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AN ANALYSIS OF THE PROBLEMS IN OBTAINING AND MAINTAINING
RELEASED TIME FOR SEMINARY IN THE
CENTRAL IDAHO SEMINARY DISTRICT

A Thesis

Presented to the

Department of Church History and Doctrine

Brigham Young University

In Partial Fulfillment

of the Requirements for the Degree


Master of Religious Education

by

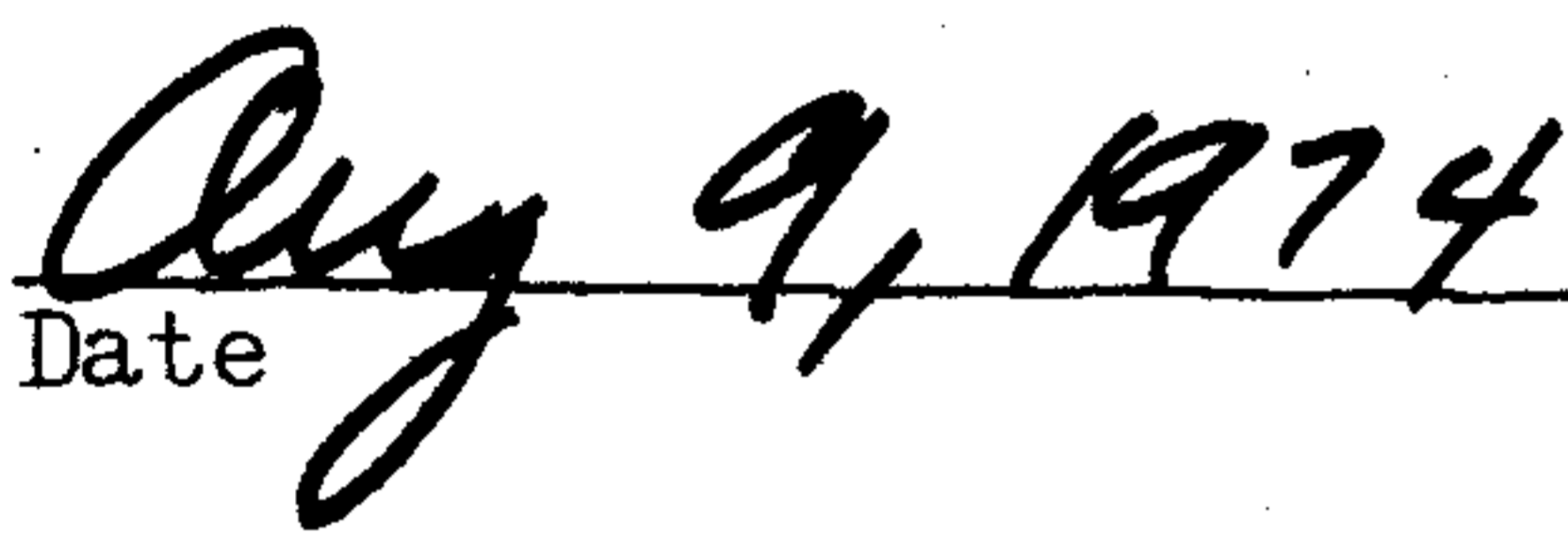
Arthur A. Bailey


April 1975

This thesis, by Arthur A. Bailey, is accepted in its present form by the Department of Church History and Doctrine in the College of Religious Instruction of Brigham Young University as satisfying the thesis requirements for the degree of Master of Religious Education.


James R. Harris, Committee Chairman


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Date


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Chapter 1

INTRODUCTION

A fundamental principle of The Church of Jesus Christ of Latter-day Saints is that each of its members should have a well rounded education. Ever since the establishment of the Church in 1830, much emphasis has been given to the principle of learning. Joseph Smith, the first President of the Church, received a revelation from God commanding the Saints to "teach one another the doctrine of the kingdom":

Teach ye diligently and my grace shall attend you, that you may be instructed more perfectly in theory, in principle, in doctrine, in the law of the gospel, in all things that pertain unto the kingdom of God, that are expedient for you to understand;

Of things both in heaven and in the earth, and under the earth; things which have been, things which are, things which must shortly come to pass; things which are at home, things which are abroad; the wars and the perplexities of the nation, and the judgments which are on the land; and a knowledge also of countries and of kingdoms--

That ye may be prepared in all things when I shall send you again to magnify the calling whereunto I have called you, and the mission with which I have commissioned you. (Doctrine and Covenants 88:78-80)

Joseph Smith also said that:

Whatever principle of intelligence we attain unto in this life, it will rise with us in the resurrection.

And if a person gains more knowledge and intelligence in this life through his diligence and obedience than another, he will have so much the advantage in the world to come. (Doctrine and Covenants 130:18-19)

The foregoing scriptures indicate that both secular and religious instruction are vital to the Latter-day Saints. Consequently, as soon as the Saints arrived in the Salt Lake Valley in 1847, the Church

established schools for children and adults in order that the Saints could comply with the instructions of Joseph Smith.

However, with the establishment of public schools in Utah, the burden of financing both public schools and Church academies became too great for Church members to bear, and the Church school program was abandoned in favor of public schools. Following the demise of Church-sponsored secular schools, the seminary program of The Church of Jesus Christ of Latter-day Saints was established so religious training could still be part of the educational experience of young members of the Church.

STATEMENT OF THE PROBLEM

The purpose of this study was to determine (1) What problems were encountered in establishing a released time seminary program in the Central Idaho Seminary District? (2) How were the problems solved? (3) Once released time was granted, how has it been maintained? (4) Since the LDS population varies within the district from a 95 percent majority to a 38 percent minority, do released time problems and solutions to problems vary according to locality? (5) Since half of the seminary population resided in rural areas, the study sought to determine whether the same problems were encountered in securing released time privileges in rural and urban areas.

DELIMITATIONS

Only seminaries with released time privileges were included in the study. Non-released time programs in the process of applying for released time privileges were not included in the study.

The personnel of the seminaries were not included unless they were directly involved in helping to obtain released time privileges.

Other churches in the district tried released time religious instruction. These were mentioned only if they directly affected the program of the LDS Church.

The expansion and growth of the seminaries were mentioned only as they directly affected obtaining released time.

DEFINITION OF TERMS

Released time. A scheduled time where children are released from public school to receive religious instruction.

Central Idaho Seminary District. A geographical area extending from Lava Hot Springs on the east to Glenn's Ferry on the west, and from Sun Valley on the north to the Utah-Idaho border on the south.

Mormon. A name used to refer to the members of The Church of Jesus Christ of Latter-day Saints.

Doctrine and Covenants. A collection of revelations to President Joseph Smith that were compiled and cannonized by the LDS Church.

The Church Board of Education. The governing body of all LDS Church education programs. The board consists of the Presidency of the Church, the Twelve Apostles, and other selected individuals.

Stake Board of Education. A local stake organization which administers local church education needs. The stake president appoints other members to serve with him on the stake board.

Stake President. A man who presides over a stake.

Stake. A geographical area made up of several wards.

Bishop. A man who presides over a ward.

Ward. A designated geographical area within a stake, usually including about five hundred members of the Church.

LDS Seminary. A released time religious instruction program for secondary-age students who are members of The Church of Jesus Christ of Latter-day Saints. Seminary is usually held in a building located adjacent to junior or senior high schools but not on public school property.

Joseph Smith. Founder and first President of The Church of Jesus Christ of Latter-day Saints.

Primary. A week-day religious training program for children three to twelve years old, held one hour a week, sponsored by The Church of Jesus Christ of Latter-day Saints.

Church Commissioner of Education. A man who supervises all aspects of religious education programs for The Church of Jesus Christ of Latter-day Saints.

Saints. A name used to refer to members of The Church of Jesus Christ of Latter-day Saints.

RESEARCH DESIGN

At the time of this study there were sixteen seminaries in the

Central Idaho Seminary District with released time privileges. These sixteen seminaries were administered by five local church boards of education. There were also five local public school boards in the same area. A careful search of the minutes of these ten boards was made to help determine the problems encountered in obtaining and maintaining released time.

