

THESIS

on

"WEEKDAY RELIGIOUS EDUCATION IN  
CERTAIN ELEMENTARY SCHOOLS OF OREGON".

Submitted to the

OREGON STATE AGRICULTURAL COLLEGE

In partial fulfillment of the  
requirements for the Degree of

MASTER OF SCIENCE

by

Edna Lawrence Burke

June 1933.

APPROVED

\_\_\_\_\_  
Professor of Education.

In Charge of Major.

\_\_\_\_\_  
Head of the Department of Education.

\_\_\_\_\_  
Chairman of Committee on Graduate Study.

7 Aug. 33 of another set. 15.1.3 + 7.15.3 and

## ACKNOWLEDGEMENT

An expression of gratitude is hereby given to all those busy teachers and other workers engaged in Weekday religious education in this state who gave so freely and willingly of their time in order that the statistics pertaining to the work might be brought together. To Miss Dulcina Brown, who is the director of Weekday religious education in the Portland schools, and to Miss Goldia Smith who has charge of the rural work in Lane County, is due particular expression of appreciation. To my husband, Rev. K.E. Burke, is given credit for many helpful suggestions; also to Prof. Carl W. Salsler of Oregon State College, and other members of the School of Education for their valuable assistance in making possible this thesis in its present form.

## TABLE OF CONTENTS

Chapter	Page
Introduction.....	4
1. Religious Education of Ancient Peoples.....	6
Semitic peoples.	
Early Christian Church.	
The Hebrew synagogue.	
2. The Later Church.....	10
Catholic	
Reformation.	
Modern Sunday school movement.....	12
Early development in America.	
Later development in America.	
Weekday religious instruction.....	16
3. Objectives of Religious Education.....	18
Historical development of objectives.....	18
Aims of English schools.	
Aims of early American schools.	
Aims of later American schools.	
Aims that have dominated.	
The evangelistic aim.	
Knowledge of Bible aim.	
Development of religious personality.	
Modern objectives.	
Weekday objectives.	
4. Religious Education Described.....	29
Why it came into existence.....	29
What Weekday religious education is.....	35
Teachers and compensation.	
Supervision necessary in larger cities.	
Where held.	
When held.	
Organization and administration.	
Pupils.	
Methods.	
Curriculum.	
Support.	
Cost.	
Relationship to public school.	
Relationship to Sunday school and church.	
Problems.	

Chapter	Page
5. Brief History of Weekday Religious Education in the United States.....	50
Forerunners.....	50
Beginnings.....	51
Growth.....	54
Sections favorable to growth.	
Sections unfavorable to growth.	
Released Time.....	60
Results.....	61
Cases Illustrating Right Attitudes To- ward God.	
Cases Illustrating Self-Control Through Christian Education.	
Cases Illustrating Helpfulness Through Christian Education.	
Other cases.	
6. Weekday Religious Education in Certain Elemen- tary Schools of Oregon.....	68
Historical sketch.....	68
When and where it began.	
Dates of organization.	
Preparatory work.....	72
Organization and administration.....	72
Members of religious education council.	
Duties of council members.	
Growth.....	75
Support.....	76
Equipment.....	76
Classes.....	77
Size.	
Where held.	
When held.	
Number.	
Length of class sessions.	
Length of term.	
Grades included.....	81
Methods.....	82
Curriculum.....	83
Enrollment cards.....	85
Pupils.....	86
Chart showing enrollment by towns.	
Denominations represented in the enrollment	93
Teaching staff.....	94
Qualifications.	
Number.	
Salaries.	

## Chapter

## Page

Cost of weekday religious education in Oregon.....	98
Relationship to public school.....	99
Relationship to the Sunday school and church.....	100
Problems.....	101
Results.....	102
Statements of public school principals in Oregon.	
Statements by public school teachers.	
Statements by committee members.	
Statements from children who have had Weekday Bible study.	
Other results.	
7. A Description of Weekday Religious Education in Oregon according to counties.....	109
Multnomah county.....	112
Columbia county.....	112
Klamath county.....	113
Yamhill county.....	113
Lane county.....	114
Hood River county.....	117
Polk county.....	118
Lane county Rural Work.....	119
Record of weekday religious education in communities that operated 1932-33.	
Record of discontinued work.	
Record of discontinued work outside of Lane county.....	129
Conclusion.....	134
Beginning, growth and expansion.....	134
Strong points.....	135
Weak points.....	138
Prospect for the future.....	141

## INTRODUCTION

The movement for Weekday religious education, like many other educational projects, has grown quietly but nevertheless steadily in the last twenty years. In our own state of Oregon it has come into existence during the past twelve years.

There seems to be comparatively little known about the work outside of localities in which it is actually being carried on. This may be due, at least in part, to the fact that up to the present time no extensive study has been made of the field. In view of the need for a research study of this nature, it shall be the purpose of this paper to describe Weekday religious education in certain elementary schools of Oregon.

In order to make clear an understanding of the subject, the writer will lay the foundation by giving an outline of the history of religious education in general with its objectives. This will be followed with a description of Weekday religious education and a brief history of the movement in the United States. The main body of the paper will be concerned with a discussion of Weekday religious education in Oregon, especially in the first eight grades, giving its history, organization and administration, curriculum, growth and results. In conclusion,

will be given a summary of results, a discussion of the strong and weak points, and the outlook for the future.

By means of personal interviews with teachers and workers in the field, by means of responses to questionnaires sent to between forty and fifty committee chairmen in various communities in Oregon, and by spending considerable time in personal observation, the writer has been able to bring together information concerning Weekday religious education in Oregon.



## CHAPTER 1.

## RELIGIOUS EDUCATION OF ANCIENT PEOPLES.

1. Semitic peoples.

Religious instruction of the young and unlearned has from the earliest history of the human race been recognized as a sacred duty. "In early times all primary instruction centered in the family, the father serving in the capacity of teacher and priest of the household. The more advanced education was, however, often provided in connection with temples, indicating how large a place, religious education had in the nations of great antiquity.

"Recent explorations in Babylon, as at Sippara and Nippur, have not only shown that fully equipped schools existed in the days of Abraham and earlier, but they have also made known the methods of these schools since multitudes of tablets have been found giving varied forms of schools exercises of pupils, illustrating the pedagogical methods in schools of Chaldea and Babylonia, when Abraham and his fathers were children.

"Hymns and religious texts formed parts of the extensive equipment used. Among the Semitic peoples, religious instruction in accord with school methods, therefore, was known and practiced long before Abraham's day and the glimpses of the fact which appear in the Hebrew narrative, reveal its existence, and come out unmistakably in the

record of the "first" and great commandment." (Deut. 6; 4-9.) (1).

By means of symbols, images, tablets and sculpture of various kinds, the religious practices and beliefs of the early Egyptians and Assyrians have been preserved and passed on from generation to generation. Numerous rites and ceremonies both priestly and tribal were engaged in. These practices were transmitted from father to son by direct and indirect teaching. All this might be said to constitute the religious education of the Ancients.

## 2. The Hebrew synogogue.

The synogogue, first instituted after the Exile, was the chief means by which religious knowledge and spiritual fellowship were maintained among the people. It served for church, law-court, and school, and was governed by local "rulers", (Luke 13:14; Mk. 5:22; Acts 13:15) who has power to inflict various penalties.

Meetings were held in the synogogue every Sabbath, and on the second and fifth days of the week. Worship was conducted by any one selected by the ruler on occasion.

"The Mosaic law required children and adults to come together before the Lord at certain seasons to hear the law and to have it explained, in addition to the instruction given in the family. In New Testament times, schools for religious instruction were held in connection with

Jewish synagogues in every city of importance, in Palestine.----- They used the Hebrew scriptures, and later, little parchment rolls prepared for the children. ----- The methods in the schools were not unlike those of the modern Sunday school. Questions were asked and answered, and opinions stated and discussed." (2).

### 3. Early Christian church.

"The Christian schools were founded upon the plan of the Jewish synagogue schools. These schools or catechetical classes were to aid in preparing new converts for full church membership, and were also an important means of instructing the young and the worldly in the knowledge of God, and of salvation through Jesus Christ. ----- The sixth general council at Constantinople (680 A. D.) required the presbyters to hold schools in country towns and villages to teach all children sent to them without pay or reward except as parents made them a voluntary present.----- They were graded, the pupils being divided into two, three and four classes, according to their proficiency. They committed passages of scripture, and were taught the doctrine concerning God, creation, providence, sacred history, the fall, the incarnation, the resurrection, the future rewards and punishments. Their books were portions of the Bible, sometimes

in verse, Old Testament history and antiquities, sacred poems and dialogues. When the ecclesiastical spirit overcame the apostolic and gospel teaching, the study of the Bible was largely displaced by ritual, ceremonies and priestly confessionals." (3).

Samuel B. Haslett says the following in regard to the history of religious education in the Christian church: "The church soon found it to be necessary to provide for the religious instruction of the new converts who presented themselves for baptism and church membership. Accordingly schools for this purpose were established probably in the latter part of the first century A. D. ----- In the primitive church, the children as well as adults were instructed and trained in religious life and belief through the use of the scriptures. Two, three or four classes of catechumens were to be found in the early church. The course through the catechumens required between two and three years, and was very rich in variety of subjects treated." (4)

## CHAPTER 2.

## THE LATER CHURCH.

1. Catholic.

"Catechetical instruction received little attention during the sixth to fifteenth centuries inclusive, from the church leaders. At the close of the fifth century Christianity had become the prevailing religion, even the great Roman Empire having yielded to its triumphal career. But the thirst for empire became so powerful with the leaders of the church as to consume most of the church's power and attention to the neglect of the instruction of the children and youth, while the catechumenate disappeared entirely, except in its relation to the training of the clergy.

"For at least fifty to a hundred years before the Reformation broke out with all its turmoil, there was a widespread feeling of the need of more and better religious instruction for all the people." (4).

2. Reformation.

"As early as 1529, catechetical teaching was established by Luther to be given on the first day of the week. The same year he published his catechism in two grades, a larger for the minister and teachers and a shorter for the children and laymen. These books were widely used in Germany and had a powerful influence in the

religious training of the children and the masses of the people." (4').

"A flood of catechisms was poured out on the Protestant world at the time of the Reformation. Catechetical instruction was revived with more than Apostolic zeal. The pendulum was now swinging to the opposite extreme." (5).

"Classes and schools for the religious instruction of the young were among the agencies recognized as indispensable by the Protestant Reformers. -----Some form of catechetical and religious instruction, therefore, widely prevailed in connection with the Protestant and reformed churches of Europe and America for more than a century before the origin of the modern popular movement. (6).

"Although the Protestant churches gave special attention to the instruction and training of the children and youth, yet no united and original effort or movement such as the Roman church could present was maintained. Each branch of the Protestant church followed its own method and gave special attention to its own distinctive principles of beliefs.

"Secular education was reviving along the line of the training of the individual and this in time reacted to the advantage of the religious training of the individual. ----- The great work of both Whitfield and

Wesley tended to bring the importance of the individual more vividly to the attention of the church. Thus many apparently independent streams of influence united in hastening the revival of the instruction of children and youth and which is now known as the Modern Sunday School movement." (7).

Many claimants for the first Sunday school are to be found. As early as 1650 in England, Scotland, Ireland, and America these schools were held. "They were scattered and transient and nothing of a widespread nature ever came from them. The time was not ripe for a world wide movement until the time of Robert Raikes when scattered forces soon came to have more definite and united interest growing into the vast movement of the present time." (8).

### 3. Modern Sunday school movement.

It is pretty generally conceded that the modern Sunday school may be dated from the efforts of Robert Raikes, a citizen of Gloucester, England, who in 1780 established a Sunday school in Gloucester. This school was established to get the children off the street, to train them in morals, cleanliness and some common school subjects.

"The instruction was in reading and in the Church of England catechism. The children were to come with clean hands, clean faces, and combed hair, and if respectable

apparel was wanting, they were to wear what they had, but to come clean. The children received were from six to twelve or fourteen years of age. Mr. Raikes gave the children a little book that he printed. He also gave to the more studious and well-behaved children, Bibles, Testaments, shoes and clothing. The children were to come at ten in the morning and remain until twelve, when they were to go home and return at one; then study a reading lesson and go to church; after this they went back to school, studying the catechism until half past five, when they were sent home with instruction not to play in the street or make a noise." (9).

The Sunday school movement has gone through many changes progressing from that designed by Robert Raikes for the children of the poor, to the more comprehensive program of present day religious education for people of all classes.

Walter Scott Athearn in a book entitled "Character Building in a Democracy," has a chapter headed, "The Evolution of the Church School", in which he briefly sketches four epochs of the Modern Sunday school movement. He says, "The growth of this movement may be divided into four distinct periods as follows: first epoch, 1780-1872; second epoch 1872-1890; third epoch, 1890-1918; fourth epoch, 1918- to the present time.



"The Sunday school movement inaugurated by Robert Raikes in Gloucester, England, in 1780, was designed for the children of the poor.

(a). Early development in America.

"The early colonial school was taught by the parish minister. The catechism and the religious content of the New England primer met the felt needs of the times for religious instruction. It was not until after the Revolutionary War, when tax-supported schools were inaugurated, and when the doctrine of separation of church and state removed the formal teaching of religion from the tax-supported schools that the Sunday school became a real factor in America. ----- With religion removed from the public schools, Protestant churches were in need of an agency for religious education which would not conflict with the secular schools. The Sunday schools of England were suggested. The secular curriculum in these schools was not acceptable, but the Sunday school idea seemed to be the solution of the Protestant problem. So the English Sunday school with a religious curriculum instead of a secular curriculum thus making the American Sunday school a distinct institution- was established as an agency of religious training. From its beginning as an American institution the Sunday school spread very rapidly. The watch-word of the period was organization.--

(b). Later development.

"The period from 1872 until 1890 marks the second epoch in the history of the American Sunday school. The watchwords of this period were unification and inspiration. Unification was secured through the adoption of the Uniform Sunday School Lesson system; inspiration was sought through the International Convention system once in three years, state conventions annually, county and township conventions annually or semi-annually.

"The watch-words of the third period, which began in 1890 and continued until 1918 were teacher training, graded instruction and graded worship. Teacher training courses of various types, and schools and institutions of various degrees of efficiency were organized. Graded curricula came into existence and found the uniform lessons series entrenched." (10).

The Sunday school movement from 1860 to 1890 had many imperfections but it was promoted through the land by men and women burning with zeal to win the young for Christ. Methods and materials used then are not adequate for this day and age but great credit must be given to those pioneers in the first half of the nineteenth century who laid so well the foundation of religious instruction in the day when the nation was perfecting a system of general education.

Sunday methods and materials were greatly improved between the years of 1910 and 1920, while numerically the

advance was far greater than in any other decade in American history.

#### 4. Weekday Religious Instruction.

For years prior to 1910, religious educators realized the need for more time for religious instruction. One hour on Sunday is not enough. For those who do not attend regularly, the time is even less, averaging from twelve to fifteen hours annually. Not only did they recognize the need for more time, but it was evident that more expert administration and a higher degree of specialized effort were required than can be expected of volunteers, amateurs and laymen. In addition, adequate religious training requires equipment and facilities specially designed for religious educational purposes.

"In 1918, the International Sunday School Association at its quadrennial convention in Buffalo, N. Y., announced an epoch making program for the North American continent. The program announced contained the outline of a comprehensive system of religious schools to parallel the public school system all the way from the kindergarten to the university. 'Weekday and Vacation Schools', 'Community Councils of Religious Education', were included in the program. This program caught the imagination of the country and soon won the assent of the leadership of all groups". (11).

Even before the adoption of this program in 1918, Daily Vacation Bible schools and Weekday religious education had been carried on with more or less success in New York, Indiana, and Illinois.

The Weekday Religious Education movement like other education movements has been and still is going through various stages of experimentation. A detailed description will be given in a later chapter.

## CHAPTER 3.

## OBJECTIVES OF RELIGIOUS EDUCATION.

The foregoing historical sketch points out fairly well the changes and development in the field of religious education in the years since 1790. There has been a shift in emphasis in both objectives and methods. At first religious education was material centered with much memorizing of passages and many catechetical answers. The modern emphasis has swung toward a pupil centered program, although there is still much memory work required.

1. Historical Development of Objectives.

Just as the institution has a history, so the aims or objectives of religious education have a history of development.

(1). Aims of the English schools.

