School</p> <p>3. Dominant method of instruction: Story told by the leader</p> <p>4. Expressional activity: Some expressional activities at other times</p> <p>5. Probable outcomes: Appreciation for God's love to their race</p>
6	<p>1. Length of period: 30 minutes</p> <p>2. Course of study: Plan their own programs No special materials Not correlated with the Sabbath School lesson</p> <p>3. Dominant method of instruction: Primary: Story told by the teacher</p> <p>4. Expressional activity: Cutting out and pasting of pictures</p> <p>5. Probable outcomes: Ability in handwork</p>

Number School	The Instruction Period	
7	1. Length of period: 2. Course of study: 3. Dominant method: of instruction: 4. Expressional ac- tivity 5. Probable outcomes:	30 minutes "Learning God's Way" Not correlated Class discussions Once a month Increase of knowledge in ways to be kind to others Possible action
8	1. Length of period: 2. Course of study: 3. Dominant method of instruction: 4. Expressional ac- tivity 5. Probable outcomes:	35 minutes "Discovering God Through Our Lives" "Children of Sea and Land" Not correlated with the Sab- bath School Class discussions None provided Interest in the happiness of other children Possible action
9	1. Length of period: 2. Course of study: 3. Dominant method of instruction 4. Expressional ac- tivity 5. Probable outcomes:	25 minutes Plan their own programs No special materials Bible story told by the leader Bible drill None provided Knowledge of Bible memory pas- sages
10	1. Length of period: 2. Course of study: 3. Dominant method of instruction: 4. Expressional ac- tivity 5. Probable outcomes:	35 minutes "Christian Nature Series" Correlation with the Sabbath School Class discussions Sometimes included in the in- struction Factual knowledge of some of the Bible in connection with other parts of the church's program

Number School	The Instruction Period	
11	<p>1. Length of period: 2. Course of study:</p> <p>3. Dominant method of instruction:</p> <p>4. Expressional ac- tivity</p> <p>5. Probable outcomes:</p>	<p>30 minutes</p> <p>Junior and Intermediate: Jesus and the Problems of Life" Not correlated with the Sabbath School</p> <p>Primary: Stories</p> <p>Junior and Intermediate: Class discussions Provided for the primary department sometimes Knowledge of Bible memory passages</p>
12	<p>1. Length of period: 2. Course of study</p> <p>3. Dominant method of instruction:</p> <p>4. Expressional ac- tivity</p> <p>5. Probable outcomes:</p>	<p>30 minutes</p> <p>"Building a Christian Char- acter" "The Kingdom of Love" Not correlated with the Sab- bath School</p> <p>Primary: Stories and picture study</p> <p>Junior: Class discussions Provided for the primary department only</p> <p>Primary: Appreciation for the beauti- ful</p> <p>Junior: For some a disinterest in the lesson For others a desire to attend</p>
13	<p>1. Length of period: 2. Course of study:</p> <p>3. Dominant method of instruction</p> <p>4. Expressional ac- tivity</p>	<p>35 minutes</p> <p>Plan their own programs No special materials Not correlated with the Sab- bath School</p> <p>Primary: Story and questions</p> <p>Junior: Story Map work Reading Bible verses</p> <p>Primary: Covers for a class book in which is put every week what they are doing</p>

Number School	The Instruction Period
14	<p>5. Probable outcomes:</p> <p>Primary: Acts of obedience</p> <p>Junior: Increase of knowledge in the geography of the Bible</p> <p>1. Length of period: 35 minutes</p> <p>2. Course of study: "Building a Christian Character" Not correlated with the Sabbath School</p> <p>3. Dominant method of instruction Primary: Loose leaf note books, having verses from the twenty-third Psalm and a picture illustrating each verse Original drawings on the black-board</p> <p>4. Expressional activity Junior: Drawing and coloring the Christian flag and the American flag while the teacher guides the discussion Intermediate: Informal discussion as the children work on charts</p> <p>5. Probable outcomes: Creativeness on the part of the children Interest in coming to School</p>
15	<p>1. Length of period: 35 minutes</p> <p>2. Course of study: Plan their own programs No special materials Not correlated with the Sabbath School</p> <p>3. Dominant method of instruction Beginners: Story told by leader Primary: Story told by leader Questions by the leader Junior: Class discussion</p> <p>4. Expressional activity Beginners: Scrap books Primary and Junior: No expressional activity provided</p>