A search of the histories of the sixteen seminaries was made to determine when each released time seminary was established. Personal interviews were held with school board members, superintendents of the school districts, high school principals, and local individuals involved with the problems of obtaining and maintaining released time.

In addition to this, a search was made of the minutes of the Idaho State Board of Education to help determine whether that board had dealt with problems related to the Central Idaho Seminary District. The office of the Idaho State Attorney General was contacted to obtain all legal opinions handed down in Idaho with respect to released time. Decisions of the United States Supreme Court relating to the constitutionality of released time for religious instruction were also consulted for this study.

Chapter 2

THE CONSTITUTIONALITY OF RELEASED TIME

The basis for released time for religious instruction comes from the First Amendment to the Constitution, which states that "Congress shall make no law respecting an establishment of religion nor prohibiting the free exercise thereof."

EARLY PROGRAMS

Although the LDS Church established a seminary program on a released time basis in Salt Lake City as early as 1912, the beginning of released time is attributed to a Protestant program begun in Gary, Indiana, in 1914.¹ By 1922, LDS and Protestant released time programs had increased to two hundred communities in twenty-three states. Many of these programs made use of public school equipment and buildings.² This caused concern in the minds of some people who feared that the practice violated the accepted political principle of the separation of church and state.

COURT CASES TESTING CONSTITUTIONALITY OF EARLY PROGRAMS

Supreme courts, both state and federal, have struggled with

¹Reed L. Stolworthy, "A Study of the Legal Provisions Relating to Released Time for Religious Study and to Religion in Public Education" (unpublished Master's Thesis, Brigham Young University, 1959) p. 9.

²Ibid.

with the clauses, "freedom of religion" and "establishment of religion," found in the First Amendment. It is maintained that each clause protects different religious freedoms. Each specific case must be treated separately in order to determine whether the clause "freedom of religion" or "establishment of religion" applies.³

In early (1925) released time programs in New York, the schools asked parents to sign permission slips which would allow their children to be released from the school for religious instruction. This practice was declared unconstitutional by the New York State Supreme Court. In 1927 the New York State Supreme Court declared constitutional a released time program where the permission slips were issued by the sponsoring religious organization instead of the schools.⁴

Most released time programs today are based on the provisions of the McCollum and Zorach cases. A short summary of each case follows:

The McCollum Case

Events leading to the McCollum case began in Champaign, Illinois, in 1940. Members of various interested denominations obtained permission from the local school board for released time in the schools. Religion teachers were employed by the participating churches. Classes were taught weekly to children whose parents permitted them to attend. The classes were held in classrooms inside the public school building.

³Religion in the Public Schools, A report by the Commission on Religion in the Public Schools, American Association of School Administrators, 1964, p. 13.

⁴Waldo Errol Price, "Criteria for Initiating Released Time for Religious Instruction" (unpublished Master's Thesis, Brigham Young University, film) pp. 68-69.

Students not desiring religious instruction went to other places in the building to pursue their regular studies while the religion classes were in session. Attendance at religion classes was mandatory for those who were permitted to attend, and absences were reported to regular teachers.⁵

In 1948, a Mrs. McCollum brought suit against the board of education alleging that this program made use of public funds for religious purposes in the schools, thereby violating the state constitution, the Fourteenth Amendment of the United States Constitution, and the establishment and freedom of religion clauses of the First Amendment.⁶

Mrs. McCollum's protests were supported by the United States Supreme Court, and the Champaign program was declared unconstitutional. Justice Black, speaking for the Court in an eight to one majority vote concluded,

Here not only are the state's tax supported public school buildings used for the dissemination of religious doctrines. The state also affords sectarian groups invaluable aid in that it helps to provide pupils for religion classes through use of the state's compulsory public school machinery. This is not separation of church and state.⁷

The Zorach Case

Four years after the McCollum case, the Zorach case was brought to the United States Supreme Court. Public schools in New York City had been releasing students during the school day to leave

⁵R. R. Hamilton and P. R. Mort, The Law and Public Education (Brooklyn: The Foundation Press, 1959), p. 62.

⁶Religion in the Public Schools, op. cit., p. 15.

⁷Ibid., pp. 15-16.

school and attend religion classes or devotional exercises. Written requests from parents were required. Students not desiring religious instruction remained at school. All money to support this program was provided by the sponsoring religious organizations.⁸

This program was declared constitutional by the United States Supreme Court in 1952 on the basis that it did not violate the "establishment of religion" clause of the First Amendment.⁹

Apparently the degree of separation of church and state in this program, where released time participants did not use public school facilities, was sufficient to justify released time.

CONSTITUTIONALITY IN IDAHO

Article IX, Section 6 of the Idaho State Constitution provides:

No religious test or qualifications shall ever be required of any person as a condition of admission into any public educational institution of the State, neither shall any such person be required to attend or participate in any religious service whatever. No sectarian or religious tenets or doctrines shall ever be taught in the public schools, nor shall any distinction or classification of pupils be made on account of race or color. No books, papers, tracts or documents of a political, sectarian or denominational character shall be used or introduced in any schools established under the provisions of this article, nor shall any teacher of any district receive any of the public school moneys in which the schools have not been taught in accordance with the provisions of this article.

Under these provisions, the Idaho State Board of Education, considering the legality of issuing credit for Bible study and released time for religious instruction, accepted as their policy the following opinion of the Attorney General issued on March 2, 1922:

⁸Hamilton, op. cit., pp. 71-72.

⁹Religion in the Public Schools, op. cit., p. 17.

That credit for the study of Bible Literature and Bible History might be given to high school students who completed such work under the conditions herein outlined:

1. The work to be done entirely separate and apart from the public schools.
2. The work not to be given by the public school teachers as such and not in any connection with the public school.
3. The character of the work is to be quantitatively and qualitatively of high school grade and of the standard academic and scholastic character that is required for other credits in the district.
4. The teacher is to be qualified and of the standard of competency required in Independent Class "A" Districts.
5. Where the board is satisfied that the outside institution giving this work has the above standards as to teaching and work.
6. The board must be further satisfied that the courses given are not of a political, sectarian, or denominational character or of the kind that is merely an evasion of the provisions of the State Constitution and Law, but on the contrary are purely historical and literary.
7. Such courses of study shall be optional with the high school students, pursued entirely outside all public school buildings, and that no part of public school money, time of teachers, or property be used in conducting such courses.
8. Where the school board or superintendent does not prescribe the course of study in such outside institutions, that they must be satisfied beyond question that the provisions herein stated shall one and all obtain.¹⁰

On the basis of these provisions, the following resolution was adopted on January 31, 1927:

BE IT RESOLVED That the State Board of Education and Board of Regents of the University of Idaho authorize board of trustees of high schools to give credit for graduation to such students of their respective high schools who may be enrolled or may hereafter enroll for courses in Biblical Literature or Biblical History in private schools giving such courses.¹¹

Article IX, Section 6 of the Idaho State Constitution was quoted in the minutes, followed by this summary:

And provided further that the credit given shall be upon a satisfactory report of such work made by the head of such private school where the work is done and such courses shall meet the usual requirements of the State Board of Education for accredited

¹⁰Idaho State Department of Education Bulletin #91, September, 1941, p. 3.

¹¹Ibid., pp. 4-5.

schools with respect to teacher qualifications, length¹² of class periods, and other requirements for one-unit courses.

In 1927, with the constitutionality of released time guaranteed, the Idaho State Board of Education issued the following resolution which permitted Bible study during school hours:

High school students may be permitted by the district board of education to leave their respective schools at any study period designated by the superintendent or principal for the limited purpose of attending classes in approved study of Bible Literature or Bible History, leading to approved high school credits in these branches.

All other regulations of law and rules¹³ of the State Board of Education shall be in full effect.