"The first Sunday school in Gloucester, England, sought very concrete and definite objectives: to teach its pupils to read; to teach them cleanliness and decency; to teach the catechism." (12).

(2). Aim of the early American schools.

"Early American Sunday schools set their aim at teaching the catechism. Soon the emphasis turned to the teaching of the Bible. It was assumed that if the catechism or the Bible were learned the child was being ed-

ucated in religion." (13).

(3). Aim of later American schools.

"After 1870 the concept gradually dawned that the objectives of religious education are not to be found in any materials whatsoever, but in the changes wrought in the lives of the young. We have, therefore, been turning from a 'material centered' to a 'child centered' curriculum." (14).

(4). Aims that have dominated.

In this connection, W. C. Bower points out that "The aims that have dominated religious education thus far have passed through a rather definite historical development.

(a). "The evangelistic aims.---- Influenced by the individualism of the eighteenth century, the educational agencies of the church thought of their work chiefly in terms of individual salvation.--- The effectiveness of this aim is attested by the fact that the unverified opinion of many church leaders is that fully eighty-five percent of the membership of the church has been recruited from the Sunday school.

(b). "The knowledge of the Bible aim.--- This grew in part, out of the former aim, and is unseparable from it. The Reformation doctrine of salvation through faith based upon a knowledge of the scriptures remained firmly fixed in the mind of the Protestant church, and had the

effect of placing the primary emphasis upon a knowledge of the Bible as the means of religious education. The supreme emphasis upon the knowledge of the Bible reached its maximum development in the latter part of the nineteenth century, during which time there was a general substitution of the term 'Bible school' for the older term 'Sunday school'---- a witness to the grip of this changing conception upon the church. In many quarters there was a general antipathy toward the use of any other than biblical material in religious education, an antipathy that still persists. Under the influence of this knowledge aim, religious education became practically identical with religious instruction.

(c). "The development of religious personality.-- Approximately at the beginning of the twentieth century there emerged the conception of the development of a religious personality as the supreme aim of religious education.--- With the shifting of the primary emphasis to religious experience, a knowledge of the Bible came to be thought of not so much as an end in itself as a means for the development of a normal religious experience in the growing person.----- The school became pupil-centered rather than curriculum centered. It was perceived that this enlarged and vitalized aim would require the coordination of all the educational agencies of the church, if not the formulation of an entirely

new program. This changing conception was signalized by the general adoption of the name 'church school' for the reconstructed institution that would undertake this larger enterprise." (15).

In a later publication Bower gives a brief summary of the historical aims of religious education. "The first aim was evangelistic. Its objective was to win the child to a definite committment of his life to Christ as Savior and Lord and to membership in the church.

"The second objective was to instruct the child in what he needed to know concerning the Christian religion. This included (1), Catechism, (2) Bible, (3) Indoctrination.

"The third historical objective was the development of Christian character." (16).

(2). Modern objectives.

While religious education has made rapid progress in the past twenty-five years, there is still much to be done. One lack is a definite set of objectives to point the way in much the same way in this field as have the cardinal principles in the field of secular education. Many statements have been made by leaders in the field, some of which have no doubt grown out of the particular bias of the individual. As yet no universally accepted set of objectives has been produced which stands as the final word. However, the seven objectives adopted by the



International Council of Religious Education dominate the field at the present time. Since they were made up by a group rather than by one or two individuals they are more likely to be representative.

Regarding the place of objectives today in religious education, George Betts says, "We are yet in the stage of broad generalization in our statements of religious educational objectives. We do not know with any definiteness and correctness just what qualities of experience we are seeking to develop in the child. We have not yet got down to the specific types of behavior and qualities of character we seek as the outcome of our instruction. We are not yet sure of our religious objectives except in terms of generalizations so broad as to be of little or no practical value as guides to procedure.

"Nor is it likely that his problem of objectives will be permanently settled. Education, even religious education must change its aims with the developing age. The main thing here is that we shall keep abreast of the progress of our time, and that we shall employ the best that science and philosophy have to give us in setting up the objectives of religion and the educational process for our own generation. This we can hardly claim yet to have done." (17).

A concerted acceptance of certain definite objectives is needed in order that, (1), effective work be done,

and, (2) that the church take her place in moral and spiritual leadership. Much teaching work in the Bible school might be described as "hand to mouth", no real aim, no purpose, just a lesson to teach and some individual to whom it is to be taught. The only possible result obtained is that the Bible school pupils make no gain as far as their store of knowledge is concerned, neither do they grow morally or spiritually. Worse still, there is the possibility of engendering in the child an aversion for Bible school and religion in general.

"Objectives are not mere academic niceties; they grow out of life's needs, they are anchors; they are the basic educational principles which are of large worth in making choices as to procedure; they give motive; indeed they are the nucleus around which the entire enterprise should be built," states Forsythe, (18) one of the leading authorities in the field of Weekday religious education.

The International Council of Religious Education representing over forty Protestant denominations, after extensive investigation, has stated a series of seven objectives for the guidance of its work in curriculum making. They are as follows:

- "1. To foster in growing persons a consciousness of God as a reality in human experience and a sense of personal relationship to Him.

2. To lead growing persons into an understanding

and appreciation of the personality, life and teachings of Jesus Christ.

3. To foster in growing persons a progressive and continuous development of Christlike character.

4. To develop in growing persons the ability and disposition to participate in and contribute constructively to the building of a social order embodying the ideal of the fatherhood of God and the brotherhood of man.

5. To lead growing persons to build a life of philosophy on the basis of a Christian interpretation of life and the universe.

6. To develop in growing persons the ability and disposition to participate in the organized society of Christians--the church.

7. To effect in growing persons the assimilation of the best religious experience of the race, as effective guidance to present experience." (19).

Practically the same list enlarged upon can be found in a book by Paul H. Vieth, entitled "Objectives in Religious Education," Harper and Bros. N. Y. 1930. Page 80.

Many other individuals have stated aims but since this study is not treating with that topic in detail these will suffice.

(3). Weekday objectives.

The ultimate aims and objectives and purposes of

the Weekday religious education movement are not essentially different from other types of religious education. According to the proposed International Standard for the Weekday school, "The aim of Weekday religious education from the viewpoint of the evangelical denominations is complete Christian living, which includes belief in God as revealed in Jesus Christ and vital fellowship with him; personal acceptance of Christ as Savior and his way of life, and membership in a Christian church; the Christian motive in the making of all life choices; and the whole-hearted participation in and constructive contribution to the progressive realization of a social order controlled by Christian principles." (20).

Because of the fact that this aim is the same as the aim stated in the Proposed International Standard for the whole program of religious education both Sunday and Weekday, it appeared as though the other religious educational agencies within the church are duplicating the aim of Weekday religious education or vice versa. But such is not the case. Weekday religious education has its characteristic contribution to make toward the sum total of religious education experience, as has also the Sunday school, the Vacation Bible school, the Christian Endeavor and other religious educational agencies both within and without the church. Up to the present time there is no agreement as to just what will be the special responsi-

bility of each of these agencies. It is to be hoped that in the not distant future, some sort of a workable correlated program will be developed. In the meantime, experience and experimentation will help to bring about more definite judgements.

The objectives set up by the International Council of Religious Education take in the program of religious education in its entirety, including all of the religious educational agencies of the church. However, Week-day religious education in its historical development has been characterized by certain distinctive aims which differentiate it in a measure from both the Sunday church school and the vacation church school, as well as from most other religious education agencies. These aims indicate, to an extent, its specific reasons for being. The following may be mentioned:

1. To secure for religion its recognition as a vital factor in the total experience of the child.
2. To provide a larger and more intimate opportunity for the Church and State to cooperate in furnishing the child with a complete education in harmony with the principle of the separation of Church and State.
3. To provide the additional time and frequency necessary adequately to instruct, train, and habituate growing individuals in creative Christian living.

4. To provide a means of united approach by the Protestant Christian forces to the problem of the religious education of unchurched children and young people. (21).

Henry Fredrick Cope in a book entitled "The Week-day Church School," gives another list embodying the same ideas but stated in a different way.

1. Weekday religious education is designed to give every child several hours or periods of instruction in religion every week.

2. It is designed to set instruction in religion on the same plane of educational effectiveness as children find in public school or any other school.

3. It is designed to make the subject and fact of religion an integral part of the total educational experience of childhood, coordinate with all other parts of that experience.

4. It is designed to carry on for children that part of their education which lies beyond the province and the power of the public school.

5. It is designed to secure adequate facilities and expert services on the basis of greater efficiency and economy by arranging time programs which spread their use and work through all the week.

6. It is designed to secure community cooperation in

provision and use of special equipment and specially trained teachers." (22).

Concerning Weekday objectives, Forsythe has this to say, "They ought to grow out of the life needs of the pupil and not of adults' preconceived notions as to what knowledge or activity results should be sought." (23). He further states that, "Objectives which center in the collective life of our social order will change from time to time. Objectives which change will need to include new horizons when old ones have been reached. Static objectives are good only temporarily, then they become handicaps." (24).

Weekday religious education does not have for one of its ultimate aims the imparting of instruction, as an end, but rather uses instruction as a means to an end. It is not dogmatic or ecclesiastical. It has for its goal the more complete preparation of children for adequate living in society, it seeks to build up right habits of thought and conduct, and ideals and attitudes that make for clean wholesome living; the development of the consciousness of God and of his care for mankind; a desire to be real vital Christians with all that it implies. Weekday religious education seeks to assume part of the task which has grown beyond the capacity and possibilities of the Sunday school to carry.

## CHAPTER 4.

## WEEKDAY RELIGIOUS EDUCATION DESCRIBED

## 1. Why It Came Into Existence.

The aims of Weekday religious education as stated by Settle and contained on pages 26-27 of this paper, serve to give the answer to why it has come into existence. In order to make the matter clearer, I shall take them up one at a time and enlarge upon them.

(1). "To secure for religion its recognition as a vital factor in the total experience of the child."

Religious knowledge as well as other knowledge is the rightful heritage of every child. Teaching religion to the young was once the duty of every family, the task of every school and every church. Today in too many instances, the family has ceased to feel the responsibility for the religious instruction of the children; the church with its present setup cannot adequately provide the necessary religious training; the support by tax money of a program of religious education in the public school is prohibited by law.

In the field of religion as is the case with literature, science, history and other learning, each generation receives from the past and should pass on to the future. It is the duty of society to insure to the individual his full and rightful heritage of the world of



thought and knowledge and religious knowledge cannot be omitted if completeness is to be attained.

Even those whose theories of a mechanical development of all faculties see no place for a personal God in the process, recognize that it is difficult to motivate the individual to conduct higher than that of pure selfishness without the stimulus of religion. The development of God consciousness, and an increasing desire and ability to do His will, cannot properly be left out of the educational system of a Christian nation. Few in America desire that it be left out. "Just as common knowledge is impossible without the common school, so common religion and morality are impossible without a program of religious and moral training that stresses common moral values."

(25).

Down through the centuries even before the Christian era, and certainly since the time of Christ, religion has depended upon education to propagate itself. As proof of this fact one has only to recall how the ancient Hebrews together with Jesus of Nazareth and His apostles relied chiefly upon educational methods to propagate their religious ideas and doctrines.

Weekday religious instruction represents a church awakening to her responsibility of giving to all children of elementary school age, an equal opportunity to share in religious knowledge and training. If children are to get

the right perspective of religion, religious teaching must needs be put on an equal footing with the teaching of other subjects.

Schooling is as essential means by which knowledge is interpreted and transmitted from one generation to another. By schooling, religious ideals are apprehended in an intellectual manner, because it serves as an organizer and interpreter of knowledge.

Weekday religious education seeks to do more than merely instruct. It strives to present situations in story and drama, not unlike those which come about in the everyday lives of the children, having as the purpose the bringing about of desirable conduct. We have Weekday religious education because thoughtful persons in large numbers have come to realize that certain duties which were once commonly recognized in a Christian society have been crowded to one side and almost forgotten.

(2). "To provide a larger and more intimate opportunity for the Church and State to cooperate in furnishing the child with a complete education in harmony with the principle of separation of Church and State."

Only a religious agency can engage in religious education. It is the peculiar responsibility of the church and other religious agencies to give religious instruction and training. The State assumes no responsibility for the content of religious instruction; it can make no special

provision to ensure to children their heritage of the knowledge of religion.

Religion as a definite subject is excluded from the public school curriculum. Under our present setup, the child is robbed of his normal approach to religion. If the public school is the child's most definite social experience, and if religion is excluded from that experience, it is excluded from one of the great normal realities of life for children. So long as the school is the only effective educational agency and that agency excludes religion, the effect is the secularization of the child's point of view.

The school can cooperate with the church to give to the child a normal approach to religion by arranging its schedules so as to enable children in public school to attend Weekday classes in religion on regular school time. The State can help by passing laws favoring the teaching of religion in Weekday classes, on released time.

The State can give additional assistance by setting up certain standards which the teachers of Weekday classes in religion must meet before they can qualify to teach. Certain standards of excellence in work should also be required. If the State gives its consent to time being used for religious instruction and training, it has a right to demand that certain requirements be met.

Beyond this the State cannot go and be in "harmony with the principle of the separation of Church and State."

(3). "To provide the additional time and frequency necessary adequately to instruct, train, and habituate growing individuals in creative Christian living."

For a long time prior to the coming of the Week-day religious education movement, there had been a growing conviction in the minds of religious leaders that more time aside from that devoted on Sunday to religious teaching, was needed for religious instruction especially for the children and young people.

Thirty or forty minutes a week, a total of not more than thirty hours per year for those who attend Sunday school regularly is not sufficient time. For those who do not attend regularly, the time is even less, and those who do not attend at all receive no religious instruction.

One thirty or forty minute period per week with nothing in between Sundays to serve as a connecting link, is of questionable value. Just how much is retained, we do not know, but we do know that if the Sunday teaching is reenforced or supplemented with one or more periods of instruction and training some time during the regular school day, it is undoubtedly of more value.

Psychologists tell us that one of the most important laws of learning is the law of frequency. In view of that fact, learning is more permanent where there is

given more opportunity for instruction. Habits are built up by the repetition of certain patterns of behavior. The more the repetitions, the sooner habits are formed. If children are going to learn to love and serve God, how to do righteously before him and make their contribution toward a Christian citizenship, more than thirty minutes per week is needed to instruct them how to do these things. Weekday religious education is the answer to this need.

(4). "To provide a means of united approach by the Protestant Christian forces to the problem of the religious education of unchurched children and young people."

Religious educators have been able to learn much from the example set by the public school. Among other things they have discovered that by a united effort, more effective work can be done. Some of the reasons are as follows:

- a. Reduced expenditures.
  - (a) Fewer teachers needed.
  - (b) Less equipment necessary.
  - (c) Less expense for janitor, heat, etc.
- b. Better teaching.
- c. More uniform curricula.
- d. Equal opportunity for children of weaker churches who would not otherwise have it.

There are certain fundamental teachings upon which

all Protestants can and do agree. Forsythe states that, "The major Protestant denominations have more in common than at variance." (26).

Many church leaders have come to realize that it is more important that proper religious attitudes, ideals and habits be formed in children rather than certain doctrinal teachings far beyond the grasp of their immature minds, be memorized and recited at stated times.

In the Weekday curricula there is no trace of doctrinal teaching so that all churches can cooperate and participate in the program without fear of being called heretical. In the program of the Sunday school and church each religious denomination can find opportunity to give to its own children special instruction in keeping with the common practices and observances of the church.

Weekday religious education not only reaches the children who attend Sunday school, but also those who do not attend, and who would not otherwise receive any religious instruction and training. By a united effort of the various religious bodies, better results are inevitable.

## 2. What Weekday Religious Education Is.

There seems to be some misunderstanding and confusion in regard to just what is Weekday religious education. Some have it confused with the Daily Vacation Bible

school that is held during vacation from school in the summer time. Others think that it is the instruction given to the children sometime after school during free time or on Saturday without any reference to the program of the public school. It is not unnatural that this confusion should result because of the fact that a number of more or less distinct religious agencies have much in common in the way of ideals, objectives, curriculum and methods.

Weekday religious education has grown out of the suggestion that the church and the public school ought to cooperate with the end in view of giving to the child a complete educational experience. "The church, as an educational agency, was to take its place along side of other educational agencies in the community, such as the playground, library, home and school, and make its distinctive contribution to the child's education. Both the school and the church felt the need of what the church could contribute. To this end certain adjustments in the public school class schedule were to be made so the church could have access to successive groups of children at stated times in each public school day and continuously throughout the greater part of the school year." (27).