Number School	The Instruction Period
16	<p>5. Probable outcomes:</p> <p>Primary: Knowledge of the childhood of Jesus Desire to help other children by giving to them</p> <p>1. Length of period: 30 minutes 2. Course of study: Study of the life of Christ according to the Gospel of Mark Not correlated with the Sabbath School 3. Dominant method of instruction: Class discussions 4. Expressional activity: None provided 5. Probable outcomes: Some knowledge of the life of Christ, especially the resurrection</p>
17	<p>1. Length of period: Not definite, as it was difficult to know when the worship ended and the instruction began "The Art of Living Together" 2. Course of study: This is sometimes used Not correlated with the Sabbath School 3. Dominant method of instruction: Group discussion and stories 4. Expressional activity: None provided 5. Probable outcomes: Knowledge of Bible story</p>
18	<p>1. Length of period: 30 minutes 2. Course of study: "Learning God's Way" "A First Primary Book in Religion" "A Second Primary Book in Religion" "Building A Christian Character" "The Kingdom of Love" "Not correlated with the Sabbath School" 3. Dominant method of instruction: Class discussions 4. Expressional activity: Note books in which they paste pictures and write either the title or the story of the lesson 5. Probable outcomes: Knowledge of portions of the Bible Ability to express what they have studied</p>

Number School	The Instruction Period	
19	1. Length of period: 2. Course of study: 3. Dominant method of instruction: 4. Expressional activity: 5. Probable outcomes:	35 minutes "The Kingdom of Love" Not correlated with the Sabbath School Class discussion None provided Better understanding of the life of Christ
20	1. Length of period: 2. Course of study: 3. Dominant method of instruction: 4. Expressional activity 5. Probable outcomes:	40 minutes "Jesus and His Friends" "God's Good Gifts" Not correlated with the Sabbath School Class discussions Scrap books for a hospital Clay modeling Desire to help others Creativeness

B. Summary of Findings

1. Length of period for instruction

It is found from table number four that the time for the instruction period ranges from twenty minutes to forty minutes. Eight schools have thirty minutes, seven schools have thirty-five minutes, two schools were indefinite in the time for instruction, one school has twenty-five minutes, and one has twenty minutes, and one has forty minutes. The school which had only twenty minutes for instruction has its expressional activity on another day of the week. The majority of the schools have about thirty or thirty-five minutes for the instruction period, which generally includes expressional activity.

2. Course of Study

The materials used in the various schools are: Westminster Departmental Graded Materials, Building a Christian Character, The Kingdom of Love, Jesus the Light of the World, How We Got Our Bible, Learning God's Way, Discovering God Through Our Lives, Children of Sea and Land, Christian Nature Series, Jesus and the Problems of Life, The Art of Living Together, Mark's Gospel, A First Primary Book in Religion, A Second Primary Book in Religion, Jesus and His Friends, and God's Good Gifts. The two books which are used the most are Building a Christian Character and The Kingdom of Love. In almost all of the schools the work does not correlate with the Sabbath School work. This is partially due perhaps to the large number of interdenominational schools, for it would be almost impossible to have the Week Day Church School program correlate with each of the different denominations represented in the schools. Even in some of the individual church cooperating and denominational schools the work does not correlate with the Sabbath School lesson.

3. Dominant Method of Instruction:

The story and class discussion methods are used in the instruction period. In a few schools the instruction and expressional work are combined in such a way that informal discussion takes place as the children worked with their hands. In the majority of schools, however, the discussions and story are separated from the expressional activity.

4. Expressional Activity

The instruction and expressional activity in eleven of the schools is combined. In five of these schools the primary department is the only department which has handwork. The other departments in

these schools do not have expressional activity at all. In four of these eleven schools handwork is not a part of the program each week, but does have a part in some of the programs. In six schools there is no handwork at all. In two of the schools it is separate from the instruction. One of the schools has handwork but once a month. The expressional work observed includes poster making, clay modeling, coloring pictures, making loose leaf note books, making covers for class books, making scrap books, drawing the Christian flag, drawing the American flag. Therefore, it is seen that activity does play a part in the majority of these Week Day Church Schools. In general, it may be characterized as being rather formal and unmotivated.