In 1941 the attorney general was asked for an opinion relative to the legality of released time. His opinion was based on Article IX, Section 6 (see page 9 above) and Section 32 of the state constitution. Section 32 of the Idaho State Constitution pertains to education in Idaho and the power delegated to the board of trustees in Idaho school districts. After citing these provisions and two court cases, one state (People vs Graves, 219 N. Y. S. 189) and one federal (Pierce vs Society of the Sisters of the Holy Names of Jesus and Mary, 268 U.S. 510, 535, 45 S. Ct. 571, 69 L. Ed. 1070, 39 A.L.R. 468), the attorney general said,

It is, therefore, my opinion that these children may, pursuant to the proper rules and regulations of the Board of Trustees, be excused from school upon the request of their parents to receive this instruction¹⁴ without violating the provisions of the statute of Constitution.

An excerpt from the minutes of the May 31, 1947, meeting of

¹²Ibid.

¹³Minutes of the meeting of the Idaho State Board of Education and Board of Regents of University of Idaho, September 19 and 20, 1927.

¹⁴Idaho State Department of Education Bulletin #91, p. 7.

the Idaho State Department of Education reinforces the legality of released time programs in Idaho:

The practice of granting high school credit in religious education towards graduation is based upon Attorney General's opinion in answer to a request by the State Superintendent about the year 1929. The opinion given was to the effect that credit may be allowed under the supervision and direction of the State Board of Education under such rules and regulations as the State Board may see fit to set up. The board established the following rules:

1. Credit may be allowed toward graduation if the course is taught by a teacher duly certified with a high school certificate.

2. Such courses may not be given with any sectarian interpretations.

3. These courses must be given off the high school campus by a teacher not employed by the school district and may be given under the head, Bible History or Bible Literature.

4. The practice has been to allow one-half unit for Old Testament and one-half unit for New Testament. Bible History or Bible Literature. Such credit has been accepted from Latter-day Saint seminaries conforming to these requirements, from Catholic schools and from the Northwest Nazarene school at Nampa.¹⁵

As recent as 1971 the office of the Idaho State Attorney General said that,

Our research fails to disclose any consensus of court opinions to the effect that released time is per se a violation of state or federal constitutions. Those cases in which released time has been attacked by patrons of a district have come on the facts of the released time program in the district. Therefore, we are of the opinion that released time is permissible, but that the program of released time and the manner in which it is executed by the district are the elements which must be closely regulated.

It would appear to us that the program of released time should be a unified statewide program, applicable to all districts in the state. . . . The State Board should examine closely the program as presented to the district, with particular concern for disruption of school time, location of the religious training, safety of the students participating, activity for students who do not participate and other factual considerations which may arise. The overriding criterion appears to us to be that the school must not be adversely affected or in any way financially support the released time program.¹⁶

¹⁵Minutes of the Idaho State Board of Education Meeting, May 31--June 2, 1927, p. 6.

¹⁶Handbook for School District Clerks, April 1971, p. 45.

The practice of released time for religious instruction has never been challenged in a court case in Idaho. The legality of released time has been established by attorney general opinions and by the State Board of Education under the educational provisions in the Idaho State Constitution.

Chapter 3

GEOGRAPHICAL DESCRIPTION OF THE CENTRAL IDAHO SEMINARY DISTRICT

The Central Idaho Seminary District was created by division of the old Snake River District in 1967. Geographically, the area was quite large. Its boundaries extended west to Glenn's Ferry, north to Sun Valley, east to Lava Hot Springs, and south to the Utah border (see Figure 1).

There were sixteen junior and senior high school seminaries with released time in the district. Eight seminaries were located adjacent to high schools in the central part of the district, and eight seminaries in the eastern part of the district. Junior seminaries were established for the ninth grade only. Senior seminaries were organized for students in the tenth, eleventh and twelfth grades.

Seminaries in the central section included a junior and senior seminary at Burley and combination junior and senior seminaries at Declo, Malta and Oakley, all in Cassia County. In Minidoka County there were three seminaries, one junior seminary at Rupert, one at Paul, and one senior seminary adjacent to the county high school.

Seminaries in the eastern section included two senior seminaries and four junior seminaries in Pocatello and combination junior and senior seminaries in Arimo and Aberdeen. Pocatello and Arimo were in Bannock County and Aberdeen was in Bingham County (see Figure 2).

At the time of this writing, the school boards involved with the seminaries in obtaining and maintaining released time were those shown

in Table 1. The earliest released time programs started in 1927, the most recent in 1968. The two chapters following will deal with, first, the areas where considerable problems were encountered in obtaining and maintaining released time, and second, the areas where no significant problems were encountered as Church school officials sought to establish released time.

