

*The*  
SUNDAY-SCHOOL of TO-DAY

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*WILLIAM WALTER SMITH*



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The Sunday-school of to-day





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# The Sunday-School of To-Day

A COMPENDIUM OF HINTS FOR  
SUPERINTENDENTS AND PASTORS

✓By the

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*Author of "A Comprehensive Text Book of Religious Education," "Sunday-School Teaching," "Christian Doctrine," "The Making of the Bible," "From the Exile to the Advent," "The Sunday-School Problem Solved," etc.*

*With a Special Chapter on Sunday-School Architecture*  
By CHARLES WILLIAM STOUGHTON, A. I. A.

*And an Introduction by the*

REV. LESTER BRADNER, PH. D.

*Chairman of the Executive Committee of the General Board of Religious Education.*

FULLY ILLUSTRATED



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*Dedicated to  
my loving Mother, whose high  
Christian principles and altru-  
istic service to mankind are an  
example and an inspiration*



## *Introduction*

By Rev. Lester Bradner, Ph. D.

**T**HE following pages should form a diagnosis chart for the enterprising and even the non-enterprising Sunday-school worker. The writer is a "Sunday-school Doctor" of long experience—just as the college student is measured by the college physician and his chart made out on the basis of physical standards, so a good, healthy Sunday-school may wisely check itself up against the standards noted in this book. It is worth our while to see how we measure up with advancing ideals of our own day. Still more is such a diagnosis sheet valuable to the Sunday-school which falls short of vigorous life. Here can be discovered where the weakness of such a school lies, and what needs to be done for its correction.

One of the misfortunes of many a Sunday-school is its isolation. Its teachers and officers are aware that it is not all they could wish, but they are unacquainted with the possibilities which large experience suggests. They are doing what they have always done, because they have no opportunities of comparison. For such the perusal of these pages will be an inspiration. There is no greater assistance and encouragement than to be conscious of a wide movement on which one may lay hold and be supported in his lonely efforts. To many a worker these chapters will bring just such encouragement. There is a most wonderful stirring of the nation's life in the direction of religious education, and the suggestions made

in this book are the result of it. If we place ourselves in touch with the movement, we shall receive both its benefit and its inspiration.

Let no one be discouraged by the wealth of suggestions herein contained. It is no criticism of a store that it carries a wide variety of goods. Let us have patience to find the particular suggestion which bears upon our local need. Efficiency comes not by doing all the things which every one else does, but by equipping ourselves to do our own work in the best fashion. And after all, it is details in which excellence is measured.

Particularly, let not the worker in the small school feel that these pages are of importance only to the large school with a bountiful treasury. Probably seven-eighths of all the Sunday-schools in the country are small schools. Efficiency should be as much an aim for them as for the other eighth. And modern methods and equipment are possibilities for all. If by reason of local circumstances a school cannot be large in numbers, the more heed should be given to the improvement of its quality. And the principles which Dr. Smith describes are applicable in the small as well as in the large. Excellence of method is in most cases a solid foundation for enthusiasm. And enthusiasm can make a school grow far beyond expectation. The hope of religious education in the large really lies in the character of the work done in the smaller schools.

We predict a career of great usefulness for this new addition to the literature of Sunday-school efficiency.

*Providence, R. I.*

## Foreword

**T**HIS handbook is designed to act as a companion volume to the larger book on Child Study, Religious Pedagogy, and the History of the Sunday-school, known as "Religious Education," by the same author. The former is for the teacher and worker ; this book is for the pastor, the superintendent, the officers, and council.

Some of the suggestions have been originally published, though in briefer form, in *The Churchman*, to whom credit is duly given. Appreciation is also accorded to the Rev. Lester Bradner, Ph. D., who has written the introduction ; to Mr. Charles W. Stoughton, the author of Chapter II, and to the Rev. Robert P. Kreidler, who has carefully reviewed the entire manuscript and furnished many valuable suggestions.

W. W. S.



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## I

### THE PRINCIPLES AND BASIS OF THE MODERN SUNDAY-SCHOOL

“**W**HEN is a School Not a School? When it is a *Sunday-school*.” Such was the terse conundrum of not more than a decade ago. But a revolution has burst upon us, a revolution due to the uprising of the *child*—the child meeting his needs and interests.

*The purpose, or aim, or object of the school lies at the bottom of all right education.* It is because the aim of the Sunday-school has not been clear heretofore that, in so many cases, the Sunday-school has been a failure. The great discovery of the past century has been the discovery of the *child*. Before that there were but two factors in education: the teacher and the material. Since the days of the educational reformers there have been three factors: the teacher, the material and the child. With the discovery of the child came a new realization of education. The standpoint altered. There are still many one-sided or partial aims dominating some persons which, when pursued, give a very imperfect and unsatisfactory education.

The child is the same being in Sunday-school for the hour once a week, that he is in public school for the five hours a day, five days a week. His brain is the same, his methods of working it the same, his power of apprehending truth the same. The self-assertion of the child towards better ways in religious teaching has wrought this revolution.

What the Sunday-School is Not. There have been many *false* aims set for the Sunday-school and its work, which, by their very insufficiency and one-sidedness, have, heretofore, lowered the tone of the Sunday-school, or have at best offered no incentive for betterment. Perhaps we can best come to a consciousness of what the Sunday-school is, or should be in the modern movement by stating for a moment *what it is not*.

1. *It is not the children's church.* It can never and should never take the place of public worship, "the assembling of ourselves together." The element of worship should be reduced to the lowest consistent place. Let the children consider themselves a part of the general congregation, coming with their families to the united worship of the Lord's Day and the daily services, taking their special part, and being trained just as definitely in the habit of public worship as in the habit of truthfulness or politeness. In many churches it becomes imperative, from circumstances, either in the homes or in the nature of the services, to provide a children's service. The training in the entire, unutilated service is the ideal thing. Unfortunately, we do not live in an ideal age. At any rate, the school is not the children's service, and is not for worship. We shall deal with this point fully in a later chapter.

2. *It is not a "revival service."* There is little danger, however, of that element in our general Sunday-school. The danger is that of the other extreme:—coldness, formalism, lack of heart, head work rather than heart work.

3. *It is not a combination of social clubs.* Certainly, the "group feeling" is to be wisely made use of; and high success will attend the formation of each class into a "club" or a named-class (as those bearing particular mottoes or named after missionary heroes, etc.), at the

“gang” or “set” age, in later childhood and early adolescence; but this is not to make the work of the class in religious education of the nature of a social gathering, for gossip, baseball talk, dress-conversation, reading story-books, or telling of jokes. The public school does not descend to trifles that occupy the attention of too many Sunday-school classes.

4. *It is not a free-nursery*, where irritated, selfish parents may send their children to be rid of them. There have been plenty of instances of children going to two Sunday-schools a day, each of a different religious profession.

5. *Lastly, the Sunday-school is not a lottery.* Very, very many parents consider it such, however, though they would not confess it, even to themselves. They plan very carefully what “it will pay them.” Often it is said: “I will send my child to your school, because he did not get a nice present at Christmas where he went last year.” The crowded school immediately preceding Christmas and the dropping off, after that present-giving season has passed, is proverbial. The schools fill up again a month before the excursion, the trips to the fresh air homes, the distribution of coal, clothing, etc. Many poor families develop a most marvellous concern for religion and the salvation of their children by baptism and Sunday-school, when they learn that the church pays rents, supplies coal, food and clothing. This idea should be forever and entirely eliminated from the Sunday-school. Let the faithfulness and general claim of the family determine relief, with due regard to the fact that “the households of faith” have prior claim (prior only) to others outside the pale of the membership of that church. Let the token at the birthday of the Christ-child be but a token, not of munificence enough to create a scramble. It is all very well to “make the Sunday-

school attractive," to use "bait" in fishing for Christ; but beware lest we make Christ and His religion to be despised.

In stating *what the Sunday-school is* we must again be careful that our scope be comprehensive and not partial and incomplete.

Some have considered that education was for "information only," and have over-emphasized, therefore, this goal in their selection of material. If the aim of education be more knowledge, then the success of a school will be measured by the rapidity with which the pupils increase their stock of learning. Attention will be paid to mere details and facts of knowledge. The children will become encyclopedias of general information. Like the products of many of our young ladies' "finishing schools," they will have a smattering of a great many things, thorough knowledge of none, and no vital principles. When knowledge comes first, true righteousness and the whole range of virtues are minimized or set aside.

Others would claim that the chief essential in education is "power." If power be sought, then the doing side must be emphasized and a general enlargement of the narrow range of information be adopted. As Coe has put it: "Instead of the clear, cold logic-engine, which mere intellectualism regards as the proper product of education, the drift of popular thought is now towards another kind of mental engine, the kind that keeps the practical machinery of life in motion."

Average Sunday-school teachers are very apt to select some one aim in religious education and over-emphasize it. One school over-stresses a catechism and subordinates the other elements of a well-rounded education to the study of this formula of the faith. Another school pays little regard to the catechism and holds the essential of the school to be a knowledge of the Bible, and will

test the results of the teacher's work by the examinations held. Still another school gauges the efficiency of the Sunday-school by the number brought to Christ in confirmation, or its equivalent, and will expect a direct ratio between the Sunday-school and the confirmation class.

All these aims are partial and imperfect. Education is a broader and wider thing than any one or two of these elements would indicate. We are concerned with the whole child, the whole man, in his attitude towards life, not merely with his attitude towards the Sunday-school class, or towards religion, or towards the Church.

**What the Sunday-School Is.** Theoretically, the day-school should supply an all-round education, covering the five lines of a fully educated man. In Germany it does this. Dr. Garmo, in his lecture on "The Principles of Religious Education," deals fully with this point. England has a pretty thorough system in her common schools. France omits it altogether; but gives Thursday as a free-day, a holiday (holy day in the right sense of the term), for private sectarian or confessional instruction, in connection with the churches. The United States, ever since the final ruling of the Wisconsin court, has excluded definite religious teaching from the common schools; in some states, however, permitting the reading of the Bible without comment. The only place at present (unless religious education be restored to the day-schools) where such part of man's educational equipment can be secured is the Sunday-school. The Sunday-school, first and foremost, then, is to be a *school* in character, that is, its primary object is to be instruction—religious education. Therefore we set a threefold, definite, specific aim or object for the Sunday-school. 1. It should give a general religious education, covering a

wide field of subject-matter. 2. It should inculcate sound ethics and impart the particular doctrinal material which belongs to the particular interpretation of the Bible which it represents. 3. It should bring the children to Christ; that is, to the fullest privileges and responsibilities of the Church, to enjoyment of her worship, to appreciation of individual burdens and responsibilities of church work.

This gives us a working definition which we might call our educational ideal.

Professor Thring, the English educator, furnishes the definition which best expresses our ideal. It is that the "*Purpose of religious education is to build up a character efficient for the best,*" that is, a character or a life accomplishing the highest results for the world.

*What is character?* William James, the great psychologist, the man who wrote psychology as interestingly as a novel, defined character as "a bundle of habits."

Brotherhood means social service. No one will go to heaven alone; no one will save himself alone. The whole idea of Christianity and of the Gospel is *service*. Now service cannot be learned by precept, by sermons, by intellectual mandates. Christian living can only be learned by Christian *doing*, and Christian character (*i. e.*, Christian habits) must be lived day by day if the child is to be a real Christian, that is, a Christ man. "If a man *does* what is useful and right, he will soon gain proper ideas of social efficiency and of morals. If he learns to *do* the right thing in a thousand particular situations he will, so far as he is capable, gain the power to see what act a new situation demands." As Thorndike puts it: "There is no way of becoming self-controlled except, by to-day, to-morrow, and all the days in each conflict, controlling one's self. No one becomes honest save by telling the

truth, or trustworthy save by fulfilling each obligation which he accepts. No one may win the spirit of love and service, who does not day by day and hour by hour *do each act* of kindness and help which chance puts in his way or his own thoughtfulness can discover. The mind does not give something for nothing. The price of a disciplined intellect and will is eternal vigilance in the formation of habits."

The application of the principles behind the definition of education as the building up of a "character efficient for the best," means that *every lesson taught in the day-school or the Sunday-school must work itself out* ("function," we term it) *in the present-day life of the scholar*. It is not a lesson of principles and precepts for some far-off day in life, but it is a lesson of application to the daily life between Sundays, to the life before *next* Sunday. It means that the teacher should deliberately supply outlets for self-activity, opportunities for service, applications of the lesson to the child's own personal conduct in honesty, truthfulness, purity, and right-mindedness. There may be any amount of "education" in the old sense of knowledge, without the slightest result in the building of Christian character. Character, therefore, is *being*, not talking; is *living*, not knowing.

It has been said that the old education stood for the heart-side, while the new education stands for the head-side. In one way this is a mistake—the new education does not stand merely for the head-side. All education should stand for the threefold, or rounded, education of the complete man in his feelings (heart-side), intellect (head-side), and will (doing-side). A locomotive might be a perfect mechanism of the Baldwin Locomotive Works. It might have cost \$20,000. It might be a splendid mass of iron and steel and wood, and yet that engine would be worse than useless, a mere waste of

money, if standing cold upon the tracks. There must be a fire in the fire-box. That fire corresponds to the heart-side. All Christians should be whole-hearted. But that engine with the heart-side only, without intelligent guidance, with the fire in the fire-box turning the water into steam, would surely run wild upon the track, would only meet its own destruction. Heart-rule is mob-rule the world over. Over the heart must stand the head, and so over the fire in the engine sits the engineer with his hand upon the lever that controls the steam-valve. And still he may say, "If I open that valve the engine will go." But he may never open it. There may be no connection between right feeling and right thinking. A lesson may be taught in the school which stirs the pupil and which gives him intellectual material, but it may never work out in his life. A congregation may hear a stirring missionary address. They may learn a considerable amount about the mission field, but the connection may not be made which will secure an adequate collection. As Dr. Duhring puts it facetiously: "The dead Indian may drop into the plate, instead of the live Goddess of Liberty," the copper penny in place of the silver coin. There should be the parallelogram of forces, right-feeling plus right-thinking, the resultant right-doing, *i. e.*, character. And so the engineer pulls over the lever and the engine goes out upon the track, drawing the train after it. The feelings, the emotions in life correspond to the push given to the coasting-bob upon the hill, the momentum to set it going. After the start comes the intellectual guidance, and the combination of the two gives the result. These three elements—intellect, feeling, and will—should characterize all education. Without all three, any lesson is but partially taught.

If we keep constantly before our minds in this treatise the aim of true character building, we shall find that we

have a rule by which we can gauge the invalidity of many of our former methods and lower ideals, and by which we can prove the intrinsic worth of the alterations that have come and are coming. They may be tested right royally by Professor James' "Test of Pragmatism," proving their right to stand or fall by the results that they give in vital Christian character.

This examination of foundation principles and practical methods will compel us to accept graded schools, better trained teachers, improved business methods, and a totally different type of Sunday-school building.

In order that we may secure a brief survey of what is involved, let us see how the progress of the movement during the past ten years has wrought definite changes in the former Sunday-school régime. We will briefly summarize this advance, leaving it to subsequent chapters to develop particular points concretely.

I. Buildings. The early Sunday-schools met in a large, one-room basement, or, as in many parishes to-day, in the body of the church. This is acknowledged by all hands to be a makeshift, one that will unavoidably continue throughout all time in new and weak spots. Soon parish houses began to rise all over the land. By degrees they reached perfection for the conditions *then* confronting the schools. Without a doubt the Uniform Lesson attained its acme in the Modified Akron Plan of Building, the finest type extant for that purpose. The requirements were for one large assembly hall, used for opening and closing services, for entertainments, lectures, etc., but surrounded by a gallery, under which and in which were a series of small rooms, capable of being thrown into the main room or shut off from it by either curtains or doors or windows.

But just as these buildings reached seeming perfection

and hundreds of them had been erected at an outlay of millions of dollars, the entire system of lessons began to change, graded curricula came in, the needs altered, and a new type of building began to rise, still in its infancy, as yet not perfect, but without doubt the norm and the germ of all future building.

*It is now required that each class have a separate room, not merely a few, with the many classes left together in the main auditorium. It is also found that the very worship of the child must differ in form, expression, and appeal at different stages of growth. This affects the types of hymns as well as the other forms of worship. Thus each department at least and, in many instances, each class, has its own opening and closing services in its own room. Or if they meet in assembly worship, the church is the proper place, in order to give the atmosphere of the place of worship, in contrast to the scholastic, educational air of the schoolrooms. The main auditorium is now needed only for lectures and occasional entertainments.*

*Again, the demand for many week-day or week-night clubs, classes, organizations of small membership, various forms of institutional work, all require many small rooms, rather than one large one. Still again, an economic, practical age is expecting that trust funds shall be well used and people are becoming insistent that a church plant shall be used all the week, not merely one day of the week. The Church to-day must "get its money's worth" out of the financial investment for the good of its people in the world. It is found not only cheaper in cash outlay to build a different sort of a structure for the new ideals of the Church, but a saving of actual money to have no large auditorium at all, going outside to hire one for the few times it may be required, rather than to put such excessive outlay into a room built two stories high and*

unusably large only at a cost far exceeding that same space in many divided rooms. The Hebrews have recognized this in Temple Beth-el and Temple Emanuel in New York, and the Child Welfare Committee of New York, in its enormous exhibits in New York and Chicago, showed not only the financial obligation towards the Church in the right, full, and constant use of the plant and the investment of trust funds, but had large models, constructed at the cost of many hundreds of dollars, indicating the approach to modern ideals in buildings.

Many separate, well-equipped, and well-lighted rooms, smaller than those of the public school system perhaps, but with the same principles behind them will, without doubt, be the type of future parish houses. The only large room in the building will be the gymnasium, which may, perhaps, be so arranged that it can be converted into an entertainment assembly hall if required.

**II. Graded Schools.** By this we mean schools adopting a subject-graded curriculum, fitted to the nature and interests of the child. Ten years ago there were not above fifteen such in the entire United States, among all Christian bodies. Now not less than three thousand separate Sunday-schools of the Episcopal Church alone in America and Canada and many thousand more among Lutheran, Congregational, Presbyterian, Methodist, Baptist, and other Christian bodies, as well as the Hebrews, in America, England, New Zealand, Australia, and even Egypt, are provided with a complete curriculum, along approved topical lines. Immediately after the grading movement began to gain foothold in the Church, the Lutheran General Council adopted its principles, and put forth what was perhaps the finest set of lesson manuals extant. Then the Religious Education Association, under the leadership of a few men like Professor Coe and

Mr. Littlefield, commenced the campaign for graded subject-matter throughout the world-famed International Uniform Lesson System. It took nine years to win; but at the Louisville Convention the Uniform Forces yielded to the demand. In September, 1909, the first year in all the chief Sunday-school departments was published, based on a subject-graded curriculum, of which the Episcopal curriculum of the Joint Commission, the Sunday-School Federation, and the New York Commission (all practically the same) was the acknowledged skeleton. Conservatives in the Uniform International Publishing Houses expected a meagre demand for the graded lessons and urged a small edition. The eager acceptance of progress swept everything, so that the first edition was reprinted several times within the first quarter, and to-day the Uniform Lessons are so rapidly "passing" that publishers are actually considering their entire elimination from the market.

*The Uniform International is thus making way universally for the Subject-Graded or Curriculum International.* This in itself prophesies a vastly different type of Sunday-school for the future. It means different methods, different types of text-books, different subject-matter for teachers' weekly "training classes." Text-books, bound in cloth, rather than leaflets, or even quarterlies, are now the vogue. Scholarship enters into all school procedure. The University of Chicago Press have published quite an elaborate and expensive series of subject-graded text-books, bound in quarto form in cloth, the leaders of the extreme revolt from the cheap leaflet, despised by pupil and teacher alike. The Bible Study Union are purposing to gradually withdraw their Six-Year Uniform Lesson Series, and are already in the field with an excellent subject-graded course, quite a model in its way, although, of course, not properly suited to Lutheran or

Episcopal churches, nor as good, as yet, as the older Episcopal Commission Series, the pioneers in the Forward Movement Lessons. This last series is, at present, most used in that Church, more than 2,700,000 copies having been studied by pupils within six years. The Joint Diocesan Lesson Committee, for more than thirty years the noble advocates and successful editors of the best Uniform Lessons ever produced by the Episcopal Church, have themselves wisely recognized the modern movement and promulgated a subject-graded curriculum, issuing lessons on these pedagogical lines. They have already entirely dropped the Primary Uniform Lessons. Just as the little red schoolhouse of secular education has given place to the graded school, even in remote rural districts and in itinerating schools, so the ungraded, uniform leaflet, the dead question-and-answer book, signs of the same principle in the Sunday-school, are being so rapidly superseded by adequate text-books and system that more than one hundred of this type of manual went "out of print" within the past three years. A school very small indeed may be graded. A superintendent recently stated that he graded his school of eight in a small central New York town, and in four weeks it grew to eighty. He attributes its incredible growth "chiefly to the graded system."

*Again, the abandonment of the Uniform System has enabled the schools to introduce three other vital subjects:* the use of the Prayer Book as a study in the Episcopal Church, the biography, history and inspiration of missions, and the topics that bear on social service and Christian altruism. This bespeaks a Church that will be alive to its opportunity in the next generation. The divorcement of thinking and doing, of teaching from application, of theory from life, has been the signal cause of the deadness and inertia of many congregations.

In all, more than half the Evangelical Christian churches, and they all the leading ones, have set forth a definite subject-graded curriculum, as the standard for the schools within their domain, showing that the universal consensus of opinion in the judgment of experts who have given this matter serious study and consideration, is in full favour of the new subject-curriculum. Many have published elaborate schemes on the standard curriculum, giving memory work, text-books, manual work, etc., for each grade. Hundreds of individual schools have issued their own forms, adapting the general standard to their local needs. In fact, the little folder school announcement has become the usual form in the schools to-day.

**III. Better Trained Teachers.** Not five years ago, a prominent seminary professor in one of our best theological seminaries told all his students in the senior classes never to employ the services of public-school teachers in the Sunday-school, since "they cannot adapt themselves to the conditions of religious teaching." At that time, in the vast majority of Sunday-schools, they could not adapt themselves without abrogating all their special training for proper methods of teaching and discarding all their knowledge gleaned from child-study. But what a change since that half decade! To-day, probably not less than one-fifth in any school, and in some schools two-thirds, of all the Sunday-school teachers are skilled public-school teachers or graduates in courses in teacher-training, child-study, and pedagogy. At least ten thousand books bearing on teacher-training are sold each year in the United States alone. In city after city, teachers are studying child nature and lesson methods, enrolled as students, and receiving diplomas. In the Episcopal diocese of New York, an average of three hun-

dred a year have been in training for the past eight years, and more than four hundred in all have taken certificates. The trained teacher is rapidly coming to be the norm, and unskilled labour, while always welcomed eagerly in God's vineyard, as it should be, is urged to strive to reach higher standards and not to be contented with "good enough," if the *best* can be offered to the Master. Some fifteen Episcopal dioceses are offering annual courses of training classes, others have correspondence courses, and three have schools for teacher-training, based on the standard three-year schedule of the Joint Commission. There is apparently no excuse now for an earnest teacher to remain untrained. It is noteworthy that the constituency of training classes is made up chiefly of the best teachers in public and Sunday-schools; while the poor and inefficient teachers never seem to realize their lack and the opportunity, or, if they do appreciate the status, are too indifferent to sacrifice the time or expend the energy to do God's work the better.

**IV. Methods.** The new movement, being based upon a new conception of teaching the child's interests and instincts in the unfolding life, has necessitated a complete revolution in methods. Larger classes are becoming the rule, especially with separate rooms, reaching from ten and fifteen, in undivided rooms or with screens, to even twenty-five in a room by themselves, though this number is far too great to permit of the individual study of each child which a true teacher ought to make. But even with the larger class in a crowded room, discipline becomes easier, for proper pedagogical knowledge in teaching and the right material in subject-matter for each child's age has done away with the problem of disorder in the Sunday-school, just as it has in the public school. Disorder proceeds always from either constitutional nerv-

ousness or other personal defect, lax discipline and training at home, the wrong material for that particular age, poor teaching, or the want of adequate "means of self-expression." In short, disorder usually passes away where proper interest is aroused in the pupil. Proper interest always depends on the presentation of the right material in the right way, for everybody is always interested in something.

The new conditions demand a new form of class arrangement, the pupils now being seated either at a "round table" or in a three-sided rectangular form, the teacher placed at the fourth side as the apex of an equilateral triangle, whose base is the middle form. More and more pupils are being provided with narrow tables, around the outside of which they sit, facing the teacher, or, in instances where financial conditions or inadequate floor space will not permit this essential of class-written work, lap-boards of "binders' board" or of Swedish "leather board" are supplied at but a few cents each.