5. Probable Outcomes

It is difficult to determine just what are the outcomes of the instruction periods. However, from observing these schools it seems that the following apply: creativeness on the part of the child, a knowledge of the Bible in memory work and Bible stories, also a knowledge in the mechanics of the Bible, lessons in kindness, obedience, appreciation of God's love, which ought to result in the development of these attitudes to some extent. Little provision is made, however, for actual expression of these attributes. How much these lessons will actually transform lives, remains, therefore, to be seen.

III. THE RECREATION PERIOD

Four factors were kept in mind while observing the recreation period in the schools visited: the length of period, the place on the program, the kind of recreation, and the probable outcome. Table num-

ber five outlines the information gained with respect to the factors in each of the schools visited.

A. Analysis of the Recreation Period of Schools Visited

TABLE V

THE RECREATION PERIOD OF SCHOOLS VISITED

Number School	The Recreation Period	
1.	1. Length of period: 2. Place on the program: 3. Kind of recreation: 4. Probable outcomes:	Approximately 45 minutes Beginning of the period as the children come in from the public school Games in the gymnasium for all the children. Spirit of sharing Relaxation
2.		No recreation
3.		Recreation provided along with the handwork on a day separate from the instruction
4.		No recreation
5.	1. Length of period: 2. Place on the program: 3. Kind of recreation: 4. Probable outcomes:	Approximately 20 minutes Beginning of the period as the children come in from the public school Games in the same room where they have their worship and instruction Spirit of sharing Responsibility in suggesting games Relaxation
6.		Special periods in the weekly program for play
7.	1. Length of period: 2. Place on the program:	Approximately in 15 minutes Primary: Beginning of the period Older groups: End of the period

Number School	The Recreation Period
3. Kind of recreation: 4. Probable outcomes:	Primary: Games in the primary room Older groups: No games Moving pictures Amusement Increase of knowledge Relaxation
8. 1. Length of period: 2. Place on the program: 3. Kind of recreation: 4. Probable outcomes:	Approximately 20 minutes Beginning of the period as the children come in from the public school Games in the gymnasium for all the children Responsibility in suggesting games Spirit of sharing Relaxation No recreation
9.	No recreation
10.	No recreation
11. 1. Length of period: 2. Place on the program: 3. Kind of recreation: 4. Probable outcomes:	Approximately 10 minutes Beginning of the period as the children come in from the public school Games in the same room where they have their worship and instruction Spirit of cooperation Relaxation
12. 1. Length of period: 2. Place on the program: 3. Kind of recreation: 4. Probable outcomes:	Approximately 10 minutes Beginning or end of the period Primary department only Games in the same room where they have their worship and instruction Amusement Relaxation
13. 1. Length of period: 2. Place on the program: 3. Kind of recreation: 4. Probable outcomes:	Approximately 10 minutes End of the period Primary department Games in the same room where they have their worship and instruction Amusement A real meaning in their lives Relaxation

Number School	The Recreation Period
14	1. Length of period: Approximately 10 minutes 2. Place on the program: Beginning or end of the period 3. Kind of recreation: Primary department Games in the same room where they have their worship and instruction 4. Probable outcomes: Spirit of sharing Amusement Relaxation
15	1. Length of period: Approximately 15 minutes 2. Place on the program: Beginning of the period as they come from the public school 3. Kind of recreation: Games on the lawn of one of the churches 4. Probable outcomes: Amusement Relaxation
16	No recreation
17	1. Length of period: Approximately 15 minutes 2. Place on the program: End of the period 3. Kind of recreation: Games in the same room where they have their worship and instruction. Occasional hikes Amusement 4. Probable outcomes: Spirit of sharing Relaxation
18	No recreation
19	No recreation
20	1. Length of period: Approximately 20 minutes 2. Place on the program: Beginning of the period as the children come from the public school 3. Kind of recreation: Games on the lawn 4. Probable outcomes: Amusement Relaxation

B. Summary of Findings

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1. Length of Period

It is found from table five that the time for the recreation period ranges from ten minutes to forty-five minutes. It appears that

the majority of schools which provide recreation have about ten or fifteen minutes.