(1). Teachers and compensation.

"The teachers in this new field of religious education were to be as competent in their field as were the

public school teachers in their field and were to devote their whole time to the work of teaching, receiving therefore a compensation equal to that of the public school teacher." (28). "Compensated teachers may be grouped into two main groups; the full-time teachers and the part-time teachers. Salaries of full-time teachers range from \$1,000.00 to \$2,000.00 per year or more. By far the larger number of communities are obliged to employ part-time teachers. The compensation ranges from fifty cents per hour to \$5.00 per teaching hour. These sums are only fair remuneration for service rendered and do not take into account the fact that at least an equal amount of time must be spent by the teacher in preparation." (29).

(2). Supervision necessary in larger cities.

The work entailed upon a supervisor in this field is probably not essentially different from that in the general field of education. In the larger cities where religious education work is carried on in several centers, skilled and efficient directors or supervisors are absolutely essential. "A good supervisor will more than pay for himself. He will stimulate the teachers to do their best, help them to solve their problems, keep them from making needless mistakes, and organize and unify the teaching work for effective results." (30).



(3). Where held.

These classes meet in church buildings or other buildings wherever most convenient and practicable.

(4). When held.

All classes are held on public school days with regular class hours arranged to take care of successive groups.

(5). Organization and administration.

The organization and administration are decided upon by local committees made up of representatives from the various Protestant churches of the community, who after studying the field as to needs and resources, settle upon what type of organization is best suited. The size and type of the committees vary as to community. Following is a brief description of the types most commonly used:

Type 1.           The Denominational, or Individual Church Type. This type of organization is an integral part of the program of an individual church, without cooperation with other churches, unless they be of the same denomination. The local church is in complete control of its own program.

Type 2.           The Individual Church--Cooperating Type. Under this plan, each church has its religious education committee with various sub-committees. In addition there is set up for the community at large an advisory council which functions between meetings through an

executive committee and perhaps an executive secretary.

Type 3.           The Interdenominational or the Interdenominational Cooperating Church Type. This type of organization is best suited to larger communities but is usable in any community where there are two or more churches willing to cooperate. The work of organization and administration is carried on by a board or committee such as a public school board administers the public school of a city or town. One religious education committee is made to serve the whole community. Each church has its own religious education committee thus relieving the larger overhead committee of the major responsibility. This type tends to increase confidence and good will among the pastors and laity of the major religious faiths, such as Jew, Catholic and Protestant. (31).

Other types.           In some communities organization and the administrative work is carried on by the Ministerial Association or the Spiritual Life committee of the Parent Teachers Association. One of the group acts as chairman and the others cooperate.

In case of the Weekday religious education work is spread over a wide area as in Lane County Oregon, one overhead central committee works in cooperation with sub or local committees appointed in the different districts.

Sears suggests the simplest organization that can

be set up to do the work effectively is the best. (32).

(6). Pupils.

All boys and girls attend whose parents have expressed a desire for them to do so regardless of denominational affiliation. The work is elective, but when elected the pupils are expected to attend regularly, otherwise the privilege is withdrawn. Those who do not attend the classes in religion are required to carry on their regular school work.

(7). Methods.

It has been the aim of Weekday religious education to attempt to fit the teaching material to the needs of the children in ways that will bring about the best results. Usually a combination of methods is used in order that there may be much pupil participation. The project method, memorization and drill, handwork, dramatization, stories, field trips, worship, etc., are all used to a greater or less degree. An earnest effort is made to maintain high standards.

(8). Curriculum.

Weekday religious education seeks to provide a "life-centered" curriculum in which the emphasis is placed upon the discovering of the principles of Christian living. "The curriculum is more than a body of facts, or knowledge, to be transmitted to the pupil. 'It consists of a series

of activities which leads the learner into control of life experience in terms of Christian living, together with the method, material, and other means which are essential to the achievement of this end'". (33).

The Bible has been and still continues to be the center of teaching in Weekday religion classes. However, some began to realize that a curriculum confined exclusively to Bible material was too narrow. As a result it is now supplemented with the study of great characters in history and literature; and appreciation of the beauties in nature; the study of art and music, etc. All of this material is presented from a religious standpoint, in order to develop religious ideals, habits, attitudes, motives and skills, for after all the securing of these results is the primary aim and materials are only used for tools.

(9). Support.

All responsibility for financial support must come from the churches. There is no single method by which the Weekday religious education program is being financed. "Lotz found, in a survey of 73 weekday church schools, 14 methods by which they are financed. These included general subscriptions, contributions by national denominational boards, contributions by Sunday school

associations, and councils of religious education, contributions by local industries, tuition charges, Sunday school appropriations, and in one case, contribution by a local school board. In 49 of the 73 cases it was found that the local church budget was the one source of support." (34).

(10). The cost of Weekday religious education.

The cost varies with communities. Lotz "found two schools that expended only \$5.00 each, while one system of over 3,000 pupils expended \$12,000.00. He developed that the lowest possible proposed budget was \$20.00 (for 87 pupils), the highest proposed budget \$17,060.00 (for 1,527 pupils). Twelve schools reported a budget in excess of \$2,000.00 (1924). The budget of Gary, Indiana schools for 1929-30 was \$24,000.00; that of Dayton, Ohio, \$40,000.00; for Oak Park, Illinois, \$25,000.00; Bridgeport, Connecticut, \$6,000.00; for Portland, Oregon, \$11,000.00. Gary expends about \$5.00 per pupil; Oak Park, Illinois, about \$7.00 per pupil; Dayton, Ohio, about \$4.00 per pupil." (35).

"Many factors enter into the question of cost; the compensation paid to teachers; whether or not heat, light and janitor service must be paid for; whether or not transportation must be provided for children coming from a distance; whether or not the school is of type one or three;

what textbooks, if any, are used; what provision is made for teaching material and supplies; whether or not tuition is charged and so on." (36).

The expense of carrying on a worthwhile, adequate program of Weekday religious education is considerable. The sooner the churches awake to this fact, the sooner will they be willing to get under the load and lift. Nothing of any value was ever accomplished without an investment.

(11). Relationship to the public school.

There is no organic relationship with the public school. The churches assume all responsibility for such details as the maintenance of attendance and discipline, securing of parents' written requests for release of children to attend classes, and the making of reports to parents. The public school necessarily must cooperate in the arrangement of convenient time schedules for the classes in religious instruction. The best results are obtained in schools where the public school teacher's attitude is sympathetic toward the work of religious education.

(12). Relationship to Sunday school and church.

Weekday religious education is an integral part of the religious educational programs of the churches, related to the Sunday school and reenforcing its work. Much of the material used in the Weekday classes such as stories, memory work, pageantry, plays, etc., is available

for use in the Sunday school. Close correlation of programs has not been possible because of the variation in the Sunday school curricula of the different denominations. The problem of correlation is one of the biggest problems confronting the leaders of Weekday religious education at the present time.

(13). Problems.

No attempt will be made in a paper of this kind to discuss all of the problems or present satisfactory solutions but merely to point out some of the most outstanding and difficult.

A. The securing of cooperation.

It is essential to the success of a program of Weekday religious education, that the full cooperation of all the pastors, religious workers and leaders be secured. In work of this nature, there are always some who do not because of indifference, ignorance, prejudice or shortsightedness, realize the need for Weekday religious education for children. If possible, opposition must be overcome by a campaign of information as to the purpose, needs and ultimate end of such a program. In case they are not won for the cause, it is bound to be handicapped and worse still, eventually die, because upon this foundation rests the success of the enterprise.

B. Support.

The problem of financial support of Weekday religious educational work has been one of the most outstanding. The solution is comparatively easy in communities that are fortunate enough to have the item of Weekday religious education provided for in the current yearly budget of the churches. In communities where the church budget does not take care of the Weekday religious education work, it is necessary to resort to other means of securing funds. It is obvious that any religious education program which rests upon such an uncertain financial basis cannot make rapid progress.

Many parents who do not object to paying teachers to teach arithmetic, geography, etc., raise serious objections to paying for having religion taught to their children. Why do they object? Do they not believe that religious education is the means of becoming religious? Or, is it because they have been accustomed to sending their children to the Sunday school where they are taught free of charge? Or may it not be attributed to a failure to realize the part which religion plays in the formation of character? It may easily be any one or all of these reasons.

#### C. Leadership.

It is apparent that high standards of professional training for leaders and teachers are required for the



success of a Weekday program of religious education.

"The movement for Weekday religious education, like every other great movement, depends ultimately upon the number and ability of its leaders. The nurturing of young lives so that they come from weakness to power is at once the most difficult and fascinating of tasks. The nurturing of these lives so that they come to strength as the embodiment of the highest types of religion that the world knows is still more difficult." (37). Not only are high standards of academic training necessary but in order to set the best example before the children, it is necessary that the teacher be of unimpeachable Christian character. In regard to this, Settle says:

"It is highly essential that persons aspiring to become teachers in weekday church schools, shall be individuals who have been brought up in the church, are now members of the church, are taking an interested and active part in the work of the church, and are known and accepted as individuals of spiritual attainment and good Christian report. The work of teaching religion to boys and girls is not to be done by individuals who themselves have no religious experience, and who, by their failure to accept Jesus Christ as their Lord and Master, become as blind guides leading the blind." (38).

There is probably an abundant supply of capable

young people eager to be trained for leadership in this service as soon as they can be assured that they will be able to support themselves in this new work. It is altogether unreasonable to anticipate that the best results will be obtained until the churches understand that expert leadership cannot be secured without just compensation. It costs considerable to train for leadership in this field as in other professional fields. We do not expect medical, musical, engineering or other types of expert service and pay in return a mere pittance or nothing at all. Why then should we expect to get the best leadership in religious education without paying for it? Too many people have the idea that so long as they could be "good for nothing", why pay?

D. A unified program.

(a). Correlation with the Sunday school program.

Just how to relate the curriculum of Weekday religious education with the programs of the public school and the Sunday school is a problem which has been giving considerable concern to leaders in this field.

Any attempts the church may make to nurture its childhood and youth should not overlap, but every part of its program for each age group should be built with reference to every other part.

This problem would be easier to solve if there

were not so many denominations, each of them following different lessons in the Sunday school and if there were not so many children in the Sunday school who cannot possibly attend Weekday classes in religion. Those who have the privilege of Weekday classes in religious instruction are advanced far beyond their fellows in the same grade who do not attend.

Furthermore there are different standards for the teachers of the two groups. The Sunday school probably will for many years to come make use of a large number of volunteer teachers. In Weekday religious education it is necessary to secure highly trained teachers and pay them for their services.

One curriculum will need to be built which will embrace all activities and functions of the religious life of the individual. Piece-meal, unrelated material centered courses need to give way to one teaching program built to make the message of the Christian church effective in the lives of individuals. The new graded courses constitute the structure on which a unified program can be built. Some progress is already being made by the boards of education of the Protestant bodies. Teaching must await the development of their program before the largest results can be obtained.

(b). Correlation with the public school curriculum.

The maximum degree of success in Weekday religious education work will be obtained when there can be correlation with some of the public school subjects. In some communities this idea is receiving cordial support from manual training teachers in that they are willing to have their pupils substitute for their regular manual training, the making of models which are suggested by their religious study. The work is under the supervision of the religious teacher or director. Some excellent results have been obtained.

It is possible to correlate the work of Weekday religious education with the work of the English department allowing the children to choose topics for themselves, suggested by their religious education courses; reports on outstanding character in literature or history, can be used for both. Art classes can do nothing better than to make a study of some of the great religious pictures. By the use of religious drama, music, etc., a connecting link can be formed between the public school curriculum and that of the Weekday classes in religion.

Any community which is fortunate enough to be able to bring about correlation with the programs of the Sunday school, Weekday religious education and the public school will certainly be making a contribution to the field of religious education.

## CHAPTER 5.

BRIEF HISTORY OF WEEKDAY RELIGIOUS EDUCATION IN  
THE UNITED STATES.

Since 1900, many experiments have been undertaken in the United States to secure more time for the religious instruction of boys and girls. For years, the Jews and Catholics have had public school children to go to their church schools for religious instruction after school hours. Such a plan might have become general had the Protestant churches possessed the necessary teaching staff and equipment to take care of the pupils.

1. Forerunners.

A plan which received considerable attention from 1910 to 1914 was the combined preaching, teaching service. Pupils went directly to their departments for study, then into the service of public worship and then back to class. Or there might be two periods of class work before the service of public worship. This plan made use of "free" time. A few churches may still be following such a plan, but it has been abandoned by most churches because they have discovered there are better methods of securing additional time.

In New York City some years ago, the clergy including Catholics, Protestants and Jews, tried to agree

to request the public school authorities to dismiss pupils early on particular afternoons so that they could go to their respective churches for religious instruction.

Vacation Bible schools established in 1900-1901 and the Bible for Credit movement established in 1910-11 were also forerunners of Weekday religious education established in 1913, and helped to prepare the way for it.

## 2. Beginnings.

The present Weekday religious education movement, the most outstanding experiment for weekday religious education, began in Gary, Indiana, in the latter part of 1913. This thrifty, clean city of 50,000 population is situated at the south end of Lake Michigan, about thirty miles from Chicago. It is here that the United Steel Company's great mills are located.

The public school system is the double platoon organization known as the "Work, Study, Play", plan, otherwise known as the Platoon system. Classes are divided into A and B groups. While one group is studying, another group is playing or engaging in shop work, art or some other activity. This plan lends itself especially well to the carrying out of a program of Weekday religious education. Pupils are received into classes in religion only during play periods, so that no time is taken from regular classes. The children themselves choose to attend

these classes in religion, nobody coerces them. It is necessary, however, to have the consent of the parents.

From the first this work was successful in holding the loyalty and interest of both parents and pupils. One of the principal reasons for its success was the hearty cooperation and support of Supt. Wirt. He is thoroughly convinced of the value of unity in the educational process. He also believe that religious education plays an important part in the development of any child.

"Although the teaching faculties were inadequate and the curriculum far from satisfactory, Prof. Wirt and others testified in 1915 that the plan had made religion a subject of conversation along with the other topics of the school child and that the conduct of the school children was abundant evidence that these classes were helping to develop Christian character." (39).

The work in Gary was carried on by individual churches up to 1918, when five Protestant denominations united to form a community board of education and to work out a community system of Weekday religious education. By this great forward step, more effective work was made possible for the following reasons: (1) expenditures were reduced; (2), the churches were enabled to locate centers of Weekday religious education near the public schools, whereas under the old plan most of the religious education

classes were held in churches not so conveniently located. Where churches are not conveniently located, "huts" similar to those used in world war work were built.

The work in Van Wirt, Ohio, organized in 1918, is patterned after the Gary, Indiana system. It has made a large contribution to the movement by demonstrating that details can be worked out to fit a rural community. There is a continuous schedule of classes for the Bible teacher like that of the music or art teacher. Trained teachers are thus enabled to give all of their time to instruction with the result that greater unity in instruction is possible, with a minimum of supervision. Furthermore, it eliminates the danger of poorly trained teachers which may easily result when many teachers are employed.

Still another system of Weekday religious education was established in Batavia, Illinois, in 1919. Every Thursday throughout the school year, pupils of eight grades go to their respective churches for one hour or more of religious instruction. The children come in successive groups of two or three grades at a time. The administrative work and teaching is carried on by the pastors who cooperate in arranging with the public schools for time in which to hold classes.

These are examples of slightly different types of organizations formed for the purpose of educating in rel-



igion the children of these communities. Other schools located in Toledo, Ohio; Evanston, Illinois; Oak Park, Ill.; Cuyahoga Falls, Ohio; Malden, Mass.; and New York city are profitable to study. All of these represent successful experiments with significant variations in organization, curriculum, and other features.

### 3. Growth.

From the beginning, the Weekday religious education movement has grown rapidly. At the present time "conservative estimates place the number of Weekday schools of religion in the United States at twenty-five hundred. Towns and cities in widely separated parts of the country have been conducting such schools for varying periods during nearly twenty years." (40).