*New methods in study are apparent!* Home-written work is almost invariably demanded and, in most cases, secured. Home study and the coöperation of parents is expected. The home study is but a preparation for class discussion along further lines of investigation. The class hour is not in these days a "recitation period" to repeat the results of home study in the dull, dead answering of questions or the rote reading of written statements. It is taken for granted that the home study is performed and only enough attention paid to it to test its faithful progress; but the class hour is fruitful in personal discussion of the purpose, meaning, results, application, etc., of the material considered, vitalized by present-day alignment with life. Every lesson therefore is planned to work out in doing to reach the *heart-side*, emotionally, with the feeling of its being worth while; to "line

up" with the *head-side* and its intellectual guidance of feeling, and to find its resultant of the two moving forces of heart and head in the *fiat of the will* that acts, and, in acting and applying the teaching, forms character or habits.

*In order to reach the interest and self-expression of the child, various means of hand-work are being introduced quite universally in the Sunday-schools.* Many schools have a special teacher, "the director of hand-work," who takes entire charge of this phase of activity, planning the work for each grade throughout the school. Hand-work is exceedingly fruitful both in interesting the pupils and in driving home the material of the lessons through the prolonged thought, the deeper attention, and even through "muscle memory." Hand-work covers, of course, technically even written answers; but the use of the term is more commonly limited to picture mounting, essay and thesis writing, pulp and plasticine maps for the relief impressions, colouring outline maps and filling in journeys and cities for historical impressions, illuminating note-book covers, and the use of models and stereographs. Probably not less than six million pictures are used each year and thousands of outline maps, though the manual movement has just begun. We may find it obscuring the didactic teaching or overshadowing the moral application. This, however, is not the fault of the hand-work, but of the teachers, who are carried away by its attractiveness and impressed by the way it holds the pupils, so that they leave no time for equally important things.

*Self-expressive methods have revolutionized the kindergarten and primary rooms.* In the first place, that dead-fun name, "Infant Class," is passing into oblivion. An infant (in-fans) is one who cannot talk, and there are few such in the Sunday-school. Moreover, it lowers the

status and so the incentives of the children. "Kindergarten" is the proper term for pupils from four to six, and "Primary" for those from six to eight, roughly. Kindergarten principles are eternal. Methods may demand alteration and adaptation. So we hear now of the Sunday Kindergarten, where game, gift, and occupation are rightly used for religious ends. Movement, activity, exercise, symbolism, constant use of hands and eyes, all these are back of the new types of lessons appearing for this age. Again, the leaders in kindergarten methods to-day tell only a very few stories, not more than ten a year, but tell them well, make them alive by many self-expressive means, as drawing, playing, acting, picturing, etc., until they become an active part of the child. The old "infant class" heard a new story each day, to the utter confusion of the children, shots at random, worse than wasted. This too is a change. There is scarcely a corner of the school where striking changes have not been wrought by the modern movement.

## II

### THE HOUSING OF THE CHURCH SCHOOL

*Contributed by Charles W. Stoughton, A. I. A.*

**C**HURCH Schoolrooms. The growth of the church school indicates a steady progress in the direction of the graded and organized class work of the day-schools, and the questions of the church buildings and school equipment have now to be considered rather from the point of view of the secular, than of the essentially churchly schools.

These conditions are not entirely new. A great many churches constructed during the past decade or two have made skillful provision for effective class work in their schools, but now the practice of a few will doubtless be extended to many in a sudden and simultaneous awakening of interest, in the light of the realization of the possibilities which may be expected from new methods of school work carried on in rooms well adapted to them.

Design in church construction during the past quarter of a century shows the working out of two very different purposes. One group of architects have apparently concerned themselves only with tradition and design and have given their clients, for school use, one or two large rooms lighted with small windows, and these usually obstructed with mullions and tracery, thus making these rooms quite incapable of any further division into smaller class rooms, from lack of lighting them and from the arrangement of the space.

The other group, meeting the demands of clients more directly concerned in their schools, have designed churches

and church houses admirably adapted to their particular uses, with auditoriums and unit class rooms, but by some fatality they have designed them as engineers would,—quite unaware of any notions of tradition, sentiment, proportion, or in a word, of applying architecture to them as a fine art.

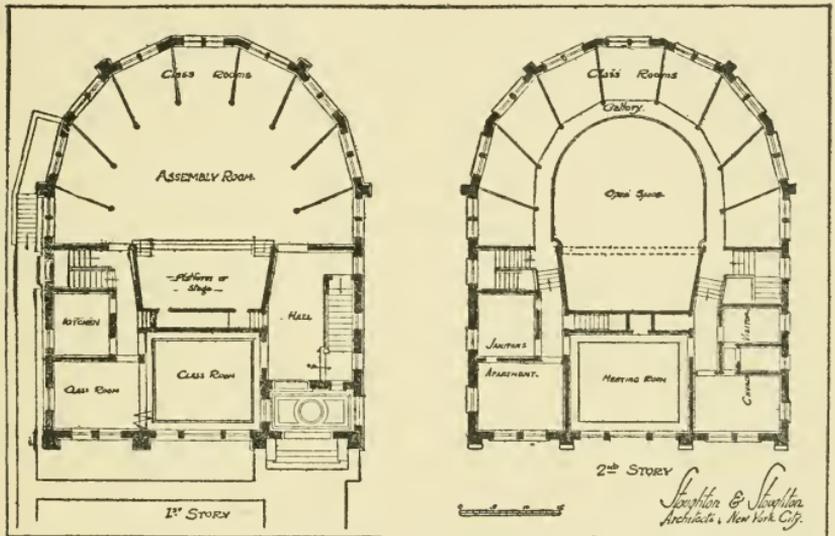
Neither of these methods of approaching the problem is entirely reasonable nor, in consequence, successful. The æsthetic and the practical or working conditions of the church building should be equally regarded and satisfied. It is the part of competent designing to harmoniously adjust the conditions which it meets without requiring the sacrifice of sentiment and beauty to utility. On the other hand, that design cannot be considered competent, however churchly it may appear, which does not fully satisfy the purposes for which the building is erected.

Excepting a few churches here and there that have really cultivated their schools and built houses to accommodate them, many of the older buildings are found to require some alteration to adapt them to the newer demands, and to make it physically possible to carry out any considerable part of the highly organized work now being undertaken, and treated of in this book. It is equally true that many of the new churches and parish houses, which are being planned by eminent ecclesiastical architects, but with no regard whatever to the requirements of the present day schools, will require similar alteration to fit them for their proper work, whenever the churches awake to its importance and undertake its accomplishment.

It will not be amiss, therefore, to devote this chapter to an exposition of these requirements which the school makes upon the church rooms or the parish house, that it may effectively carry on its work of teaching.

New ideals have occasioned new demands. All of this newer school work is expensive in effort, in thought, in devotion ; and its proper housing, with the accompanying apparatus, is expensive beyond all previous estimates, in planning, in construction and in equipment.

In the older schools, the classes were gathered into many little groups, seated on straight benches close together, in a large room. Two or three favoured upper classes might be given separate rooms. In the larger room each class held its own as best it could against the



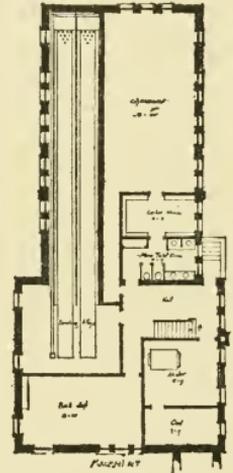
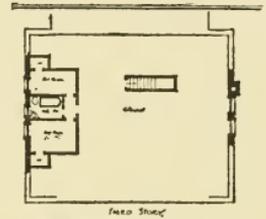
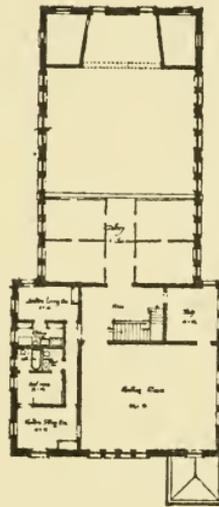
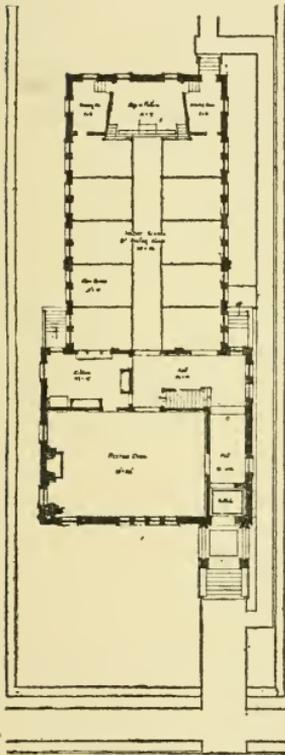
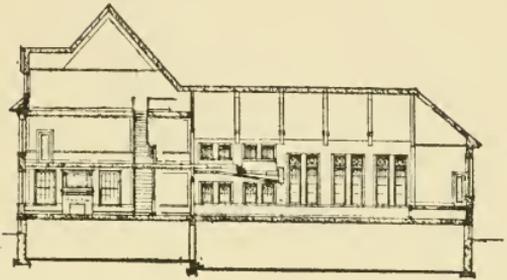
A SMALL PARISH HOUSE FOR A COUNTRY TOWN.  
The semi-circular Auditorium Plan with Class Rooms under the Gallery.

rising chorus around it, working in a tumultuous privacy of storm.

The "Akron Plan." The realization by many churches of the need of better class work in their schools brought in a far more sensible design of building and a new type was devised, in which the class rooms were arranged along

the outer walls of a semicircular hall on the ground floor and in the gallery, surrounding a central auditorium, into which all of the class rooms looked, being separated from it by folding doors, or by curtains. This is an excellent scheme as far as it goes, but it led to singular and most gratuitous aberrations of church plans, in which the pulpit, thrust into one corner of the church, became the centre of the circular arrangement of both rooms,—a device as eccentric and as far removed from the dignified and orderly rendering of church architecture as the perversity of man has yet invented. But within the school wing the plan provides class rooms and a maximum auditorium for the given space. It leaves, however, a large central area one-quarter to one-third of the whole floor, too large to remain unused, which cannot well be divided into class rooms, so that the teaching in this space must still be done in open class groups. Where abundant top light can be obtained by skylights the central space may be divided by movable screens or curtains into separate rooms, lighted from above, but this scheme is impracticable if there is another story above the Sunday-school room, as all of the window light is, of course, appropriated by the surrounding class rooms. Various expedients may be employed for improving the open space in existing buildings of this type, by making inclosures that will fairly answer the purpose for class room work; but for new buildings the design should contemplate permanent class rooms with a separate assembly hall.

This hall, either in the basement or the upper story, will have varied and constant use for all of the purposes of Sunday-school and for parish and gymnastic work, while the church itself should be used as often as possible for the larger gatherings of the Sunday-school. The position of the meeting hall requires careful study for its adapta-

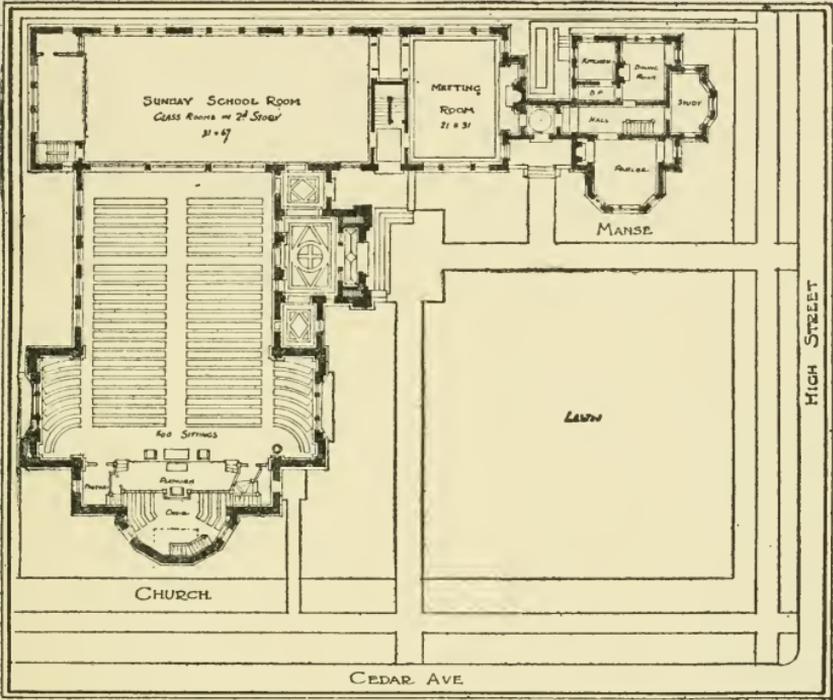


A PARISH HOUSE FOR A CHURCH IN A SMALL TOWN.  
 In addition to the Rooms for all sorts of Parish Work is an Apartment  
 for the District Visitor and Rooms for the Janitor. Cost in  
 Brick and Wood Construction, about \$30,000.

tion to the local conditions : if it is in the basement it may be more easily reached from the street by separate entrances,—a great advantage for week-night gatherings. Here the noise of gymnastic work will be more easily muffled ; the bowling alleys and baths, necessarily in the basement, will also be adjacent to the gymnasium. But such a room should be from sixteen feet to twenty feet high and it is difficult to get such a height in a basement without unduly raising the level of the first story.

On the other hand, a top story room, using the whole roof to the ridge, will be more spacious and will have better light and air ; by which means it can be made in every way a more pleasant meeting room. In a small house the large room may occupy the whole height of the front or rear of the building and the class rooms be built up in mezzanine stories at the other end. The position of these rooms will therefore depend on the balancing of conflicting conditions which may differ in each case.

**Conditions Imposed.** In considering the conditions that come before the church trustees and affect a new building we have several alternative cases. The church may be disposed and able to provide an entirely new house for its parish and school work, either within the churchyard or elsewhere in the town. It may be able to extend the existing church or house to gain more room, or it may be able simply to remodel parts of existing buildings, the church or the house, in order to better accommodate its growing and changing work. The technical questions involved in each step of this planning require architectural advice, just as much as the technicalities of any other scientific or artistic work require professional experience and advice. Competent professional service is more profitable than cheap service, and no professional work requires a more skillful adjustment



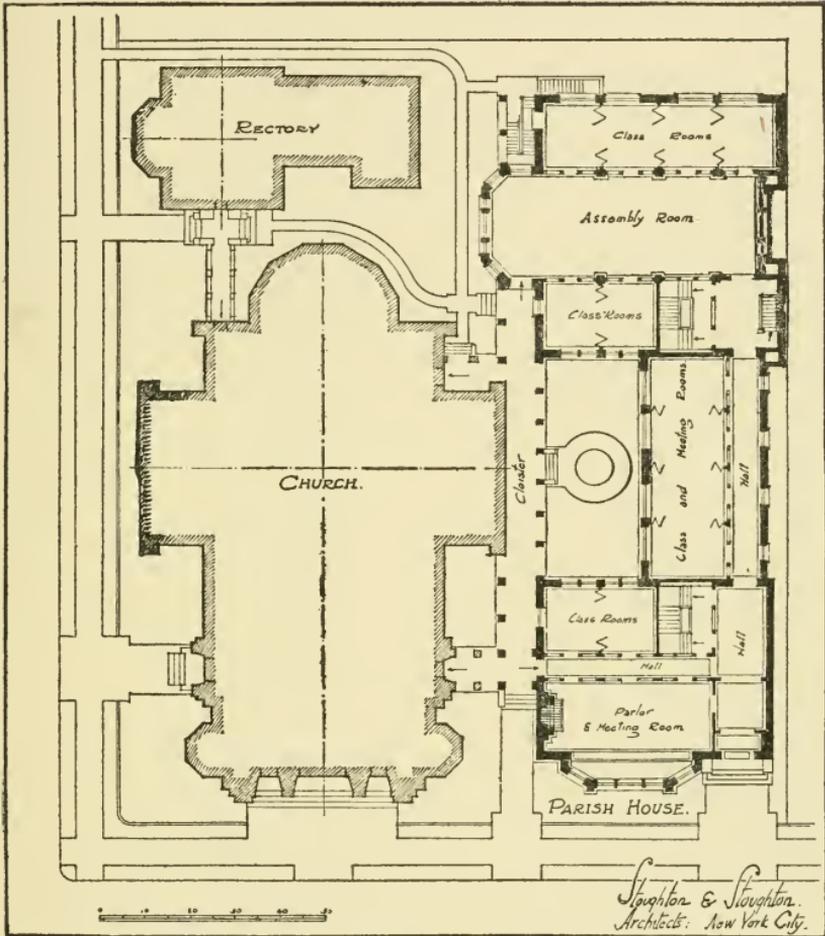
A COUNTRY CHURCH, PARISH HOUSE AND MANSE.  
On a plot 130 by 160 feet. The lot adjoins a park and is open  
on all sides.

of so many intricate conditions nor the exercise of more sure knowledge and fine feeling than that of the architect. This chapter can in no way take the place of individual service but it may prove to be of value as setting forth the general conditions of school buildings and rooms for those who have to undertake their remodelling or construction.

A parish house, let us say, is to be built in the church-yard. The question of its style, materials, connection with the church, its aspect for light and air, its plan, arrangement, ventilation, lighting and equipment, require consideration and simultaneous adjustment that each condition may bear its proper relation to the others. Let us consider these conditions in order.

**Style.** The style of the house should agree very closely with that of the church, that the completed building may form an organic group; but it often happens in the case of churches built during the years of the generation now passing, that the design of the church itself is so hopelessly bad that it would be desecration, and an affront to the neighbourhood, to make more of it of the same sort.

In such a case the trustees have the choice either of making the best compromise possible in the misused style, correcting the vagrant composition, the fretful details and the ill-assorted colours in the new wing at the risk, however, of putting the church itself out of countenance: or they have the other alternative of frankly admitting that the Victorian Gothic, or the American Romanesque or Renaissance is hopeless, and of erecting a new building in a style, and of a composition more suitable than the church itself for the housing of the parish work and life.

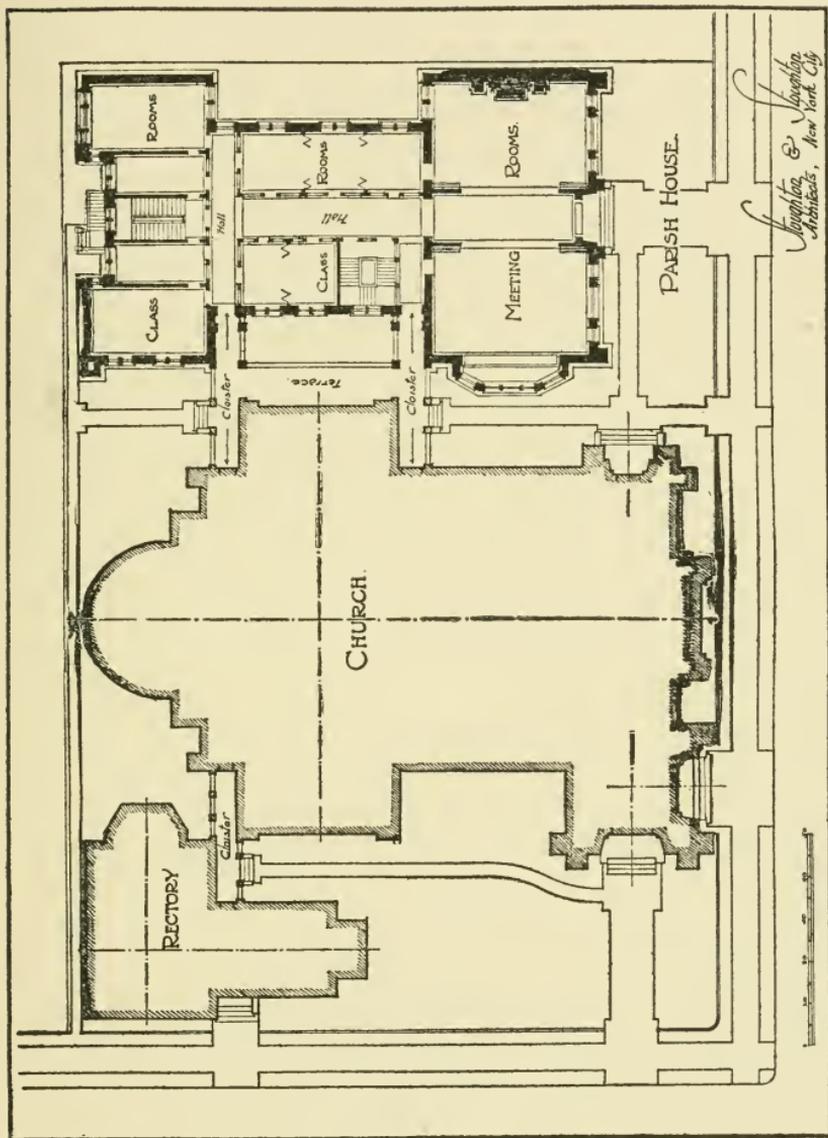


A CITY CHURCH, RECTORY AND PARISH HOUSE.  
On a corner lot 150 by 180 feet.

**Design.** But leaving this most ungracious aspect of the situation to those who may have to struggle with it, we may consider a church well conditioned as to architecture, standing with ground around it on which the house is to be built. Design the house in precisely the same style as the church, of the same material and in every practicable way like it, carrying the horizontal lines of base and string course from the church, around the house, until they return into the church again, and thus make of both one extended group or building, and so increase the apparent size and dignity of the whole composition.

This also will call for much skill, for the purposes of the new building will differ from that of the church ; and will express themselves in different windows and doors, relatively low stories, and, in effect, a different feeling, reflecting in the house the practical daily parish work. Here the windows of several rooms can be grouped in successive bays, chimneys and vent shafts can be made to form effective stacks, and the scale of the church maintained in the house by many architectural expedients. This opportunity of making a small thing look large by skillful handling and by unifying the composition of a group of buildings is so often frittered away in incompetent hands, that it seems necessary to recall it here as one of the necessary elements of such a reconstruction.

**Circulation.** The church and the house are to be used together. If they adjoin each other, the connection between them should be through direct entrances : if they are separated, through cloisters, permanently enclosed with glass or enclosed only during the winter months, in which case they will serve as extended vestibules. Connecting passages should be wide, direct, well lighted, and without steps, except where flights of stairs are



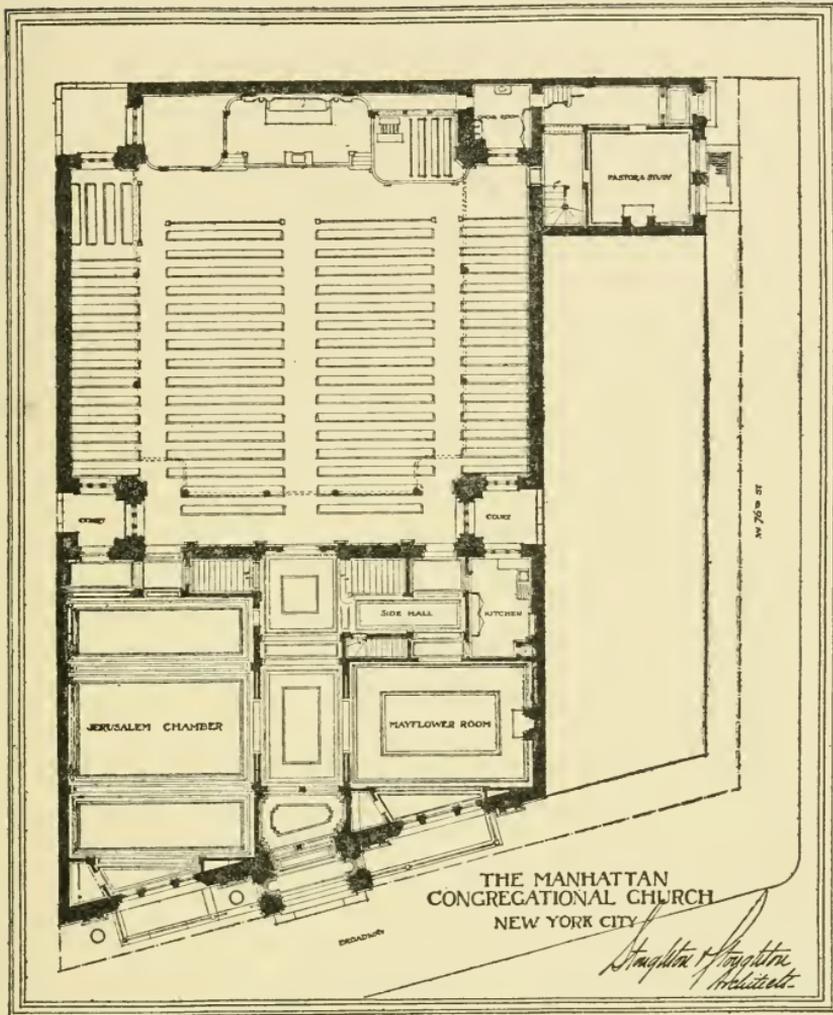
A TOWN CHURCH, RECTORY AND PARISH.  
On a corner lot 150 by 230 feet.

necessary, and these of the full width of the passage and well lighted.