2. Place on the Program

In six of the schools the recreation period comes at the beginning of the period. In one school the recreation is at the beginning for one department and at the end of the period for the other department. In two schools the recreation period comes at the close of the period. Two of the schools have their play time either at the beginning or the end of the hour. One school has its play hour on a different day than the instruction period. One school provides recreation throughout the week for different groups of children. Seven of the schools provide no recreation for their children. The best time for recreation seems to be at the beginning of the hour, for it keeps the children who come early occupied until the other children come. It also helps to rest them after the hours of public school work.

3. Kind of Recreation

In four of the schools provision is made for the primary department, and in such cases the children play in their own rooms. In three schools recreation is provided for all the children in the room where they have their worship and instruction. In two of the schools play is provided in the gymnasium for the entire group. The children from two of the schools play in one of the church lawns when the public school is out until the Week Day Church School begins. The remaining nine schools include the seven which do not provide any recreation and the two which provides their recreation at various times throughout the week. Therefore, the recreation in these Week Day

Church Schools include active games which can be played in the gymnasium, on the lawn, and in the school room. One school provides for hikes occasionally, and one school provides moving pictures. In a few cases, the children are permitted to have a share in planning the recreation.

4. Probable Outcomes:

Recreation is provided by these Week Day Church Schools in order that the children who come early may be occupied, and that the worship and instruction periods may not be interrupted. It also helps to refresh them after they have spent a long day at school. Beside some of the immediate outcomes of the recreation period, some of the others which might be included are: lessons in sharing, responsibility, cooperation. However, it should be remembered that amusement has a large place.

IV. SUMMARY

It is found that almost all of the Week Day Church Schools have formal worship periods. About half of the schools visited worship as entire groups, and the other half worship as departments. The time of worship period ranges from about ten minutes to thirty minutes. The majority of the schools have about fifteen to twenty minutes for worship. The worship programs in the schools vary in some respects, but are also similar in many respects.

The instruction period ranges in time from twenty minutes to forty minutes. The majority of the schools have about thirty or thirty-five minutes for instruction. The most frequently used courses are "Building a Christian Character" and "The Kingdom of Love". However,

there are a number of other books used in this period. The story and discussion methods are used. Over half of the schools visited have some kind of expressional activity. The children who attend these schools should have some knowledge of the Bible through Bible stories and memory work. They should also know something as to the mechanics of the Bible. They should be led to live out some of the lessons learned at the Week Day Church School, and yet little definite provision is made for this.

The recreation period ranges from ten minutes to forty-five minutes. The majority of the schools have about ten or fifteen minutes for recreation. Thirteen of the schools provide recreation for their students. Their recreation includes games in the class room, gymnasium, and on the lawn. It appears that worship, instruction, and recreation have vital parts to play in these Week Day Church Schools.

CHAPTER VI

SUMMARY AND CONCLUSIONS

CHAPTER VI

Before attempting to estimate the work of the Week Day Church Schools of Brooklyn, let us briefly review our findings.

I. Summary of Findings

A. With regard to the History of Week Day Church Schools

During the twentieth century, we have seen, there has been an increase of interest in religious education. This interest has been developed to some extent through the Week Day Church School. The first Week Day Church Schools were organized about 1909, but it was not until 1921 that they began making a rapid development. An outstanding experiment in week-day religious education was inaugurated in Gary, Indiana, in 1913. Van Wert, Ohio adapted the Gary plan. Batavia, Illinois inaugurated a plan somewhat different from the Gary plan, but it too had its part in the beginning of Week Day Church Schools. They have spread from church to church and from town to town until today they hold an important place in religious education. There are probably about 12,000 Week Day Church Schools in the United States, and about 100,000 pupils enrolled.

B. With Regard to the Types of Week Day Church Schools in Brooklyn

The Week Day Church Schools in the various communities generally come under three types of schools. This is the case in Brooklyn, where there are the denominational, the individual church-cooperating,

and the interdenominational types. The denominational type is controlled by the local church. The individual church-cooperating type is the same as the denominational type only in addition it has an advisory council, which, in this case, is the Department of Religious Education of the Brooklyn Federation of Churches. The third type is strictly interdenominational, and is administered by the Department of Religious Education. Each type has its advantages and disadvantages, but on the whole, it was felt, the interdenominational offers perhaps the greatest advantages. The majority of schools visited are of the interdenominational type.