With the exception of Mississippi and Utah, the work is carried on in every state in the Union, and in The District of Columbia. According to the 1930 Year-book of the International Council of Religious Education, (41), Ohio led with an enrollment of 64,892; New York was second with 37,903; Kansas was third with 34,190; and Minnesota fourth with 22,000. In Dec. 1930, Tulsa, Okla., had an enrollment of 19,780 pupils; Cincinnati, Ohio, 10,132; Toledo, Ohio, 9,000; Dayton, Ohio, 8,168; Oak Park, Ill; 3,250; Marietta, Ohio 3,118; St. Paul, Minn; 2,900; Hammond, Ind.; 2,500; Youngstown, Ohio 2,200; and so on. Since this is a paper on Weekday religious ed-

ucation in Oregon, I might add that Portland had an enrollment of 5,149 in 1930.

Dr. Albion Squires estimated the enrollment in Weekday church schools in 1926 to be about 300,000. (42). Lotz states that, "This estimate would probably be correct for 1931. A number of schools have already been discontinued. At present the Weekday movement is having a slower growth rather than the too rapid increase witnessed several years ago." (43).

Of the 954 schools studied by Forsythe, the following figures will serve to tell the story of the approximate number of schools organized in the different years since 1913:

1913---	12	schools	
1914---	19	"	
1920---	36	"	
1921---	58	"	
1922--	148	"	
1923---	58	"	
1924---	59	"	
1925---	48	"	
1926--	125	"	
1927---	94	"	
1928			} No figures given.
1929			
1930			

1931

No figures given

1932 --318 schools

---

 Total-----954 (44).

According to Forsythe, in the 954 schools studied, "Most schools have 500 or fewer pupils, although a number of schools have as many as 2,000. A number of communities report 15 to 20 schools." (45).

In the International Council of Religious Education Bulletin #601, on "The Weekday Church School" prepared by Myron C. Settle, and published in 1930 is given the enrollment according to states, number of cities carrying on Weekday religious education and the number of centers in each state. The tabulation is as follows:

<u>States</u>	<u>Cities</u>	<u>Centers</u>	<u>Enrollment</u>
Washington	7	7	175
Oregon	25	40	6,000
Calif. North	5	14	1,359
Calif. South	9	26	872
Montana	2	2	150
Idaho	2	2	50
Nevada	1	1	100
Arizona	3	5	125
Wyoming	1	1	50
Colorado	2	2	100

<u>States</u>	<u>Cities</u>	<u>Centers</u>	<u>Enrollment</u>
North Dakota	4	4	110
South Dakota	100	100	5,000
Nebraska	4	4	774
Kansas	72	207	34,190
Oklahoma	7	21	8,942
Texas	5	8	775
Minnesota	113	293	17,674
Iowa	30	35	2,950
Missouri	8	15	1,144
Arkansas	4	6	450
Lousiana	2	2	450
Wisconsin	-	-	5,200
Illinois	28	73	7,783
Michigan	26	109	16,274
Indiana	14	43	7,460
Ohio	100	362	64,890
Kentucky	7	9	1,790
Tennessee	3	22	5,219
Alabama	4	6	575
New York	109	396	37,903
Pennsylvania	33	62	9,600
W. Virginia	6	-	4,832
Vermont	10	10	500
Maine	6	17	1,055

<u>States</u>	<u>Cities</u>	<u>Centers</u>	<u>Enrollment</u>
New Hampshire	1	4	250
Massachusetts	2	2	330
Rhode Island	10	16	1,314
Dis. of Columbia	1	1	150
Maryland	2	2	53
Virginia	13	13	858
N. Carolina	8	8	275
S. Carolina	3	5	350
Georgia	2	2	50
Florida	1	1	250
Connecticut	21	50	4,930
New Jersey	19	35	3,366
Total			254,867

(46)

#### 4. Sections Favorable to Growth.

Taken as a whole, the movement for Weekday religious education has had its greatest growth east of the Mississippi River, especially in the northern states, in spite of the fact that many of these states have adverse laws. This growth may be due to several reasons.

First, it was in one of these states, Indiana, that the work began in 1913, and proved to be a success. The neighboring states of Illinois, Ohio, and Michigan soon followed the example set by Indiana. The combined enrollment

of these states together with that of Indiana totals 96,407, about one third of the entire number in all of the states.

Second, these states have many centers of population and many large churches financially able to support a program of Weekday religious education.

Third, in these states are located a number of large schools where religious leaders are trained, thus making the matter of securing qualified teachers comparatively simple.

Fourth, there is the possibility that church leaders and educators in this section were especially interested in the working out of the Weekday religious educational project and were willing to give much time and thought to make it a success.

##### 5. Sections Unfavorable to Growth.

Growth has been slight in all states west of the Rocky Mountains with the exception of Oregon and California. There are at least three good reasons why this is true.

First, in this region are wide stretches of uninhabited country where for many miles in every direction nothing can live excepting sage brush. Hence there is no demand for education of any kind.

Second, there are fewer large cities in this section of the United States with strong churches interested in promoting a program of Weekday religious education.

Third, the eastern states have had the start of the west by almost ten years.

The work has made very little progress in the south and southeastern states. Neither has general education advanced as rapidly in those sections as in the middle, eastern and Pacific slope states. It may be that there is a lack of interest in present day religious educational movements and methods.

#### 6. Released Time.

An effort has been made in the various states to secure "released time" during the week for the purpose of permitting public school pupils to attend classes in religion. "'Released Time' is the term applied in that situation in which the pupils, whose parents request it, are released from the public school at hours usually distributed throughout the school day." (47).

Up to the present time only four states, Oregon, South Dakota, Minnesota and Iowa, have definitely legalized the procedure. The classification of the other states is as follows:

States in which pupils are dismissed but an adverse opinion is handed down,--North Dakota, Kansas, Penn-

sylvania, and West Virginia.

States in which there is adverse opinion by Court or Department of Education; released time is suppressed-- Washington, California, Idaho, Arizona, and Massachusetts.

States in which statutes are adverse but released time is permitted by usage,--Montana, Nevada, Wyoming, Colorado, Utah, New Mexico, Nebraska, Texas, Oklahoma, Wisconsin, Missouri, Arkansas, Louisiana, Wisconsin, Illinois, Michigan, Indiana, Ohio, Kentucky, Tennessee, Mississippi, Alabama, Florida, Georgia, South Carolina, North Carolina, Virginia, Maryland, New Jersey, Connecticut, New York, Rhode Island, Vermont, New Hampshire and Maine. (48).

## 7. Results.

Concerning results obtained, Forsythe makes some interesting statements. "Weekday church schools are achieving results in the lives of pupils, as shown by the following examples which have been observed by teachers. They are not given with the thought that they are technically demonstrable results of weekday schools. Complete proof or disproof must await the development of techniques which we do not have at the present time. The teachers who reported these cases are all in schools which have been continued nine consecutive years. They believe these outcomes in conduct have been fostered by Weekday religious education. These cases also make clear the dis-



tinutive contribution which Christian education can make to what is usually spoken of as character education.

Cases Illustrating Right Attitudes Toward God.

"The children show interest and pleasure in the work. A number of them have told me since beginning that they say at night the prayers they have learned in class.

"A little granddaughter who attended one of our classes insisted that the family join her in saying grace at the table just as the children did in their religious school class.

"A certain child who had learned a prayer for meals and a prayer for bedtime would never allow the parents to eat without first saying grace. She insists on praying before retiring. Her parents told me of this instance and said the child had been taught this in religious education, for which they are thankful.

"In my classroom I always have a song or prayer before the beginning of the day's work. On one particular morning this little song was omitted. Charles, who is a member of my religious education class, soon noticed that we had not sung the prayer. He folded his hands and bowed

his head and said, 'I think we should pray before we do anything else, because it will help us to do our work better.'

"The class has developed a feeling of reverence and prayerful attitude in class, also understanding of God the Father, who cares for all. Their interest is keen and parents say they wouldn't have their children miss it for anything.

#### Cases Illustrating Self-Control Through Christian Training

"Jim, a boy of eight years, very petted, allowed to have his own way in practically everything at home, became afflicted about four years ago with tuberculosis of the thigh bone. While confined to the hospital he had to have three separate nurses. Because of his irritability and disobedience no nurse would continue long on the case. He entered weekday religious education classes last year, and became greatly interested in the idea of doing something for others. His natural selfishness was dominant until this fall. When a birthday party was given in the religious education class of which he is a member, to our surprise, he saved his cake, and when asked why didn't he eat it, said, 'My sister brings me to school each day and I want to do something for her.' It took a little persuasion on our part to induce the sister to accept the cake,

and I am not sure the boy did not eventually eat it, but his spirit was right and he has begun to live for others.

"I have noticed that in most cases my children's attitudes toward each other have been much better than at first. Especially have I noticed this with one boy. This boy caused other teachers and myself a great deal of trouble in school, in the halls, and on the playground; he has acted like a different boy for a long time; the principal has called my attention to it. I really believe that religious education has been the means of bring this about.

"An increase in interest and attendance at Sunday school is noted. Three new members enrolled because of interest and friendliness of class members.

"One boy who has been very rude to his playmates is showing quite improvement in his attitude and conduct. He is being of service to others, often sacrificing his own pleasure to make others happy.

#### Cases Illustrating Helpfulness through Christian Education.

"There are evidences of growth and development of character in the reports of thoughtfulness, forgiveness, and kindness. Some children seem to be replacing their

fear of God as a God of vengeance with the idea of his love and kindness. At one time a little boy looked up at me with wide-open eyes and thoughtful face and said, 'God has such a sweet spirit.' Several children voluntarily report having 'made up' with those with whom they had quarrelled. There have been evidences of a change of attitude in the solving of their little problems and in everyday contacts of life.

"One case of forgiving which was told in class, I found interesting. A boy had been pushed down by a larger boy while skating on the ice. He said that he had planned to trip him the next night, but after thinking about what he had learned in class he thought he would forget it. As it happened, that night the older boy broke through the ice and got wet. The boy who had been offended helped him out and took him home." (49).

Forsythe reports many other interesting cases. A few from other sources are enlightening.

In regard to the work in Batavia, Illinois, Mr. Hoag makes this significant statement, "In some forty weeks of operation there has not been reported a single case of truancy. This means that the children like the work. There have been no absences except for physical causes; tardiness has been negligible. There are 725 children of

the eight grades in Batavia, and of these all but fifteen have now chosen some church and receive religious instruction. This was not true at the start. By careful explaining, calling and checking of lists, we have reached this remarkable showing. This means that over ninety seven percent of the children in the grades are receiving religious instruction. One hour a week for every child in town-- and this for eight years-- is a prospect that must appeal to every religious institution. With such a system permanent, the effect on the young people of the town is bound to be toward the making of a more faithful church membership." (50).

Frank F. Fleming, Judge of the Juvenile Court, has said this regarding Weekday religious education in Marietta, Ohio. "You will perhaps be interested to know that after careful investigation of our records, I find that juvenile delinquency has decreased materially in this country since religious education has been established in the day schools and I want to commend you upon the good work you have done." (51).

Many other statements from teachers and leaders in the field of Weekday religious could be quoted but these are sufficient to give some idea of desirable changes

in the conduct of children that can be attributed to lessons taught in Weekday classes in religion.

## CHAPTER 6.

WEEKDAY RELIGIOUS EDUCATION IN CERTAIN  
ELEMENTARY SCHOOLS OF OREGON1. Historical Sketch.

When and where it began.

Milton, Umatilla County, located in the eastern part of the state seems to be the birthplace of Weekday religious education in Oregon. It was established there in the year 1921, by a committee authorized by the churches to perfect plans and set in operation the movement. According to reports, the work has been going on there continuously ever since until two years ago when it was discontinued because of financial conditions.

Records of the progress of the work in Milton from year to year are not available. Statistics of pupil enrollment, and information regarding the general setup in Milton will be given in their proper place in this paper.

In 1922, a committee composed of representatives from fifteen or more Protestant churches in Eugene, met and discussed the possibility of inaugurating a movement for Weekday religious education in the elementary schools of that city.

At this meeting a report was given by Mrs. R. M.

Day, who had recently visited Gary and had made a study of the plan in operation there. As the result of her observation and enthusiastic report, the committee decided it would be well worth any effort on their part to put the plan to work in the Eugene schools.

Mr. Lemuel P. Putman, director of church activities of the First Presbyterian church in Portland, who was at that time secretary of the Y.M.C.A. at the University of Oregon, also had made a study of the operation of Weekday religious education in other states and was very enthusiastic about it. He presented information to the group, at the same time placing in their hands printed matter pertaining to the work, in order to give them a thorough understanding of the movement and to emphasize the importance of beginning with high standards.

Plans were worked out and submitted to the churches. They agreed to cooperate in every possible way to make the work a success. A permanent administrative organization or council of religious education was formed to take care of the details necessary to the progress of the project. This council was composed of representatives from each of the Protestant churches in Eugene.

The plan was actually put into operation in the fall of 1923, with a pupil enrollment of 300. This, however, was a good start. It has grown in size and influence, being at the present time the largest work



in proportion to the total population in the state of Oregon, with an enrollment of over 1,000.

Once begun, the work spread to other towns and communities, growing rapidly. Following is a list of places with approximate dates of organization. Towns and communities where the work is now in operation, are indicated by stars:

Dates of Organization.

Milton, Umatilla County-----	1921
*Eugene, Lane County-----	1923
*Portland, Multnomah County-----	1924
*McMinnville, Yamhill County-----	1924
*Saint Helens, Columbia County-----	1925
*Parkdale, Hood River County-----	1925
Ashland, Jackson County-----	1925
Rainier, Columbia County-----	1926
*Springfield, Lane County-----	1928
Woodburn, Marion County-----	1928
*Klamath Falls, Klamath County-----	1928
Roseburg, Douglas County-----	1928
*Lane County Rural County-----	1928
Grants Pass, Josephine County-----	1929
Drain, Douglas County-----	1929
Webfoot, Yamhill County-----	1929
Amity, Yamhill County-----	1929

Halsay, Linn County-----1930  
 Lebanon, Linn County-----1930  
 Brownsville, Linn County-----1930  
 \*Dallas, Polk County-----1931  
 Sheridan, Yamhill County-----1931

The Lane County Rural work which was begun in 1928 includes the towns and communities noted below. Places where the project is in operation this year indicated by stars. Eugene and Springfield are not included in the County work.

1928	1929	1930	1931
*Creswell	*Harrisburg	*Bethel	Coast Fork
*Zion	*Santa Clara	*Dunn	
Hayden Bridge	Thurston	Fall Creek	
Coburg	Upper Mabel	*Willagillespie	
Marcola	Mabel	Willakenzie	
Wendling	Riverview	Elmira	
Lorane		Cloverdale	
Junction City		Norkenzie	
Trent		Jasper	
Hebron		Noti	
		Pleasant Hill	
		Mt. Vernon	
		Warner	
		Twin Oaks	

1928

1929

1930

1931

Bailey Hill

Irving

Classes have been conducted in all of the above places at some time between the years of 1928 and the present time. At no one time was it carried on in all communities simultaneously.

### 2. Preparatory Work.

Somebody has said that, "Information brings inspiration and inspiration leads to realization." In keeping with this idea, before attempting to begin the Weekday religious education work in the schools of Oregon, it was necessary to prepare people's minds by giving them information concerning the project, its purpose and aims. To this end, public meetings were held in the various communities to which parents and other interested individuals were invited to hear the plan explained.

In the event that the plan was favorably looked upon, the people assembled, appointed a committee to care for the organization and administrative details essential to the carrying into execution of Weekday religious education work.

### 3. Organization and Administration.

The various types of organization used in connection with Weekday religious education in different places have been described on pages 38 and 39 of this paper. Each community chooses the type best suited to local conditions.

As far as I have been able to discover, the Inter-denominational type described on page 38, is the type most commonly used in connection with Weekday religious education in this state. Portland, Eugene, McMinnville, Saint Helens, and other communities make use of this plan of organization.

Portland has a Central Council of Religious Education with representatives from each district as members. The districts each choose their own representatives.

In Dallas, the Ministerial Association sponsors and administers the work.

The Rural work in Lane County is under the Lane County Bible School Board. It is separate and distinct from that of Eugene and Springfield. These two places are administered by two different councils of religious education that have nothing whatever to do with the rural work.

(1). Members of Religious Education Council.

Each church in smaller communities and each denomination in larger places, is represented on the

council or board and has a voice in administrative affairs.

The number of members, length of term and manner of election is decided upon by the council. They vary in number according to the size of the community and the number of churches.

An effort is made to retain on the council, those who are most interested and willing to make a real sacrifice for the cause of Weekday religious education. It takes courage, tact, patience, dependability and consecration. The members of religious education councils or committees receive no remuneration.