**Stairs.** The stairs throughout the house should be easy of run, having a rise of seven inches, and a tread of thirteen inches, conforming in their arrangement to the requirements of school and theatre laws in the cities. The stair landing should be not less than square, of a depth equal to the width of the run, with rails of a convenient height for children, or one low and one high rail. The doors opening upon the passages should be wide and with a glass panel in each. For class rooms they should open inward; for meeting rooms outward. None should open upon any stair landing, nor be close to the head of the stairs. There should be no sliding doors in the main circulation. Above the doors and in the partitions, large transoms should open upon the halls for ventilation, for lighting them, and for the cheerful aspect which they give.

**Light and Air.** These details of easy circulation from part to part, and of light and air within, are of the first importance, and nothing will extenuate their neglect. In city work of all kinds the struggle for light and air is a grim one, and their attainment a costly acquisition, and yet in all modern commercial work, good light and air are considered an investment worth paying heavily for.

In parish house work also these most expensive luxuries must be afforded at whatever cost, that the rooms may be cheerful by day to those who come to them from their small and dark tenements. The plot of ground being given, the arrangement of the church, the house and perhaps a manse or rectory, calls for the utmost ingenuity to secure the best attainable light to the several units of the group, for the present and the changing future.



A CHURCH ON AN INTERIOR CITY LOT.  
The Parish House on the Street Front of the lot, the Church  
behind ; lighted from the roof, receiving air and light  
also from the small corner courts. The school-  
rooms are in the upper part of the  
Parish House.

A hundred diverse conditions arise in each particular place to affect the conditions of the scheme of the church group : the general aspect and orientation ; the surrounding buildings and the probability of new buildings ; the necessity of screening the church from the noise of traffic, or some fortunate arrangement of the adjacent highways that may place the church and its dependencies in the centre of the street-picture, pleasantly terminating a long vista as Grace Church in New York or Trinity in Boston.

The exigencies of a crowded city may require the placing of the house in any possible relation to the church, in front of it as in the Manhattan, at either side or even over it as in the Broadway Tabernacle in New York. Furthermore the open plot of ground on which the church and its dependencies stand will presently be surrounded on two or three sides by apartment houses or commercial buildings twelve to eighteen stories high, eagerly appropriating to themselves its light and air.

**Daylight.** As it is the practice of most churches to exclude as much daylight as possible by their dark windows, so that artificial light is required in them at noonday, church people have naturally come to suppose that this sacred gloom is also necessary to create a proper atmosphere for the school. If "dim" and "religious" are related terms for light then the lighting of the house should be as irreligious as possible and where school-rooms in the church or in the house are darkened by stained glass windows, these should be reglazed with clear glass.

For class rooms there should be, for each pupil, an allowance of three square feet of clear window space ; of fifteen square feet of floor space, and of two hundred cubic feet of air space, the air filling this space being entirely changed every seven minutes. Any amounts

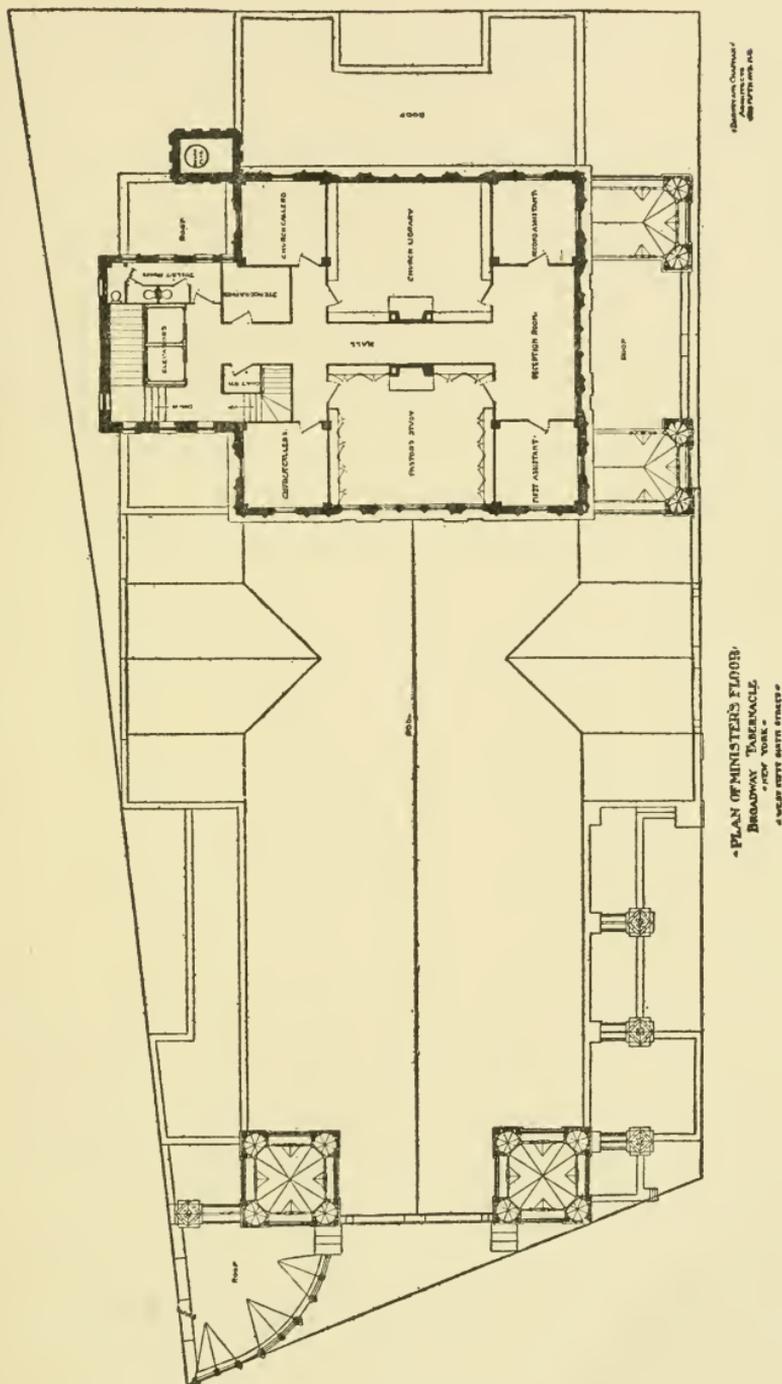


less than these are less than the world offers, by law, to its children in the public day-schools, so that they are liable to be lighter in their generation than the children of light in the Sunday-schools.

**Ventilation.** Adequate ventilation in class rooms can only be had by the installation and working of a proper plant, but this is expensive both to install and to operate. Even when in running order the apparatus is seldom effectively used after the first year or two on account of the expense and care required to run it. Any discussion of the mechanical details of a ventilation plant would not be appropriate to this book, but it may be observed that by the exercise of a very little skill in designing, and of a great deal of care in operating, a fair amount of fresh air may be given to the class rooms during hour periods.

When a large room is divided into small ones, and these filled with children, the ventilation of the separate rooms is much more difficult to secure than that of the large room, and any adequate solution would require expert advice. Especially is this true with the movable door partitions which do not allow of transoms, and which are, therefore, apt to remain entirely closed, retaining thus the same vitiated air during the lesson period.

It will require taking a little time to persuade teachers to induce their classes to permit changes of air, and constant attention on the part of some one who may be depended on to carry out the simple details of getting it. These details are: the opening of doors and transoms between the rooms and hall, and the inducing of a current of air through the hall by opening doors or windows below and above stairs, or sending the air out through large ventilators from the upper halls. Air can be admitted in gentle currents that need not alarm the most



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PLAN OF MINISTERS' FLOOR.  
 BROADWAY TABERNACLE  
 NEW YORK.  
 4 WEST FIFTY SEVENTH STREET

THE BROADWAY TABERNACLE CHURCH, NEW YORK.  
 Study and Library. Schoolrooms above.  
 J. Stewart Barney, Architect.

timid by various devices placed on the lower rail of the sashes, but even this ventilation will be furtively shut off and must be constantly inspected. The entrance of fresh air is so instinctively feared and opposed by every one that any apparatus within reach or any arrangement of windows will be constantly rendered useless. Nevertheless it will be a valuable part of the school curriculum, as it would certainly be a counsel of perfection, to endeavour to allay this fear of air by the children and to teach them a better theory of living.

In the reconstruction of existing buildings or rooms the two insistent conditions are the division of the large room into class rooms and the betterment of the lighting and ventilation. The division will be sufficiently considered elsewhere in this chapter but the lighting and ventilation require further discussion.

In general, the windows will be found to be entirely insufficient in area and frequently their glass will be obscured in various ways either to make them more churchly, or to give privacy from the view of the street. In such cases, if the window frames cannot be enlarged, the glass at least can be changed and clear glass, or prism glass substituted for the obscure glass. Leaded clear glass may still be used without notable loss and beautiful effects obtained with it. Prism glass of proper angle for the particular location will be found to intercept less light than other obscured glass, and it will divert what it admits in horizontal rays throughout the room and materially improve the lighting in parts remote from the windows.

In many cases where the Sunday-school room is in the chapel with an open timber roof, the light which it so much needs may be obtained by placing large skylights in the roof. As the lighting is a prerequisite to the division of the room into class rooms by any system of doors

or partitions, a satisfactory method of lighting for each class unit must be found before the other work can be considered.

**Fire-proof Construction.** Turning now to the construction of the house we see at once that there are many degrees of fire-resisting construction possible, from the slow-burning, semi-fire-proof, to the completely fire-proof in which no wood is used at all.

In general that construction may be considered acceptable which provides incombustible walls, floor arches, partitions and stairs; and that design proper which plans well lighted and aired rooms, an open and direct circulation through the building with ample and well arranged staircases isolated from the halls, and leading to exits at entirely different parts,—preferably the opposite ends of the building. The rules of the Board of Fire Underwriters will be found to apply to all of the details of fire-proof construction and fire-isolation.

This fire-resisting work is expensive. It must be done much better than the older woodwork or it will soon wear to a very shabby appearance (although still serviceable for its essential purpose) and its repairs will then be difficult and unsatisfactory. The paint and enamel wear off of iron surfaces that are touched, so that metal-covered doors and mouldings soon show the bare iron in spots. If, however, the woodwork is covered with copper or its alloys or if the drawn metal itself is used and left to its natural surface and coloration, it forms a beautiful and permanent finish. In a building constructed of masonry and with metal-covered woodwork or drawn metal trim, there will be little left to burn except the furniture, the Bibles and the hymn-books. Metal furniture can also be bought, if not fire-proof books.

Fire-proof stairs with slate or composition treads and

platforms on iron plates should be built, separated from the halls by fire-proof partitions and screens of wired glass, with self-closing doors, so that even if one hall be filled with smoke from a fire, the stairs and the other halls may be free from it long enough at least for escape through them. The principal danger in a crowded building is at first from the smoke, which from even a small fire, such as the burning of the furniture, may cause uneasiness or panic. If ample use of wired glass is made in doors, partitions and stair wells, both fire and smoke may be confined to a room, or to a floor, for a considerable period.

For walls, floors and roof, fire-proof construction is sufficiently desirable to justify and even require its greater initial expense. Stone or brick lined with hollow tile blocks make the best walls, conforming generally to the stone or brick architecture of the church, with floors and roof of hollow tile arches or reinforced concrete, or a combination of these materials. If stone or brick walls cannot be afforded, a construction of hollow tile blocks plastered with cement outside and tile or concrete floors and roof may be used at an expense above wood construction amply justified by its greater durability and its resistance to weather and fire; but the cement-covered building is never beautiful and the use of cement for external wall covering is always to be deprecated.

**Floors.** If the floor construction is of hollow tile or concrete, the finished floor may still be of wood, maple and oak being the best, but it will be much better to lay a plastic composition flooring directly upon the arches which, hardening, forms with them a solid continuous and impervious mass extending from wall to wall. At the walls the flooring is turned up to form a base with a rounding joint. There are no cracks nor dust pockets in

this continuous surface and it is therefore more sanitary as it is more fire-proof than wood. Care must be exercised in choosing among these composition floorings those which have proved their wearing qualities by use.

Cork moulded under pressure into tiles makes a durable floor, noiseless, and very pleasant under foot.

Smooth, unglazed tiles now made in a variety of colours and shapes make, with mosaic and cement compositions, excellent floors for cloisters, porches and halls.

All of these floors cost more, at first, than wooden ones but they are a good investment at any cost as they are at all times better than wood and they may be expected to last indefinitely under the hardest use.

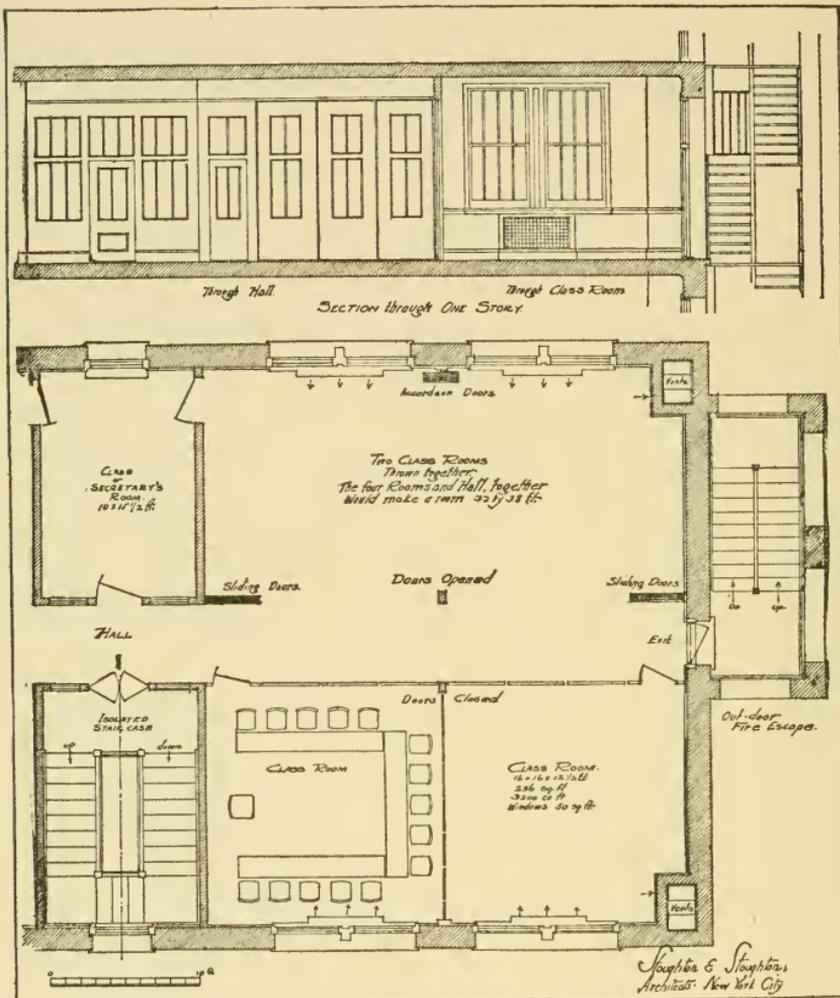
**Class Rooms.** While the size of the class rooms may be varied for varying numbers of pupils, in general sixteen by sixteen feet may be assumed as the unit for classes of fifteen. When a house is to be newly erected and the school portion of it is to be divided into permanent class rooms the design is simple enough.

The school wing will have the general arrangement shown on the accompanying typical plan, about forty feet in width and as long as may be; with variations to suit particular plots, as sketched on the suggested general plans here illustrated.

When, however, either in an old or a new house the same floor area is to be used alternately for small class rooms and for a large assembly room, the problem of division and addition grows interesting and difficult up to a point where its vigorous solution becomes impossible.

As it happens this is the problem of the age that nearly every school presents for solution. Very few of them can apportion enough open and enough divided space for both requirements of their work, so that the impossible must be attempted in making the same space serve both pur-

poses. At the outset it may be said that all of the devices, folding, sliding, and rolling doors, are makeshifts to effect



TYPICAL PLAN OF THE SCHOOL WING OF A PARISH HOUSE. Showing an arrangement of class rooms which may be thrown together into one large room. The staircase is in an isolated hall. The fire escape is outside of the building.

a very difficult transformation of rooms. As long as the doors work smoothly they may be used, but if they com-

mence to swell with dampness or to warp with dryness, or are deformed by pulling them when they stick, they become difficult to work and at times unmanageable.

**Doors.** There are three principal types of doors :

First, those that slide past each other, hung upon a series of parallel overhead tracks that convey them back to the wall against which they stand, when opened, side by side : the group of doors occupying thus a space of the width of their combined thickness, plus their clearance, projecting forward from the wall the amount of the single door. This mass of doors must be taken account of in considering the space to be opened. When doors like this are not too heavy they may be hung on a swivel trolley, running on a single track. Doors as large as four and a half by nine feet may be hung and operated, with care, in this way. In opening them each door is turned at right angles and then pushed back to the wall where they stand side by side, and parallel instead of normal to the wall.

Second, accordeon doors, which are hinged to each other and hung from the centre of the alternate leaves to an overhead track. They require a simultaneous movement of each in opening and closing them. They are particularly serviceable for small class room partitions with openings up to ten or fifteen feet high, and twenty feet extension.

None of these doors need be thick or heavy. Two-ply veneer doors on a core one inch thick will maintain their shape as well as the old-fashioned thick panelled doors, and these are light and usable in places, and for a service impracticable to the heavier doors.

Third, there are several kinds of flexible doors opened by rolling them up into a vertical pocket at the side of

the room, or a horizontal pocket under the ceiling. These are admirable in theory : they completely close the opening, they require much less room at the side or top to receive them, and they at least ought to be easily worked. Under favourable conditions of installation and careful operation they will do so. They are, however, expensive to erect and to repair and, rather more than most contrivances, the least disarrangement from warping of the slats, or straining or tearing of any part, causes them to stick, and this is equivalent to putting them at once out of commission. Their common use requires them to work perfectly at all times but they never move too easily, and the least resistance at any part is liable to strain them and so endanger their smooth running.

With the increasing use of such doors, which the new service of the schools requires, improvements will be made in their construction, and more clever devices for their operation, so that the opening and closing of spaces now considered impracticable with our present apparatus may doubtless be accomplished.

One cannot fix definite limits to the admissible size of openings for movable doors. They may be made of any size desired, but the smaller they are the better they will work. In general the sliding doors of the first class being independent units may be made three and a half to four and a half feet wide, and up to fifteen or even twenty feet high in sets of almost any number to suit the width of the opening, although beyond a certain number of doors their mass becomes unmanageable.

Where the doors of either sort are used in rooms frequented by children, unremitting care against mishap must be exercised in their manipulation, and in planning rooms enclosed by continuous doors of any of these types, it must be borne in mind that they work hard, too hard for children to open and close. A hinged door

should be provided for each room for ordinary use and for emergencies.

The closing of these doors should never close the main circulation of the rooms for exit, nor should they, when folded against the wall, interfere with this circulation. The best arrangement places them, when opened, in a pocket between walls, but this can only occasionally be done, when the walls are at hand to open their pockets to them,—which few walls are disposed to do. The installation of such doors in old buildings requires a rigid overhead support to keep the tracks in line and in surface. Columns must therefore be put in to reduce the clear girder span in wood construction to about twenty feet. In new work, and with steel construction, this span may be increased.

**Curtains.** In many cases heavy curtains, running on poles with large rings, will answer as well as doors for enclosing class rooms. The poles can be hung from the ceiling on fixed hooks in low rooms, or be supported on movable pipe columns stepped into flange sockets in the floor, and braced overhead by the poles themselves, all of which can be removed at will, thus allowing the whole room to be really opened, as it cannot be with any other form of doors. Racks for the black or green boards and charts in the class room can be devised to be hung from the same poles. This curtaining of rooms, while not giving the complete privacy to the classes which enclosing doors give, is far preferable in every other particular for partitioning off a large room. A further extension of this method is to replace the curtains by units of light screens about four by eight feet of thin wood or composition-board hung from the same poles with swivel hangers. These can be run back enough to open the front half of the room, and lifted off of the tracks and stacked away

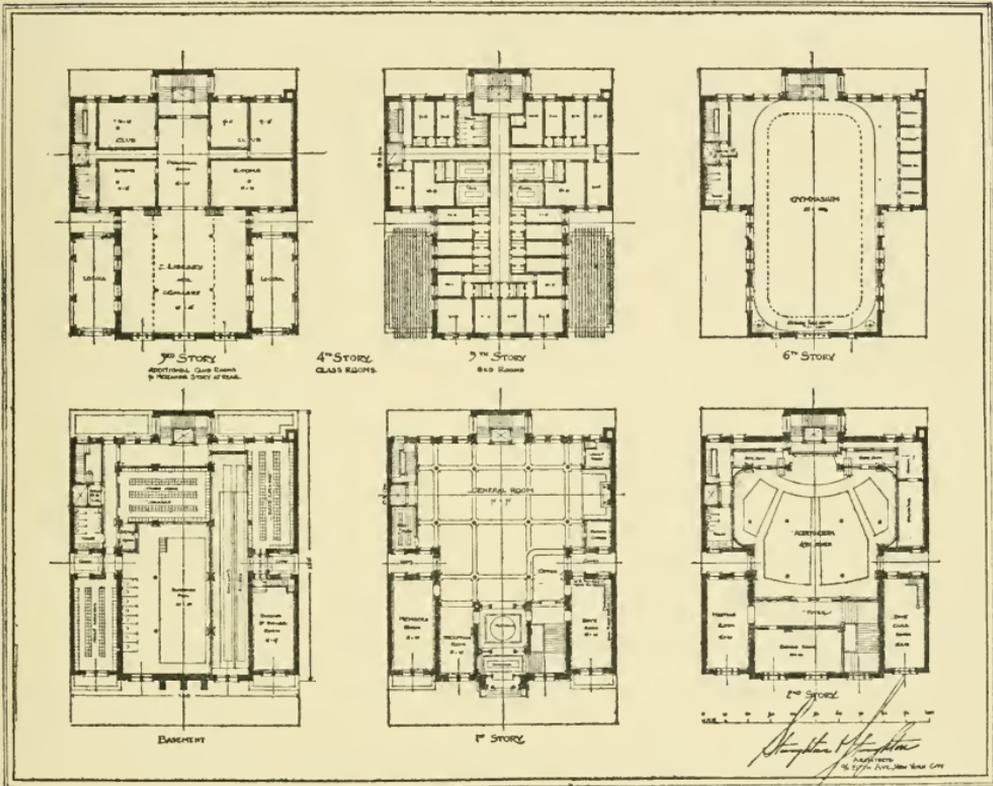
when the whole large room is to be cleared. The installation of these poles and rods with their hangers, trolleys and rings, require some ingenuity and is the work of a machinist or handy carpenter. The apparatus itself is inexpensive, compared with the cost of any sort of flexible doors.

**Clubs, Institutional Needs, Etc.** The teaching work of the church school passes over into so many other allied activities of all sorts that the building planned for the former must, to serve its full purpose, be readily adapted to as many of the latter as possible. A complete discussion of these other requirements would extend this chapter unduly, but they require at least passing notice.

The clubs and societies connected with the school can be accommodated in the class rooms which may be opened into each other to form large or small rooms, but one room large enough for the whole neighbourhood ought to be available at times for entertainments, with an equipment of stage and dressing rooms, and, at other times, for gymnastic work, with bowling alleys, locker rooms, and baths near by. One or two rooms devoted entirely to shop work will require special fixtures. It is apparent that all of these varied requirements make the house an elaborate and expensive building calling in its design for the most skillful adjustment of all of its parts:—an architectural problem similar to that presented by the Y. M. C. A. buildings and in them so successfully worked out. The work for which the parish house is intended being so closely allied to that of the Association it would appear that a new type of house should be elaborated differing but little from that of the Association buildings. It will not be necessary to emphasize the difference nor indeed has it been done in the best houses erected in New York. A slightly more churchlike handling of the

architectural motives of a living style is all that is required.

If the cost of immediately providing the full equipment is prohibitive in any case, as it often will be, the plan should still be so arranged that the building may be enlarged and completed later; with due care that the struc-



A. Y. M. C. A. BUILDING.

Used here to illustrate the requirements of a completely equipped Parish House.

tural parts erected shall not interfere with the size and arrangement of rooms which will finally be required. The danger is that the excessive first cost of such buildings in fire-proof construction and with their equipment may

oblige the trustees to economize by using cheap and non-fire-proof construction. In such revisions of design the architecture is liable to be reduced to its lowest terms, leaving the construction to its own devices.