Figure 1

Boundaries of the Central Idaho Seminary District

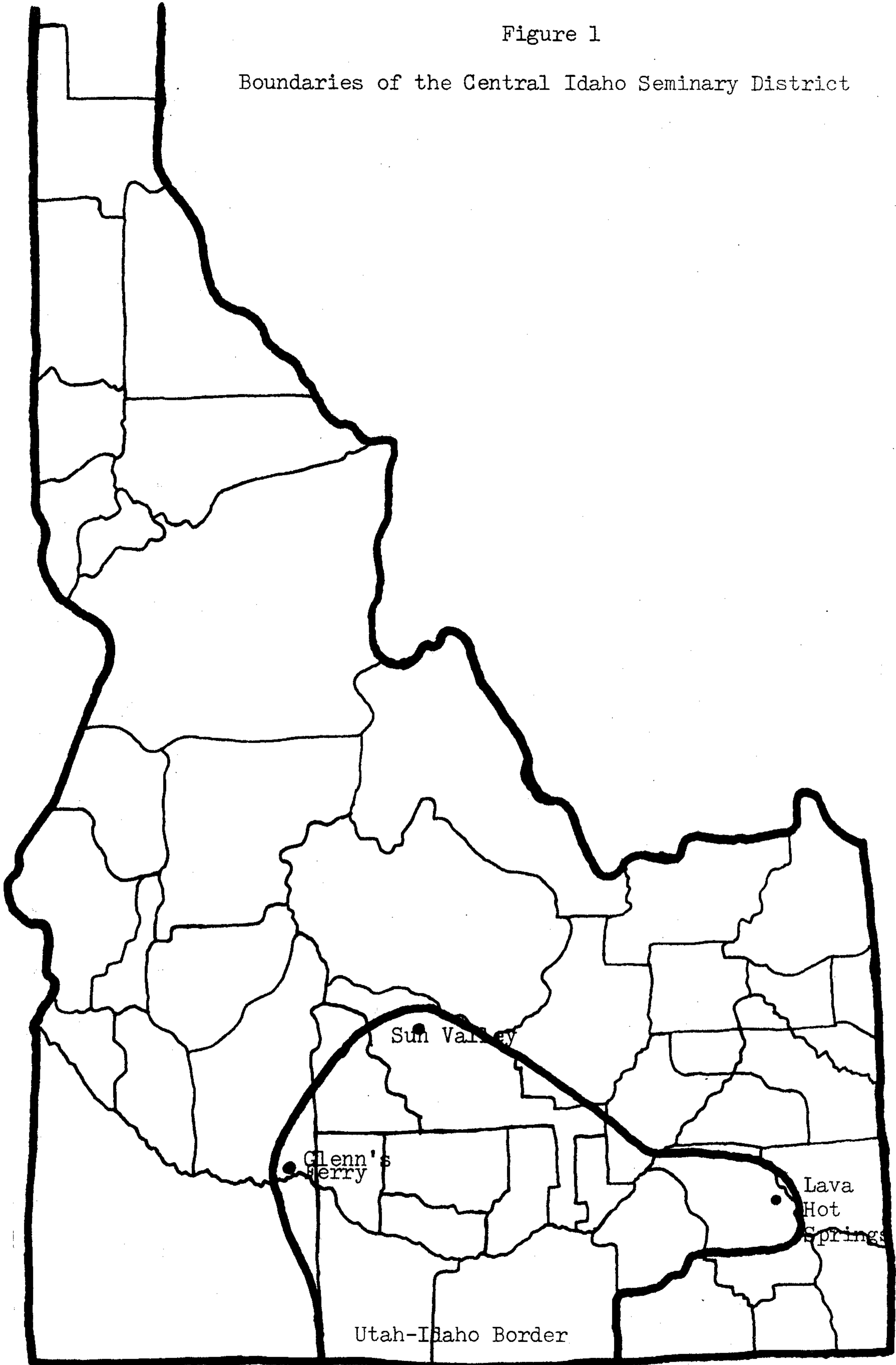


Figure 2

Location of Seminaries in the Central Idaho Seminary District

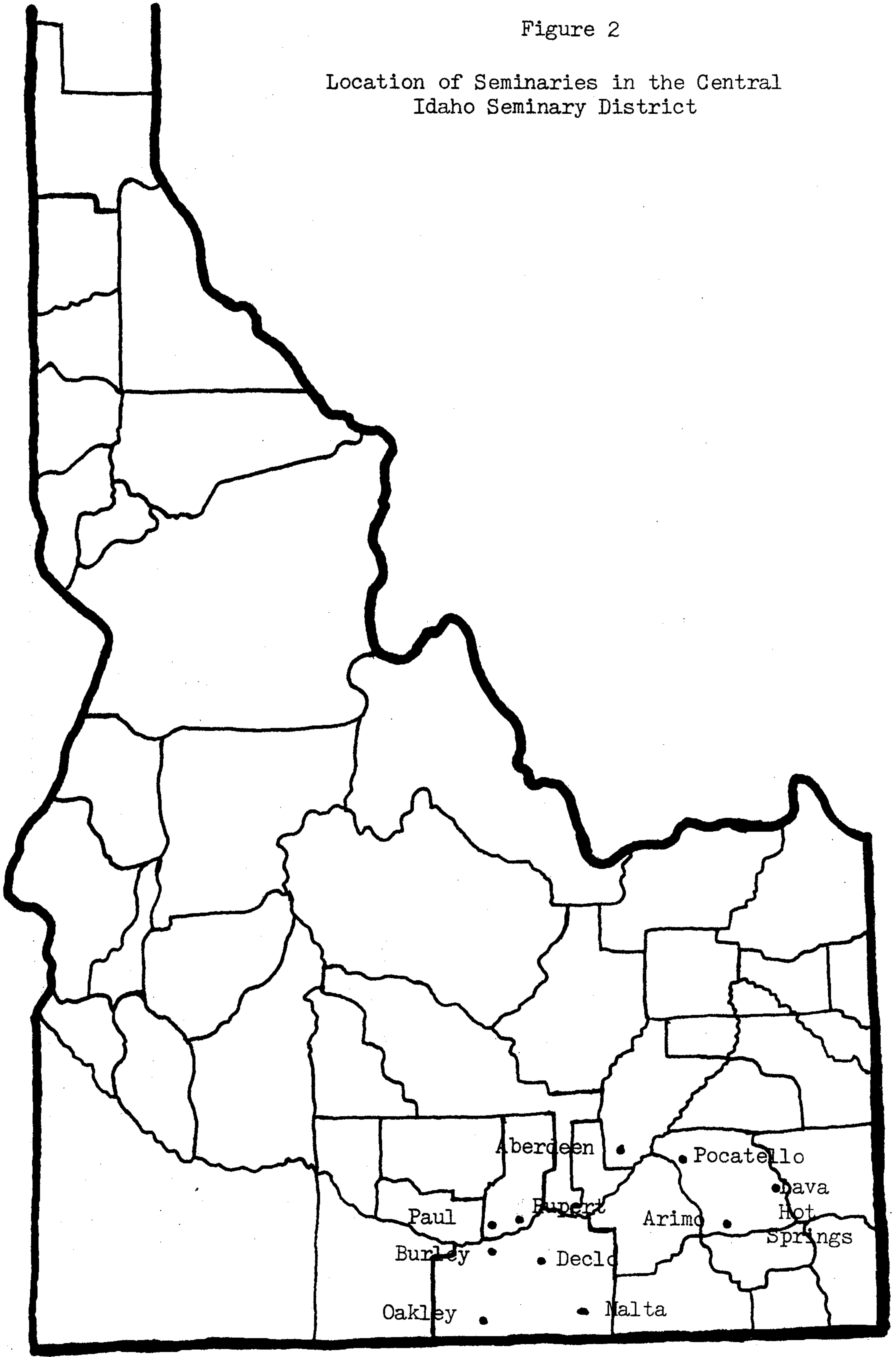


Table 1

Local School Districts, Stakes, Seminaries
and Year Each Released Time Seminary
Was Established

School District	Stakes	LDS Seminary	Year Established
Aberdeen #58	American Falls	Aberdeen Combined Junior and Senior	1968
Cassia County #151	Burley, Cassia & Cassia East	Burley Senior Burley Junior	1927 1948
Cassia County #151	Cassia	Oakley	1926
Cassia County #151	Cassia East	Declo Malta	1936 1930
Pocatello #25	Pocatello Stakes Combined	Pocatello Senior Alameda Junior Franklin Junior Hawthorne Junior Irving Junior Highland Senior	1951 1961 1961 1961 1961 1964
Minidoka County #331	Minidoka and Minidoka West	Paul Junior Rupert Junior Rupert Senior	1970 1970 1927
Marsh Valley #21	Portneuf and Pocatello	Arimo Combined Junior and Senior	1935

Chapter 4

AREAS IN WHICH PROBLEMS WERE ENCOUNTERED IN OBTAINING AND MAINTAINING RELEASED TIME

MINIDOKA AREA

Minidoka Stake was one of the first to begin a released time seminary program in the Central Idaho Seminary District. At the time of the organization of the Minidoka Stake in 1924, the new stake president was advised to petition for a seminary.¹ The petition was made so that a program could be started in the fall of 1925. However, permission was not granted to the stake for a seminary program until 1927.² School board members and Church members involved in early released time negotiations in Minidoka County have passed away. No school board minutes could be located for this period, and Minidoka Stake Board of Education minutes make no reference to problems in getting released time for students in the Minidoka Stake.

However, there must have been some problems. The first seminary teacher in Rupert indicated that there were some early problems getting released time, but they were solved before he got to Rupert, and he was not aware of what these problems were. However, he understood they had quite a "fight" to get the seminary going. He told of a

¹Minutes of the Stake Presidency Meeting, Minidoka Stake, April 20, 1927.

²Ibid.

conversation with a non-Mormon reporter for the local newspaper. The reporter complimented the seminary teacher on doing a wonderful work against substantial opposition, since the LDS population of the area was only about 25 percent. There were no LDS church members on the high school faculty, and some of the teachers at the high school openly objected to releasing students for seminary.³

The seminary teacher reported to the Minidoka Stake High Council in August, 1933, that,

The school board here is very agreeable to seminary work. He also made mention of the fact that the Church Board of Education desired the seminary to be in as good a shape as the high school. He reported that our standing at the high school was more favorable than at any time since the seminary was organized.⁴

No more problems were encountered in Minidoka Stake until 1954 when one of the local school board members suggested in a meeting that it was "time we ought to kick out this released time."⁵ In the discussion that followed, one of the board members who was not a member of the LDS Church, made the observation that if the Church wasn't providing two seminary classrooms for sixty to seventy students each period of the day, the school district would have to make other provisions for those students during the time they normally spent in seminary. This apparently influenced the other board members, because they "voted to keep the program like it was."⁶

In 1955, the four high schools in Minidoka County were

³J. L. Roberts, private history of Rupert and Heyburn Seminaries from 1927-1942, used by permission.

⁴Minutes of Minidoka Stake Presidency Council Meeting, August 29, 1933.

⁵Statement by Lee Merrill, school board clerk, personal interview July 3, 1973.