(2). Duties of Council members.

A. Receiving applications from teachers, passing upon their qualifications, submitting the qualifications to the public school board for approval, electing as many teachers as are needed to carry on the work, and providing contracts for the signatures of the teachers and names of committee members.

B. Helping to provide suitable meeting places, and giving assistance in arranging convenient class schedules in cooperation with public school teachers and authorities.

C. Assisting the Weekday religious education teachers in securing the enrollment and attendance of pupils at all religious education classes.

D. Providing for financial support of the work, including teacher's salaries, equipment, etc.

E. The taking of an caring for all records of the organization and classes.

F. Acting in an advisory capacity.

G. Providing for proper supervision.

H. Responsibility for advertising and promotion.

I. In cooperation with the teachers, to provide the best possible curricula and standards.

#### 4. Growth.

During the period of twelve years since 1921 when Weekday religious education began in Oregon, it has grown steadily. Each year up to 1931, additional classes were organized and taught. From an enrollment of something over 300 in 1923, it increased to more than 9,000 in 1930-31, when the highest peak of enrollment was reached. Since that time there has been a decrease each year until this last school year the total pupil enrollment dropped to between seven and eight thousand. In view of the fact that there has been a retrenchment in the program of general education and every other line, this is not discouraging. According to reports, many communities are looking forward to reopening Weekday religious education classes as soon as financial conditions are favorable.

## 5. Support.

In keeping with the principle of the separation of church and state, it is not permissible to use money raised by taxation for religious education purposes, therefore, all funds necessary to carry on Weekday religious education must be contributed by churches and other organizations or by individuals. Some of the larger churches in the state provide for Weekday religious education in their yearly budgets.

A number of other communities designate that a portion of the Sunday school offerings is to go for this purpose. In order to raise additional funds, entertainments, teas, etc., are given. Lodges, Parent-Teacher organizations and clubs often help. Personal contributions are made by parents and others individuals.

## 6. Equipment.

It is impossible to accomplish much in any line of endeavor without proper equipment and tools with which to work. This is certainly true in the field of Weekday religious education. Realizing this, committees and teachers in the different centers, have cooperated in an effort to provide the necessary equipment for religious education classes.

Tables or desks and chairs, a musical instrument either organ or piano, and blackboards are in most

instances parts of the regular classroom furnishings, whether the religious education classes meet in the church or school building.

Special equipment essential for the success of religious classes includes Bibles, song books, maps, textbooks, and materials for handwork such as drawing paper, crayons, paste, notebooks and scissors. Some of these items are also used in connection with regular school subjects and do not have to be purchased extra. Additional materials for handwork projects are sometimes provided by the religious education committee, sometimes by the teacher and in other cases by the children.

Pictures for posters, blocks of wood for use in building the temple, match boxes or pieces of smooth wood to be labelled to represent the books of the Bible, are usually brought by the children. They are very willing to help in this way.

Convenient shelves or cupboards in which to store materials when not in use are necessary and provided for in most cases.

## 7. Classes.

### (1). Size.

No teacher can do acceptable work if a class is too large, whether she be a public school teacher or a



religious education teacher, it makes no difference. However, it seems to have been the practice in some Oregon communities to combine pupils of two or more grades into a large class in religious instruction. While this is unfortunate and unsatisfactory, it has been necessary in order to keep expenses at a minimum. The idea was that religious teaching with this handicap, was better than none at all.

In the majority of cases, the classes have not contained more than forty pupils. Where it is not possible to employ more than one teacher, the classes are larger.

(2). Where held.

In no Oregon community studied, do the Weekday classes in religion meet in a building especially set apart for this purpose. In all cases the classrooms are used for Sunday school or public school. With the exception of Portland, where the classes meet in churches or nearby hired dwellings convenient to the public school, Weekday religious education is carried on in the public school buildings. There seems to be no objection to this procedure.

(3). When Held.

Oregon is one of the four states in the United States in which "released time" for religious education has been definitely legalized. Because of this privilege,

the leaders of Weekday religious education and of the public schools feel free to work out a class schedule so that those children whose parents request it, may attend classes in religious instruction, and receive credit for their work.

There is no particular specified time during the public school hours when religious education must be taken care of. Each community plans a schedule that fits the local situation.

The class schedule depends somewhat on the number of teachers employed to give religious instruction. Where there is more than one teacher, as in the city of Portland classes are held simultaneously in different buildings. This last year, each Portland teacher handled eight classes per day. There must necessarily be vacant time enough between periods for the teachers to go from one building to another.

Until this past year, the teaching staff in Eugene has been made up of from one to three teachers, but this year it was necessary to reduce the number to one. This teacher goes from one building to another in much the same way as does a music or art teacher. She gives her full time to the work, teaching thirty-three classes per week. Below is a class schedule similar to that used by the Eugene schools:

<u>Day</u>	<u>School</u>	<u>School</u>	<u>School</u>	<u>School</u>	<u>School</u>	<u>School</u>
Monday	9:15 to					
	3:30					
Tuesday	9:15 to	1:00 to				
	12 M	3:30				
Wednesday			9:15 to			
			12 M			
Thursday				1:30 to		
				3:30		
Friday					9:15 to	
					3:30	

The rural Lane county schedule of classes is so arranged that it is possible to teach in schools at close proximity during the teaching hours of each day in order to save time and travelling expense. This past year the work was conducted by one teacher. She taught twenty-five classes in twelve different schools, some of which are separated by several miles.

(4). Number.

<u>Place</u>	<u>No. of classes</u>	<u>Months</u>	<u>Weeks</u>	<u>Hours</u>
Portland	139	8	32	4,448
Eugene	33	8	32	1,056
Klamath Falls	13	8	32	416
McMinnville	8	8	32	256

<u>Place</u>	<u>No. of classes</u>	<u>Months</u>	<u>Weeks</u>	<u>Hours</u>
Saint Helens	14	8	32	548
Springfield	9	7	28	252
Dallas	4-30 Min.	7	28	56
Parkdale	8	4	16	128
Lane County Rural	<u>25</u>	<u>7</u>	<u>28</u>	<u>700</u>
Totals	253	65	260	7,860

(5). Length of class sessions.

The length of the class hour varies from one-half hour to one hour. With three or four exceptions, the period is one hour. This includes the time taken going to and from class. The actual amount of time consumed in religious instruction is less.

(6). Length of term.

It has been generally agreed that Weekday classes in religion, in order not to interfere with the program of the public school, must begin one month later and close one month earlier than the public school. This clears the way for the opening and closing days of school to be devoted to secular school subjects, organization and examinations.

8. Grades Included.

This past year, of the 14 cities and communities studied, five included all grades from one to eight; three

took in grades four, five, and six; one, grades five to eight; one, grades five and six. Prior to this year, other grades were included. In no case were the fifth and sixth grades omitted.

In some instances, where the grade enrollment was small, more than one grade met in the same group for religious instruction. One teacher was thus enabled to handle more children.

#### 9. Methods.

The methods employed in the presentation of Week-day religious instruction in Oregon follow somewhat after public school methods. One of the minor aims of religious education is to give the child a certain amount of factual knowledge, not that it shall be thought of as an end in itself but as a means to an end. Therefore, certain subject matter is taught by stories, question and answer.

Since the primary aim of religious education is the development in children of the proper religious attitudes, ideals and habits of Christian conduct, stories and projects that present real life situations are used extensively. The teachers strive to present them in such a way as to lead the children to desire to do rightly toward others.

Doing is stressed. The project method, drama, hand work including sandtable, notebook work, posters illus-

trating lessons taught, soap carving and some woodwork are all used more or less.

All lessons are presented from a religious point of view. By taking part in World Friendship projects, the children are taught to be unselfish and thoughtful.

The lesson period is usually divided into three parts- worship period, story period and handwork period. It is not always possible to cover all three in one hour. During the worship period, the children are taught to sing hymns and to pray. The teachers never embarrasses the children by calling on them for prayers; they are left to take the initiative.

At the end of the term, the children assisted by the teachers put on what they please to call demonstrations. On the final evening the children take charge of everything and the teachers sit in the back of the room. They review Bible knowledge, stories, songs, and plays which have been learned during the year. The parents and friends attend in large numbers, marvelling at the confidence and skill displayed by the children in conducting such a varied program. The children like to do it.

#### 10. Curriculum.

Much of the material is religious, the Bible being used as the main source book. Lessons from both the Old and the New Testaments are fitted to the different

age groups. The life of Christ, life of Paul, the study of some of the great prophets like Elijah and Elisha, and other outstanding Bible characters are all included.

God is pictured to them as a loving Father, the giver of all good things, who cares for all people and wants them to be happy. They are taught that Christ is the son of God, the great teacher and example for men to follow.

Bible material is supplemented with stories of great literature, historical characters, nature study, and music.

Up to the year 1931, a state course of study issued by the state superintendent of public instruction for classes in religion, was used as a basis of study in a number of schools. This course is still available but merely as a suggestive outline. The teachers are free to work out their own curricula, fitting it to the needs and ages of their pupils.

The Portland schools have adopted the plan of taking some topic for a whole year and fitting lessons to the several age groups. The seven objectives adopted by the International Council of Religious Education (see pages 23 and 24 of this paper,) are used as the basis for their course of study.

Following is a list of topics developed in connection with rural Lane county work. These are changed

from time to time:

First year-----Listening to God.

Second year-----God's Love for Us.

Third year-----) }  
 Fourth year-----) } Showing our Love for God.

Fifth year-----Building Christian Character.

Sixth year-----Jesus as God's Son, as shown by  
 the Things He did, Things He  
 Taught and How He Changed the  
 World.

Seventh year-----) }  
 Eighth year-----) } Paul the Pioneer.

Due to the fact that Weekday religious education is a project engaged in by all denomination, all traces of doctrinal teaching are carefully avoided. The churches are free to give this instruction to their own children.

#### 11. Enrollment Cards.

Before the beginning of Weekday religion classes each year, enrollment cards are given to the children. They are asked to take them home and have their parents sign them, thus signifying their desire to have their children attend these classes. The parents either do or do not sign the cards. In case the children are excused from regular public school work to attend classes in religious



instruction, they are expected to be in class just as regularly and promptly as in any regular public school class. They are not required to make up work from which they are excused. Children who are not in Bible Study classes, carry on their regular work in another room.

### 12. Pupils.

According to Oregon School Laws for 1931, Chapter 35, Section 1, "Any child attending the public school, on application of his guardian or either of his parents, may be excused from such school for a period of not to exceed one hundred and twenty (120) minutes in any week to attend weekday schools giving instruction in religion." (52).

All children whose parents sign request cards are excused at certain times during regular school hours to attend Weekday classes in religious instruction. The church is responsible for their attendance, discipline and progress. Very few cases of tardiness have been reported. Not many pupils are lost for any reason other than moving.

When asked if the children liked the work, one teacher replied, "Most decidedly. Pupils left the sixth grade regretful that they could not continue the work in the seventh. After two years, the children whenever meeting the former teacher asked, 'When will we have Bible

school again?' The surest indication that they liked it was, that classes increased year by year, and that none dropped the work, although it was purely voluntary."

The writer visited the Lane county schools in November of last year (1932) and was impressed with the enthusiasm and interest manifested by the children. The attention and discipline were excellent. The pupils showed a desire to be helpful to the teacher and to one another.

One teacher said the younger children liked the work better than did the older pupils. This may have been partly due to the inability of the teacher to challenge their interest, or perhaps the teaching material was too much review.

Following is a chart showing the enrollment for the different years. Places in which the work was carried on this year are indicated by stars.

Place	1923-24	24-25	25-26	26-27	27-28	28-29	29-30	30-31	31-32	32-33
*Portland				4,353	5,229	5,067	5,149	4,959	4,345	4,000?
*Eugene	300		675		921	886	1,256	1,220	1,251	1,050
*Klamath Falls								170	380	350
*McMinnville								250?	250?	250
*Saint Helens								800?	800?	800
Sheridan								120		
Webfoot							25			
Grants Pass							150	250	400	
Rainer				150			162			
Woodburn						189	183	142	145	
Drain						50				
Halsey							60			
Lebanon								35	70	
Ashland			288	537	581	625	663			
Amity								45		

Place	1923-24	24-25	25-26	26-27	27-28	28-29	29-30	30-31	31-32	32-33
Roseburg									288	
*Parkdale								198	198	200
*Dallas									206	187
Milton								600?		
*Springfield					135	203	252	227	204	238
<u>Lane County Rural Work</u>										
Hayden Bridge							18	18		
Willakenzie								31		
Coburg						30	73	54	24	
Marcola						29	38	23		
Wendling						32	22	42		
Upper Mabel							20	14		
Mabel							28	22	27	
Elmira								56		

Place	1923-24	24-25	25-26	26-27	27-28	28-29	29-30	30-31	31-32	32-33
Noti							16			
Cloverdale							20			
Norkenzie								39		
Coast Fork									13	
Riverview							32	41		
Jasper								18		
Lorane						41				
Junction City						43	56	56	48	
Trent						47	34			
Hebron						41				
Thurstone							22			
Fall Creek								42		
Warner								11		
Twin Oaks								5		

Place	1923-24	24-25	25-26	26-27	27-28	28-29	29-30	30-31	31-32	32-33
Bailey Hill								29		
Irving								40		
Pleasant Hill							10	14		
Mt. Vernon							17	15		
*Harrisburg							60	60		60
*Bethel								50	21	61
*Creswell						21	24	90	65	36
*Zion						26	27	34	30	30
*Santa Clara						56	63	91	111	114
*Dunn								66		57
*Willagellespie								62		50
<b>Totals</b>	<b>300</b>		<b>960</b>	<b>5,040</b>	<b>6,866</b>	<b>6,386</b>	<b>8,480</b>	<b>9,039</b>	<b>8,876</b>	<b>7,483</b>

These are necessarily approximate enrollments owing to the fact that figures for some of the years were not available. Klamath reports having been organized in 1928, yet there are no figures before 1930; McMinnville organized the work in 1925, but figures before 1930 were not given; Saint Helens and Parkdale give the year for the beginning of the work as 1925, but there are no statistics for years prior to 1930; Milton was the first town in the state of Oregon to inaugurate Weekday religious education, but merely approximate pupil enrollment was reported for the years 1930-31; the final check on the number of pupils attending Weekday classes in religious instruction in the Portland schools is not yet completed. In examining the above chart, these things must be borne in mind.

As far as these figures show, there was an increase in the number of pupils enrolled in Weekday classes in religious education in the state of Oregon up to the year 1930-31. The highest peak was reached during that year. Since that time there has been a decrease each year. The number of classes has been cut down and fewer teachers are now employed than formerly.

We need to remember that retrenchments have been made in all other fields during these lean years, and be not too hasty in saying that Weekday religious education is not making progress. In the light of what has taken

place in the general educational field, Weekday religious education has held its ground exceptionally well.

13. Denominations represented in the enrollment.

Children from many different religious bodies are included in the Weekday religion classes. Some of them are mentioned below:

Adventist

Baptist

Christian

Church of God

Christian Science

Congregational

Catholic

Evangelical

Episcopal

Friends

Four Square

Hebrew

International Bible Students

Latter Day Saints

Light House Temple

Lutheran

Methodist

Nazarine

Presbyterian



Salvation Army  
Unitarian  
United Brethren  
Unity

14. Teaching Staff.

(1). Qualifications.

Prior to 1931, the state of Oregon required an individual aspiring to teach Weekday classes in religion, to have a certificate issued by the state superintendent of public instruction, authorizing the holder to teach religious classes. At that time a teacher must be a high school graduate and have at least two years of Normal school training or its equivalent. Portland still requires this training as well as public school teaching experience.

So far as the state is concerned, at the present time no requirements must be fulfilled by those who give instruction in Weekday religious education. The suitability of the teacher is left entirely to local school boards. The teachers make application to the religious education committee or council in the community where they want to teach. If their qualifications are agreeable to the committee, they are then submitted to the local school board which either accepts or rejects them. They are employed by the committee of religious education,

and are responsible to the committee and not to the school board.

While Oregon makes no attempt to pass upon or hold the teachers to certain requirements, Weekday religious education teachers, at least up to the present time, have been as capable in their field as have the public school teachers in their field.