What the architectural expression of the modern parish house is to be may be to some extent foretold by the recent development of the architecture of school buildings on the one hand and of Y. M. C. A. buildings on the other, both illustrating the characteristic enterprise of the world's work. While for both classes of buildings the historical styles, and especially a free transcript of the Renaissance, are properly and successfully employed it is evident from the briefest inspection that the problem of design has somewhat extended the limits of the styles by its new demand upon them and has drawn upon their latent and unexpected resources to the extent of creating a new arrangement of old motives almost equivalent to a new style.

As much progress as this can hardly be expected from our parish house work, on account of its connection with the church. Where the new house adjoins a church, the latter will properly impose not only its own style but its own rendering of it upon the house. Upon other houses built at a distance from their parent churches the desire of giving them a duly ecclesiastical aspect will often enforce the use of Gothic or Romanesque.

Yet architecture flourishes and rewards its clients best when it is free and when it is stimulated by new conditions to be expressed in important buildings worthy of serious and earnest study. Such are parish houses. They merit original and individual treatment for the full expression of their varied and noble work. Their design should in the coming years bring out a type of building at least as vigorous and characteristic as the recognized types of the secular schools.

### III

#### THE DETAILED EQUIPMENT OF AN UP-TO-DATE SUNDAY-SCHOOL BUILDING

**I**T is a sad but true reflection upon the sagacity and business acumen of our clergy and Sunday-school superintendents that most of the smaller church schools and very many of the larger ones lack a certain amount of success and efficiency because of inadequate accessories to the individual lesson books, or a slipshod, disorganized (or rather unorganized) business management and superintendency. These are important and vital matters. No matter how excellent the grading may be, no matter how elaborate the curriculum put forth, no matter how up-to-date the text-books may be rated, if the school is lacking in accessories of equipment or in organization, much of its efficiency and "resultfulness" will be lost.

The purpose of this chapter is to point out some of the omissions and, at the same time, to record some of the newer methods and supplies of sound pedagogical value.

Given the bare walls of the building, with proper rooms, proper heating and ventilating apparatus, proper lighting, well arranged; there is an equipment essential for the plant to-day, very different from that to which we have hitherto been accustomed.

In order to make this chapter detailed and concrete we will consider :

1. The kindergarten room.
2. The primary room.
3. A typical single class room, which will contribute a model for all the others.
4. The adult Bible class room.

We have already considered the floor plans, and

arrangements for securing separate individual rooms, and the probable assemblage for worship, and the methods of each department, or the entire school. In this chapter we are concerned with the equipment both as regards furniture or permanent fixtures, and accessories to the lesson material.

I. The Kindergarten Room. It is essential that the kindergarten and primary rooms particularly be bright and cheery, well lighted, well heated, well ventilated, and kept at a temperature of about sixty-five degrees.



THE SOWER. BY DR. A. REUKAUF.  
A Typical Coloured Wall Picture.

*The walls* should be of a restful uplifting colour or tint, either light buff, maroon, blue, green, or cream, not a decided colour at any rate, nor dark or depressing,—one with not too much blue or too much red, both of which colours are injurious, the former being nerve-depressing and the latter being nerve-exciting. The value and effect of colours has been carefully treated in a chapter in “Religious Education.” There ought to be a *frieze* above the moulding of *religious pictures*, and around the walls should be hung religious pictures dealing with both the Bible and great cathedrals and churches, charts of the Creed, Lord’s Prayer, Ten Commandments, Twenty-third

Psalm, First Psalm, and Beatitudes, smaller religious pictures, a circle chart of the Christian Year, the font roll, star attendance roll, etc.

The pictures can be obtained at from fifty cents to twenty dollars each, from the New York Sunday-School

### **THE APOSTLES' CREED.**

**I BELIEVE** in God the Father Almighty, Maker of heaven and earth:

And in Jesus Christ his only Son our Lord: Who was conceived by the Holy Ghost, Born of the Virgin Mary: Suffered under Pontius Pilate, Was crucified, dead, and buried: He descended into hell; The third day he rose again from the dead: He ascended into heaven, And sitteth on the right hand of God the Father Almighty: From thence he shall come to judge the quick and the dead.

I believe in the Holy Ghost: The holy Catholic Church; The Communion of Saints: The Forgiveness of sins: The Resurrection of the body: And the Life everlasting. Amen.

A Cloth Wall Chart.

Commission. The charts are one dollar each, and the smaller pictures are five and ten cents.

*The furniture* should consist of kindergarten tables, scored of course, which come in various sizes and lengths, averaging about one dollar a linear foot. *The*

*kindergarten chairs* ought to be of the Mosher pattern, which is a hygienic chair, securely made, with saddle seat and saddle back, costing about eight and a half dollars per dozen. There would, of course, be a *sand table*, which, for the kindergarten and primary, need only be tilting, as it is not at all necessary to have it revolving.

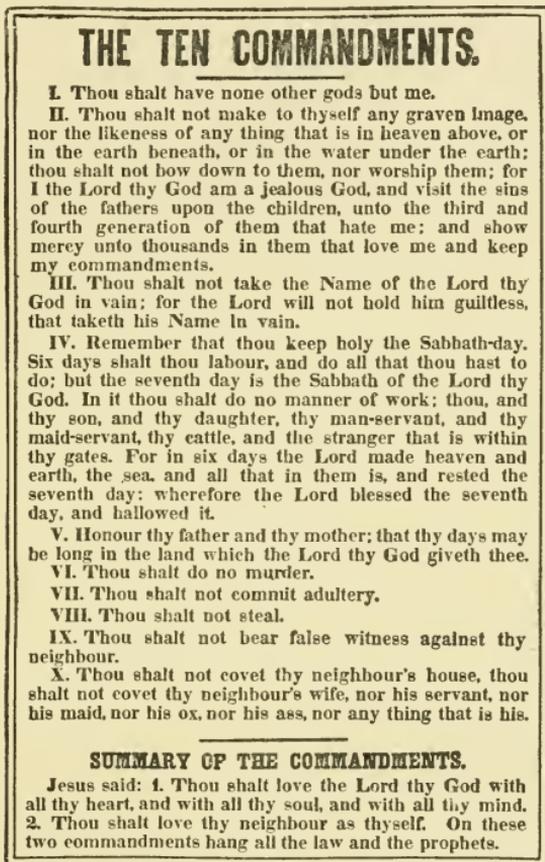
## THE LORD'S PRAYER.

Our Father, who art in heaven, Hallowed be thy Name. Thy kingdom come. Thy will be done on earth, As it is in heaven. Give us this day our daily bread. And forgive us our trespasses, As we forgive those who trespass against us. And lead us not into temptation; But deliver us from evil: For thine is the kingdom, and the power, and the glory, for ever and ever. Amen.

A Cloth Wall Chart.

These tables cost from eight to twelve dollars each. Sand trays can be obtained without the base or legs, which can be placed on any table, costing only six dollars each, or a sand tray may be readily constructed by a local carpenter, given two or three coats of white lead, and a coat of blue paint and be quite satisfactory.

A blackboard should also be used. For schools who cannot afford an expensive one, a blackboard three by four feet forms a convenient size. It can be fastened to the wall wherever there is a piece of side moulding, or to



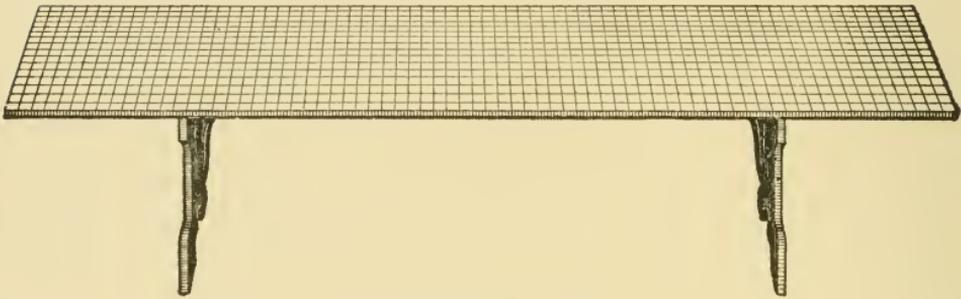
A Cloth Wall Chart.

the jamb of a door, or a window, very easily with a screw-eye and half-staple. We would suggest putting the screw-eye into the wall and the half-staple into the board. Moreover the half-staple can be placed on the board both at one side and an end so that the board may be hung, as the teacher might wish, either swinging lengthwise or

upright, according to the drawings she wishes to place upon it. Schools with additional funds, desiring a standard blackboard, can obtain one, mounted on a standard revolving both ways, such as is shown in the picture.

Of course, the room will be equipped with an upright piano, and if wall rolls are used for lessons, there should be a bracket or upright on which they can be hung.

II. **The Primary Room.** The primary room does not need the kindergarten tables, nor the sand table very often, but it does need the Mosher chairs, the blackboard, and either lap-boards, or small tables. Lap-boards are



A Kindergarten Table.

pieces of binder's board, or of Swedish leather board, of any size or thickness that will serve as a desk in writing, picture mounting, taking notes, etc. They should be provided for all classes beginning with the primary, where manual work is to be used. The table in the kindergarten takes the place of the lap-boards. Very often the primary school is equipped with small tables, or perhaps, better still, a type of chair is used that has a desk-arm provided for each scholar.

The same directions regarding decoration of the school should apply. Charts of the First Psalm, Twenty-third Psalm, and the Beatitudes, and the Commandments as well as the Creed and the Lord's Prayer, are especially

needed for the Primary, since these portions of Scripture are memorized in this department.

III. *The Typical Individual Room.* If the school be thoroughly equipped it should be provided with long narrow tables, each accommodating five scholars, arranged in a rectangle. The tables would be folding tables of the type of the narrow kindergarten table, the scholars seated on the outside, according to the



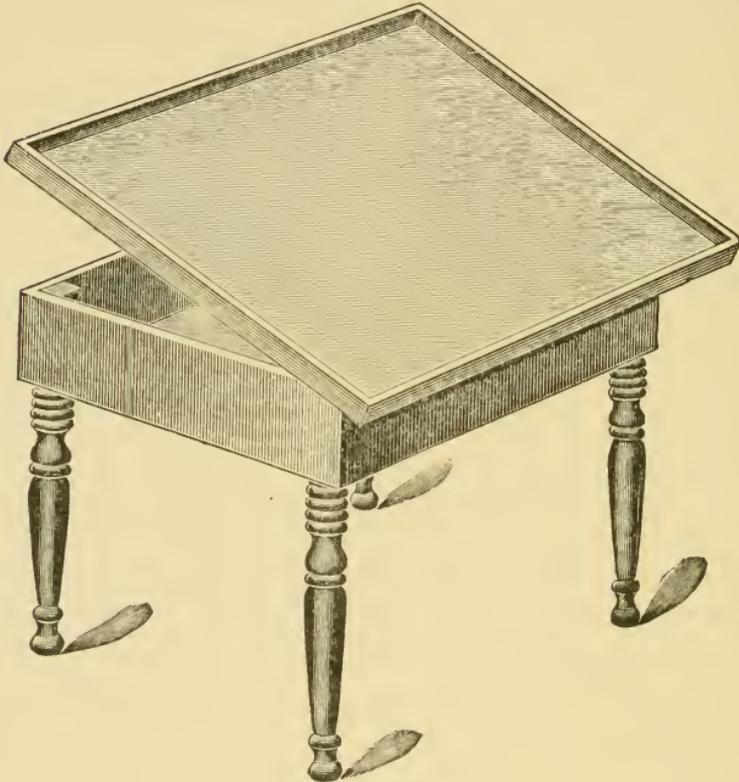
The Mosher Hygienic Kindergarten Chair.

drawing, five on a side, all fifteen facing the teacher, whose desk and chair forms the fourth end of the rectangle. The teacher's table could very well be one shaped like the accompanying cut, or a folding table like the round one shown. This will enable every scholar to perform proper manual work, and the teacher to see every scholar during the lesson hour.

In some parishes where the school is crowded and it is impossible to have a separate room for each class, there

is in use a hexagonal folding table which accommodates six scholars, or five scholars and the teacher, and while it is not so satisfactory as the rectangular form, will accomplish better results than no table. It is a table that is well built and quite satisfactory. It sells for about five dollars.

Around the room will be found the following equip-



A Tilting Sand Table.

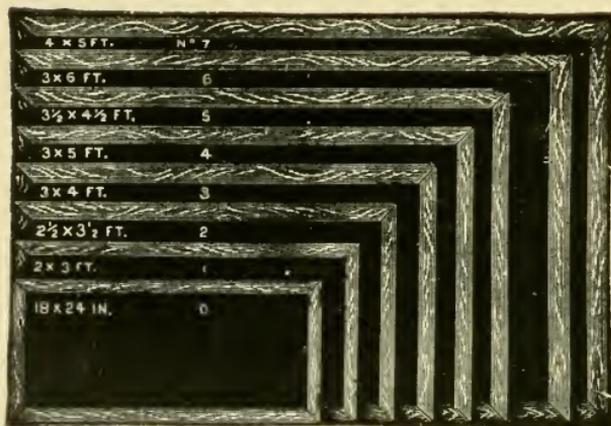
ment:—The walls will be tinted a restful colour. We would suggest that they be stippled rather than papered smooth, or painted. For many reasons, too, burlap is not desirable as a wall covering.

Above the molding a frieze of large wall pictures, such as the Reukauf, Leipsic, Hofmann, or even the large





A STORY OF EASTER MORNING TOLD OVER THE SAND TABLE



TYPES AND SIZES OF WALL BLACKBOARDS

Cosmos pictures, arranged in chronological sequence, can portray the life of Christ. From the molding can hang framed pictures in carbon or aristo of the great masters, accumulated by degrees as funds permit. In other places around the wall, facing the majority of the class, will be found charts of the Lord's Prayer, the Ten Commandments, the Beatitudes, the Twenty-third Psalm, the Creed. There will be a Bookcase Chart of the books of the Bible. There will also be hung a series of outline blackboard wall maps on which scholars can insert, in chalk, the various political divisions, cities, journeys, etc., of Bible lessons.

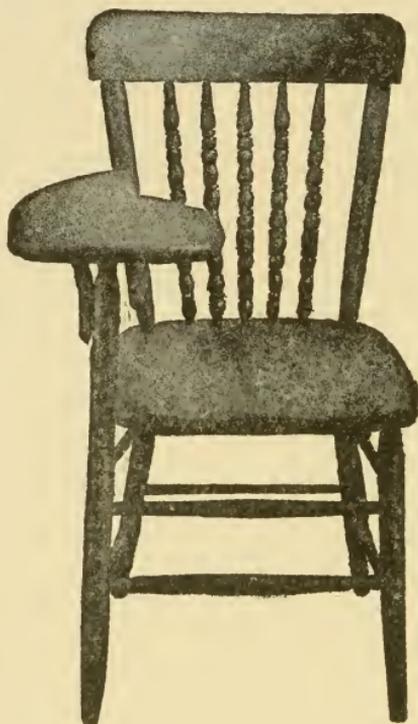


A Revolving Standard Blackboard.

In a corner near the teacher will be found a wooden wall case containing a series of historical maps, any one of which can be produced at a moment's notice, but which are, when not in use, kept clean and unharmed within the roll case. Near the teacher there should stand an easel, or standard blackboard, with a rack at the foot. Behind her, in the larger rooms, a cheap electric stereopticon lantern should be available. The windows, of course, should be provided with opaque green shades set in lath-runners, in addition to the ordinary white sunlight shades. Between the windows, facing the lantern, would be a small opaque roll screen, on which to cast the pictures when the lantern is in use.

Near the door would be coat hooks, and an umbrella rack and drip.

In one corner would be found a revolving sand table for map work, of the type that is shown herewith. It is essential that this table should revolve in order to make maps of varied shapes, such as Palestine and Egypt, which run in one direction, and Roman Empire and Mesopotamia which run in the other.



A Desk-Armchair.

In another corner will stand library shelves, filled with books of the reference library, for each class ought to possess a small library of books, valuable for its particular course. The books might belong to the school library, and be loaned as a circulating library to the class, or they might be obtained as a travelling library

from the public library system, or even bought and owned by the class.

At another place along the wall will be found a closet with glass doors in which will be a museum of models.

### **TWENTY-THIRD PSALM.**

**The Lord is my shepherd; I shall not want.**

**He maketh me to lie down in green pastures: he leadeth me beside the still waters.**

**He restoreth my soul: he leadeth me in the paths of righteousness for his name's sake.**

**Yea, though I walk through the valley of the shadow of death, I will fear no evil: for thou art with me; thy rod and thy staff they comfort me.**

**Thou preparest a table before me in the presence of mine enemies: thou anointest my head with oil; my cup runneth over.**

**Surely goodness and mercy shall follow me all the days of my life: and I will dwell in the house of the Lord for ever.**

A Cloth Wall Chart.

Bible models are quite an essential, to-day, of modern methods in the Sunday-school, to illustrate, concretely, much of Bible teaching. In some schools these models are placed in the library and loaned to various classes, as needed. In other schools, the director of hand-work

has charge of them, and in some large schools each class has its own outfit.

There might also be several tables along the wall, available by the class for paper pulp modelling, map work, book pasting, etc.

### **THE BEATITUDES.**

**BLESSED** are the poor in spirit:  
For theirs is the kingdom of heaven.

Blessed are they that mourn:  
For they shall be comforted.

Blessed are the meek:  
For they shall inherit the earth.

Blessed are they which do hunger  
and thirst after righteousness:  
For they shall be filled.

Blessed are the merciful:  
For they shall obtain mercy.

Blessed are the pure in heart:  
For they shall see God.

Blessed are the peacemakers:  
For they shall be called the children of God.

Blessed are they which are per-  
secuted for righteousness' sake:  
For theirs is the kingdom of heaven.

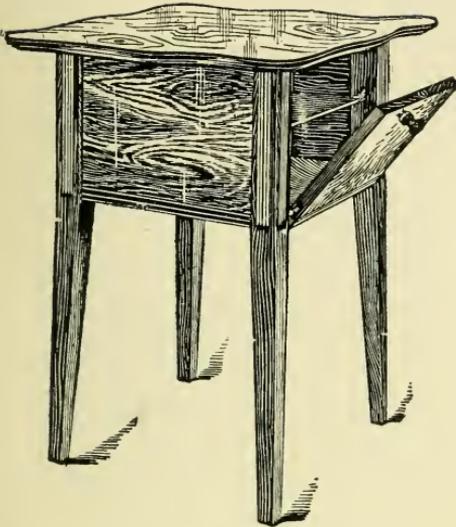
Blessed are ye, when men shall  
revile you, and persecute you, and  
shall say all manner of evil against  
you falsely, for my sake.

Rejoice, and be exceeding glad: for  
great is your reward in heaven:  
for so persecuted they the prophets  
which were before you.

A Cloth Wall Chart.

In the class library there should be available a number of stereoscopes, with a complete set of Old Testament and New Testament stereographs, one of the very best aids to-day to intelligent teaching.

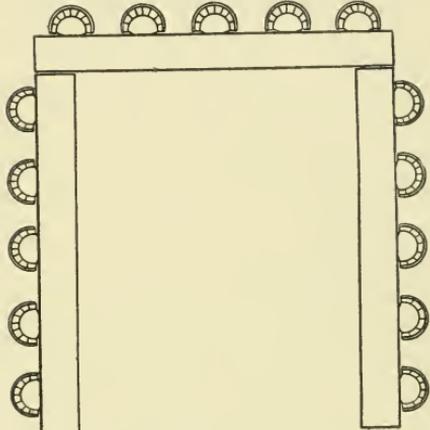
As it is the growing fashion to-day for separate classes



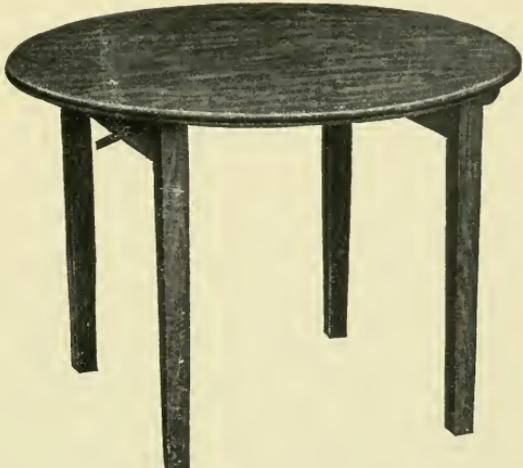
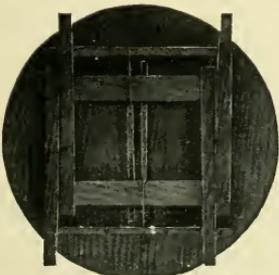
A TEACHER'S TABLE, WITH BOOK COMPARTMENT



A KINDERGARTEN TABLE  
(This same style makes the best type of class tables for older pupils)

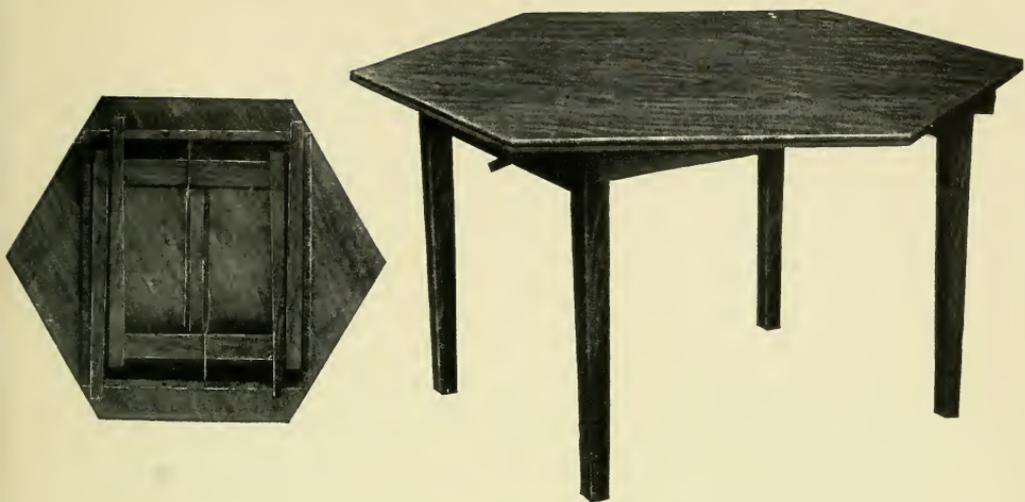


SEATING PLAN OF A CLASS

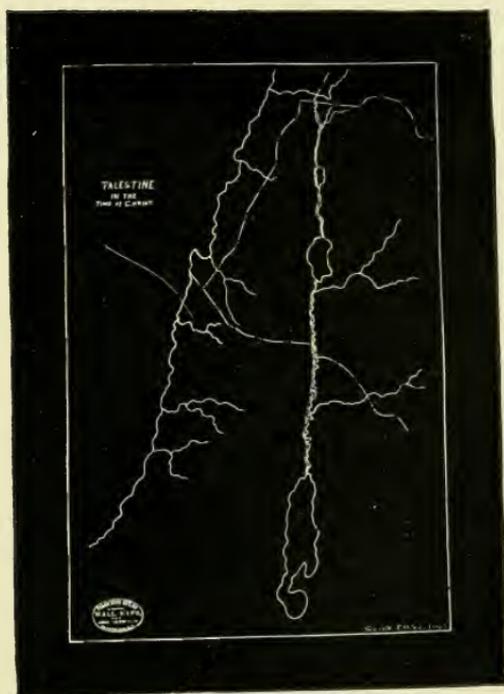


ANOTHER TEACHER'S TABLE (FOLDING STYLE)