C. With Regard to the Role the Department of Religious Education plays in the Week Day Church Schools

It is of this type of school we have discovered, that the Department of Religious Education has complete charge. It has charge of the organization, the supervision, the staffing, the providing of materials, and the stimulation of interest in these Week Day Church Schools. In the individual church-cooperating type it helps, to varying degrees, in providing materials, in stimulating interest, in supervising schools, and in representing the Week Day Church Schools in matters pertaining to the public school. It has little to do with the denominational type of school. However, the Department of Religious Education sends materials to those denominational schools which have reported to the Federation.

D. With Regard to the Teaching Force of the Week Day Church Schools of Brooklyn.

The securing of well trained teachers is a problem which confronts the Week Day Church School. This is due in part to the new-

ness of the movement, to lack of remuneration, and to conflict in time schedules of the teachers and the schools. The teachers in the schools generally include ministers, directors of religious education, public school teachers, and church members. The majority of the teachers are volunteer teachers, largely untrained and trained workers, such as directors of religious education, ministers and deaconesses, who serve as a part of their regular work. On the whole, the teaching force is not on a par with the public school.

E. With Regard to the children of the Week Day Church Schools of Brooklyn

The pupils for the Week Day Church Schools, it was found, are secured through promotion in the Sabbath School, through announcement at the public school, and through visitation in the homes. During the year 1929-30 there were 7,000 children enrolled in the Week Day Church Schools which reported to the Department of Religious Education. The schools are graded according to departments, according to public school grading, and according to age. The children differ greatly in their home life, but it appears that the majority come from middle class homes. Each child has an opportunity to become a part of some church, but the exact church relationship has not been ascertained.

F. With Regard to the Curricula of the Week Day Church Schools of Brooklyn

In almost every school the elements of worship, instruction, and recreation are included in the curricula. About half of the schools have group worship, and the other half departmental. From ten to thirty minutes is given for the worship period in the schools. The worship

programs in the schools are similar, and yet there is variety. The majority of the children, it seemed, have the spirit of worship. The instruction period in the various schools visited includes stories or discussion or both. In some of the schools, the expressional activity is included with the instruction. The majority of schools provide some form of expressional activity. The instruction period ranges in length from twenty minutes to forty minutes. Probable outcomes could not, of course, be definitely determined. In many of the schools, however, the children receive an increase in religious knowledge and in some, this knowledge may lead to the development of desirable attitudes, which in turn may lead to action. In a few schools definite provision is made to insure this transfer from knowledge to conduct. Recreation has a part in over half of the schools visited. It is generally provided for the purpose of relaxation, and comes at the beginning of the period, as the children come from the public school. It ranges in time from ten minutes to forty-five minutes.

II. Interpretation and Estimate of Findings

Although there are many Protestant children in Brooklyn untouched by the Week Day Church Schools, yet the Movement has gained considerable headway in recent years. Certainly it has won a place for itself. Since there is opportunity for continued growth, since many of the church members and leaders are interested, and since the Department of Religious Education of the Brooklyn Federation is actively engaged in the establishment and improvement of Week Day Church Schools, there is great hope for the future development of these schools.

As has been stated before, Brooklyn has the three general types of Week Day Church Schools. In all of these there are disadvantages as well as advantages, so that none are ideal. However, the three types will probably continue in a city as large as Brooklyn. Regardless of types, the Week Day Church School should make a distinct educational advance over the Sabbath School methods, should make the child the center of the plans and programs, should have a curricula that is suited to the needs of the child, should have close coorelation or integration with other phases of the church's program. Cooperation is essential between the church and the public school. Week Day Church Schools should have standards as high as the public school, should reach the maximum number of unchurched children, and should maintain the proper administration and educational supervision.¹ Perhaps these can best be accomplished through the interdenominational type of Week Day Church School in Brooklyn. At least more children are reached by this type of school, and greater opportunity is provided for the child to realize that the Week Day Church School is a part of his life as the public school is a part of his life.

Certainly the Department of Religious Education plays an important part in the Week Day Church Schools of Brooklyn. Through it better trained teachers are provided for the schools. Trained supervisors visit the schools. This plays no small part in building the standards of the schools. In parts of the community where there is a real need for religious education schools are established. In this way a greater number are organized, and a greater number of children are reached. As the schools stand today, the teaching staff, be-

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1. Cf. Proposed Standard for the Week Day Church School, p.24.

ing drawn largely from the church membership is generally below the level of the teaching staff of our public schools. This, of course, is to be regretted. The matter is gradually being remedied through the influence and the active efforts of the Department of Religious Education.