Church schools for the training of young people for Christian leadership are located in a number of communities in the State of Oregon. Among them are Linfield College, at McMinnville; Quaker College at Newberg; Pacific College at Forest Grove and the Eugene Bible College located at Eugene. In several instances young people have been sent out from these schools to do practice teaching in Weekday Religious education classes.

It goes without saying that a teacher who gives instruction in religion must needs exemplify the qualities of Christian character which it is her aim to attempt to produce in the children whom she has under her direction. As far as is known, the teachers in this state measure up in this respect.

(2). Number of Weekday religion teachers in Oregon.

<u>Place</u>	<u>1931-32</u>	<u>1932-33</u>	<u>Salary</u>
Portland	5	5	Yes
Eugene	2 (1 part time)	1	Yes

<u>Place</u>	<u>1931-32</u>	<u>1932-33</u>	<u>Salary</u>
Klamath Falls	1	1	Yes
McMinnville	1	1	Yes
Saint Helens	1	1	Yes
Dallas	4 (volunteer)	3 (volunteer)	No
Springfield	2	2	Yes
Harrisburg	2 "	2 "	No
Santa Clara	5 (4 practice)	5 (4 practice)	Yes(1)
Lane County Rural	<u>2</u>	<u>2</u>	Yes
	27	23	

The number of teachers needed depends somewhat upon whether part-time or full-time teachers are employed and upon the size of the classes.

(3). Salaries.

No definite scale for the salaries of Weekday Bible school teachers is followed in this state. Each community pays in accordance with the decision of the religious education committee. Some teachers, especially part-time teachers or those in communities where the classes are few in number, are paid by the hour or class.

The Lane county rural teacher is paid \$5.00 per term of seven months for each class of one hour. Woodburn, in 1931-32, paid a like amount. The Eugene teacher received in 1931-32 a salary of \$1260.00 for the year. An assistant or part-time teacher was paid \$477.50.

Ashland's teacher received \$133.33 plus per month. Portland has an interesting salary schedule, based on training and length of service:

Length of service	First Class (Less than BA degree)	Second Class (BA degree)	Third Class (MA degree)
1st and 2nd year....	\$120.00	\$135.00	\$150.00
After 2nd year.....	125.00	155.00	165.00
After 3rd year.....	130.00	160.00	170.00
After 4th year.....	135.00	165.00	175.00
After 5th year.....	140.00	170.00	180.00
After 6th year.....	145.00	175.00	185.00
After 7th year.....	150.00	180.00	190.00
After 8th year.....	160.00	190.00	200.00
After 9th year.....	170.00	200.00	210.00
After 10th year.....	200.00	230.00	250.00

The salary of supervisors is on the same basis as above, plus \$10.00 per month. (53).

The above figures show that there is some variation in amounts paid to teachers in the places noted. It is worthy of notice that generally speaking, Weekday Bible school teachers in Oregon, are paid salaries commensurate with that of public school teachers. Of this Oregonians should be justly proud.

15. Cost of Weekday Religious Education in Oregon.

The biggest item of expense in connection with Weekday religious education in this state, is the salary paid to teachers.

With a few exceptions, the classes are held in the public school classrooms, thus doing away with the expense of housing, equipment (such as desks, tables, chairs, blackboards, heating, and janitor service). Textbooks, if any, are used are either bought out of the general fund or a special offering is taken to pay for them. When the work was first organized in Dallas, Bibles were needed so a free will offering was taken at the regular services of the churches to cover the expense. Since then there has been no expense to the community.

In connection with the Rural Lane county work, practically the only expense is the teacher's salary and her travelling expenses while engaging in teaching Week-day classes in religion. She provides her own teaching materials, including Bibles, maps, pictures, story books, etc., taking them with her from place to place. It works a real hardship on a teacher to be obliged to do this. In 1930-31, the estimated total cost for the year including car expense was \$1730.00, a cost of about \$1.68 per pupil.

The situation in Portland is a little different due to the fact that the classes do not meet in school buildings but in churches or rented dwellings near the

public school buildings. In order to get started, the first year the cost was approximately \$4.00 per pupil. This included the purchasing of tablet arm chairs and other necessary equipment. Since then the cost has been very low, about \$1.25 per pupil. The yearly budget for Weekday religious education work in Portland is \$11,000.00.

Harrisburg and Dallas do not even have the expense of teachers' salaries since the teaching is done by volunteers who are qualified to give instruction in religion.

It is estimated from reports received that the cost varies all the way from a few cents to less than \$2.00 per pupil per year.. This is certainly very little to invest in an educational project which seeks to build Christian character in boys and girls.

#### 16. Relationship to the public school.

The movement for Weekday religious education is a movement initiated and supported by the church and as such is not under the control of the state. This is true not only of Oregon but of all states. This does not mean, however, that there is no cooperation. The public schools of Oregon cooperate thoroughly with teachers and leaders of Weekday religious education to work out a program that is convenient to both.

In Oregon as in other states, the church is en-

tirely responsible for the attendance, discipline and progress of all children enrolled in Weekday classes in religion.

There seems to be no objection in this state to the classes being held in public school buildings, although this practice is questioned by some of the leaders in the field of Weekday religious education. Much can also be said in favor of it.

The public school authorities do not set up a standard for the content of the Weekday religious education curriculum. The religious needs of the children are studied by the teachers and teaching materials are selected to fit these needs.

Very little attempt is made to correlate the curriculum of Weekday education with that of the public school, excepting in the lessons on character building.

#### 17. Relationship to the Sunday School and Church.

The Weekday religious education movement is a child of the church, therefore, it must look to the church for promotion, inspiration and support. It is just one part of the entire educational program of the whole church, and the program should be constructed with the idea of supplementing the work of the Sunday school and church.

Several committee chairmen in Oregon report an increase in numbers and regularity of children attending

the services of both the Sunday school and church. They further state that the educational standards of the church have improved since Weekday religious instruction began in their communities, because the children who attend Weekday classes in religion are better informed and demand more of the Sunday school teachers.

#### 17. Problems.

Much the same problems in connection with Weekday religious education are encountered in this state as in other states. Among them are the securing and holding the interest and cooperation of the churches, the provision of housing and equipment, procuring capable teachers, the working out of a suitable program, and last but not least, the financial support of the work. Almost without exception, lack of funds has been given as the reason for discontinuing the work where it was once in operation. This seems to be the major problem in the state of Oregon.

Weekday education has not had in the majority of centers in this state, a sound financial foundation. As a result, in a few instances, the teacher's salary has not even been paid regularly. In one case, much of the teacher's last year's salary is still unpaid.

The difficulty experienced in raising funds these last two years is understandable in the light of present general financial conditions.



The work in Portland, Eugene, McMinnville and Klamath Falls while handicapped because of cuts in the number of classes and teachers, and the reduction of teacher's salaries and other items of general expense, has been continued successfully because the program has been placed on a basis of assured financial support. The churches in these places include Weekday religious education in their current yearly budgets.

#### 18. Results.

It must be admitted that results in the field of Weekday religious education are difficult of measurement because in so many cases direct immediate results are not obtained. However, statements made by various reliable people should be given some credence.

#### Statements by Public School Principals in Oregon:

(1). "It is my earnest desire that the Bible study classes be carried on in the public schools of \_\_\_\_\_. I would that it could be a part of every grammar school curriculum in these United States. It gives the boys and girls a wonderful knowledge of the Bible. The work is made attractive through handwork, stories, pictures study and songs. They are taught valuable lessons necessary in life, such as honesty, truthfulness, friendliness, and and being thoughtful to others."

(2). "It has helped me in shaping the morale of the school more than any one other effort put forth for that purpose."

(3). I think Bible study is a great help to any school. The children enjoy the work and we do not have the discipline problems that we had before this was begun here. I am heartily in favor of it and hope we can continue it right along."

Statements by Public School Teachers.

(1). "It is not just a lot of dry facts but the information is presented so that it is alive and interesting."

(2). "The attitude in the Weekday class in religion is so different than in Sunday school. The children get more out of it because they put more into it. Another reason, the teachers in the Weekday classes are better trained."

(3). "If I stay in the room during Bible study hour, I try to go on with my work at my desk, but Bible study is so interesting I just can't resist listening in."

(4). One high school teacher said, "Generally speaking, we find the children who have had Weekday Bible school

work, more easily controlled and more dependable."

(5). One teacher who had evidently been forced to go to Sunday school when a child, had this to say ,after observing for a few times a Weekday Bible class in action, "Why don't they teach like this in Sunday school? I did not like Sunday school because it was so dry and uninteresting."

At first her attitude was plainly antagonistic, but it changed after a few class sessions and she offered to help by playing the piano for the songs used during the worship period.

(6). One teacher said, "Other schools have been started because of the success of our school."

(7). When asked if the children liked the work, one teacher replied, "Most decidedly. Pupils left the sixth grade regretful that they could not continue the work in the seventh."

(8). The following statement from one grade teacher is very interesting. "I was asked to superintend the Junior department in our Sunday school last year. I am sure that I could not have done it if I had not had the opportunity to observe the Weekday Bible school work in

our room."

Statements from Committee Members.

(1). "The children are learning to love to study their Bibles and beg permission to take Bible study. They are getting a good working knowledge of the New Testament. Race hatred is being rapidly broken down and love and friendship for other nations is growing in the hearts of the children.

"Principals and teachers frequently comment on the change of conduct and attitude of the children after enrolling in Bible study classes and pastors say they have observed this project feeds their Sunday schools.

"I consider it of more importance than Sunday school or any other religious educational agency for grade school pupils."

(2). "I have been on the Lane county committee for several years, also a member of the local religious education committee. I can't say enough good about the work. I see great need for it."

(3). Members of committees in nearly all of the communities where it has been necessary to discontinue the work because of the lack of funds, state that they were very much pleased with it and hope to reestablish it as soon as

financial conditions improve.

Statements from Parents.

(1). "I visited the fifth grade last week and found this large class of thirty two boys and girls quiet, reverent and attentive. I was amazed to see the interest manifested in memorizing the scriptures and enjoyed hearing them repeat in unison a number of the Psalms.

"I think I never fully appreciated that beautiful song 'Faith of Our Fathers', until I heard the children sing it with such feeling and reverence. The lasting effect of such teaching, only eternity can tell."

(2). "We would not have our children miss it for anything. It is the best thing that has ever come to our town."

Statements from Children who have had Weekday Bible Study.

(1). "Since going to Weekday Bible school, I try awful hard to be good and improve myself. Mother says I mind a lot better."

(2). "My parents are not Christians but they let me say the 'thank you' prayer we learned in the Bible school, every day at the table before we eat.

(3). "I became a Christian through our lessons about Jesus and how He died for us."

(4). "I found God in Bible school. I love Him and want to stay with Him."

(5). "The Weekday Bible school has made me more appreciative of my home, church, and school."

An excerpt from the Oregon Journal issued January 2, 1932, commenting on the Lane county rural work, made this statement: "Parents are enthusiastic over the work, commenting on the improved conduct of their children in the home and the changed attitude between brothers and sisters."

#### Other Results.

Among other results reported are: Many children are receiving religious instruction that would not otherwise receive it; librarians report a deepened interest in Bible stories; a number of homes have purchased Bible story books and help the children with the work; demonstrations have been given in the churches, over the radio, and before Parent Teachers Associations; food and clothing have been provided for the needy by some of the Weekday religious education classes; treasure chests filled with gifts and school supplies have been sent to Mexico, the Phillipine Islands and Porto Rico. The children in Oregon received 'thank you' letters from the schools to which these gifts were sent. One year the children in the Port-

land Weekday Bible school classes sent \$100.00 to Mexico for Sunday school missions. In addition, the pupils in all communities have participated in several character building and World Friendship projects.

These are some of the more tangible results stated in answers to more than forty questionnaires sent to the various centers of Weekday religious education in Oregon. Many others of a similar nature were received, but neither time nor space will permit quoting more. These are quite enough to show that progress is being made in this state.

The children like the work very much, which in itself is of value because it helps to develop in them the right attitude toward religion and the church, and a desire to live up to the teachings of the church.

## CHAPTER 7.

A DESCRIPTION OF WEEKDAY RELIGIOUS EDUCATION  
IN OREGON ACCORDING TO COUNTIES.

The aim of chapter 6, was to present facts and statistics of a general nature, pertaining to Weekday religious education in certain elementary schools of Oregon. It will be the aim of this chapter to describe first the present work according to counties, and then give an outline of discontinued work.

This information was obtained by means of questionnaires sent to between forty and fifty communities in the state reported to be carrying on religious education classes during the regular school day. Some of the answers received were complete, while others gave only the most fragmentary data. This will account for what might be considered important omissions. Facts and figures given in chapter 6, will not be repeated in this chapter.

Oregon is divided into thirty-six counties. Weekday religious education has been instituted in thirteen of this number sometime in the years between 1921 and the present. They are Columbia, Douglas, Hood River, Linn, Jackson, Josephine, Klamath, Lane, Marion, Multnomah, Polk, Yamhill, and Umatilla. Last year there was no Week-



day religious education in Douglas, Marion, Linn, Josephine, Jackson, and Umatilla counties.

Multnomah county.

Portland.

Portland is the only city in Multnomah county reported as having Weekday religious education at the present time. This work began in 1923, in what is known as the Helen Kelley Manley Settlement center, under the direction of the Methodist Home Missionary Society. The Westminister Presbyterian people also carried on a similar type of work as early as 1923.

In 1924 the West Side Board of Weekday church schools was organized among the downtown churches. This board supervised the educational work in at least five churches.

The Portland Council of Religious Education taking in the West Side Board, was organized in the fall of 1925. The membership of this central council is made up of fifteen elective members plus the chairmen of the several district committees as representatives. The district chairman are chosen in their respective districts.

The spiritual life committee of the Parent Teachers Association in most districts cooperate in the work of Weekday religious education.

The platoon system which is particularly adapted

to a successful schedule of Weekday religious education, is used in the Portland schools. Pupils attend religion classes in sections rather than by grades.

At present, religion classes are held in 14 centers situated in different parts of the city. They were conducted in 15 before the close of the Hosford work in 1932.

Portland has established as a minimum of training for her religious education teachers, two years of normal training or its equivalent, plus training in public school teaching. "We endeavor to employ only those of advanced preparation in religious education." (54). The number of teachers has varied from three to five. This past year there are five. They each handled eight classes per day.

The pupil enrollment includes children from all of the Protestant churches in the city as well as some Catholics and Jews. In addition, many attend Weekday classes in religion that do not go to Sunday school or church. It is estimated that between 40 and 50 percent of the pupils receiving Weekday instruction in religion in the city of Portland do not attend Sunday school.

The enrollment according to years is as follows:

1926-27-----4,353

1927-28-----5,229

1928-29-----5,067

1929-30-----5,149

1930-31-----4,959

1931-32-----4,345

1932-33-----4,000 (?) NOTE: Final  
check for this year  
not complete at the  
present time.

It has been lower the last two years because the grades below the third were dropped and no new pupils have been enrolled for at least two years. Not many have been lost for any reason aside from moving.

In spite of the fact that it has been necessary to close several weeks early because of financial conditions Weekday religious education has been very successful in this city.

Columbia county.

Saint Helens.

Weekday religious education was organized in Saint Helens in 1925 by the pastors assisted by church members. The work is administered by a community religious education committee. It is supported by subscriptions from churches, lodges, civic organizations and individuals.

This last year 800 pupils were enrolled in Week-day classes in religious instruction including grades one to eight. One school reports a 100 per cent enrollment in religious classes and the other 85 per cent.

A total of 14, 40 minute classes meet in a portable school building at different hours during every period of the day for two days per week. The teaching is done by a qualified teacher who receives a salary. The work has been highly satisfactory throughout.

Klamath county.

Klamath Falls.

The work was organized in Klamath Falls in 1928. It is administered by a religious education board in conjunction with the Parent Teachers Association, and is supported by voluntary contributions and entertainments.

Thirteen classes per week taking in the fourth and fifth grades meet in the public school buildings and receive religious instruction under the direction of a trained teacher who receives a salary for her work. At one time the sixth grade was also included.

The whole community is reported to be interested in Weekday religious education. There is no indication that it will be discontinued but instead will be extended as soon as possible.

Yamhill county.

McMinnville.

Reports indicate the beginning of the Weekday religious education project in McMinnville, in the year

1924. The work of organization was done by a local committee assisted by one of the professors from Linfield College at McMinnville. It is administered by a religious education board and supported by church pledges and entertainments.