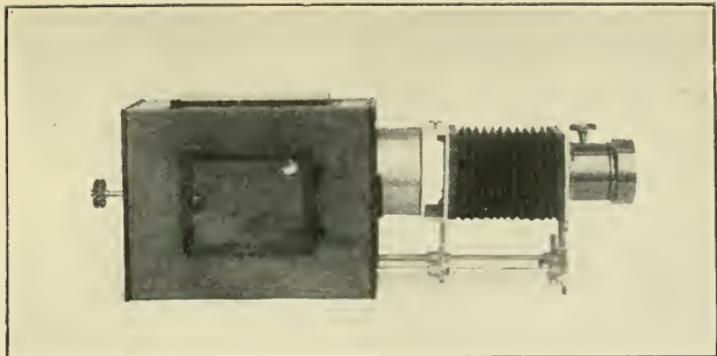


THE FOLDING HEXAGONAL CLASS TABLE

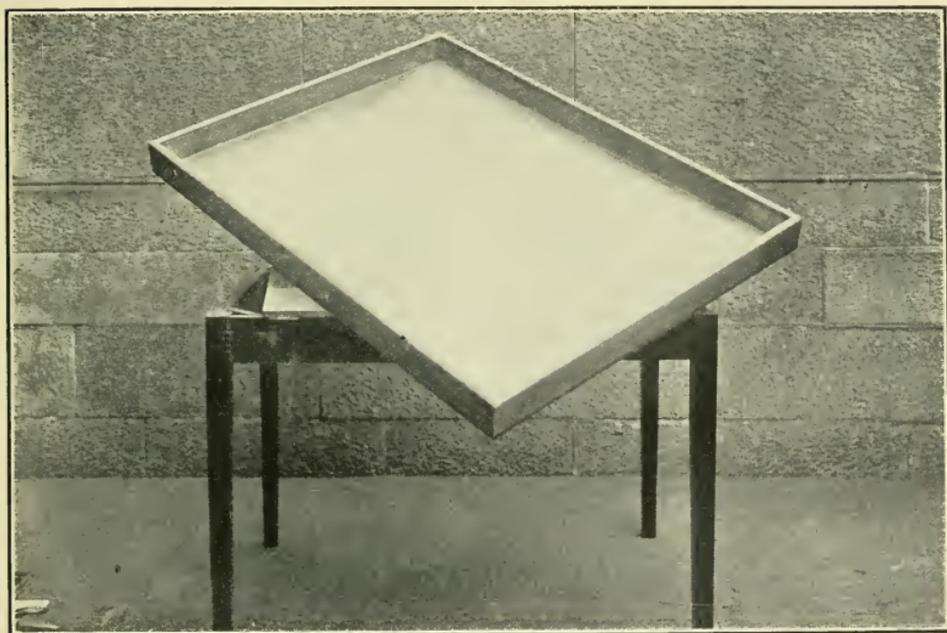


A WALL BLACKBOARD DRAWING MAP,  
PAINTED ON BLACKBOARD CLOTH

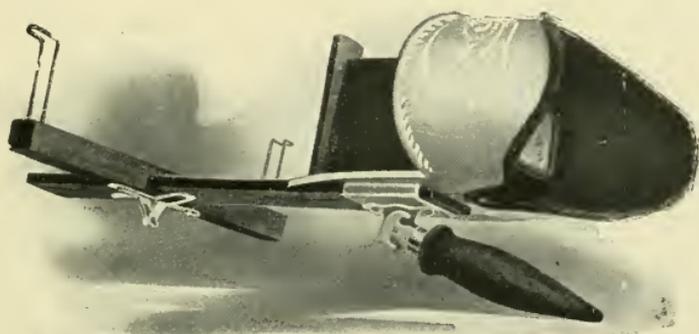




A MULTI-ILLUMINANT STEREOPTICON, SHOWING A TYPICAL LANTERN AT MODERATE PRICE



THE COMMISSION REVOLVING AND TILTING SAND TABLE

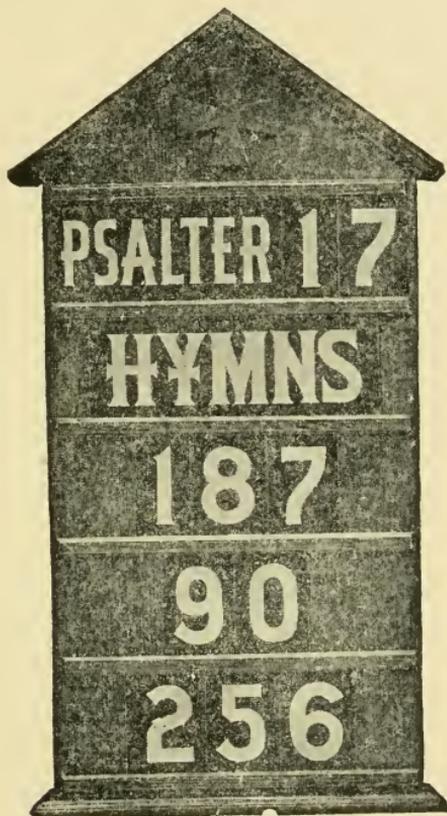


A HAND STEREOSCOPE FOR MANUAL STUDY OF REAL PLACES



to have their own type of service, a small reed organ might be found in place, and then, of course, on the wall, will be seen a small hymn board.

If a class be what is known as an *adult, or organized class*, a combined hymn and register board will naturally super-



The Class Hymn Board.

sede the simple hymn board, for a roll of the class could be posted as an incentive. Very often an additional incentive is used by the posting on the wall of an aim and motto, which are very effective in producing high ideals. These can well be recited by the class at the session.

This outfit may seem to be overwhelming and perhaps the portrayal will alarm many superintendents who fear

the excessive cost, but the individual pieces of equipment do not cost much in themselves and can readily be obtained by degrees. If they are obtained through the

## Our Aim

**E**VERY member present  
 Every Sunday on time  
 With his own Bible  
 A studied lesson  
 A liberal offering  
 A mind to learn  
 A worker for others

The School Aim.

## Our Motto

**I** am but one, but I am one  
 I cannot do Everything, but I can do Something  
 What I can do, I Ought to do  
 What I ought to do, God helping me, I Will do

The Class Motto.

self-denial of the class, and the room furnished as a class organization through contributions, or money raised by entertainments, there will be a class spirit and cohesion that is particularly productive of good results.

## IV

### THE GRADED SUNDAY-SCHOOL

**B**ACK of the entire modern movement, and forming the basal, or foundation stones, on which it rests, lies grading. It is essential at the outset that the superintendent of even the smallest country Sunday-school fix clearly in his mind and in his practice just what grading means and how it is to be accomplished, for there are hundreds of schools to-day that call themselves "graded," but are really serenely jogging along helplessly, in the old style, with a practical neglect of the needs of the individual pupil.

What is a Graded School? In the appendix to the Report of the Joint Commission of the General Convention on Sunday-school Instruction of the Episcopal Church published October, 1907, the Commission says: "The term, 'a graded school,' has proved in practice to be a somewhat loose designation. Sometimes a school is called 'graded' when the same uniform lesson is used all through the school (except perhaps the Primary), only that the school is organized in certain groups, as a 'main school,' 'Bible classes,' or 'senior school,' etc. The grading in this case is not at all in the lessons, but only in the grouping of pupils.

"Again, a school is called 'graded' when each of the various groups or departments studies the same topic or lesson at the same time, though in forms modified to suit the various ages. Here there is grading both in school grouping and in lesson form.

“Still again, a school may have an order of studies, by which certain topics are gone over in certain departments or at certain ages. It may happen that no two classes are working on the same subject or lesson at any one time, yet each class is following out the scheme of study for the school. This is the most complete form of grading, generally designated as a ‘subject-graded’ scheme.

“The first mentioned school is not generally graded at all. It is merely grouped. Grading applies properly to lessons rather than to organization. The second school may be justly called a graded school, but it is not really ‘subject-graded.’

“There is little question but that the attempt to modify the same lesson topic in such ways as to adapt it to various grades at once will ultimately be surrendered in favour of a real subject-graded plan. There are fundamental differences in the method of study suitable to various ages which render it undesirable to keep all departments of the school on the same topic and proceeding at the same pace. Moreover, in other than Biblical material, such a uniform plan is impossible. Even the attempt to accomplish it in Biblical material tends to make it impossible to treat other material in any adequate or pedagogical way.

“A school should be graded in accordance with the recognized laws of child development. There are well-marked periods in child life. The earliest runs until about seven years. The second is from seven to nine or ten, roughly speaking. The third runs from nine or ten to about thirteen. The fourth covers approximately the ages of thirteen to seventeen. It is convenient to have the school divided into departments according to these periods, and especially desirable where there is facility for using separate rooms or buildings.

“But actual separation of pupils is not so important as a differentiation in the lesson material and the way of handling it. In the Beginners’ and Primary grades large groups of children may be handled by a single teacher. Even in the next or third period, classes may be reasonably large, provided the teacher is competent. Nor is it absolutely necessary in this period to separate the sexes, though perhaps desirable. The fourth period should see smaller classes, separated by sexes, and taught preferably by teachers of their own sex.

“In the Beginners’ and Primary grades the children will not be expected to do much, if any, home work. The principles of the kindergarten, though not necessarily its actual method, will pertain. The years from eight to ten will be diligently used for appropriate memory work. It will not usually be practicable to expect much writing before the third period, or to get map work done, but both can be commenced at about ten years. Yet previous to this, note-book work with pictures and other illustrated features can be accomplished.

“Biographical work, usually begun in later primary years, will be continued into history in the succeeding periods. The teaching of the Catechism comes best at ten or eleven years, but the Christian Year, if taught objectively, may precede this. The Prayer Book must be taught in exceedingly simple fashion if it is undertaken before the age of twelve. The ages of thirteen to fourteen or fifteen should not fail of some direct ethical instruction, nor of a clear and forceful presentation of the life of our Lord. Both of these subjects should be mastered by the pupil as a background for the confirmation decision.”

Grading is pedagogically recognizing child-development. Good grading must, therefore, plan (1) to adapt

the topical subject-matter or material to the right age ; (2) to meet the particular moral, practical, and mental requirements of each period of development ; (3) to supply all the religious instruction material, correlated subjects, etc., consistent with the broadest possible religious education, giving due regard to and practical co-operation with the public school work of the children. It supplements, not supplants, the public school. (4) It will, of course, in doing this, adjust questions to the comprehension of the children. It will be adjustment, not in the same material, but differing material, suited to each age. In all schools, this grading should be done by a specially qualified teacher. It will seldom be the superintendent, who is qualified in management, not religious education. It may be one of the regular class teachers or a special grading officer, or, better still, a Principal.

**Principles of Grading.** In undertaking to grade a school, it must be remembered that the week-day school grade should be the main guide. On the average, it will be found that five per cent. are one grade ahead of their age and five per cent. one grade behind. That is, ninety per cent. will agree, year with grade. In the slum districts of a city, the minimum of five per cent. deficient will mount to fifteen per cent. or even more. In cultured districts, the progressives will rise to about the same proportion, fifteen per cent. Placing the grading strictly upon the standing in day-school does away with dissatisfaction, grumbling, and open rebellion. The "grading teacher" (principal) or superintendent is relieved of seemingly arbitrariness, for he has no option. The child recognizes his place in day-school, and most naturally falls into the same place in Sunday-school, with the added advantage of learning to place the Sunday-school and the

day-school on the same par at the start ! In large schools, each grade is a year ; in small schools, two grades combine to form a two-year cycle.

We must accept certain things as essential and necessary, and then proceed to arrange them with due regard to the child's mental fitness and development. In suggesting the following order of studies, we are absolutely in agreement with the majority of the foremost educators of the day.

**The Only Intelligent Way to Grade a Sunday-school.** Grading should be done by day-school grades, which show the ability of the pupils to handle the material of education rather than by ages or height, as is often the case.

Make a list first of all pupils, arranged alphabetically, by name. Indicate age, address and day-school grade. Arrange in classes by the day-school standing, all third grades together (*i. e.*, about eight years old) ; all fourth grades, etc. If the school be too small for single grades of separated boys and girls, either place boys and girls together, or combine the two adjoining grades in one class, thus the thirds and fourths together, and make a two-year course for that class, one year in the topic that would naturally come for the third grade and the second year in that set forth for the fourth grade. In this way, the complete curriculum is covered with but half the number of classes.

Then next, do not neglect to use a little printer's ink. Most schools fail right here. After a year the teachers and pupils become discouraged and all want one subject. Or Miss Jones wants to teach the "interesting book Miss Brown has," and sees no reason why her class may not have it. It is because the teachers and pupils do not know what the system is, do not grasp the curriculum,

do not see what wheel each one is in the general machinery.

Therefore issue a little folder like the sample below. Print an abundance of them. Circulate them freely. Give one to every scholar, every parent, every teacher. Sow them broadcast in the town. It is good and conservative advertising. Dozens of new children will flock in, being brought oftentimes by the parents themselves, because they admire a systematic and pedagogical school. It works well every time. Here is the sample.

(Page 1)

Name of the School and Address.

*School Session Meets at Nine-thirty sharp  
Each Lord's Day Morning*



### Our Motto:

*Every Scholar Present Every Sunday.*

*Every Scholar Present ON TIME.*

*Every Scholar Studying Every Lesson Each Week at HOME.*

*Every Scholar Saying Private Prayers at Home, Morning and Evening.*

*Every Parent Helping the School in Home Work.*

*Every Scholar in attendance at at least ONE CHURCH SERVICE Each WEEK.*

*Every Scholar a Christian, a Churchman, and a Becoming Example.*

*Every Young Person in Every Home, from Three to Twenty-one a Scholar with US HERE.*

(Page 2)

## Our Grading and Curriculum

### Grade in Public School

*The Kindergarten School* (to 6 years).

- K. Stories from the Old Testament, New Testament, and Nature. (Kindergarten Exercises.)

*The Primary School* (to Third Grade Day School).

- I, II. Similar Stories with older treatment.

*The Grammar School.*

- III. Class of 1921—(Catechism, Christian Year), Old Testament Stories.

- IV. Class of 1920—(Use of Prayer Book), Old Testament Stories Completed.

- V. Class of 1919—Junior Historical Life of Christ.

- VI. Class of 1918—Teachings of Christ (Ethics) or Early Christian Leaders.

- VII. Class of 1917—Old Testament History as the Preparation for the Messiah.

- VIII. Class of 1916—Life of Christ the Messiah.

*The High School*

- I H. Class of 1915—The Teachings of Christ the Messiah or Christian Doctrine.

- II H. Class of 1914—The History of the Apostolic Church.

- III H. Class of 1913—Church History.

- Class of 1912—The Epistles and their Writers.

*The Post-Graduate School.*

Normal and Bible Classes.

Elective Subjects.

(Page 3)

**School Rules**

We want no unnecessary Rules. Rules are only intended for USE. They are to help each one to help each one else, so that, without selfish infringement of rights, each one may do his work, "mind his own business" and assist others to do likewise. Therefore ALL Scholars should delight for the good honour and welfare of the School in seeing that these few Rules are properly KEPT.

**For All**

Be REGULAR and Always on TIME. This School expects it, just as Public School does. Study the Lesson AT HOME FAITHFULLY each week.

**For Scholars**

Always get Special Permission from Teacher to leave Class at any time during Lesson Hour.

Remember that Inattention, Loud Talking, Noises, etc., disturb the rights of OTHERS. You have rights, respect theirs. Do not injure the School.

We expect Just the Same Conduct in EVERY WAY in the Church School that you show in Public School. This will guide you, in place of many Rules. This is primarily a *School*.

You are expected to Attend at least ONE SERVICE IN CHURCH A WEEK. This is not "Compulsory Church," but our duty to train you in proper Worship, just as we do in the Bible. You will be marked for this the following Lord's Day.

A REPORT will be sent HOME to your Parents regularly, showing Attendance, both at School and Church, Conduct, Offering, and Study of Lesson.

All Diplomas, Certificates, Honours, and Graduation depend on the high Standing of these Records. It is to your personal advantage to stand well.

Remember that the Purpose of this School is YOUR GOOD, to help YOU to become a worthy, noble man or woman, a Credit to your God, your Church, your Home, your Country. Help us to maintain a high standard for the School, and to make it the best and most helpful School in this city.

Bring EVERY other Young Person, not already connected with such a School, and we will try to help such a one as well. The Spirit of JESUS CHRIST, our Saviour, is the Spirit of Service and Helpfulness to OTHERS.

(Page 4)

Names of Officers and their Addresses.

Names of Teachers and their Degrees.

The plan of putting Class of, etc., is far better psychologically than Class I, Class II, etc., or even than Class A, Class B, etc. The moral effect on the pupils is to keep them banded together as a class unit and to hold them in the school until the graduating point. They do not drop out so readily in this way. This plan works wonderfully in the upper grades; but attention has been called to the fact that children from eight to twelve "live in the present," *i. e.*, do not look far forward, and that "Class of 1918" seems discouraging and an endless path to the small eight-year-old entering in 1908. It might be well to use grammar titles or junior and intermediate titles up to high school, and then commence the titles by year of graduation.

It has been found, by experience, that the best numbering for classes, as the general nomenclature, is undoubtedly to adopt the terminology of the day-school system in vogue in a particular town. Then grade stands for grade, and there is no misunderstanding when a grade is referred to. "Third Grade Public School" is the exact equivalent of "Third Grade Church School."

One of the best incentives towards higher educational improvements on the part of the teachers is to note on the fourth page of the folder, where a list of the teachers is inserted, the indication, after their names, that they are either day-school teachers, or hold certificates for having taken the teacher training course in religious education.

Some schools now enter "C. T." after the names of such teachers, the abbreviation standing for "Certificated Teacher." It is given alike to those who hold certificates for normal school, or for training courses in the Sunday-school. Even the scholars note the difference and many an indifferent teacher has been spurred to effort by an inquiry from a scholar as to why she does not hold the degree of "C. T."

**Home Coöperation, How to Gain It.** To gain proper coöperation an upheaval and reorganization is necessary. The word "Sunday" is dropped and the school is called a "school." Then a circular letter, explaining the reorganization, copied either by printing or in mimeograph, is sent to all parents, even if their children be not on the school roll. A suggested form is given. It brought one hundred and twenty-five new scholars the first Sunday of reorganization in one run-down school. They have stayed in the school ever since. That letter was worth while. It has accomplished definite results along every detail considered.

### A Sample Letter

DEAR FRIENDS :

Beginning with next Sunday, your Sunday-school will be called "The Church School." We want your personal coöperation and weekly help in order to make it the very *best* and *largest* Sunday-school in this city.

The school is distinctly for the benefit of your children. It is to teach them right living, make them know God's Holy Word, train

them into honourable and good men and women, an honour to God, to the nation, and to you. This teaching is really the work that you of the home ought to be doing, but which has, by custom of recent years, been left to the Church. The public school cannot, under present conditions, teach religion. We are therefore doing your work for the future and present good of your children.

We are glad and willing indeed to do it, and labour hard, both officers and teachers, to train your children religiously, but at least we have a right to ask, and we expect to receive your personal and faithful coöperation and help.

We lovingly ask you to see to it diligently that your children are on *time*, promptly before 9:30 each Lord's Day, that they study the lesson at home each week (with your help, if possible) and that they are sent to at least one church service each week. If perchance your children have not been attending our school, will not you, for their moral and religious training, send them regularly, beginning next Sunday?

To enable you to know how your children are progressing, we will send you a report each month, which we will ask you to sign and return the following Sunday.

Later in the year, we hope to arrange a special meeting (A Parents' Meeting) which we shall beg you to attend, to meet the officers and teachers and to talk over the problems of the school in which you can help us still further to help your children.

Please write us or consult us at any time. We shall be glad to have you *visit* the school any Sunday morning to see what we are trying to accomplish. We need your intelligent sympathy in this important work.

Faithfully yours, etc.

This circular letter should be sent, together with the folder, to each parent, who has a child between three and twenty-one, whether in the Sunday-school at that time or not.

**How to Grade a Small School.** It is a very simple thing to grade even the smallest country school so that each child has its distinct grade, year after year, and a definite, progressive, well mapped-out subject-curriculum.

If, for example, we say that there are to be eight grades above the Primary, *i. e.*, running from eight years of age to eighteen, we can give any nomenclature we wish to those grades, the best one being the public school names for those corresponding ages approximately. The school is too small for sixteen classes, eight each of boys and girls. Half that number would be all it could possibly stand, perhaps even less.

Now manifestly every child, no matter how few the grades, is in the school eight years in passing from eight to eighteen. Again, a year or two one way or the other does not make any essential difference in the choice of a subject to be taught. Therefore, if we take, for illustration, the eight grades of the Commission Series above the "beginning reading" age and number them, say, I, II, III, etc., up to VIII, we can arrange them this way for a two-year course, each year having but four grades taught, and the cycle completing all the eight. We then put the two years (or two grades) of children together, thus :

<i>Ages</i>	<i>P. S. Grades</i>	<i>First Year</i>	<i>Second Year</i>
8 and 9 . .	III and IV . .	Grade I	Grade II
10 and 11 . .	V and VI . . .	Grade III	Grade IV
12 and 13 . .	VII and VII . .	Grade V	Grade VI
14 and 15 . .	I and II H. S. .	Grade VII	Grade VIII

A child entering the grammar school at eight takes Grade I, is nine the next year and takes Grade II, is ten the next year and takes Grade III, is eleven the next year and takes Grade IV, etc., right down through the curriculum. There is a definite progression, with larger classes, fewer teachers, and greater adaptability to the small school. Thus the odd grades are all running the first year, and the even ones all the second. So too, if the public school system has Grade III at the age of eight, the grades, on a two-year plan, would be III, V, VII, IX first year, and IV, VI, VIII, X the second year.

Thus it is understood that "Grade I," "Grade II," etc., are merely placed here for reference. The real number would be the grading in the public school, as referred to before.

**The Principles of a Well-Rounded Curriculum.** The child is a unit. His psychological life is manifested through his emotions (heart or feelings), his intellect (head), and his will (doing or acting). No education is complete without due provision for the training of each of these in proper proportion, and with consistent correlation with the so-called secular or day-school studies. As President Butler says, there are but five interrelated lines of education, scientific, literary, political, æsthetic, and religious.

The old Sunday-school education concerned itself mainly with the heart-side, under which only emotions were aroused. The new education, unless carefully watched, will turn exclusively to the head-side and neglect the heart. Either, or both of these phases, are incomplete. They are but means to an end. The end is character-building, which is habit-forming, which in the ultimate analysis depends solely upon will-training, *i. e.*, getting responses to emotions, which form thus ideals in doing and living, guided intelligently, step by step, by the intellect. Thus in a well-rounded curriculum we must in each grade, often, though not always, in each lesson, take account of (*a*) the child's interests, that is the instincts, which are our only materials to train into habits; (*b*) worship; (*c*) missions, which train his heart and his life in the realm of love; (*d*) memory work; (*e*) the subject-matter of instruction (curriculum), which concerns his intellect; (*f*) self-activity, by which he learns self-expression in doing, and finally, (*g*) Christian work, the society to which he will belong at each stage of his education, through which he will practically carry out the

teachings of Christ in Christian altruism, and service to his fellows in the world. It will depend upon the nature of the lesson topic, the age of the class, and the amount of time, which points shall be emphasized each week.

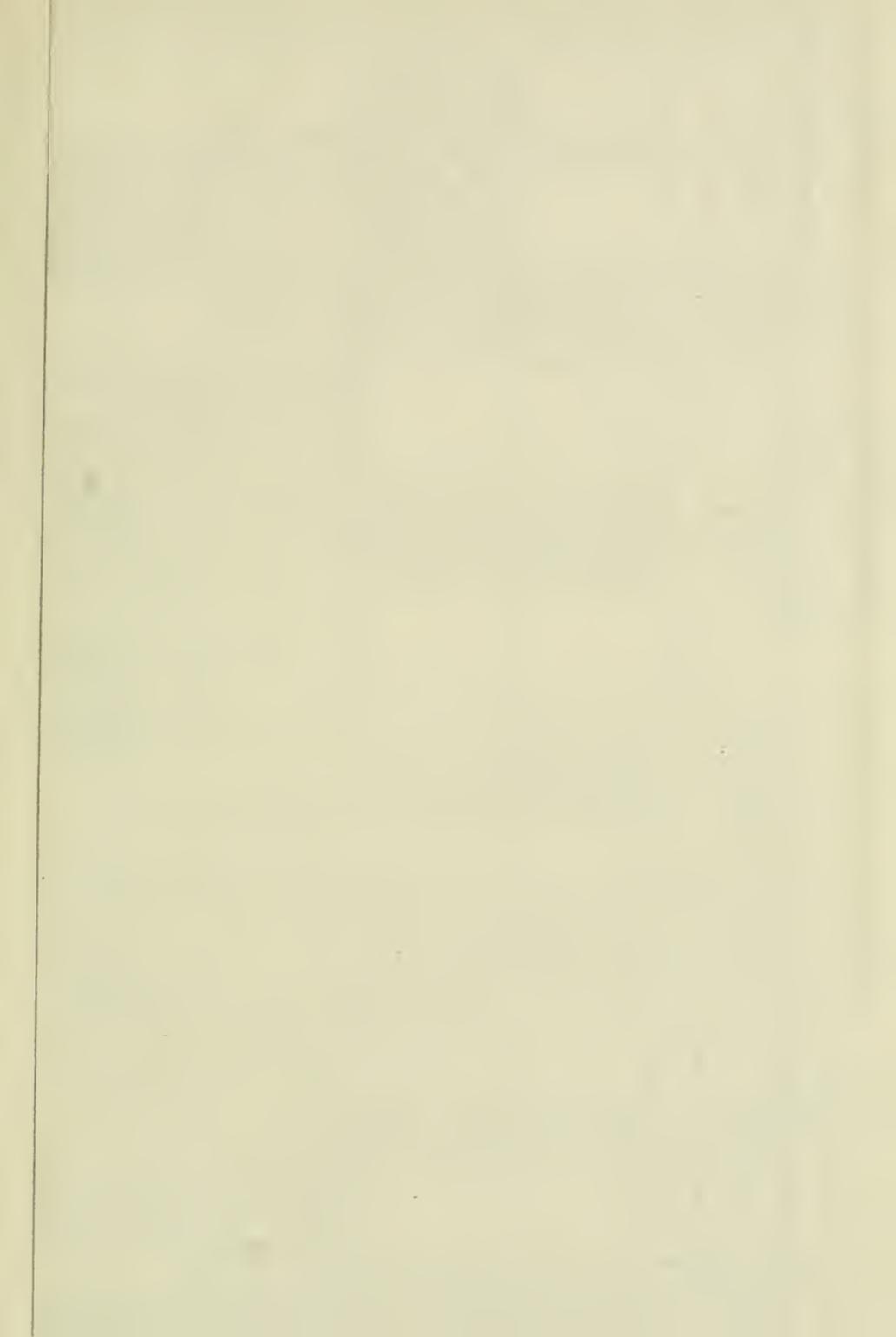
We now insert a number of the standard curricula as guides to superintendents and principals in selecting a proper norm for local adaptation.