Partly because of the present inadequacy of the teaching staff, there is, without question, room for improvement in the curricula of the various schools. Although in the majority of the schools visited a spirit of worship was evident, yet the results would no doubt have been greater if all of the worship had centered around a theme, and if the worship had been correlated with the instruction. In one school there was not only correlation of worship and instruction, but these were also correlated with the recreation. However, this was the exception rather than the rule. The emphasis in the instruction period was found in most cases to be on factual knowledge, rather than on activity and conduct. There is, therefore, a great need for a change in emphasis here,- for a delineation of objectives, and an appraisal of the most effective methods of carrying out these objectives, with a consequent change in procedure. This again, however, is dependent upon a carefully trained leadership, and demands teachers who are familiar with child nature, with the laws of learning, and with modern teaching methods. The recreation in the various schools was generally for relaxation. But in some schools it accomplished a further purpose, in that there was shown cooperation, sharing, and responsibility on the part of the child. This purpose of recreation should be more widely accepted, for play should help to build character.

Although we should like to see many schools established in Brooklyn at the present time, in order to reach all those children who are still untouched, it would perhaps be better to establish fewer and better schools which are comparable to the public school. Then the Week Day Church School would have better opportunity to prove its worth to the community at large. If the people were made to realize that religious education can hold its own with secular education, there no doubt would be a greater promotion of Week Day Church Schools, because of increased interest and more liberal support. This, in the end would undoubtedly lead to a more rapid development of Week Day Church Schools.

An interesting and significant development has only recently arisen. In New York State and in New York City high school students are to be permitted to take Bible study for credit, on the regular academic basis. In all probability courses will be started this fall, which shall meet the requirements laid down. Teachers of these courses are not only to meet regular state requirements for high school teachers, but also special requirements in religious training. The children who have been attending the Week Day Church Schools and who have there become interested in Bible study, will no doubt be the ones to avail themselves of this opportunity to receive high school credit for Bible study of a high type. Surely this is a significant step in advance in helping to meet the religious needs of the children of our country, and in providing for them a more complete education.

Granting that there are some very evident weaknesses in the

Week Day Church Schools of Brooklyn, as they exist today, we nevertheless maintain, as a result of this study, that they are filling a real need; that they are undoubtedly accomplishing some results; and that they promise to be of increasing value and of deepening significance in the child life of Brooklyn.

APPENDIX

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Week Day Church Schools Included in the Survey*

<u>Kind of School</u>	<u>Location</u>
1. Individual church-cooperating	Union Church of Bay Ridge Ridge Blvd & 80th St.
2. Individual church-cooperating	Good Shepherd Lutheran 4th Ave. & 75th St.
3. Interdenominational	Cuyler Presbyterian Church 358 Pacific St.
4. Interdenominational	Emmanuel Baptist Lafayette Ave. & St. James Pl.
5. Interdenominational	Concord Baptist Church 166 Adelphi St.
6. Interdenominational	Italian Mission 118 Fourth Pl.
7. Interdenominational	South Congregational Court & President St.
8. Interdenominational	Warren St. Methodist Episcopal 307 Warren St.
9. Individual church-cooperating	Bedford Presbyterian Nostrand Ave. & Dean St.
10. Individual church-cooperating	Christ Church Protestant Episcopal Ridge Blvd. & 73rd St.
11. Interdenominational	Spencer Memorial Presbyterian Remsen & Clinton St.
12. Interdenominational	Prospect Heights Presbyterian 8th Ave. between 10th & 11th St.
13. Interdenominational	Berean Baptist Bergen St. near Rochester Ave.
14. Interdenominational	Park Slope Community 7th Ave. near Carrol St.
15. Interdenominational	Lefferts Park Baptist 14th Ave. & 76th St.

<u>Kind of School</u>	<u>Location</u>
16. Interdenominational	Zion Swedish Lutheran 59th St. & 11th Ave.
17. Interdenominational	Nazarene Congregational Lefferts Pl. & Grand Ave.
18. Interdenominational	Church of the Brethren 358 - 60th St.
19. Individual church-cooperating	Incarnation Lutheran 4th Ave. & 75th St.
20. Denominational	St. John's Lutheran 283 Prospect Ave.

* These schools are numbered according to the plan followed in the various tables and charts.