Two hundred pupils were enrolled in 1932-33. This included 100 percent of the pupils in one building and all but two in another building. The children like the work very much.

A total of eight classes meet each week in the public school buildings. Grades three, four, five, six, are included. The instruction is given by a trained teacher with a Master's degree in religious education, assisted by a song leader who has charge of the music period. Both receive a salary.

Each year the teacher makes a survey in order to check as closely as possible the children's reaction to the work. She reports some very fine results with an especially good record this past year. Every effort is made to keep the work up to the standard of other teaching. Special tests including true and false and multiple choice questions are used in connection with the religious education work; also story sheets, some of which are worked out like a game.

Lane County.

Eugene.

Religious education in Eugene is carried on under the direction of a religious education council which directs only the work in this city. Springfield also has a separate council. The Lane county rural work operates under a board which confines its efforts exclusively to the rural districts.

The work in Eugene began in 1923, with an enrollment the first year of 300 pupils. It is administered by a committee or council made up of representatives from all of the leading Protestant bodies in the city.

It is supported by individual and church pledges. Expenses for the year 1931-32 were \$1909.71. Included in this were teacher's salaries, printing, supplies, and the amount paid on a note.

Thirty-three classes made up of fourth, fifth and sixth grades, meet every week in the public school buildings. This last year one trained teacher has taken care of all the classes. Prior to this year one assistant teacher was also been employed. Both received a salary. Sixteen classes are reported as having enrolled 100 percent of public school pupils in Weekday religion classes. One whole building is also 100 percent.

Enrollment according to years:

1923-24 1924-25 1925-26 1926-27 1927-28

300

—

672

—

921

1928-29   1929-30   1930-31   1931-32   1932-33

886        1,211        1,252        1,251        1,046

During the first year, about one half of the children did not attend Sunday school. This number has gradually decreased until last year only sixty of those enrolled in Weekday Bible study were reported as not attending Sunday school.

The work has shown steady increase in influence, many other schools having been organized because of the inspiration given by the Eugene classes in religious instruction. The standards of work are comparable to those maintained in connection with public school subjects.

Springfield.

Weekday religious education classes were organized in Springfield in January of 1928. The usual work of administration is under the direction of a religious education committee, organized to establish and promote the project in Springfield. An effort has been made to include the work in this center under the Lane county board, but up to the present time this has not been accomplished.

Nine classes were held each week the last two years, all but two of them under the direction of the same teacher who taught the classes in the rural districts. The remaining two classes were taught by one of the

instructors from the Eugene Bible College located in Eugene. Both teachers were well prepared to teach, and each received a salary of \$5.00 per month for each class.

The record for the years since January 1928 is as follows:

	<u>1928-</u>	<u>28-29</u>	<u>29-30</u>	<u>30-31</u>	<u>31-32</u>	<u>32-33</u>
Centers	3	3	3	3	3	3
Enrollment	135	203	252	227	204	238
Classes	6	6	8	9	9	9
Teachers	1	1	1	1	1	1
Not in Sunday School )	50%	33%	33%	38%	21%	16%

In regard to teachers, during the years 1929-30, and 1930-31, the regular teacher was assisted by a practice teacher from the Eugene Bible College. Although funds for the support of the work were difficult to get this year, a very successful type of work was done.

Hood River county.

Parkdale.

The date reported for the organization of Week-day religious education in this community was about 1925. Classes have been conducted by trained teachers continuously every year since, but no information regarding the work was available, with the exception of this last year's report.



One hundred and ninety eight pupils of all grades from one to eight, were enrolled last year in religious education classes. This lacks just two of being the total public school enrollment.

It was not possible to continue the work after the opening of 1933 because of the lack of funds. The total number of teaching units for a whole year were covered in four months of teaching so that the children could have the benefit of the full course. Many details were necessarily omitted in order to do this.

The children were very enthusiastic about the work and became much more familiar with their Bibles. One school principal said, "There is a noticeable difference in the conduct of the pupils since they have had Bible study."

#### Polk county.

Dallas.

Religious education was begun in Dallas, under the direction and sponsorship of the Ministerial Association of the community. The Association takes care of the administrative work and does the teaching. The ministers are well qualified to teach the four classes that meet every week in one of the public school buildings. They receive no remuneration for teaching.

The Bible study pupil enrollment for 1931-32 was

205; for 1932-33, 187. Most of the children attend Sunday school. Classes are provided for all grades from four to eight inclusive.

#### Lane County Rural Work.

Weekday religious education was begun in the rural districts of Lane county in 1928. Public meetings were held in the different districts where classes were later organized, for the purpose of explaining the project.

The Lane County Weekday Bible school board consisting of representatives from at least five different religious bodies, together with local committees appointed in the various districts, takes care of the administrative and promotional details. This board has nothing to do with the religious education work in either Eugene or Springfield. Prof. W. G. Beattie, of the University of Oregon teaching staff has been chairman of the Lane county board since it was first organized.

According to the records, a total of 33 communities have been reached at some time during the years since 1928. However, classes were not held in all of these centers at any one time. Ten were reached in 1928-29; 18 in 1929-30; 26 in 1930-31; 8 in 1931-32; and 7 in 1932-33. Lack of funds was given in every case as the reason for discontinuing the work.

The highest peak was reached in 1930-31, with a total of 43 classes conducted in 26 different schools, and a pupil enrollment of 1,031. More than 300 of those enrolled in Weekday Bible study classes, did not attend Sunday school. Last year, 1932-33, the enrollment dropped to approximately 600.

During the year 1930-31, three trained teachers, assisted by several practice teachers, conducted the classes. They carried their Bibles and other supplies with them, and travelled approximately 1,212 miles per month. The religious education board and teachers worked together to plan the route on the most economical basis. The teachers drove early and late, on two days driving during lunch hour in order to spend as little time as possible during actual school hours on the road. Just barely enough time between classes was allowed to go from one place to another.

There were no churches in most communities where Weekday religious instruction classes were held. In 1931, before a lumber camp closed, the teacher drove four and one half miles up a mountain to the camp where there were 22 children of school age. All eight grades were taught in a one room school. The parents of all 22 wanted their children taught religion, so the Bible school teacher went up once a week for a one-hour session.

Only three of the 22 children had ever had any religious training and only one had ever attended Sunday school.

The curriculum consists of three divisions of study according to age groups needs with project work, memory work, modelling, construction, dramatization, Bible stories, music, notebooks, etc.

The teacher's salaries are cared for by individual contributions and entertainments. Local committees are responsible for the financial support of the work. Travel and equipment expenses are provided for by funds secured and administered by the Lane County Bible School board.

The value of the rural Weekday Bible school lies in the fact that it provides religious training and instruction for children who cannot attend religious services. The children like the work very much.

Following is the record of the work in communities that conducted classes during 1932-33:

Creswell.

Classes in Weekday religious education were begun in 1928 in this community, and have continued every year since that time. For three years, the fifth, sixth, seventh and eighth grades were included; these last two years, the seventh and eighth have been eliminated from the Bible school enrollment. The number of pupils for each year are as follows:

1928-29	1929-30	1930-31	1931-32	1932-33
21	24	30	no record	36

In 1930-31, two classes of one hour each were conducted; all other years only one class with the fifth and sixth grades meeting together, has been held. All of the children in these two grades receive Weekday religious instruction.

Bethel.

Beginning in 1930, two classes of one hour each have been conducted in this community. The enrollment for 1930-31 was 45; for 1931-32 was 21; and for 1932-33 it totalled 61.

Zion.

The entire public school enrollment in this community has attended Weekday classes in religion continuously from the time they were organized in 1928. Two classes of thirty minutes each week are conducted. One class takes in the first four grades and the other the latter four. None of the children attend Sunday school, because there is no church in the community. The enrollment reported is as follows:

1928-29	1929-30	1930-31	1931-32	1932-33
26	27	34	30	30

\*Prior to the establishment of religious education

here, the discipline problems were many and difficult to solve. Now they have almost entirely disappeared," remarks the public school teacher in this school.

Santa Clara.

Weekday religious education was begun in Santa Clara in 1928. From two to five classes, under the direction of trained teachers have been conducted from that time to the present. Practice teachers from the Eugene Bible College in Eugene have assisted with the work at different times. The class periods are forty five minutes in length. Below are the figures for the number of pupils enrolled:

1928-29	1929-30	1930-31	1931-32	1932-33
56	63	91	111	114

The classes in this community are taught by one of the instructors from the Eugene Bible College.  
Dunn.

The work was organized here in 1930. Two classes including grades one to eight were held that year and the following two years. The enrollment for 1930-31 was 66; there is no record for 1931-32; for 1932-33 was 57.

Willagillespie.

Classes were also begun in this school in 1930. All grades from the third to the eighth attend. Two one

hour sessions are conducted each week. The 1930-31 enrollment was 62 pupils; that for 1932-33 was 50. No figures for 1931-32 were given.

Harrisburg.

Harrisburg established Weekday religious education in 1929. The WCTU and the ministers of the community sponsor the work. The teaching is done by volunteers from among the women of the churches; they do not receive salaries. One class of sixty minutes is held every week, for the fourth, fifth, sixth, seventh, and eighth grades combined. The enrollment is approximately 60. Separate figures for each year were not reported. The children like the work very much.

The outline below has to do with Lane county communities that have discontinued Weekday religious education. If not otherwise stated, it was because of financial conditions.

Hayden Bridge.

Organized-----	1929	
Enrollment-----	1929-30	1930-31
	18	15
Grades-----	1-8	
Classes-----	1	
Length of class session----	1 hour	

Willakenzie.

Organized-----	1930
Enrollment-----	31
Grades-----	1-8
Classes-----	1
Length of class session----	1 hour

## Coburg.

Organized-----	1928			
Enrollment-----	1928-29.	1929-30.	1930-31.	1931-32
	30	73	54	24
Grades-----	5-6	2-8	3-6	---
Classes	3	3	2	---
Length of session---	No record.			

## Marcola.

Organized-----	1928		
Enrollment-----	1928-29.	1929-30.	1930-31.
	29	38	23
Grades-----	---	---	---
Classes-----	1	1	1
Length of class session---	1 hour.		

## Wendling.

Organized-----	1928		
Enrollment-----	1928-29.	1929-30.	1930-31.
	32	22	42
Grades-----	4-6	4-6	3-7
Classes-----	1	1	2
Length of class session---	No record.		

## Upper Mabel.

Organized-----	1929	
Enrollment-----	1929-30.	1930-31.
	20	14
Grades-----	1-8	1-8
Classes-----	1	1
Length of class session---	No record.	

## Mabel.

Organized-----	1929		
Enrollment-----	1929-30.	1930-31.	1931-32.
	28	22	27
Grades-----	1-8	1-8	1-8
Classes-----	1	1	1
Length of class sessions---	No record.		

## Elmira.

Organized-----	1930
Enrollment-----	1930-31
	56



Grades-----1-8  
 Classes-----2  
 Length of class session---No record.

## Noti.

Organized-----1930  
 Enrollment-----18  
 Grades-----5-6  
 Classes-----1  
 Length of class session---1 hour.

## Cloverdale.

Organized-----1930  
 Enrollment-----20  
 Grades-----1-8  
 Classes-----1  
 Length of class session---1 hour.

## Norkenzie.

Organized-----1930  
 Enrollment-----39  
 Grades-----1-8  
 Classes-----2  
 Length of class session---1 hour.

## Coast Fork.

Organized-----1931  
 Enrollment-----13  
 Grades-----1-8  
 Classes-----1  
 Length of class session---1 hour.

## Riverview.

Organized-----1929	
Enrollment-----1929-30.	1930-31.
31	41
Grades-----1-8	1-8
Classes-----2	2
Length of class session---1 hour.	

## Jasper.

Organized-----1930  
 Enrollment-----18

Grades-----1-8  
 Classes-----1  
 Length of class session---1 hour.

## Lorane.

Organized-----1928  
 Enrollment-----41  
 Grades-----3-7  
 Classes-----2  
 Length of class session---1 hour.

## Junction City.

Organized-----	1928			
Enrollment-----	1928-29.	1929-30.	1930-31.	1931-32
	43	56	56	48
Grades-----	3-6	3-6	3-6	3-6
Classes-----	2	2	2	2
Length of class session---	1 hour.			

## Trent.

Organized-----	1928	
Enrollment-----	1928-29.	1929-30.
	47	34
Grades-----	1-8	1-8
Classes-----	2	2
Length of class session---	1 hour.	

## Hebron.

Organized-----1928  
 Enrollment-----41  
 Grades-----2  
 Classes-----2  
 Length of class session--- No record.  
 No record of why work discontinued.

## Thurston.

Organized-----1929  
 Enrollment-----22  
 Grades-----1-8  
 Classes-----1  
 Length of class session---1 hour.

## Fall Creek

Organized-----1930  
 Enrollment-----42  
 Grades-----1-8  
 Classes-----1  
 Length of class session---1 hour.

## Warner.

Organized-----1930  
 Enrollment-----11  
 Grades-----1-8  
 Classes-----1  
 Length of class session---1 hour.

## Twin Oaks.

Organized-----1930  
 Enrollment-----31  
 Grades-----1-8  
 Classes-----1  
 Length of class session---1 hour.

## Bailey Hill.

Organized-----1930  
 Enrollment-----29  
 Grades-----1-8  
 Classes-----1  
 Length of class session---1 hour.

## Irving.

Organized-----1930  
 Enrollment-----40  
 Grades-----1-8  
 Classes-----1  
 Length of class session---1 hour.

## Pleasant Hill.

Organized-----1929	
Enrollment-----1929-30.	1930-31.
10	14
Grades-----3-4	3-4
Classes-----1	1
Length of class session---1 hour.	

## Mt. Vernon.

Organized-----1929  
 Enrollment-----1929-30.      1930-31.  
                           17                    15  
 Grades-----1-8                    1-8  
 Classes-----1                    1  
 Length of class session---No record.

Summary of Lane County Rural work. This does not include Eugene and Springfield.

	<u>1928-29</u>	<u>29-30</u>	<u>30-31</u>	<u>31-32</u>	<u>32-33</u>
Centers	10	16	28	12	7
Enrollment	379	473	1031	700	600
Classes	17	23	43	25	14
Teachers	1	2	3	1	1
Not in Sun- day school.)		26%	37%	26%	28%
Miles trav- elled by teachers }		6300	8484	7000	5000

Record of discontinued work in counties other than Lane. Only reasons other than lack of funds will be indicated:

Yamhill county.

## Sheridan

Organized-----1931  
 Enrollment-----120  
 Grades-----3-8  
 Classes-----2  
 Length of class session---1 hour.  
 Volunteer teacher.  
 The children were very much pleased with it.

## Webfoot.

Organized-----1928 or 1929  
 Enrollment-----Approx.---25  
 Taught by a ministerial student from Linfield College.

## Amity.

Organized-----1930  
 Enrollment-----between 40 and 50.  
 Classes-----4  
 Taught by trained, paid teacher.  
 Held in churches.

Josephine county.

## Grants Pass

Organized-----	1929		
Enrollment-----	1929-30.	1930-31.	1931-32.
	150	250	400
Grades-----	1-3	1-3	1-5
Classes-----	15		
Length of class session---30 to 50 minutes.			
Held in public school buildings.			
Taught by trained, paid teacher.			
The children liked the work.			

Columbia county.

## Rainier.

Organized-----1926  
 Enrollment-----130?  
 Grades-----1-8  
 Classes held in school building.  
 Taught by trained, paid teacher.  
 Discontinued for lack of interest on the part of sponsors, and for lack of funds.

Marion County.

## Woodburn.

Organized-----1928

Enrollment-----	1928-29	1929-30	1930-31	1931-32
	189	183	142	145
Grades-----	3-8	3-8	2-6	2-6
Classes-----	8			

Length of class session---50 minutes.  
 Met in the Presbyterian church.  
 Taught by trained, paid teacher.  
 The children liked the work very much.

Douglas county

## Drain.

Organized-----no date given.  
 Enrollment-----50  
 Discontinued in 1929  
 Length of class session---No record.

## Roseburg.

Organized-----1928  
 Enrollment-----2907  
 Grades-----4-6  
 Classes-----8  
 Length of class session---30 minutes.  
 Held in school building.  
 Children liked the work.