As we have said, the Episcopal Church has, throughout, led in this forward movement. Its curricula have been so wisely planned, and so well adapted to the psychological principles of child development and in the child's interests and needs, that they have been universally taken as the basis for the curricula of all Christian bodies. We, therefore, present the developed New York curriculum, the basis of them all, as the general standard, because it so fitly correlates the topics of the curriculum with the aim of the teacher ; the work ; and self-expression of the child ; and the societies for personal activity.

Other curricula are noted under the special lesson system of the Joint Diocesan, the Blakeslee, the Syndicate Graded Lessons, etc., but they all follow the same sequence of Sundays and the same general plan, less elaborately worked out.

Of course, in churches that do not have lessons on the Christian Year, Prayer Book, and Catechism, these topics are replaced by Biblical material.

The Curriculum of the New York Sunday-School Commission. This curriculum is practically the standard to-day as an all-around curriculum, for the Episcopal Church and for other religious bodies. It follows the same subjects as the official curriculum of the Joint Commission of the Episcopal Church (now the General Board of Religious Education), and of the Sunday-School Federation. In fact it was the norm or basis from which





these two were compiled, but it also presents in tabular form certain other essential points, which must be constantly borne in mind by every teacher in the education of the child. The curriculum evolved by that Commission was a gradual growth, an evolution, unfolded step by step by the production of a series of lesson manuals, each one a link in the curriculum.

It has been so wisely and so pedagogically planned that it is invariably the standard on which all other curricula, general and official, or local and parochial, are based. In the first place it is based on the threefold division, the importance of which we have stressed, the trinity of *emotions, intellect and will*; or *feeling, thinking and doing*. It provides for the chief interests of the child as emotional starting points; for the aim of the teacher kept constantly in mind; for definite memory work on the part of the child; for special means of self-expression in the child's own activity; for Christian living in works of altruism; for the worship of the child in his own spiritual life, and for the study of missions as a mainspring of our religion.

**The Order of Studies.** This will depend on (a) the subjects considered needful for a thorough religious education; (b) the size and character of the school, considered as city or country, bright or ignorant children, possible size of classes, number of teachers, etc. Just as the country day-school has to inadequately cover the same general course as the large city school, with multiform adaptations and omissions, so will the country Sunday-school.

**Subjects Suggested in a Curriculum.** The author recently made an exhaustive study of more than three hundred graded schools, from all over the country. The results indicated that somewhere or other in a broad

course of religious education, the following subjects should be included if possible, and probably in about the following order : Bible Stories, Catechism, Christian Year, Outline of the Prayer Book, Old Testament Biography, Bible Geography, Life of Christ (Historical), Old Testament History, Christian Doctrine, Character and Teaching of Christ, Life of St. Paul, Church History, Christian Missions, Messianic Prophecy, Making of the Bible, Sunday-school Teaching and Methods, Intensive Inductive Study of Epistles and Revelation, Modern Institutional and Sociological Movements, Liturgies and Hymnology, Evidences of Religion.

The details of correlated application for each of these grades, under which the principles, the subjects, manual work, and missions, are exploited, are given in full in the larger book by the same author known as "Religious Education."

**The Fever of Unrest.** If any one of our readers has never perused that illuminating book by Dr. Alford A. Butler, known as "The Churchman's Manual of Methods for the Sunday-School," we recommend his at once securing it, and would ask him then to turn to pages 97 and 98. We will not say what is to be found therein ; but if the reader can peruse these pages and make the dictum of this article his own, without a blush of shame, he must be reprobate indeed. If he can, we will not argue with him further. It is for the man, whose heart is not yet adamantine, that we utter this plea to follow.

*Do not grade your school until you carry your teachers and officers fully and heartily with you.* Then definitely pledge the school, the teachers, the pupils and the parents to keep the graded system you have adopted for at least *five years*, for it will take nearly that period to work it out and up to its real height of perfection.

Schools that have been five and eight and ten years graded like it better and produce better and better results each year. It is not fair to your school nor fair to the "system" to change lessons every year or two years. Yet there are some schools that change each year. One school changed each year for five years running, both assistants and lessons altering. Read Dr. Butler here.

*Again, a lesson system should not depend on change of clergy, and particularly on change of Assistants.* Do as St. George's has done so nobly in New York, work out the best system, let it be in the hands of an able lay superintendent and a school council, and keep it that way, under any change of clergy whatever. That is the only fair method. The kaleidoscopic method is disastrous to the church of to-morrow.

*Do not select the system at random.* It must be adapted to your local needs. Write the New York Sunday-School Commission a full description of your conditions, giving them a week to meditate over it and submit you a diagnosis. Or approach your own local field secretary if you have one. That diagnosis will consider chiefly the topics and the text-books. You can then work out the material for self-expression, pictures, maps, business end, additional teacher's helps, etc. Too often all this is neglected. Occasionally, some indifferent superintendent (that is the only proper appellation) will order merely scholar's books, with no teacher's helps, veritable "bricks without straw."

*Do not insert the system at random.* We will promise success *if* the books are used rightly, that is at the right ages for your type of children, in your locality. A razor used to cut string oftentimes cuts fingers. A tool mis-used does harm. If tools are used in the right way for the right purpose, they are not injurious. The author knows of not a single instance of failure, in all the thou-

sands of schools using graded lessons, save where lessons were used in the wrong grade or the wrong way. We mean by this that if inserted at the wrong age, a course will prove too easy at the top and too hard at the bottom in an ill-graded or too slightly graded school. We also mean that where no home study is required and no answers written out at home, the work will fall flat. The books were not constructed to be tools for this kind of work.

**The Psychological Effect of the Text-Book.** From the first we have been profoundly impressed by the deep psychological effect of the text-book, in influencing the minds of the pupils towards higher ideals. The atmosphere of environment counts for much. "What is worth while" is always well done, the child thinks. Miss Hetty Lee, the great English kindergartner, in her splendid book "New Methods for the Junior Sunday-School" lays stress on the atmosphere created by music in the school; by the wall, the dress of teachers, etc. The late Bishop Huntington, in that masterpiece of soul-searching advice, "Unconscionable Tuition," strikes the same key-note. The Sunday-School Commission has stood for the book rather than the "leaflet," for the convenient book, *i. e.*, narrow to fit a boy's pocket, for the respectably sized book, *i. e.*, each part a half year, so that it is sizable.

We now urge more extensive use of the cloth-bound books. A few schools have appreciated this important influence for a long time.

As one superintendent said, "If a book is used only the one year, written in and filled up, it is thrown away and no pride is taken in its preparation by the pupil. But if it be a cloth book, it is never cast aside; but placed on the shelf and ever thereafter looked back upon as a

reminder of the 'book I used and wrote in at Sunday-school.'” Aside from habits of neatness and care formed by use of such a “booky” looking book, this preservation of the book through after years is a constant inspiration and will work real spiritual benefit, through suggestion of the deeper influences at work in bygone days. The cost is so insignificant that we fancy most schools of average income would not hesitate when once the matter is called to their attention.

**The Best System of Text-Books.** A text-book, as you will see, is the crux of the teaching, though not the crux of the organization and discipline. There are five points to be very carefully considered in the choice of a lesson system.

(1) *It should be a system, not a chaos, or a “hodge-podge.”* It is better to take some one system that is poor, in comparison with another, and to use it in a thoroughly articulated manner, than to combine systems, differing in method or principles, or to select good text-books at random from many sources. This essential is quite significant, for there are schools to-day, where every class is studying an eclectic system, under which a teacher goes to the bookstore and picks out any book she wishes for her class. The result is invariably chaos, with no real education.

(2) *A subject-graded curriculum underlying the entire system.* We have already emphasized this necessity. All public schools are graded. Even “the little red schoolhouse” is graded. There has always been a sequence of subjects of study, a curriculum that is more or less extensive, ever since the days when the educational reformers pointed attention to the fact of child-development. The very nature of “the unfolding process” in mental growth and the successive outcroppings of chil-

dren's instincts and interests showed that the door was shut, so to speak, to the *entrée* of certain ideas before a certain definite stage had been reached.

Thus, with a greater economy of energy, a vast saving of time, and the assemblage of a much richer mass of material, the subject-graded curriculum took the place of the uniform lesson idea. This is what is meant by "a graded school." Of course, the children are arranged by ages (or rather by the actual public school grades, which is much better); but the real Sunday-school grading is subject-grading.

(3) *The heuristic or source method.* This is a basal principle in the day-school—personal research, getting back as near as can be to the original, the source. The use of the Bible tangibly, the Prayer Book, the source manual, was almost unknown in the Sunday-school. Children would remark: "We do not study the Bible in our school, we study the Quarterly." Erastus Blakeslee began the movement among the schools by the publication of the Bible Study Union Lessons on the Source Method, since it proceeded from the particular to the general in the development of truth.

The New York Sunday-School Commission, recognizing its pedagogical soundness and its valuable adaptation to the requirements of a subject-curriculum, began in 1893 to produce actual text-books on a curriculum plan, based on this principle. Its editor gave the name "source" to the method, rather than the appellation "inductive" as used by the Bible Study Company, and also coined the more academic term "heuristic," from *heurisko*, "to find."

(4) *Written answer work.* The heuristic method means research. The guide to that research is found in sets of questions compiled in graded sequence in the pupils' class books. The method under which this research is

conducted is written work. Its plan for reproduction in the class is oral discussion and manual work. Spaces are left between the printed questions in the graded commission text-books for the written answers, always in the form of a statement.

(5) *Manual methods.* Manual methods are a recognized means of self-expression. Etymologically, of course, it includes all hand-work, even writing. Practically we use it to denominate, in the Sunday-school, the following lines of objective work, introduced from the day-school : (a) Book work, which includes picture mounting for each lesson, with mounted clippings from old Bibles, and written descriptive or thesis work to accompany it—an illuminated biography or history. This work runs right through the grades, from kindergarten through adult Bible classes. (b) Relief map work. (c) Map work in the flat. (d) Models. (e) Public school methods. Separate rooms, desks, note-book and picture work, wall maps, and wall pictures, manual work, blackboards, sand tables, kindergarten paraphernalia are becoming quite general. Old buildings are being altered to meet these requirements ; new ones are being constructed along improved lines.

**The Plan of the Text-Book.** All this necessitates a different type of text-book. With question and answer books you can do little but parrot work. You are a machine. Your individuality is taken away. The best text-book is one, therefore, built on the heuristic or source method, and the books are barely more than guides for research, suggestive handbook outlines for study.

Text-books to-day on this method have the following characteristics : (a) Broad, suggestive review questions, for rapid oral answers, covering a wide outlook, and

making pedagogical connection of the new lesson with those of the series thus far. (b) Questions for home study with prepared answers, usually written in order, first, to fix the knowledge more firmly by the pedagogical act of driving it home by writing it down; second, to ascertain that sufficient home study has been accorded it. (c) Questions for class discussion, based on the general home study, new, live, interesting, provoking active expression, in place of the usual dead, dry, monotonous recitation. (d) Questions to be assigned for particular research, such as certain obscure geographical, historical, archaeological, or critical points. (e) Provision in the amplest form for the use of maps, pictures, illustrative objects; for the development of practical hand-work, the making of maps, objects, drawing of routes, insertion of cities on outline maps, etc. Such lessons demand work, hard work. They are difficult to teach, and are apt to be most unsatisfactory under incompetent, lazy, or indifferent teachers; but they are the best; the ideal, to be sure; but as such in accord with the present day-school system, and at once so recognized, and appreciated and respected accordingly by all bright, earnest scholars.

**Recommended Text-Books and Systems.** The time has not yet come, although it is rapidly approaching, when we shall have a national system for the Christian Church at large. There are, however, to-day, certain systems available for use, that combine most of these recommended principles, and are higher in type than any that have preceded them.

(1) *The Commission Series.* This series began the source method in the Episcopal Church, and is, to-day, by far the most widely used of the progressive systems. Thousands of the Sunday-schools of that Church use

this system, in whole or in part. Many Lutherans, Congregationalists and Presbyterians use the courses on the Bible found in it.

The system now embraces over sixty distinct books, covering twenty fully graded courses with substitute courses for the most ample choice.

The manuals are half-yearly books, not leaflets. They are undated. They can be installed at any date or season.

They are churchly and based on thorough pedagogical, educational, and practical principles.

They furnish a definite and progressive curriculum.

They are elastic in arrangement, adaptable to schools requiring from twenty-six to forty lessons.

They accommodate themselves admirably to regular sessions, with full schools and many teachers, and to separate summer sessions, with small schools and few teachers, and are "just the thing" for the Home Department.

The memoriter work consists of Bible passages, church canticles, hymns, collects, etc., and is not confined to Scripture Golden Texts.

Pictures, maps, manual work, mounting books, written work, etc., are provided throughout.

The Catechism is well studied with delightful pictures and illustrations.

The Christian Year is objectively taught, as are also Bible and church history.

Within the space of less than a decade, over 3,000,000 copies of the text-books of this system, and the manuals allied with it, have been used by children. Translations have been made by individual workers, adapting this material to the Japanese, Swedish, French, and Spanish languages.

(2) *The Joint Diocesan System.* The Joint Diocesan

System has of recent years added a subject-graded series to its lesson schedules, appointing special lessons for the Primary, Intermediate, and Bible class departments, reserving the old uniform schedule for use in the main school department. These graded schedules show a marked improvement over the older schemes in subject-matter, adapted to the various ages of scholars, and there is also a tendency to include some extra-Biblical material, *e. g.*, in the Primary Department, where nature stories occur, and in the Bible class department, which has an excellent outline of church history.

The main divisions are four: Primary, with three years; Junior, with three years; Senior, with five years; and Bible Classes, with five years.

The Winter Course subjects are as follows :

*Primary Course*—Bible Stories illustrating : 1, God the Father's Love and Ours; 2, The Creed, Lord's Prayer, and Ten Commandments; 3, Christian Life and Duty.

*Junior Course*—1, New Testament Characters; 2, Old Testament Characters; 3, The Life of Our Lord.

*Senior Course*—1, The Life of Our Lord; 2, The History of the Church in the Days of the Apostles; 3, The Teachings of Our Lord Jesus Christ; 4, Christian Doctrines as taught in the Catechism; 5, History of the Hebrew People.

*Bible Class Course*—1, History of the Hebrews; 2, Life and Teachings of our Lord Jesus Christ; 3, The Acts and St. Paul's Epistles; 4, The Church and Her History and Work; 5, The Church and the Worship.

The Summer Courses are :

*Primary*—1, Words; 2, Deeds of the Lord Jesus; 3, Bible Teachings in Nature.

*Junior*—1, Missionary Heroes; 2, Ten Commandments; 3, Story of True Worship.

*Senior*—1, Prayer Book; 2, Beginning of Bible History; 3, Christian Year; 4, Missionary Heroes of the Early Church; 5, Mission Fields of To-day.

*Bible Class*—1, How we got our Bible ; 2, Prophecy of the Old Testament ; 3, Poetry of the Old Testament ; 4, Social Teachings of Our Lord Jesus Christ ; 5, Letters of the New Testament.

Professor Lewis, late of the Western Theological Seminary, Chicago, professor of Religious Pedagogy, and editor of the Sunday-School Department of *The Living Church*, makes this comment on the new course, "The predominance of the New Testament is a striking element in this schedule. Beginning the Junior Course with a study of New Testament characters is most unusual, but gives a distinct Christian tone to the course at the outset. It is, in this, akin to the proposals of Dr. Shailer Mathews, who puts the life of Christ at the forefront. The repetition of the life of Christ in the first year of the Senior Course after it has been studied in the last year of the Junior Course is open to question. The same thing is done with the history of the Hebrew people in passing from the Senior Course to the Bible Class Course. The presence of the teachings of Christ in the Senior Course, *i. e.*, at the ninth grade, is again welcome. A further criticism might be that the course does not correspond with the secular school grades as clearly as might be wished. It would be a little hard to say just for what age the upper grades are designed. These are minor deficiencies and will no doubt be corrected as the details of the course are published."

(3) *The International Movement has its graded lessons.* They are very excellent, although, of course, not adapted primarily to the Episcopal or Lutheran Churches. It might be stated, however, that some of the workers most prominent in preparing the schedule for these lessons were staunch Churchmen, working on the General Committee.

The curriculum in itself is almost identical with the standard one of the Episcopal Church. The courses are

no better in any way than those of the Commission Series. In some courses, the Commission Series is much stronger.

A syndicate, composed of the Presbyterians, Congregationalists, and Methodists, have published what is known as *The Syndicate Lessons*, which represent the best product of the combined international subject-graded output to-day. The manuals are well printed, supplied with abundant maps and helps, and are far better than any of the older types of question-and-answer book.

A noteworthy feature of this whole system is that the last quarter's lessons for each year (which in the majority of cases covers the summer months, as the lessons are planned to commence usually with October) are independent of the previous ones, yet are easily correlated with them, giving a fair degree of unity to the course.

(4) *The Bible Study Company*, publishers of the well-known Blakeslee Lessons, had begun the issue of an entirely new series of Sunday-school lessons when Charles Scribner's Sons took over their lesson book department, placing the manual work supplies in the hands of the New York Commission. There are six courses in seventeen grades, covering the years from four to twenty-one. These courses add to the older features of the Blakeslee Lessons a number of new features. They supplement the Bible by such other material from nature study, Christian history, literature, biography, missions, etc., as will best promote religious and moral development. Manual or expressional work is provided in suitable ways all through the course together with memory work. Two years are given to a Beginners' Course, then three to the Primary. This, as usual, is topical work, with stories widely selected. More direct Biblical work comes in the four years of the Junior Course, ages nine to twelve, the first two being devoted to the Old Testament. The schedule of the four Intermediate Courses is interesting. Age

thirteen, "Heroes of the Faith," has leading characters from both Biblical and secular history; age fourteen, "Christian Living," applies the Bible to modern living; age fifteen, "Records of the Faith," studies the Bible as literature and history; age sixteen, the "Life of Jesus," is a historical study. At this point a choice is made between a "Christianity Course" which traces briefly Christian origins and history up from the Old Testament, terminating in a year each devoted to missions and modern church work, or a Biblical History Course covering the Old Testament. Various Adult Courses complete the scheme.

(5) *The graded system of text-books prepared by the University of Chicago Press* is a notable contribution to the modern Sunday-school. They begin with a Kindergarten Course, bringing in the element of *play* as a normal instrument of religious growth in the very young child. The Elementary Grade uses stories, supplemented by a high grade of music, activities for the hand and eye, and suggestions for worship. Then follows, before the more detailed Biblical work, an elementary introduction to the Bible. The Old Testament, the lives of Christ, and of St. Paul, are treated both in a form suited for younger children and for high school grades. The Adult Courses in this series are peculiarly rich along Biblical lines. The outstanding features of these Chicago productions are, first, their text-book form, separate lessons for each week being quite a secondary feature, and second, the careful selection of work for the pupil, often in a printed note-book form. It is an expensive series, but prepared by experts.

These five courses stand to-day as the acme and climax of the last decade of Sunday-school awakening, and consequent experiments. While none of the five are confessedly perfect, yet they mark advancement towards the

new ideal, and so they have practically eliminated all of the preceding and parallel inferior text-books. The question-and-answer book to-day is only used by the conservative of the most extreme type, and the few half-way makeshifts which have endeavoured to combine the old and the new, or to transform the old, are not winning their way. Two such series have arisen in the past five years, but have not met with general acceptance. While it is manifest that no one of the present progressive systems is fully satisfactory and perfect, it is also recognized that out of them will grow, by improvement and elimination, the standard system.

Superintendents and clergy will certainly wish to pursue this important topic further, and since it is not the province of this book to advertise the details of any one system, it would recommend that the readers send to the five firms represented for their descriptive advertising matter, which will place the principles and text-books of each system fully before them.

The New York Commission will be glad to furnish full circulars of such matter to any of the clergy or teachers who desire it, so that unprejudiced examination can be made.

## V

### THE ORGANIZATION OF THE CHURCH SCHOOL

**A**FRANK Statement. Here, to a very large extent, lies the secret of the lamentable deficiency in our Sunday-schools of to-day. It is a fact that cannot be gainsaid that many Sunday-schools are losing scholars because of a lack of effective organization. This has several times been termed "the worst weakness of the Sunday-school, both large and small alike." Certain it is that some entire states, and those not the smallest nor states afflicted with a shifting population, but large centres, like New York for example, have a decrease in Sunday-school enrollment numbering, as in one instance noted, 6,000 children in five years' time, in the Episcopal Church alone.

Many causes can be assigned for this, and the figures cited may not be altogether accurate, or rather may be misleading. We mean by this that the decrease *may be* only an apparent one, due to a more careful system of registration and records and a more conscientious pruning of the roll. But in every case a detailed examination of year books coupled with a precise knowledge of the individual schools, invariably shows an increase where proper business management exists, and a decrease where it does not. It is also noteworthy that a very poor system of lessons, and an almost unpedagogical teaching method may exist with a growing Sunday-school, if the superintendent be a wide-awake and progressive business man. On the other hand the Sunday-school may be afflicted with a constant and steady decrease, co-existent with a splendid

system of lessons and well-trained teachers. The significance of this chapter on *Organization* (together with that on the *Best Forms* and on *Records*) is the most fundamental of this entire book.

**The Aim.** The lack of vision to make the best use of opportunities lying fallow at our doors appears to be the root of the matter. The school staff, from the superintendent to the individual teacher, ought to have a clear-cut, definite aim. It goes without saying that character-building consciously sought for is the primal aim of both teachers and officers; but it is seldom consciously organized. The superintendent must plan, not merely attend the sessions of the school for opening and closing exercises and assign teachers to classes and pupils to grades.

Character-building concerns three classes of activities—spiritual, mental, and recreational or physical. A well-rounded system plans to coördinate these three types of work for the demands of both sexes and for every succeeding age of development. Some of these will be conducted inside the school, some nominally at least outside, as organizations and clubs. But even these latter should be distinctly part of the school plan, not separate and distinct. They should be under the direct purview of the school superintendents, though provided with their own officers. They should invariably be educative, never merely recreational in the sense of amusement only, nor mere attractions. They should be clearly coördinated, and there should be no gaps in the complete provision for the whole nature of each child.

Yet in most schools to-day such organizations are in chaos. The Sunday-school runs independently of all else. The societies are divorced from the school, and only use it for a "feeding ground," in place of being consciously part of its educative system, planned purposely to meet

the physical needs of each child (gymnastics, athletics, ball clubs, sports, exercise, health, etc.); the missionary and altruistic outlets and training (Junior Auxiliary, Brotherhood of St. Paul, Ministering Children's League, Christian Endeavour, Brotherhood of Andrew and Philip, Epworth League, Knights of King Arthur, etc.), the social and intellectual aspirations of the school members (clubs, social gatherings, libraries, etc.). In the best of churches, societies are introduced haphazard, leaving many a hiatus here and there in the scheme for a well-rounded development. The superintendent is concerned with all this machinery, for it is all character-building, and it all has its share of effect in producing the right type of manhood.

The opportunity for the school, large or small, to secure its results in character-building, will depend upon the following points, all of which are the direct concern of the live superintendent.

**Size and Numbers.** The school should reach in some way every young person from one to twenty-one, in any manner connected with the church. That is fundamental. If it does not, then something fails in the superintendent's work or the minister's coöperation. Briefly tabulated, the ages from one to three should all be gathered into the Font Roll or Baptismal (not "Cradle" Roll) under a Font Roll superintendent, responsible to the school superintendent. From three to six, in a large school, is the Kindergarten and from six to eight the Primary. In a small school, they necessarily combine. From eight to adolescence (twelve or thirteen) is the Junior or Grammar or Elementary (all names are used) Department, and from that point to about nineteen, the High School or Senior Department. The Post-graduate School ascends from there. The Home Department then embraces, under

its own superintendent and staff, again aligned with the school, all the unschooled individuals, of whatever age, kept away from school sessions by work, distance, age, illness, etc. No superintendent, lay or clerical, ought to rest content with his work or himself, under any ideal and goal lower than this, that enables him to "preach the Gospel to every creature"; and he will not, if he realizes both the missionary motive and the value of the Sunday-school.