⁶Ibid.

consolidated, bringing the ninth, tenth, eleventh, and twelfth grades to a centrally-located high school. The school soon became overcrowded and in 1968 the school board decided to build two new junior high schools. It had been the policy for ninth, tenth, eleventh, and twelfth grades to have released time. When one of the Protestant groups requested that seventh and eighth grade students be released for religious instruction also, the matter of released time came up again. The request was turned over to the school attorney for a legal opinion.⁷ At a later meeting, the attorney said the program was legal according to the Idaho Attorney General's opinions, but there had never been a court case in Idaho on released time. After the attorney's report and some discussion, the school decided to grant released time to seventh and eighth graders also. Any denomination that could make use of the program was invited to participate in released time.⁸ This removed much of the opposition to the seminary program of the LDS Church. Other denominations had been opposed to LDS released time for years "because their confirmation program was for the younger age, seventh and eighth graders, and they felt as though the LDS people were getting privileges they couldn't have because the board did not have a released time policy for the younger grades."⁹ However, once released time was granted to seventh and eighth graders, the non-Mormon denominations had no reason to complain. Because only the LDS Church had facilities for religion classes adjacent to the

⁷Ibid., Special meeting, July 21, 1969.

⁸Ibid., December 8, 1969.

⁹Statement by Dale Garner, personal interview, July 3, 1973.

county high school, some denominations requested that the school district transport students to their churches for their religious instruction. This request was denied.¹⁰ The Minidoka Stake President offered to rent the LDS Seminary buildings to any denomination wanting to use them. His offer was accepted by the Catholic Church. Under this arrangement, the LDS Church used the junior high seminaries for half of the school day and the Catholic Church used the buildings for the rest of the day. This helped to ease the opposition to the LDS released time program, and many non-Mormons have told the writer of this study that it was a brotherly gesture for the LDS people to rent their seminary buildings to the other churches.

Released time in Minidoka County was granted by a school board motion which could be changed in a board meeting without previous notice to anyone. At the time of this writing, a policy was being drawn up that would prevent established board policies from being altered within thirty days of the proposed change.¹¹ This would allow all sides of the issue to be discussed before definite board action may be taken.

POCATELLO AREA

Seminary classes were held in Pocatello as early as 1927. These were junior seminary classes on a non-released time basis. Released time was applied for in 1928, but the Pocatello board of Trustees did not approve the request.¹²

¹⁰Minutes of special meeting of the Board of Trustees, School District #331, Minidoka County, Idaho, June 22, 1970.

¹¹Statement by Doyle Lowder, personal interview, July 3, 1973.

¹²Minutes of Board of Trustees meeting, School District #1, Bannock County, Idaho, January 9, 1928.

The Church Commissioner of Education encouraged LDS leaders to keep working to obtain released time. However, the relationship between the LDS Church and the local school board was so uncertain the stake board of education decided to wait until some new members had been elected to the school board before another attempt was made to obtain released time.¹³ In March of 1930, the stake board of education decided to start a senior seminary program in the fall of 1930 with or without released time.

Parents were urged to help with the request for released time by asking the high school principal to allow their children to have religious training in the seminary.¹⁴ The legality of released time and giving credit to high school students was investigated by the Pocatello stake board of education. The Church Commissioner of Education wrote a letter to the stake board citing the progress that had been made in released time programs in the Church and legal implications of the program. Also, information was requested from the Idaho State Attorney General.¹⁵ A schedule for three hours a day of released time for senior seminary was drawn up and over sixty students committed themselves to enroll in the seminary program.

The stake president and senior seminary principal then approached the school board again about released time. Board of education minutes recorded that,

¹³Minutes of Stake Board of Education Meeting, Pocatello Stake, August 21, 1929.

¹⁴Minutes of Union Meeting, Pocatello Stake, August 17, 1930.

¹⁵Minutes of Stake Board of Education Meeting, Pocatello Stake, February 19, 1930.

A committee in charge of the Pocatello LDS Seminary appeared before the board in connection with the plan of the LDS people to establish a seminary here. The committee presented their written statement of some length. . . setting forth the history of religious education in connection with public schools; stating the reason why the LDS people wished to arrange for seminary classes during the time the public schools were in session. . . . After the LDS representatives had retired, the board gave further consideration to the request which they had presented. After all six trustees had discussed the request, it developed that all were agreeable to the program set forth by the committee except the part which involved the release of high school students from school in order to attend seminary classes.¹⁶

Despite inability to obtain released time for seminary classes, the stake board of education went ahead with its seminary program, beginning the classes in the fall of 1930 on a non-released time basis. This program continued until 1938 when it was dropped because of failure to obtain released time.

According to available records, no more attempts were made to get released time in the Pocatello area until November of 1951.¹⁷

Prior to that time the stakes had done much to prepare for this request for released time. They realized they needed a majority of members on the school board in favor of released time, so it was made an election issue. As Calvin McOmber explained, "A man was selected to run for the board position who was in favor of released time. This became an open issue and was aired on the radio and in the newspapers. The man in favor of released time won. . . . This made the majority of the board in favor of released time."¹⁸ The school board

¹⁶Minutes of the Special meeting of the Board of Trustees, District #1, Bannock County, Idaho, September 15, 1930.

¹⁷Minutes of the Board of Trustees meeting, School District #25, Bannock County, Idaho, November 12, 1951.

¹⁸Statement by Calvin McOmber, personal interview, July 5, 1973.

minutes of November 12, 1951, contain the text of a letter and other information presented to the board by the Pocatello LDS Education Committee. This material, dated November 12, 1951, was inserted in the minutes in its original form. The letter began,

We desire to present, for your approval, a request for a released time program for religious instruction, to accomodate organizations who desire to teach Bible courses to students attending high schools under the jurisdiction of the Pocatello School Board. . . . We desire these courses to have credit granted comparable ¹⁹to other similar units established throughout the state of Idaho.

It should be noted that this request was not limited to the LDS program alone but included organizations who desired to teach Bible courses. After a complete explanation of how the programs would be financed by the Church and after a plea for cooperation from the local school officials, the letter continued,

This request we make in the interest of the character and morals of our young people. . . . It is in harmony with the message contained . . . in the last National Education Association Journal, which states: 'In the classroom we teach moral and spiritual values but the school must always have partners in the home, the church, and the community.' This request of ours is made with the thought in mind of aiding in this way. ²⁰

Other information included with the letter was a prepared statement briefly tracing the history and the program of released time for religious instruction in the Church. This was followed by a list of the thirty-eight states which allowed students to be released from school for Bible study and a list of the high schools in Idaho where LDS seminaries were functioning. Also included was the following list of objectives for the Church educational program taken from the LDS

¹⁹Minutes of the Board of Trustees meeting, School District #25, Bannock County, Idaho, November 12, 1951.

²⁰Ibid.

Department of Education Announcement of Program, pp. 9-11:

1. To help students acquire skills, knowledge, and attitudes in secular and religious fields which will enable them to earn a livelihood and fit them for a worthy place in society.

2. To help students acquire a knowledge of God and a dynamic faith in His power and goodness.

3. To develop in the life and experiences of a student an appreciation and understanding of Jesus, as the Christ; and to create in students a desire to follow the gospel of Jesus Christ as a way of life and salvation.

4. To help students arrive at sound interpretations of life and the universe, to develop the ability and disposition to see God's purpose and plan in the universe, to understand man's relation to it, and to assist in the formation of a philosophy of life built upon this interpretation.

5. To foster in students a progressive and continuous development of personality and character which is harmonious within itself, adjusted to society, to the physical environment for all mankind.

When the request for released time was made, the clerk of the board read the letter of request and immediately made the motion "that the application for the seminary be allowed." The Chairman of the Religious Education Committee of the Ministerial Association immediately opposed the request. He presented a letter from the former chairman of this same group containing the following information:

Before any such action is taken in Pocatello, I should like to lay before you a few observations I have had an unusual privilege of seeing various plans in operation. I headed the organizing of the Council of Churches in the City of San Diego, California, which took as its first objective the instituting of released time religious instruction However, it proved a hodgepodge, a handicap to the schools, and indeed, of little²¹ religious value, and after a fair trial the plan was abandoned.