Jackson county

## Ashland

Organized---	1925				
Enrollment--	1925-26	1926-27	1927-28	1928-29	1929-30
	288	537	581	625	663
Grades-----	3-5	1-6	1-6	1-6	1-6
Classes-----		27	27	27	27

Length of class session--1 hour less the time it took to go from the school building to the churches where the classes were held.  
 Classes were conducted all day every day. There were only three vacant periods during the week.  
 The work was discontinued unexpectedly just prior to the opening of the sixth year of successful Weekday religious education. The children were very regretful because they really loved the work.  
 Discontinued because the financial support of the largest church was withdrawn. A new pastor had just

arrived and perhaps did not grasp the wide-spread interest in Weekday religious education in this community. The other churches became discouraged and feared to try to carry on.

### Linn county

#### Halsey.

Organized-----1930  
 Enrollment-----1930-31  
                                 60  
 Grades-----1-6  
 Classes-----4  
 Length of class session---35 minutes.  
 Held in club house.  
 Taught by trained, paid teacher.  
 The children liked the work.

#### Lebanon.

Organized-----1930  
 Enrollment-----1930-31.   1931-32.  
                                 35                 70  
 Grades-----4-7                 3-7  
 Classes-----4  
 Length of class session---1 hour.  
 Held in school building in 1930-31; in Baptist church  
 in 1931-32.  
 Taught by trained, paid teacher.  
 Discontinued for lack of funds.

#### Brownsville

Organized-----1930  
 Enrollment-----not given.  
 Grades-----1-8  
 Classes-----4  
 Taught by trained, paid teacher.

### Umatilla county

#### Milton

Organized-----1921. Continued until two years ago.  
 Enrollment-----for 1930-31. No reports for other years.  
                                 Approx.-----600  
 Grades-----1-8  
 Classes-----8

Length of class session--Same as for other subjects.

Held in school building.

Taught by two trained teachers, both of which were paid salaries.

Results were good enough that the work was kept going as long as it could be supported. Parents and children both wanted the work. The churches realize the deep need for this type of work. The future will depend altogether on financial conditions in this community.



## CONCLUSION

Beginning, growth and expansion.

Weekday religious education began in the state of Oregon in 1921. Since that time it has operated in thirteen of the thirty-six counties and is still carried on in seven counties.

The peak in number of classes and pupil enrollment was reached in 1930-31, with more than 9,000 children of all grades from one to eight included. Children from every denomination in the state attended as well as some Catholics and Jews.

The year 1931-32 witnessed a slight decrease in enrollment, and the past year it dropped to 7,483. It has been necessary because of financial conditions to reduce the number of classes and teachers. The answer to the question, "Why was the work discontinued in your community?" almost without exception was, "For lack of funds."

The children liked the work very much and responded to it in a most gratifying manner; the public school teachers are enthusiastic about it and cooperate in every possible way to make it a success; the parents are anxious that their children have Weekday religious instruction but could not, under present conditions, see their way clear to finance the work. Many expressed a desire to see it reinstated when conditions are better.

There is a need for Weekday religious education in Oregon. In some communities where classes in religion were conducted these last few years, the children receive no other religious instruction. If religion is to mean anything in the lives of these children, it is important that they be given every opportunity to have the proper instruction and training while in their formative years. When placed on an equality with other school subjects, children do not think of it as an "extra", more to be endured than enjoyed.

Strong points.

1. Program appeals to children.

The program of religious education as presented in Weekday classes in religion appeals to children. They like it because the characters in the stories are real people not unlike themselves. They learn to think of God as a kind loving friend, close to them in nature, song and story. Abstractions are made concrete and tangible so that their immature minds can grasp the lessons and truths.

They learn to put into daily practice, the lessons taught during the Bible study periods; they discover that the lessons taught are not just for the other fellow, but are applicable to themselves as well.

2. The teaching is better.

This is closely related to the first point. No

doubt one reason they like the work is because of the way in which it is presented. The teachers are well trained and as capable of teaching in this field as are the public school teachers in their field.

3. It helps to produce in children a more friendly attitude toward religion.

They learn to have more respect for the church and the principles for which she stands. They are impressed with the fact that religion must be important or else it would not be given a place in the regular school day schedule.

4. It raises the educational standard of the church.

Many of the children who attend Weekday classes in religion, also attend Sunday school. If the Sunday school lesson is poorly prepared and presented in a half-hearted fashion, children sense the difference. One teacher made a survey in her own Sunday school in an effort to discover just what was the attitude of the children toward Sunday school. She was amazed and shocked at some of the answers. Most of the children found fault with the teachers because they were nearly always late and when they did arrive, they did not teach the children anything. Such a condition is deplorable. We know that this is not true in all cases because many Sunday school teachers are well trained and prepared to

teach. Granting that some are trained, there is still a majority not prepared who will soon either be compelled to qualify or stop teaching in Sunday school especially in communities where Weekday religious instruction and training has been established.

5. Weekday religious education reaches many who would not otherwise receive such instruction and training.

Complete Sunday school enrollments as compared with Weekday religion class enrollments were not available in all communities to which questionnaires were sent. The Portland statistics reveal the fact that between forty and fifty per cent of the children enrolled in Weekday Bible school classes do not attend Sunday school. Records of the rural work in Lane county show that in the year 1931-32 about 37 per cent of the children attending Weekday religious education classes, did not go to Sunday school. In one logging camp, 30 children of public school age had never been to Sunday school. Eugene reports only 60 out of 1,050 enrolled in Weekday religion classes, as not attending Sunday school this last year. When the work was first organized there in 1924, about half of the enrollment did not attend Sunday school. McMinnville reports that 25 per cent of the Weekday Bible school enrollment do not attend Sunday school there.

6. It serves as a feeder for the Sunday school and church

When the children fill out the enrollment cards

on which there is a place to indicate church membership and preference, a copy of the names is sent to the various churches in the community. These names are followed up by the pastor and members of the church with the result that many contacts are made that would not otherwise be made for the church.

A number of Weekday Bible school teachers have stated that the parents have become interested in the religious lessons taught in the classes and have bought Bible story books in order to help the children with their assignments. By this means they are led to have an active interest in the program of the church, Sunday as well as Weekday.

7. Race hatred is lessened.

The children take part in several World Friendship projects during the year. In this way they are brought into closer touch with the children of other lands. The "thank you" letters which they receive help to strengthen the bond of friendship and understanding. The Weekday Bible study classes learn that other children are not unlike themselves and that they do not hate the children of America, as they have sometimes been led to believe. Surely ideas and ideals of world peace implanted so early will bear fruit.

Weak points.

### 1. No definite aims.

The whole program of religious education lacks definite aims. They are too general. We need specific aims for Weekday religion classes, for the Sunday school and other agencies of the church. If we could just know what is expected of the Sunday school and of the Weekday Bible study classes, it might help to do away with a lot of duplication and thus save time and effort. Someone has suggested that it might be well for the children to get their factual knowledge in the Weekday religion classes and leave the instruction in worship, reverence, etc., for the Sunday period.

There has been so much criticism of religious education because of the lack of definite objectives for the various religious educational agencies of the church, that it is to be hoped that soon definite workable aims will be presented and adopted.

### 2. Lack of correlation.

Not more than four of the communities in Oregon to which questionnaires were sent, reported any attempt at correlation between Weekday religious education and the Sunday programs. There should be some way to connect the lessons learned in the Sunday school with those taught during the Weekday period of religious instruction. If projects could be worked out during the week to make

more vivid and real the lessons learned at Sunday school, it ought to prove beneficial.

### 3. Uncertain financial support.

This seems to be the weakest spot in the whole program of Weekday religious education in Oregon. True, these last few years have been unusual and there is no way of knowing just what the results of Weekday religious education might have been had there been no depression.

There is a need for this part of the religious education program to be put on a sure foundation; it must be provided for in some systematic way rather than depended upon chance and haphazard methods of securing funds. If Weekday religious education is as important as we think it to be, we should not let it die for lack of financial support.

### 4. Lack of uniform standards.

Certain standards in Weekday religious education have been maintained in Oregon, but there is no uniformity. Each community sets up its own standards and seeks to maintain them. To some extent this should be, if the program is built with the needs of the pupils in mind. However, if all communities could agree to maintain a number of identical standards, more definite check of accomplishments could be obtained.

Up to two years ago, teachers were required to hold certificates authorizing them to give Weekday religious instruction. That is no longer the case, which is unfortunate. Most of the present teachers, are those who held certificates under the old requirement, but what about the teachers of the future? None but well qualified teachers should be permitted to lead Weekday classes in religious instruction, for after all the ultimate success of the program depends upon largely upon the teachers.

Prospect for the future.

It seems altogether reasonable to conclude that a movement which has grown in power and influence as rapidly as has the Weekday religious education movement, will continue to make progress, not only in the state of Oregon but in the entire nation. Perhaps the growth will be slower but Lotz seems to think that it desirable. (55). As soon as financial conditions will permit, no doubt many communities that were compelled to discontinue because of the lack of support, will reestablish the work. The children like the work very much and want it again.

Much has been said in recent years about the importance of religion in character building. If this be true only in part, it is highly important that the Church and State cooperate in giving to children their rightful



share of religious and secular knowledge and training to the end that the best type of citizenship may be developed.

## REFERENCES

1. The New Schaff--Herzog. Encyclopedia of Religious Knowledge. Vol.II pp. 151-152.
2. Ibid. pp. 151-152.
3. Ibid. p. 152.
4. Hazlett, Samuel B., "The Pedagogical Bible School." pp. 28-34. Samuel H. Revell Co. New York. 1923.
- 4'. Ibid. pp. 28-34.
5. Ibid. p. 35.
6. The New Schaff--Herzog. Encyclopedia of Religious Knowledge. Vol.II. p.152.
7. Hazlett, Samuel B., "The Pedagogical Bible School." pp. 38-39. Samuel H. Revell Co. New York. 1923.
8. Ibid. p. 39.
9. Ibid. p. 41.
10. Athearn Walter Scott., "Character Building in a Democracy." pp. 43-49. The MacMillan Co. New York. 1925.
11. Ibid. pp. 47-48.
12. Betts, G. H., "Perennial Task of Religious Education." Rel. Ed. Vol. 23. p. 704 Sept '28.
13. Ibid.
14. Ibid.
15. Bower, W. C., "The Educational Task of the Local Church." pp.21-29. Front Rank Press. St. Louis, Mo. 1921.
16. Bower, W. C., "Religious Education in the Modern Church." pp. 34-35. Bethany Press. St. Louis, Mo. 1924.
17. Betts, G. H., "Perennial Task of Religious Education." Rel. Ed. Vol. 23. p. 704. Sept '28.

18. Forsythe, Nathaniel F., "Weekday Church Schools." pp. 36. Methodist Book Concern. N. Y. 1930.
19. Vieth, Paul H., "Objectives of Religious Education." School and Society. Vol. 34. p. 359. Sept. 12, '31.
20. Forsythe, Nathaniel F., "Weekday Church Schools" p. 49. Methodist Book Concern. N.Y. 1930.
21. Settle, Myron C., The Weekday church School. International Council of Religious Education Bulletin # 601. p. 8. 1930.
22. Cope, Henry Fredrick, "The Weekday Church School." p. 26. George H. Doran Co. N. Y. 1921.
23. Forsythe, Nathaniel, F., "Weekday Church Schools". p. 50. Methodist Book Concern. N. Y. 1930.
24. Ibid. p. 53.
25. Cope, Henry Fredrick., "The Weekday Church School." p. 176. George H. Doran Co. New York. 1921.
26. Forsythe, Nathaniel F., "Weekday Church Schools." p. 94. Methodist Book Concern. 1930.
27. Settle, Myron C., "The Weekday Church School." International Council of Religious Education Bulletin # 601. p. 6. 1930.
28. Settle, Myron C., "The Weekday Church School." International Council of Religious Education Bulletin # 601. p. 6. 1930.
29. Ibid. pp. 25-26.
30. Ibid. p. 28.
31. Ibid. p. 10
32. Forsythe, Nathaniel F., "Weekday Church Schools." p. 65. Methodist Book Concern. N. Y. 1930.
33. Settle, Myron C., "The Weekday Church School." International Council of Religious Education Bulletin. # 601. p. 29. 1930.
34. Ibid. p. 34.

35. Lotz, P. H., "Current Weekday Religious Education." p. 252. Abingtin Press. N. Y. 1925.
36. Settle, Myron C., "The Weekday Church School." International Council of Religious Education Bulletin. # 601. p. 31-32. 1930.
37. Brown, Arlo Ayres, "A History of Religious Education in Recent Times." p. 207. Abingtin Press. N. Y. 1923.
38. Settle, Myron C., "The Weekday Church School." International Council of Religious Education Bulletin # 601. p. 22. 1930.
39. Brown, Arlo Ayres, "A History of Religious Education in Recent Times." p. 207. Abingtin Press. N.Y. 1923.
40. Forsythe Nathaniel F., "Weekday Church Schools." p. 24. Methodist Book Concern. N. Y. 1930.
41. Year Book--International Council of Religious Education, Chicago. p. 79.
42. Jackson, J. K, and Malberg, C. F., "Religious Education and the State." p. 49. Doubleday, Doran and Co. Inc. 1928.
43. Lotz, Philip Henry and Crawford, L. W., "Studies in Religious Education." pp. 270-71. Cokesburg Press. Nashville, Tenn. 1931.
44. Forsythe, Nathaniel F., "Weekday Church Schools." p. 25. Methodist Book Concern. N. Y. 1930.
45. Ibid. p. 57.
46. Settle, Myron C., "The Weekday Church School." International Council of Religious Education Bulletin # 601. p. 53. 1930.
47. Ibid. p. 38.
48. Ibid. p. 53.
49. Forsythe, Nathaniel F., "Weekday Church Schools." pp. 107-112. Methodist Book Concern. 1930.
50. Hoag, V., "Weekday Religious Instruction in Batavia, Illinois." Rel. Ed. p. 307 ff. Dec. 1920.

51. Religious Education in Washington County, Ohio (pamphlet). p. 8
52. Oregon School Laws. 1931. Chapter 35. Section 1.
53. Settle, Myron C., "The Weekday Church School." International Council of Religious Education Bulletin # 301. p. 26. 1930.
54. Ibid. p. 24.
55. Lotz, Philip Henry, and Crawford, L. W., "Studies in Religious Education." p. 271. Cokesburg Press, Nashville, Tenn. 1931.

## BIBLIOGRAPHY

Books.

- Athearn, Walter Scott., "Character Building in a Democracy." The MacMillan Co., N. Y. 1925.
- Betts, Dr., George H., "How to Teach Religion." Abintin Press. N. Y. 1919.
- Bower, W. C., "Religious Education in the Modern Church." Bethany Press, St. Louis, Mo. 1921.
- Brown, Arlo Ayres, "A History of Religious Education in Recent Times." Abingtin Press, N. Y. 1923.
- Coe, George A., "Education in Religion and Morals." Fleming H. Revell Co. New York. 1904.
- Cope, Henry Fredrick, "The Weekday Church School." George H. Doran Co., N. Y. 1930.
- Forsythe, Nathaniel F., "Weekday Church Schools." Methodist Book Concern. N. Y. 1930.
- Jackson, J. K., & Malberg, C. F., "Religious Education and the State." Cokesburg Press, Nashville, Tenn. 1931.
- Lotz, Philip Henry, & Crawford, L. W. "Studies in Religious Education." Cokesburg Press, Nashville, Tenn. 1931.
- Squires, Dr. Albion, "Weekday Church School." Westminster Press Philadelphia, Penn. 1926.
- The New Scaff-Herzog Encyclopedia of Religious Knowledge. Voll. 11., pp. 151-152.
- Vieth, Paul H., "Teaching for Christian Living." Bethany Press, St. Louis, Mo. 1928.
- Year Book. International Council of Religious Education. Chicago, Ill., 1930.

Magazine Articles.

Betts, G. H., "Perennial Task of Religious Education." Rel. Ed. Vol. 23. Sept. '28.

Hoag, V., "Weekday Religious Education in Batavia, Illinois." Rel. Ed. Dec. 1920.

Vieth, Paul H., "Objectives of Religious Education." School and Society. Vol. 43. Sept. 12 '31.

Bulletins and Pamphlets.

Settle, Myron C., "The Weekday Church School." International Council of Religious Education Bulletin. #301. 1930.

Gove, Floyd S., "Religious Education on Public School Time." Harvard Bulletins in Education, # 11. 1926.

Religious Education in Washington County Ohio.

Oregon School Laws. Chapter 35, Section 1. 1931.