But the endeavour goes further than the congregation. Every unschooled young person in the community is in his "field" and a legitimate recruit. The whole school, every pupil, every teacher should flame with missionary zeal, and this ought to make the inflow of new members constant and inspiring. The church ought to be able to provide the best religious educational system in the world, and it does, when the minister is alive to the opportunity. Honour rolls for those who have brought the most new scholars are legitimate, and are not unworthy incentives, as are prizes and badges, which soon lower the "tone" of a school. The number limit should be the highest attainable—no other. A country Sunday-school rose from eight to eighty in a month with this motive, and another from twenty-five to a hundred and seventy-five in a few weeks. The public school reaches eighty-four per cent. of the population of school age, the Sunday-school but thirty-six per cent. The field is large surely.

**System and Order.** Lack of this is the chief weakness and the *bête noir* of the vast majority of schools, both large and small. To this end, the superintendent ought not to be a minister, but a layman, a competent business man, who will put the same systematic ability into the Sunday-school that he applies to his secular business. Surely God's work in the school ought to be as carefully

and systematically run as a week-day business. Unfortunately it is very frequently conducted in a slipshod and careless manner. There cannot be too much system, if it be a wise system. The system will naturally be divided into two departments—the curriculum with the educational portion and the routine machinery. For the latter the lay superintendent is responsible. Even if there be a clerical superintendent, he should have a *layman* for the conduct of this routine system. For the former, nothing succeeds so well as a principal, a female public school teacher usually, one who has thoroughly grasped the principles of the new forward movement, who has made a special study of child nature and nurture, and who is conversant with modern pedagogical methods. This applies even more to a small school, where the difficulties of grading are correspondingly great. With a lay superintendent and a public school principal, the school is practically ensured success. Clergy may change, or there may even be no minister, the system will go on, serenely and resultfully.

**A Summary of the Aims.** The points aimed at are : (1) Coöperation of the parents in prompt and regular attendance at school, attendance at church services, home study of the lesson, home influence, private prayers of the pupils, etc. (2) Regular and punctual attendance of all pupils and teachers. (3) Attendance at church services. (4) Order and discipline of the school. (5) Thorough home study by both pupils and teachers. (6) Character-building, consciously sought for, as the primal aim of pupils and teachers. (7) An *esprit de corps* on the part of pupils, teachers, and officers, that sweeps the whole school along in an enthusiastic, hearty movement.

**The Organization.** To a slight extent this must differ,

as between a large city, a small fashionable city, and a country school. Numbers will necessarily affect it. Still the same general plan may be outlined for all ; local conditions only influencing minor details. First, let it be noted that the same businesslike order, system, regularity, regard for rules once made, enforcement of discipline, attention to details, careful planning and efficient oversight, zealous interest and painstaking devotion to duty and obligations should characterize even the smallest schools, as are shown in any proper business house. Thus a good, conscientious business man makes the ideally capable superintendent.

A certain wealthy business man in a large city in Central New York was recently placed in charge of a run-down Sunday-school by a wise minister. In two months the school went up from one hundred and fifty to four hundred, and is still growing. The same thought and care were given to it, especially to "the business end" of it, that the man put into his business. The man at the gun conquered that school. The minister never could have done it.

Many of the clergy are not efficient business men, and it is no discredit to them to acknowledge it. It is not their *forte*, nor their training. Let them do what is a plain duty,—put a business man at the helm, but for business purposes only. Loyal, true-hearted, recognizing his place and obligations clearly and distinctly at the outset, which concern secular not spiritual matters (the minister is responsible for all educational features, all teaching, lessons, etc.), given a free hand, under loyal consultation with the minister, in what is clearly the superintendent's work, with responsibility, to make things succeed, bravely laid upon his shoulders, this consecrated business man will in almost every instance prove a blessing.

In some rare instances, however, a trained common school educator, with marked business and organizing ability, such as a public school superintendent, may be secured. In such an event, he will be, by all odds, the ideal.

**The Superintendent's Work.** He is best a layman of pronounced business ability as we have said. If a minister be superintendent, let us urge most emphatically that it be under the oversight of the pastor and not of an Assistant. If needful, in order to lighten too arduous duties, let the Assistant relieve his superior of other labours to a larger extent. The duties of the superintendent should be the business oversight of every department and officer, down to the smallest detail. All matters of record should be reported directly to him weekly through the head secretary. This means that the treasurer, librarian, and grading teacher should report to the secretary. The point is to give each person the fullest personal responsibility for the fulfillment of his own assigned duties. The superintendent should control the school, give out notices, accept new teachers (unless it be arranged that the grading teacher examine all teaching applicants), appoint teachers to classes, assign substitute teachers, etc. The opening and closing services should be in the hands of the minister. Upon the superintendent the whole order and system of the school depends.

Dr. A. A. Butler in his "Churchman's Manual" gives the same advice in such cogent language that we quote him in full: "In most parishes the superintendent is a layman, and it is best that it should be so. If he is (as he should be) a man of mature age, brought up in the Church, he will be a loyal helper. The turning over of the Sunday-school to a young clerical assistant is a mistake; unless he has a special training for the work. He

often becomes a substitute for the rector, and helps to perpetuate the false idea that the rector's other duties are more important than caring for the children. I know that this idea is an old deeply-rooted one; that in fact it was once an apostolic idea, but have we forgotten what the apostles' Lord had to say about it? (St. Mark x. 13). A young deacon cannot bring to the school the experience of a parish priest of mature years, or of a godly layman of like age. Moreover, the officering of a Sunday-school by ministers and women produces a bad effect upon the older boys of the school. The rector had far better give some of his routine work to the clerical assistant and the superintendentship to an experienced layman."

**His Method.** The superintendent, clerical or lay, is the general, upon whom all the responsibilities of efficient organization must fall. He should select his own staff and be charged with the outcome. In general, he should enlist men and women upon but three principles. First, they should be wholly devoted to the work. There should be no motives other than pure service of God, according to one's best talent and ability. Second, it should be according to ability. That is, officers should be those best fitted for that type of work, and so usually not best adapted to the teaching function. Third, every one should be given some work to do. The official staff is oftentimes an excellent place to open outlets for Christian altruism to a host of young men, just dropping out of Sunday-school, liable to drift from the church's hold, yet eager to do work in the church. They do not know enough or feel willing to teach. They cannot be church officials or perhaps even ushers. There seems to be no opening. Perhaps they find the Brotherhood of St. Andrew or some such organization a field for personal

work ; but even then there is not enough to occupy their time. Again, there are usually several solid business men, anxious to help, but feeling their incapacity to teach. Even the smallest school can find a half dozen or more such persons, young or old. Use them. Manufacture offices and so divide work and responsibility, and create interest and enthusiasm.

Upon the "*esprit de corps*" and the "swing" will depend, to a large extent, the enthusiasm and results. There should be as many young officers from among the young men, who are always dropping out of the Sunday-school for lack of work, as one can create. We should think out work for them. Even if it seems to create unnecessary amount of detail and red tape, it will more than repay the expenditure of labour by the interest it will create in the school. Moreover the moral effect of a band of five, ten, or fifteen young men of about twenty years of age (younger or older) will be most marked in the school. It will tone up and attract all the young boys who otherwise are apt to feel that their Sunday-school life ends when their communicant life begins. Incidentally the psychological element is seen, in that the older girls feel a certain indefinite attraction for the school, hardly conscious to themselves, due to the presence of enthusiastic young men at work. Over the field at large, the schools that adopt this policy have both numbers and vitality. Everything is to be said in favour of using the young man of to-day to the fullest extent—everything for him, and everything for the school and God's work.

It would be a great mistake for the superintendent to call these young officers "assistant" secretaries. It is better to give every one a definite name and office. We shall speak of this more fully under their detailed work.

Right here we want to urge the reader to note very carefully that we are suggesting lines of activity for ideal

conditions. No one should be discouraged if not one-half of what has been suggested in the line of organization is possible of accomplishment in a particular locality. In every church, out of a certain number of possible workers, say a total represented by the letter "A" we will have a very few, say "B" in number, who are the old "reliables." They are the handful of faithful communicants, young, middle-aged, and old, who will be found working faithfully and loyally, year after year, it may be for ten, fifteen, or twenty years. Under whatever organization, superintendency, or minister, they will be found in their places ready to do God's work in whatever way may be desired. They are never discouraged, they do not become readily offended, and they never give up. They have learned the essentials of duty, responsibility, and conscientious fulfillment of obligation.

Through the effect of enthusiastic organization, out of the general class "A" there will be under the reorganized school a few more we may call "C," and who eventually may be added to the faithful "B's." This class "C" are those who can be persuaded to take up work with considerable readiness. Some of them will become faint hearted and discouraged. A few, a very few, will stick.

Then there is another class whom we will term "D" who will require a great deal of persuasion, who may be appealed to again and again and, finally, may with considerable reluctance undertake God's work. They are less likely to join the class "B," although they may be found quite a time in the class "C."

Similarly there is a very large class, the remainder of "A," whom we will term "E." They are striving to save themselves alone and that with considerable indifference. If it is clear, and they have no other engagement, they will come to church. If it is rainy, or recreation attracts them, they are absent from any work

in the church. They have never learned to love their Master to any extent that would win them to His work.

It is therefore apparent that there is a limit to one's resources in the matter of obtaining workers, no matter how enthusiastic or earnest or diligent one may be. There is no reason for discouragement. God does not hold us responsible for impossibilities, but He does hold us responsible for working the ground just as thoroughly as possible, and for tilling it in such a manner as to secure the largest possible harvest.

It is with this in view that we suggest lines of activity suitable for various types of officers. No one school may possess them all during its entire existence. A few schools may be fortunate enough to organize to the fullest. The superintendent's attitude should be to accomplish the best results in the best way, according to his local needs and possibilities.

All of these officers have been used in some Sunday-schools and all large Sunday-schools are able to secure a considerable portion of this organization.

**The Supervisor of Instruction or Principal.** This officer, often called principal, or grading teacher, is a comparatively new officer in the school. The position, however, is an essential one to the success of the modern movement, and the office can usually be created even in the smallest school. In some respects it is a pillar in the graded system. The principal should be under the superintendent, but their lines of work should mark a distinct cleavage.

The superintendent should stand for the organization, for the business end, for the system and its smooth and successful conduct. All the assignment of officers should be under his care. They should all report to him, and all be subject to his mandate.

To the principal, however, belongs the supervisory and teaching duties. The grading system, the curriculum, the assignment of scholars to their classes, the assignment of teachers (although they may be secured by the superintendent), the training of teachers, the teachers' meeting, the examinations, are all logically in her charge. We say "her" designedly, for the best principal is a female public school teacher, who can oftentimes be secured in the smallest town.

She should have a seat and desk on the platform, with the superintendent, and during the period of the school hour, when not otherwise occupied, one of her most helpful duties will be to visit classes, and either listen to the regular teacher's conduct of the lesson hour as a critic teacher, or teach a sample lesson herself. The former plan is the better when the teachers are accustomed to her presence, for nothing so greatly strengthens a weak teacher (or a strong one either) as to be criticized constructively by an able principal. The latter plan is good occasionally, especially for the teacher of concrete type of mind who learns by observation, rather than by principle.

The presence of these two officers in the school, the lay superintendent, and the principal, insures the permanence and stability of the graded system. Assistants may come and go; ministers may change, but the system goes on to perfection, progressing and improving, year by year, but never in chaos or dissolution.

All examinations ought to be in charge of the principal, and it would be well if she had, under her, an examining committee, or board of examiners, composed of the best teacher from each grade and topic, to prepare examination papers, which can be readily hektographed, or printed, or run off on the mimeograph. The general plan of examinations is to have them annually, or semi-

annually, with fifteen questions assigned for written answers during the school hour. From these fifteen questions the scholars are allowed their choice of ten, and their passing mark is placed at seventy per cent., which is really about fifty per cent. of the whole. Most schools also have a rule that a term grade of ninety per cent. will excuse any scholar from *compulsory* examination. The examinations are usually called tests, rather than examinations, and even scholars who have reached the passing term grade are urged to take them for the gain that they receive in the review entailed by the examination.

While examination days are usually appointed twice in a year, yet the beauty of the graded system is that classes may go as slowly or as rapidly as they please, spending two Sundays on a lesson, or taking two lessons on a Sunday, according to their ability. This, of course, means that classes complete courses at odd times in the year. The new systems are so elastic that a class completing a course takes the examination the following Sunday without at all disturbing the school, and then goes on to its succeeding grade. In the course of a year or two there will therefore be, in a large school, all manner of grades at all points of progress. This is not at all confusing to an efficient principal, and is commendable in that it meets the detailed needs of types of pupils. The certificates or diplomas for examinations passed can well be reserved for presentation until commencement day arrives, before the summer session.

For classes below the age of eight, oral work for examinations is, of course, necessary.

The individual caprice and unconscious favouritism of particular teachers, shown to pet scholars (or often the reverse, prejudice), is wholly eliminated under this system, in the Sunday-school, which, of all educational institutions, ought to be absolutely fair and unbiased.

### The Secretarial Force.

(1) *The Registrar.* In large Sunday-schools, this officer is, essentially, a special individual. In very small Sunday-schools, the work can be combined with the General Secretary. The duties, however, should never be omitted. Every incoming scholar ought to have the complete data, such as is found on the form submitted in the chapter on Forms and Blanks, filled out in ink at his entrance. This card is the official card adopted by the General Board of Religious Education to secure the information and records that to-day are lacking in the statistics of our Sunday-schools at large. The card will not take more than a minute to fill out, and it then becomes a registration card, from which the information needed for the roster is secured. The registrar should have the charge of both the enrollment cards and the roster file, and he will have plenty of work to do to occupy him throughout the entire Sunday-school period, and an evening a week at home. The filling and oversight of all records, also, come under his purview.

When scholars, already in the school, bring in new pupils, it is a very efficient incentive to place their names on a special starred honour roll, to remain there for the year, provided that the scholars whom they bring remain in the Sunday-school at least one month,—a sufficiently long time usually for the school to secure a hold upon them.

One of the church officers can often be secured for this position of registrar, who may be unfitted for teaching, or would not undertake the amount of work required in some other positions.

(2) *The General Secretary.* His work is partly supervisory, keeping a general oversight of all the records of the school, along all lines, that the system be held right up to the mark; and partly the personal, mechanical details of the following records.

(a) Record of teachers and scholars. The scholars' record system is simple and expeditious, occupying not more than five minutes. It notes on a similar basis the attendance at Sunday-school and at church, failure in good conduct (good conduct being assumed) and character of recitation. A card system may be used, or a book system. The Gorham Class Book affords the most complete and least cumbersome system, being a permanent record of everything for the entire year, and avoiding subsequent recopying.

The best forms for these records are shown in the chapter on Forms and Blanks.

(b) Records of new teachers, new scholars, change of address, illness, removal, transfer, resignation, etc. A card system in a file case is the best. A card is amended and filed in proper place very readily, and a permanent record of scholars who have severed connection with the school filed back of those then attending. If such a child return the next year, his card is simply refiled with a note. Record of illness is important for final marks at graduation, and for notification to teacher and minister for calling, and, in case of contagious disease, for proper absence of other children from the same house. A proper transfer blank should be filled out and furnished each child removing elsewhere. If the child be absent for a summer vacation, and attends Sunday-school in the vacation town, a card form to be filled in by the summer school secretary may be given by the home secretary and thus credit secured for the child in the marks of its own school, just as credit is given for marks received in another college.

(3) *Report Secretary.* The report system is proving to be one of the very best incentives for coöperation and work in the school. Its routine may differ under different circumstances, but the plan that has been found

the best is to have from one to three report secretaries, with a corps of routine secretaries. These routine secretaries are the young men in the Sunday-school, of the older classes, who can be made available during the routine period assigned for marking. Its object is the practical coöperation of the home.

It is essential to keep in direct touch with the parents. To this end, two "points of contact" are suggested, based on the practical experience of many schools. Send home a monthly report. (See chapter on Best Forms.) Where pupils are constantly shifting residence and the membership of the school is unstable during a year, the former type works best, and is the cheaper. Where membership and residence is pretty certain, the latter is productive of less labour. Young men of the older classes will gladly undertake this work, if given the dignified name of "report secretaries."

These reports are signed by the parents, returned to the school and filed in a card index file, being checked up, first, in the class record book so that in case reports are not returned within a reasonable time, duplicates can be sent by mail, since scholars are sometimes apt to "forget" to deliver rather poor reports to the parents, and with older scholars there is sometimes a dislike to any reports.

When these reports are filed, they become a permanent record of the school. The general secretary has, of course, the oversight of the routine of this system to which the report secretaries are assigned.

(4) *The Custodian of Supplies, and the Custodian of Equipment.* All schools of one hundred or more pupils can well afford to relieve the superintendent of an immense amount of detailed work which so often handicaps his efficiency as a superintendent. He needs to be free to be in touch with the entire school, not to be confined

to a desk nor to spend his time before and after school "getting ready." The custodian of supplies is given the entire charge of all material in the way of lesson books, helps, maps, and pictures, and such paraphernalia as is given out permanently to scholars or teachers. He has, as the other officers have, his own place in the room, his table or desk with supplies, and he keeps a careful record of all supplies received and disbursed, checking the fact on the class books, and on the registration cards. The usual plan pursued in most schools is to give one copy of the lesson book free to scholars, requiring that if it be lost or destroyed, and a duplicate desired, that duplicate should be paid for by the scholar or parent, at the regular price. Pupils are accustomed to this rule in public school and there is no rebellion.

On the other hand, in every school, large or small, there is a great deal of work to be done in getting ready for school session and putting away supplies afterwards. All this work and the charge of such supplies as can be called equipment, that is, material that is given out and taken back again, such as hymnals, service forms, numbers for class forms, banners, etc., and that does not pertain to the duties of the general secretary, the registrar, or the director of hand-work, should be in care of these custodians. It means, therefore, a considerable amount of quiet, unseen, unobtrusive and often unappreciated routine service, and yet the performance of this with absolute fidelity and careful detail is perhaps more essential to the orderly conduct of a school, the peace of mind of the officers, than any other one point. The schoolroom ought to be prepared (unless the school, unfortunately, meets in the church building where previous services have to be held) the night before. A very good plan is to have two Custodians of Equipment, the one preparing the room, and the other, with the assistance

of some of the older scholars who remain after the class hour, putting away the material. This divides the labour and keeps it from becoming irksome. Moreover it enlists more young men, which is an admirable plan.

(5) *Superintendent of Absentees.* Absenteeism is the *bête noir* of innumerable attempts at progress in hundreds of enterprises through life. How to eliminate the absentee is the ever-recurring problem in all organizations, religious, social and even commercial.

In the Sunday-school this evil is of sufficient moment to demand special attention. In no other place, probably, does the absentee do quite so much harm to both himself and to the members of the organization of which he is a part. For himself, in Sunday-school as in day-school, one or two absences put him far behind in the grasp of the lessons necessary to thorough comprehension. It means throughout poor work and, consequently, poor results, and for what does any school exist save results? For the school, the continual absence of pupils not only pulls down the records (insignificant in themselves, but indicative of good work), but it lessens the interest of the entire body, destroys the *esprit de corps*, creates a feeling of listlessness, indifference and lethargy on the part of both the pupils who do come and the patient teachers who seek to train them.

In the public school, the problem of absenteeism is met with great effectiveness by the local municipal laws and the truant officers, so that the percentage does not fall below five per cent. in most cities. But in the church school, the average of attendance hovers between sixty-five per cent. or even fifty per cent. in the poorly run school up to eighty-five per cent. and even ninety per cent. in the most thorough and businesslike ones. With voluntary attendance and no real discipline possible, this does not at first seem so bad. But, realizing the fact

that the child in Sunday-school has in fourteen years only the same amount of time to put into religious culture that he has to put into mathematics in one year,—even if he were never absent from Sunday-school and did attend the full quota from three to seventeen, which is unusual,—it certainly does behoove us to secure just as high an attendance record as is humanly possible—the best, for God’s work deserves the best.

So it is that we welcome a new feature in the Sunday-school organization, a feature that is applicable to any school, large or small, to any locality whatever, and which never fails to at least raise the attendance somewhat. It is the creation of a new officer, usually a lady with spare time during the week, known as the Superintendent of Absentees.

*There are three kinds of absentees in most schools, and each requires a differing method of treatment.*

(a) The absentee on the present roll, but remaining away, one, two, three, or more Sundays. Various plans have been worked out, but the final and most successful plan, which is practically becoming the standard, is as follows :

To those absent one week, a reply post-card is mailed, using but a one-cent stamp. The pupil replies, occasionally, on the return half. This plan is found to bring back the following Sunday almost three-quarters of those absent the preceding week.

To those not crossed off the “one-week list,” who have thus been away two weeks, a vacant chair post-card is mailed, suited to the sex and age (and if desired even the colour, white or black), of the delinquent. This proves a “clincher,” save in rare and obstinate cases. On a roll of four hundred scholars, with probably a list of fifty one-Sunday absentees, the three-week list will not be more than five or six.

With the three-week list, the personal touch enters, employing more drastic and yet more winsome methods, the use of the messenger service. Boys and girls are registered as messengers, usually youngsters of from ten to fourteen years of age, still in public school. On a certain day each week they report to the superintendent of absentees (or they can receive the messages by mail if necessary). Messages can either be purchased in form or printed specially for the particular school, which in the case of larger schools is preferable, but always resembling telegrams. They are delivered in person by the messengers, in telegram envelopes, the messengers bearing a badge of service and a card of introduction. A blank space is signed in the delivery envelope, and if the pupil or his parents be home, a report is filled in at once on an attached blank and brought back to the superintendent. It is always the rule that a messenger shall hunt up scholars of some other class than his own; and so it becomes the pride of every class not to have delinquents that have thus to be drummed up by messengers from another class. Thus the class *esprit de corps* is cultivated. This is found to be exceedingly advantageous.

Finally, there is the class of those absent four weeks or more. Here also a form is ready at hand, so that proper reports may always be in writing. An absentee card is filled out and sent or given to the child's own teacher to call and report what a careful investigation can furnish regarding the cause of continued absence. Of course, every true teacher tries to call on all her pupils two or three times a year and to have them together for a social gathering at her home or some church room on several occasions. This, however, is special absentee investigation. If the child has gone to some other school, proper persuasion may be employed to secure return. If he has moved away, there ought never to be a failure

in sending a formal transfer and letter, either from the school superintendent or the minister, if the pupil be on the parish roll, to the school of the church nearest the new abode, or the one attended already, in case that is known. When this general system is in vogue, the problem of absenteeism is, in the main, solved.

(b) The second general class of absentees is that large corps, often one-fourth of the entire school, that, in our larger cities with shifting population and indifferent parents, dwelling in small apartments, fails to put in an appearance after the summer vacation ends and the autumn work begins. Sometimes a letter will bring them back. More frequently they require calling, tracing of new addresses, transfer if moved, and, if still in the old abode, will be probably found to require much urging, many calls, and determined prodding, for they usually are members of the procrastinating, delinquent class. It is found that from one-third to one-half of such pupils can be won back within a month, the rest being those permanently dropped or removed. It is worth the effort though, for they would otherwise forsake church and school and go nowhere or to other religious bodies. The church loses many valuable Christians through this lack of a proper business "follow-up system." It is also highly our duty to attend to the transfers. We may not hope to secure the child to our own school; but we are certainly responsible for the endeavour to attach that child to some other school. Our labours are for the Church of Christ and not merely, in any selfish disregard of opportunity, for our own particular vineyard.

(c) In every church there are, without doubt, young people between the ages of three and twenty-one, whose names are found on the church register, but not on that of the Sunday-school. We are too often content with opening the doors of our school (usually basement doors

at that), and expecting the youth to flock in for religious education. The command was to go out into the high-ways and compel them to come in. A very prominent minister in New York, serving a notably wealthy congregation, has increased his Sunday-school in a few years from less than fifty to more than two hundred and fifty by persistently and insis- tently, in season and out, on every occasion, presenting the personal duty to parents to have their children instructed in the church school, knowing that such education was not being adequately imparted at home. Sometimes it requires many calls and much tact, even to a preliminary coaching of society children backward in religious culture; but the system is cultivating in that parish a spiritual tone and zeal for service that is remarkable. The likelihood is that if this absentee class were canvassed and either brought into the church school, or, in the few cases of positive inability to attend, entered on a home department, the average school would almost double its roll, not for the roll's sake, but for the sake of the child, all too greatly needing our training for the battle of life in a world of sin.