After citing the opinions of the United States Supreme Court in the McCollum case and using the statement of the dissenting justices in the Eversen case to strengthen the position against released time, the letter concluded:

²¹Minutes of the Board of Trustees meeting, School District #25, Bannock County, Idaho, November 12, 1951.

If in defiance of the above decision of the United States Supreme Court, the Pocatello schools should decide to inaugurate a program of released time for religious instruction, I shall join in insisting that all religious groups be given equal opportunity in this field, and that before credit can be given, all teachers shall be subjected to the same rigid academic requirements as those required of public school teachers.²²

After the letter was presented, the chairman of the LDS Religious Education Committee said that "if the board allowed the LDS Church released time he would join in requiring that all religions have the same opportunity." The minutes further state that "Considerable discussion from the floor brought out statements for and against the plan." Many were of the opinion that more time was needed to study the program. Others suggested that they were in favor of high moral education, that it would be an advantage to students, and that this plan should be adopted immediately, not just for LDS students, but for all who wanted to take advantage of it. After much discussion, one of the members of the board seconded the clerk's motion to grant released time. When it was put to a vote, three voted for granting released time while two voted against it.²³ Thus, the Pocatello school district granted released time by a very slim majority.

However, it appeared that the stake board of education's victory was to be short-lived, for within one week a special meeting of the school board was held for the purpose of rescinding the previous action permitting religion classes during school time. A resolution was read to the board which had been adopted the day before at a joint meeting of the Ministerial Association and the public at the Congregational

²²Ibid.

²³Ibid.

Church. The resolution said that the school board should "rescind its recent action for permitting classes in religion during school time." Much discussion followed the presentation of this resolution. The discussion centered on the question of separation of church and state and the necessity of having a program like this in the schools. The clerk of the board was asked to make a motion to rescind the previous action. He refused. One of the other members opposed to the program then made the motion to rescind; it was seconded by the chairman and the vote was two for and three against.²⁴ Pocatello school district therefore retained the right to institute a released time program.

During the 1951-52 school year, one of the members of the school board in favor of released time was defeated by a man who was opposed to released time. In October, 1952, the issue was brought before the board again. This time the motion by the opposition was "that the matter of releasing students from school for religious training while getting credit therefore be abolished at the end of the present semester." This motion had a second, but before it could be put to a vote, the people in attendance were asked to express themselves.²⁵ The group discussed at length the problem of giving credit for religious instruction. One person noted that the credit was not mandatory but was given at the discretion of the school board. A number of those present suggested they were not opposed to religious instruction but "the giving of credit toward graduation." The newly elected board member

²⁴Minutes of the special meeting of the Board of Trustees, School District #25, Bannock County, Idaho, November 19, 1951.

²⁵Minutes of the special meeting of the Board of Trustees, School District #25, Bannock County, Idaho, October 13, 1952.

felt that too many problems arose when credit was given for released time. He felt it made the high school a Class B school. He noted that few universities in the country would accept credit given for religious instruction in the high school. It was pointed out that some colleges and universities would accept credit for religious instruction, but not the University of Chicago. The Utah schools that did not give credit for released time seminary were mentioned, and their reasons for not giving credit were discussed. Some felt that credit was not given for released time seminary "for the sake of harmony." Others felt it was unfair for one specific church to receive credit. Another person asserted that "if students had to be bribed with credit, it released time was of no value at all." It was felt by some present that parents, not the schools, should see to the religious training of their children.

The Chairman of the Pocatello Ministerial Association said that, "the association is against released time religious training." The Jewish community spokesman read a statement to the effect that the Jewish people felt "their children can get all the religious training they need in the Sunday School and what their parents could teach . . . their community was against released time and in favor of a compromise." One of the school district principals indicated that there had been more bitter feelings among students and faculty since this issue came up than ever before.

The chairman of the committee representing the LDS Church reminded everyone that when the program was requested, it was for everyone, and that the program had been in effect for one-half year without any problems to anyone. He also told the group that thirty-six schools in Idaho were giving credit for released time and that the

only schools in Utah that did not give credit were some Salt Lake City schools. He reminded them that seminary was a voluntary program and that the inducement of credit helped make the program more successful.

One of the members of the board said he had originally voted for released time because "he was of the opinion that more religious teaching was needed but did not intend that the LDS Church be the only church that took advantage of it." He said he would like to see all churches get together and take advantage of the program. The other board member in favor of religious instruction asked the high school principal "if the program was interfering in any way with the high school program." The principal stated that it was not.

After both sides had expressed their views, the chairman presented the motion and called for votes. Two members of the board voted for released time and two voted against it. The chairman, who had previously voted against the program, abstained. The program was still in effect. The chairman made a few remarks at the conclusion of the voting; he told of the bitterness expressed to him against released time. He also said that since the last school board election, he had received phone calls from various people stating, "We'll kick the damned thing out of it now. We have three to two." He went on to say that he was desirous of building a good school for the community and hoped it could be done in a united way.²⁶ The chairman had previously stated that he thought this program should be studied by everyone. Apparently he did just that, because two months later in the

²⁶Ibid.

regular meeting of the school board, the following expressions made by the chairman were recorded in the minutes:

After reaffirming his desire for the community and the students at school, he said he had given the matter of released time some serious consideration. He had written to thirty-six superintendents of schools throughout Idaho, all having programs like the one at Pocatello, asking them specific questions about the seminary. Out of the thirty-six letters he received twenty-six answers. All twenty-six were favorable and advised him that the program was beneficial both to the school and the community. After telling of the growth of released time in the U. S. and why it was constitutional, he recommended that all churches in Pocatello participate in some kind of released time program to teach moral and spiritual values. He then cast his vote against the motion that had been made to do away with releasing students from school for religious training and getting credit for it.²⁷

This made a three to two majority for released time. Since then, the released time seminary program in Pocatello has grown steadily and no more attempts have been made to do away with it up to the time of this writing.

ABERDEEN AREA

The LDS population in the Aberdeen area at the time released time was first requested in 1948 was estimated at 50 percent. The initial request was refused, and it was not until twenty years later that released time was granted.²⁸ There was some bitter feeling in the area toward a released time program, and though the LDS people tried many times to get a majority on the school board in favor of released time, they did not succeed until 1968.

The record shows that in 1967 a request for released time

²⁷Minutes of the special meeting of the Board of Trustees, School District #25, Bannock County, Idaho, December 8, 1952.

²⁸Statement by LaVon Warner, personal interview, July 6, 1973.

was presented to the board. The LDS group "presented the seminary program of the LDS Church and requested released time in the school system . . . for the LDS high school students for credit." No action was taken by the board.²⁹ Shortly after this request was made, a school board election was held and a majority of the new board favored released time for seminary.

This paved the way for the next request, which came at a meeting of the school board on June 10, 1968. Released time was an open issue and over one hundred people attended the meeting. The request presented and signed by the Stake President and bishops read: "We the undersigned do respectfully request that released time for seminary classes be granted to us. Classes are to be held in a classroom adjacent to the school." A public discussion followed, covering such items as the constitutionality of the program, the grading system, and the necessity of the program. Also, the matter of a district-wide public vote on the question was discussed. No motion was made or any other action taken by the board at this meeting. At a later meeting held July 1, 1968, the following was recorded;

Motion was made that the board consider the request by the LDS Church for released time for seminary classes. After brief consideration, a motion was made that time not be granted but it was lost for lack of a second. . . . Another motion was made stating: Move that beginning the coming school year we establish and the superintendent and any interested groups or denominations be authorized to make suitable arrangements for released time religious instruction or seminary classes to be held off school property at times conforming to regular class periods and that school credit of 1/4 credit per semester be granted for non-sectarian classes in subjects such as Old Testament, New Testament and World Religions and ethics as are taught by certified instructors.

²⁹Minutes of Board of Trustees meeting, School District #58, Aberdeen, Idaho, February 13, 1967.

This motion was seconded. However, it was amended twice and the words "or seminary classes" were dropped. The provision for giving credit was also deleted. After some discussion, the roll call vote was unanimous in favor of released time.

In a previous meeting, the matter of putting this issue on a ballot had been discussed.³⁰ It was decided to do this, and the date set for the voting was April 21, 1970. The final count of votes showed 529 in favor of released time and 368 against it.³¹ Most of the opposition through the years had come from the Protestant churches. The church most opposed to the program in Aberdeen was the Mennonite Church. Its members seemed to feel that the LDS people were getting advantages that other churches could not have and the giving of credit for religious instruction was not necessary. Aberdeen is a small community and neighbors talking to neighbors informing them of the advantages of the program helped influence the voting and attitude in favor of released time.³²

³⁰Ibid., June 10, 1968

³¹Ibid., April 21, 1970.

³²Statement by LaVon Warner, personal interview, July 5, 1973.

Chapter 5

AREAS IN WHICH NO PROBLEMS WERE ENCOUNTERED IN OBTAINING AND MAINTAINING RELEASED TIME

Up to this point, only five of the sixteen seminaries in the Central Idaho Seminary District have been discussed. These five include the Pocatello senior high, the Aberdeen combined junior and senior high, and the two junior high schools and one senior high school in Minidoka County. These were the districts where problems were encountered in establishing a released time program. No problems were encountered in establishing released time programs in other areas in the district.

BURLEY AREA

The Burley area included two seminaries in Burley--one junior and one senior high--and the combined junior and senior high schools in Declo, Malta and Oakley. A search of each of their seminary histories showed that all of these seminaries started about the same time with the exception of the junior high school seminary in Burley. No school board minutes before consolidation in 1948 could be found except for Burley High School. The minutes of the other school boards were not filed with the district office, the school offices, or the court house.

The Burley High School seminary was established by resolution in a meeting of bishoprics of the Burley Stake held May 29, 1927. The resolution stated:

It is hereby resolved by all who are present at this meeting that we favor the establishment of a seminary in Burley commencing with the opening of school in September, 1927, and that we give support as bishops and counselors to this movement and assert that we will work with our people in the wards to the end of providing the necessary money to buy and arrange a suitable building. We also favor the appointment of a committee of (5) five to consummate and arrange all the details of this movement, said committee to be appointed by the President of the stake.

Although the area was predominantly non-Mormon, within two and a half months after this resolution was established, the school board approved released time and credit for the seminary.¹ The school board minutes stated:

Moved . . . that the principal of the Burley High School be and hereby is authorized to grant high school credit for seminary work done in accordance with the ruling of the State Board of Education as of January 31, 1927, and the provisions of the State Constitution, Sec. 6, Article 9. Motion was seconded and carried.

The Board of Trustees of Idaho Joint District #151 considers that a student's primary obligation lies in meeting requirements of the state and the district leading toward high school graduation. However, scheduling of classes and released time activities in the various schools throughout the district provides sufficient number of daytime periods such that students in the junior and senior high schools may be released.

. . . In the case of religious education, an hour of released time daily may be permitted so long as the student's primary educational obligation is being met.²

Declo, Malta and Oakley have an 85-95 percent LDS population. No references were found in their early board of education meeting minutes that would indicate difficulties relating to the establishment of released time. There have been no problems since the released time seminaries were organized.³

¹History of Burley High School Seminary, on file in Department of Seminaries and Institutes Office, Salt Lake City, Utah.

²Minutes of Board of Trustees, School District #1, Cassia County, Idaho, August 8, 1927.

³All information available on these seminaries was taken from their individual histories and is shown on Chart #1, page 18.

POCATELLO AREA

The Hawthorne, Irving, Franklin and Alameda Junior High Seminaries were established in Pocatello in 1961.⁴ Apparently, no problems of significance arose because none were located in the minutes of school board meetings and church board of education meetings searched by the writer. Again in 1964, with the establishment of the Highland High School and adjacent seminary, no problems worthy of mention were discovered in the school board minutes or church records. It appears that once the released time program was established, the opposition gave up "except for a few individuals who tried to keep things stirred up all the time."⁵ Something else that may have helped to overcome opposition at the time of the building of this seminary was the building of the Catholic Newman Center adjacent to Highland High School in Pocatello.

MARSH VALLEY AREA

The Marsh Valley area was served by a combined junior and senior high seminary located at Arimo, Idaho. The area was 85-90 percent LDS, and virtually no problems have ever existed between the seminary and school district. No reference could be found for an initial request for released time. The high school principal said the cooperation between the seminary and school was very good and that he was not aware that any problems ever existed.⁶

⁴Seminary Histories on file in the Department of Seminaries and Institutes Office in Salt Lake City, Utah.

⁵Statement by Calvin McOmber, personal interview, July 3, 1973.

⁶Statement by Wayne Nielsen, personal interview, July 3, 1973.

The people in the Marsh Valley area were so receptive to released time that released time of one hour per week was granted to children in the Lava Hot Springs Elementary School to attend LDS Primary, Protestant Bible study and/or Catechism.

Chapter 6

CONCLUSIONS

All the problems of obtaining and maintaining released time in the Central Idaho Seminary District seem to have come from a lack of understanding of the program. It seems when most people became informed of all aspects of the program, they were no longer opposed to released time for religious instruction.

Much opposition came about because of a lack of understanding regarding the constitutionality of released time, even though the program had existed unquestioned for many years in Idaho. Even after granting released time in 1927, the Minidoka school board would not finalize its policy without checking on the legality of released time. The early Pocatello stake board of education minutes showed that a request was made of the Idaho Attorney General for a legal opinion regarding released time. The stake collected other information regarding the constitutionality of released time to present to the school board. Whether the stake ever presented this material to the school board was not made clear because no mention was made about the legality of released time in the early school board minutes. However, in 1951, constitutionality of released time was a major issue. It seems peculiar that constitutionality should become such an issue after thirty-six schools in Idaho already had released time programs identical to the one requested in Pocatello. It was even more peculiar since the greatest opposition came from the Ministerial Association, whose ranks

included men who had previously been engaged in released time programs and who knew the legal status of released time. In the letter presented to the Pocatello school board for consideration, (see page 26) the spokesman for the Ministerial Association used only the decision of the McCollum Case and the dissent in the Eversen Case to show that released time was not constitutional. The fact that the Everson Case was ruled unconstitutional and that he was quoting the dissenting opinion was not mentioned. After the Supreme Court ruled the Zorach Case (see page 8) constitutional in 1952, the argument of the opposition that released time was unconstitutional was no longer valid. Particularly since the thirty-six schools with released time in Idaho had programs similar to the one described in the Zorach Case.

Constitutionality of released time was also considered in some board meetings in Aberdeen. One wonders why so much emphasis was placed on the question of constitutionality at these late dates-- Minidoka in 1969, Pocatello in 1951, Aberdeen in 1968--when the program had been going for so many years both nationally and in the state of Idaho as an established, constitutional program.

A lack of understanding of the laws governing released time was a legitimate excuse for this problem. However, since the program had been in the United States and in Idaho for such a long time, it is hard to believe that all people practicing released time could do it for so long if it were illegal. The question of constitutionality seems to have been used as a tool to prevent those who wanted released time for religious education from taking advantage of the program.

Another problem which had to be faced as stake boards attempted to obtain released time was the giving of credit for religious

instruction. This practice was first approved in Idaho in 1922 under conditions stated by the Attorney General. Five years later the State Board of Education reaffirmed the policy of giving credit for religious instruction. It was never made mandatory but was left to the local boards to decide if credit should be given. In Pocatello, the giving of credit was challenged. Some felt that, from an administrative standpoint, giving credit for released time seminary would hinder the public school program. Others felt that the seminary students were getting favors other students did not get by receiving credit for religious instruction. Some felt that the image of the high school would be affected since not many universities in the country would accept credit for religious instruction in high schools. Also, it was felt that if students had to be "bribed" with credit, the intrinsic values of the program were lost. Despite opposition, however, Pocatello and Minidoka school districts decided to give credit for released time seminary. In Aberdeen the school board exercised its option and decided not to give credit.

The giving of credit has some effect upon enrollment in the released time program. The state education laws required credits for graduation from high school. A certain number of these credits had to be in solid subjects, and others could be elective subjects offered by the school. Released time religious instruction was not an elective offered by the school, but, with the exception of pupils in the Aberdeen district, those students who desired to take seminary in place of an elective subject at school had the privilege of receiving credit for religion courses approved by the state.

One thing that was helpful in approaching the school board for released time should be noted here. In the first request in

Pocatello for released time, only the LDS Church was mentioned in the request. The second time, the request read: "We desire to present for your approval, a request for a released time program for religious instruction to accomodate organizations who desire to teach Bible courses." In Aberdeen, both requests made were worded specifically to include only the LDS program. After consideration by the school board, the final motion read: "Move that beginning the coming school year we establish and the superintendent and any interested groups or denominations be authorized to make suitable arrangements for released time." Perhaps the original requests were turned down because the wording of the request made it appear as if the LDS Church were being favored. Once all denominations were included in the request, released time was granted and opposition was easily overcome. The feeling was expressed by three people interviewed, one in Pocatello,¹ one in Aberdeen,² and in in Minidoka,³ that many people thought the LDS people wanted the program just for themselves. This was viewed as discrimination against the other churches. The only other denomination besides the LDS Church that had ever been successful with a released time program in the Central Idaho District was the Catholic Church. Because the school boards made it possible for all churches to enjoy the privilege of released time programs, much opposition to the program ceased because the other churches knew that the only thing keeping them from a released time program was their own lack of initiative.

¹Statement by Calvin McOmber, personal interview, July 3, 1973.

²Statement by LaVon Warner, personal interview, July 5, 1973.

³Statement by Dale Garner, personal interview, June 30, 1973.

One of the problems that interfered with obtaining released time for religious instruction was not being able to obtain or to keep a majority on the school board in favor of the program. Board members did not have to be LDS, but just good, honest, ethical people to recognize the benefit of a released time seminary program. In 1955 in the Minidoka school district it was a non member of the Church who presented the argument that kept the program in the district. And, in Pocatello, the board chairman who was instrumental in maintaining the program was not a member of the Church.

According to some people interviewed, those who benefit most from released time religious training are the students and the school district. The attitudes and conduct of students who enroll in seminary classes should be, and in most cases are, better than the attitudes and conduct of regular students at the high school. They cause fewer problems for the school administration because of their good conduct.⁴ The school district also realizes some benefit because the credits earned toward graduation in a released time program are paid for by the churches and not by the schools.⁵

Opposition to the released time program in the Central Idaho District was led by the Protestant Churches. The reasons why the officers and members of these churches were opposed to released time were not made entirely clear. However, one group felt that religious training should be provided in the home, not in school. However, once all questions were answered concerning the LDS educational system

⁴Statement by Calvin McOmber, personal interview, July 3, 1973.

⁵Statement by Dale Garner, personal interview, June 30, 1973.

and the value of released time programs, opposition waned. Through public meetings, private meetings, and neighbor to neighbor conversations, people became informed of the following facts: The program was constitutional; the giving of credit was legal; released time was not just for the LDS people but for everyone; the children, the school, and the community benefit from the program. Even some of the leaders of the opposition who "insisted that all religious groups be given equal opportunities" had to be educated. Once the uninformed became informed, there was no significant opposition to contend with to maintain the released time program.

The problems, whether in a rural area or city, seemed to be the same; however, since Pocatello stake had a more difficult time obtaining released time, perhaps the opposition in the city was better organized. The solution to the problems was the same in both rural and urban areas.

Chapter 7

SUMMARY

The purpose of this study was to show what problems were encountered in obtaining and maintaining released time seminary in the Central Idaho Seminary District and to demonstrate how those problems were solved. The area studied was unique in that one-half of the seminary population was in urban areas and one-half in rural areas. Only those seminaries with established released time programs were studied. The study briefly reviewed the constitutionality of released time, citing federal and state cases on released time. The rulings of the Idaho State Attorney General and the Idaho State Board of Education were cited to show the constitutionality of released time in Idaho.

Resistance to released time seminary centered in three areas in the Central Idaho Seminary District: Minidoka, Pocatello, and Aberdeen. In the other two areas, Burley and Marsh Valley, there were no problems encountered in obtaining released time for seminary.

The main problems in the Minidoka area were the question of constitutionality of released time, the feeling that other denominations were being discriminated against, and the general lack of understanding about the seminary program.

The problems encountered in the Minidoka area were also present in the Pocatello and Aberdeen areas. The same solution was used--educating the people of the area to the benefits of released time

religious education. When people understood that released time was legal and learned that the program was for everyone, not just LDS students, their opposition waned. The greatest opposition to the program came from the Protestant churches, but once the people were informed about the program and the leaders had their questions answered, the opposition ceased. There have been no further problems of any kind in the Central Idaho Seminary District up to the time of this writing.

Figures showing the location of the Central Idaho Seminary District and the location of each seminary in the district were included in the study, along with a table showing when each released time program was established in schools throughout the district.

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AN ANALYSIS OF THE PROBLEMS IN OBTAINING AND MAINTAINING
RELEASED TIME FOR SEMINARY IN THE
CENTRAL IDAHO SEMINARY DISTRICT

Arthur Allen Bailey

Department of Church History and Doctrine

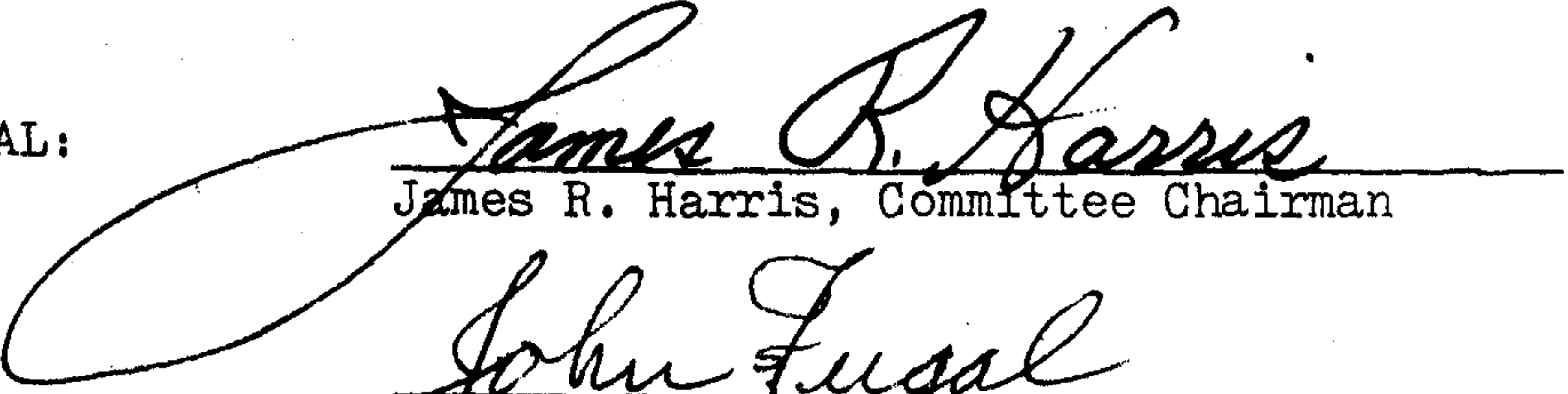
M.R.E. Degree, August 1974


ABSTRACT

This thesis explores the problems encountered by Latter-day Saints in establishing released time privileges for the Central Idaho Seminary District. A careful examination of minutes of state and local school boards, of L.D.S. Church Boards of Education, and of local seminary histories plus personal interviews determined which problems had been resolved.

The major problems were 1) whether released time was constitutional; 2) whether high school credit should be given for religious instruction; 3) getting good ethical men to serve on school boards; 4) creating good working relationships between the public school and the seminary; and 5) overcoming the feeling that the Latter-day Saints wanted released time just for themselves. It was found that when the people had their questions answered, they were no longer opposed to the program.

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