This new officer has evidently come to stay, to fill a long-felt gap. It is also manifest that, from the start, she will have abundant work to do, work which ought not to devolve upon the secretaries if they are expected to properly fulfill their labours and provide complete records. In small schools she might even have added to her duties the large list of those absent from Sunday services, for required attendance at least one service each week, for the training in worship is in itself quite the proper thing. If character-building is really habit-formation, this then is a habit we should cultivate in youth, and its organization could quite well be placed within the purview of this new officer.

(6) *Director of Hand-Work.* Hand-work, variously

called manual work, self-expressional methods, etc., is the new feature in the Sunday-school. It has come to stay. In the schools where it is almost submerging proper lesson study, and the successful administration of the school, it is disorganized, uncorrelated and left entirely in the hands of the individual teachers, who become so over-enthusiastic with its attractive features that they are carried away with it to the exclusion of sound study. Hand-work is the means to an end, not the end itself. In the schools where it is proving, right royally, its efficiency, it is in the hands of a single official, usually a trained day-school teacher, who devotes her entire time to the proper introduction and correlation of the work in every grade. In this way it is kept in well-balanced form.

The director of hand-work has charge of all pictures, the museum of models, all note-books, maps, and in fact all materials for self-expression. Such schools as the Church of the Ascension, Mount Vernon, St. Andrew's, Harlem, N. Y., St. Paul's, Yonkers, etc., have changed the whole spirit of the school, from listlessness and lack of interest, to enthusiastic fulfillment of assigned lessons and coöperative endeavour to perform the work.

(7) *The Treasurer.* The duplex envelope system is coming into the Sunday-school to-day as the ideal plan of training in proper giving. This is a system that insures (a) proper education of youth in weekly systematic giving, and in praying and giving for missions. (b) An increase in offerings that will sometimes double the previous gifts. (c) An offering when scholars are absent, since the back envelopes are brought in.

It requires a considerable amount of work, and even in small schools it has been found necessary to enlist a number of young men to assist the treasurer in checking off the envelopes each week. It is a system that will mean

for the next generation a relationship of proper church support and an appreciation of uniform brotherhood. No school that is looking to vital results can fail to appreciate its value.

(8) *Attendant on Ventilation.* "What is everybody's business is nobody's business," and a proper ventilation is hygienically essential to proper teaching and proper learning. For avoidance of restlessness and for the proper circulation of blood that will accomplish good work, it is not unessential to have the matter of systematic ventilation and proper temperature of heat or cold in the hands of some one individual. This may be a man or a woman, but it should be somebody with sufficient common sense and knowledge of standard requirements to perform the work efficiently.

Every little item that adds to the improvement of a school is sufficiently important in God's work to be properly considered.

**Proper vs. Destructive Ideals in Giving.** Ideals are what we make them. They are good or bad, according to their ultimate *terminus ad quem*. This is not apparent always at the inception nor always seen on the surface. Ideals are the most powerful motives or incentives in all the world. They beckon forward. From the dawn of adolescence they are the ruling mainsprings of life and conduct, and they invariably determine the standards which govern and limit secular and religious actions.

In no field whatever is it so incumbent to set high ethical standards as in the matter of *giving* to our God. This touches every phase of church and charitable support. As the child learns to act, and by what standards he acts, so he continues through all life, and the determining values and relations in such actions are practically "set" by the time he attains manhood.

Thus it makes a vast deal of difference whether the pupils in Sunday-school are taught to give for self-support (lessons, entertainments, etc.), or whether they render directly to God for the maintenance of the home church, the missions of the diocese, domestic and foreign missions, and objects outside of their own school. In the one case, the determining ideal (or motive) is selfish and self-contained. In the other it is unselfish and generous.

The relationship, the interest, and the work of the Sunday-school and the church are determined too by the attitude of the church authorities towards the support of the Sunday-school. There is only one *right* position to assume, namely, that the church should support the Sunday-school as its most important work, not excepting even divine services. The main point of objection, once the matter is presented properly, will be the selfish exclusiveness of teachers and officers, who may not want to place their funds and their control in the hands of the church authorities. This, however, should not weigh essentially, for the minister in charge is, after all, the head, and responsible for the standards taken, and recalcitrant schools should be made to yield for the good of the cause and principle.

Self-Support in the Sunday-School Has Worked a Fearful Injury to the Church of God. It has created false and unchristian standards for the children. They give their pennies to buy their books, support their school, and even in some cases actually (and in many more in fancy) to "pay for their teachers." *They are not taught to give freely and without gain to God.*

The outcome has been the selfishness, self-centredness, "*the quid pro quo,*" the resolve to get something tangible for every cent given.

Consequently we see the rented pew, the church fair or

bazaar, the entertainment, etc., existing as the general means of church support.

Consequently also we see lowered ratios of giving to missions, to philanthropy, to charities, and to social service. The adult has lived according to the example set the child.

*The Sunday-school is the chief work of the church.* It is the church's nursery. Without it, gains to the church would be few, uncertain, and wavering, when secured. It ought to be the main concern of the church. To it the parish should give its most eager attention, its most faithful service, its most generous support. It ought never to be asked to "support itself." Even present economy is lost, not gained.

*The Ideal Plan and How it Works.*

(a) Urge the children to give to God. (Not to buy supplies.) This will set constantly before them the personal obligation of every Christian to contribute regularly to God's work.

(b) Introduce into the Sunday-school the duplex envelope fund system. It will mean (1) regular giving, whether the scholar be absent or not, whether the day be clear or stormy; (2) constant income; (3) a due consideration of the ratio between giving and ability; (4) a training in the habit of giving that will never die away; (5) and from four to ten times as much money received, though this is the lowest real motive to the church.

(c) Make the children realize that this money is for the church, part of it, say three-fourths for the home parish work, and part (the other one-fourth) for city, domestic, and foreign missions. Let them vote themselves to what objects it shall go.

(d) Have the Sunday-school treasurer pay the three-quarters over each week into the hands of the church treasurer.

(e) Then let the church officials recognize the Sunday-school and their duty to it. Have them pay all the bills of the Sunday-school. Teach them to be exceedingly liberal and generous in their support of the school.

The church will be far richer by this plan. (1) Richer *now* because the amount received from the school will, under the most expensive outlay, be manifold larger than is required for support. (2) Richer in all the generations to come because it will surely result in broader ideals, wider visions, a quickened sense of duty and privilege on the part of the adult.

This system is already working splendidly in hundreds of schools. It has proved all we say of it, both practically and ideally.

(f) Finally, it is the Bible system. "Upon the first day of the week, let every one of you lay by him in store, as God hath prospered" (Cor. xvi. 2).

(g) *The Librarian.* The average Sunday-school library is usually composed of from one hundred to five hundred ill-chosen, soiled, trashy, "wishy-washy" books of goody-goody type, seldom read, and little appreciated. It is on the wane to-day. There are not a dozen really up-to-date Sunday-school libraries in this country now, save in a few large cities and under large endowments. None of these can compare with the neighbouring public libraries.

We do not at all urge this abandonment of the Sunday-school library, but we do advocate a complete alteration of its motive and plan. The Sunday-school library to-day should compare with the public library in its vicinity. On both sides this coöperation is certain to be welcomed. It should be brought about in two definite ways.

(a) The Sunday-school library should begin anew on a revised type of books, making it a reference and specializing library for both scholars and teachers. In it should

be a full list of teacher-training books for older scholars and teachers and the normal classes. There should be a set of good commentaries and reference books. There should be a goodly collection of books useful along the topics of the regular and supplementary and special Sunday-school lessons, Old Testament, Lives of Christ, Acts, Prayer Book, Doctrine, Hymns, Making of the Bible, Church History, Catechism, Christian Year, Missions, etc. Then a quantity of graded missionary books, both stories, biography, and history of missions, should be carefully selected. Story books on the Bible characters should be among this collection. Books for parents, along the line of child training, child psychology, etc., should not be omitted.

Then a special library committee of a thoughtful, energetic, reading type should be appointed, who would select these books, consult with the special lists compiled by the Sunday-School Commission and the Church Library Association, etc. This committee should post lists of books, available along present lines of study, for scholars and teachers as well; books of interest in general reading; books of fiction, of biography, of story, of morals; all *new books* of recent insertion. The library ought to be open on one week-day at least, and readers encouraged to come and consult the shelves in person and look over the card index as well.

(b) This committee has an equally important relation with the public library. It should haunt its lists and plague its librarian. Not only must it know all the lists of books in the public library; but it should select those of help and interest, designedly *not* those in the Sunday-school library. It should post the lists from the public library. Now, as no wise library to-day issues printed catalogues, depending on a card catalogue, this posting should be done mainly through printed or mimeographed

lists, changing from time to time. This is important. Just as large public libraries to-day have story-tellers, who make a point of gathering children in the afternoons, after school, to tell them stories, and so interest them in certain books from which these stories come, so should the committee, and it would not be too far astray, if members of the committee were on hand at the Sunday-school a certain afternoon or so in week-day time to tell stories, guiding children to read specified public school books.

(c) Once more, this committee ought to coöperate with the librarian of the public library to get her to insert new books needed, and get her to suggest books, of a character to go only in the Sunday-school library, which she may know to be particularly good, or which the pupils of that church may inquire for at the library, and the library not be able to furnish.

Without doubt an active committee of this sort in every town and connected with every parish would do as much good, if not more, to a certain group of children as is done in the one-hour Sunday-school session by other means of direct lessons.

**The School Council.** The standard of government to-day is not an oligarchy, but a representative democracy; nevertheless concentration of power and responsibility is better than socialistic hydra-headed chaos.

A *school council* usually proves the wisest administrative plan, for it gathers, as an advisory body, the leading workers of the school, those who know the ideals and have the best interests of these ideals and purpose at heart. The average school council is composed of the superintendent (as chairman), the principal, the registrar, general secretary, report secretary, the superintendent of absentees, director of hand-work, the treas-

urer, the librarian, and from ten to twenty per cent. of the teachers, selecting those who have been in the school the longest number of years, or appointed by the superintendent annually, although they might very well be elected at a general meeting of the teachers and officers.

This body, meeting once a month, should have the control of the school's development. All bills ought to be viséed by the superintendent and by the person ordering the supplies before being paid, and a detailed report ought to be made, by the treasurer, each month, to the council.

All general committees, such as social, Christmas, Easter, excursion, entertainment, etc., should be appointed by the superintendent.

A live council can be one of the strongest powers, both in the school and in the community, and the time that the members spend in meetings will be of extreme value in the progress of the school.

## VI

### THE MOST EFFECTIVE ROUTINE SYSTEM

**L**ACK of unbroken routine system is the chief weakness and real problem of the vast majority of schools both large and small. Surely God's work in the school ought to be as carefully and systematically run as a week-day business. Unfortunately it is very frequently conducted in a slipshod and careless manner. There cannot be too much system if it be a wise system.

The system will be, naturally, divided into the two departments—the curriculum, or educational department, and the routine machinery. It is of the routine machinery that we shall speak in this chapter.

The New York Sunday-School Commission, for the past thirteen years, has been testing out the thousands of record systems, forms and blanks that have been produced by the two hundred and fifty odd publishers, for use in the Sunday-school.

The Joint Commission of the General Convention, in its report to that body at Cincinnati, deliberately set forth what is considered an essential and minimum set of the best and most efficient forms available.

It must be constantly borne in mind that the aim of the Sunday-school is to effectively reach every unschooled person of educative age in the community, and that mere enrollment of names is of worse than no value, for it is positively harmful in its misleading effect.

On the basis of these records we will set forth, in order, the details of what we hope will become the standard record system of the Church inserted into each

school with the minimum of expense and red tape. Every record has a purpose and a meaning,—an *ideal* behind it to secure certain results for character-building.

We have already noted that every officer ought to have his own desk or table so that he will be found there, always in his place.

1	Name	
2	Address	
3	Father's (or Mother's) Name	
4	Year Born	Day and Month
5	Grade in Public School	
6	Baptized	
7	Confirmed	
8	What Club or Society belong to	
9	What Sunday School (if any) attended before	
10	Date of Entrance	11 Assigned to Class No.
12	Received Lesson Book	
13	Entered in Class Record	14 Entered in Register

(Questions 11-14 are to be checked by Secretary)

The Best Enrollment System.

**Entering the New Scholar.** A new scholar entering the school should be sent, at once, to the registrar who should make out the *enrollment card* in ink, and at the same time fill out the *roster card*, noting the fact on the

SUNDAY SCHOOL REGISTER OR ENROLLMENT CARD

Name	
Address	
Public School Grade	
Parents' Names	
Baptized	Confirmed
Moved to	
Year, etc., Born	
Card No.	Class No.
Date Enrolled	From
Date Left	Cause
Remarks	

U. S. GOVERNMENT PRINTING OFFICE: 1918

The Best Roster Card.

enrollment card, and synchronously making a record for the superintendent, if the new pupil be brought by a former scholar, so that the scholar bringing the new pupil may have his name placed on the *honour roll* the following Sunday.

It is suggested that one or more *pages* be provided in every school, obtained possibly from choir boys who are in the choir, but are not enrolled in the Sunday-school, or some boys who can be members of the home department, pursuing their studies at home, and reporting to the school, thus being left at liberty for the duties of pages during the Sunday-school hour.

The pages usually wear *messenger service badges*, and are seated near the registrar's desk or table. They are taught to set an objective example to the school, of order, attention, and quietness. When they perform an errand they tiptoe across the room, even though their shoes may not squeak. The psychological effect of this is that all pupils in the school unconsciously make less noise, the teachers and the scholars lower their voices in teaching, and the effect is marvellous after the pages have been at work a Sunday or so.

When a new pupil has received the register card from the registrar, a page takes him in hand and conducts him to the *principal*. The principal has a list of all the classes arranged by public school grades, with the number of scholars in a class, and the name of the teacher following. The numbers are in lead-pencil so that they can be altered as new scholars are added, and the roll in the teacher's hands kept up to date. A very convenient way of numbering classes is to number them consecutively, 1 B, 2 B, 3 B, etc., for boys, and 1 G, 2 G, 3 G, etc., for girls.

The school schedule can be made up with omitted numbers leaving blanks for a growing school where new classes can be added; thus the roll may run from 1 B to 20 B. Third grade day-school may cover Classes 1 B, 2 B, 3 B; fourth grade may begin with Class 5 B and run through 6 B only; 8 B may begin Grade V, etc. If, as is most likely, the lower grades increase in membership, a new class may be formed of third grade scholars that would

be numbered 4 B, or possibly there may be more new scholars in the fourth grade, so that the fourth grade class could either be 4 B or 7 B, according to the need. This flexible scheme allows classes of grades to be placed near each other in a room, so that in the event of an unexpectedly absent teacher they *may be* doubled.

The principal assigns the new pupil to a class, marking it on the register or enrollment card, and at the same time hands the pupil the "Rules and Curriculum of the School" on the printed folder, to which we have referred in an earlier chapter.

The page then leads the new scholar to *the custodian of supplies*, who presents the graded prayer card for private prayers at home, the prayer card to be used for prayers on entering and leaving church, and the lesson book, writing the scholar's name, class number, and address in indelible pencil on each of these.

From the custodian of supplies the new pupil stops at *the treasurer's desk* and receives the box of duplex envelopes for the offerings. From the treasurer he goes direct to his class, and the teacher places the register card in the class book without comment, for the entry by the general secretary. The page then returns to his place.

In the matter of *records* it is far more important to mark lesson and attendance at church than it is to mark attendance at Sunday-school, for the likelihood will be that if the proper lesson system is used, interest is created therein, and there will be very little irregular attendance.

Now there are but two systems that work satisfactorily with the minimum of labour. The one is the Gorham Class Book, and the other is the record card below.

The former requires the entry of the names but once



of "1" for still poorer record in any of these three points, and a "0" for failure. The attendance at church is marked according to the number of services attended; the actual number being put down. The record of offering is given by a check mark ("✓"), rather than the amount. *That* a child gives is a fair record to take. *What* a child gives lies between himself and God, and should be personal and private.

There is provision in the book for additional marks of any character needed, a splendid set of rules, a place for

Name, \_\_\_\_\_

Class, \_\_\_\_\_

Address, \_\_\_\_\_

MONTH, SUNDAY,											REMARKS					
	1	2	3	4	5	1	2	3	4	5		1	2	3	4	5
ATTENDANCE,																
SCHOLARSHIP.																
DEPORTMENT.																
CHURCH ATTENDANCE,																

THIS CARD WILL BE SENT TO PARENTS OR GUARDIAN AT THE END OF THE QUARTER. PUPILS WHO ARE ABSENT THREE TIMES, ILL, OR OUT OF TOWN, ARE ENTITLED TO THE ROLL OF HONOR PROVIDED WRITTEN EXCUSES ARE BROUGHT. PUPILS WILL CALL THEIR TEACHER'S ATTENTION TO ANY ERRORS OR OMISSIONS BEFORE END OF QUARTER.

A Resultful Record Card for those who prefer card systems.

class number and class name, and the number can also be pasted on the outside if desired. The books are sewed, not wire stitched, and last remarkably well.

If a scholar is transferred to another class the record, up to the transfer, is kept in the original class book, say "2 B" and on the Sunday of transfer, in place of records in the old book, an entry made by the secretary "transferred to Class 10 B." In 10 B the name is entered and in the place of the previous Sunday's record a note inserted "from Class 2 B." This does not deface the books and gives permanent record marks in the original handwriting of the teacher.

It has been felt, however, by many schools, that the grade of "3" does not give a sufficient leeway for precise grading, so that some prefer a maximum mark of "10," which gives a sliding scale of considerable variety.

The secretary can make his entries in the books in a very few minutes after school has closed, and then hand the original records in the books themselves over to the superintendent of absentees. The superintendent of absentees should finish his work within a day, when the books are again available for either the report secretaries, or the registrar.

During the week the secretary makes out a *membership card*, giving the scholar, in especially large schools, a serial number which is often needed for reference, and saves the time of writing the name. On the back of this card is a *series of rules*, which is a certain and effective plan for getting into direct touch with the home. All of the rules are important to every school.

In going over the register card the secretary makes a note of all that are unbaptized and unconfirmed, and supplies this list to the superintendent so that personal effort may be used to win such scholars into the church life.

This system supplies for each school a complete registration which can be arranged in order of entry, following the serial numbers, a complete roster, a detailed record of every scholar's marks, all in compact form and written but once.

Still it is found, often, especially with large schools, that the superintendent himself, and perhaps, also, the principal need a pocket record. The most convenient and condensed is the one known as the Meigs' "Superintendent's Pocket Record," which will give a list of all scholars, classes, and teachers, with a record of the scholars for one month, and of the teachers for the year.

This record book can receive its entries after the close of the session each week.

**..This is to Certify...**

That \_\_\_\_\_  
 is a Member of Class No. \_\_\_\_\_ in \_\_\_\_\_  
 Sunday-school, during the Session of \_\_\_\_\_ to \_\_\_\_\_  
 ✚  
 Every Scholar must be in Class Seat promptly before \_\_\_\_\_ Every Sunday,  
 A Month's Absence, unexcused, drops a Scholar from the Roll,  
 Signed \_\_\_\_\_ Superintendent, or Secretary.  
 (OVER)

Membership Card.

Records for the Absentee "Follow-up" System.  
 We have written at length regarding the work of this

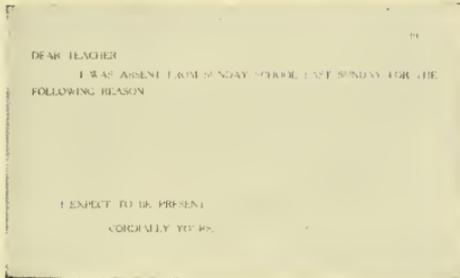
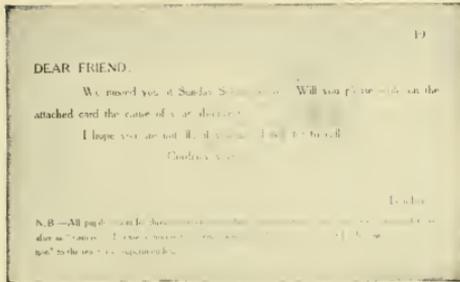
**Special Rules of the School.**



1. Each Child in Main School should have an English Bible to prepare Lessons.
2. Lessons must be written carefully, and handed in to Teachers, in order to secure Credit Mark. Parents will please see that child studies lesson at home thoroughly.
3. No Child is to be marked Perfect who does not bring Books to Class.
4. Examinations are regularly held, and each Child must take them, for Promotion.
5. God expects a weekly offering of money, from Children, as well as from Older People.
6. Every Child, in Primary and Grammar Schools, is expected to attend at least One Service, besides School, Each Week.
7. Let Clergy or Superintendent know at once of Change of Address or of Sickness. Do not come to School if there be Contagious Disease at Home.

Rules on Reverse of Same Card.

new officer, but we have not supplied the forms. The usual form that is used for one week's absence is the



REPLY POST CARD,  
USED FOR ONE WEEK'S ABSENCE



VACANT CHAIR POST CARDS  
FOR TWO WEEKS' ABSENCE  
YOUNGER PUPILS

VACANT CHAIR POST CARDS  
FOR TWO WEEKS' ABSENCE  
OLDER PUPILS



reply post-card sent out not later than the day following the Sunday-school session. It is given here.

For two weeks' absence the empty chair post-cards are used.

For three weeks' absence the messenger service, and for four weeks' absence the calling report card, mailed to the teacher or Sunday-school visitor, for personal calling and report. A weekly report by the superintendent of absentees should be made to the superintendent.

**Home Report.** Of course, reports should be regularly sent home to parents in order that they may keep in touch

THE MESSENGER CADET SERVICE OF THE _____ SUNDAY SCHOOL is the Transmitter TO YOU of This Repeated <b>MESSAGE</b>				
NUMBER	SENT BY	RECEIVED BY	PAID	CHECK
1	ME	YOU		
DEAR FRIEND - THIS MESSAGE is handed to you by one of our Credit-worthy Messengers, Cadets, to let you know of our regrets at your absence from the Sunday School today, and to express the hope that you are not sick. "Every member present every Sunday" is our aim you know. Please let us know on the accompanying blank the cause of your absence. We trust you can do with us next Sunday. Sincerely Ever Superintending				
<small>*This is the original                  blank to which the Pardon, Thank You</small>				
NAME _____		I will be present next Sunday if possible _____		
TO THE SUPERINTENDENT The cause of my absence was _____				

The Messenger Blank.

with the school, and may be fully acquainted with the status of the scholar, in attendance at church and Sunday-school, lesson work, and general standing. The two forms that are most often used are here shown.

The former comes in pads of one hundred, and can readily be filled in by members of the Junior Brotherhood, or by report secretaries especially appointed, during any week between Sundays. They should be followed up pretty carefully and their return demanded, as many scholars will "forget" to deliver a poor report at home, and even destroy it, rather than show their standing.

The second form of report is used in schools where the population is somewhat stable, and where the scholar can

be counted on to be at the same address, and in attendance at the school during the year. It is sent home and returned each month.

**Parents' Meetings.** In connection with the home is the parents' meetings which should be held two or three

Absentee Calling Card.

times a year. This is not a mothers' meeting, but a parents' meeting.

All parents, *without* their children, if possible, should be gathered by some attraction, as best adapted to the

**TO THE SCHOOL**

**WEEKLY REPORT**      Date \_\_\_\_\_ 19\_\_

**OF THE SUPERINTENDENT OF ABSENTEES**

Number Absentees reported last Sunday \_\_\_\_\_ No. Calls reported \_\_\_\_\_

Number Absentees reported today \_\_\_\_\_ No. Calls reported \_\_\_\_\_

A gain of \_\_\_\_\_ A loss of \_\_\_\_\_ No. Post Cards sent \_\_\_\_\_

**THE FOLLOWING CLASSES HAVE ABSENTEES TODAY:**

Class No. \_\_\_\_\_ M \_\_\_\_\_ No. \_\_\_\_\_

(IF MORE ROOM IS NEEDED, TURN OVER)

Weekly Report.

locality, such as music, a short play by their own children, lantern slides, etc., to which not more than thirty minutes are devoted. Then should ensue crisp, trenchant addresses on the home and the school, coöperation, home work, services, influence of the home treated both posi-



sleep per night, has the child in waking moments for from sixty to seventy hours a week. The influence of the home, its power for destroying or for supplementing and augmenting the uplifting influences of the public and church schools, is of paramount significance, and yet it is far too frequently ignored and overlooked by both these agencies for personal and public betterment.

Many wise day-schools and a growing number of Sunday-schools are summoning the parents and school-teachers once a month to a conference, with addresses and discussion of topics germane to home influence. Such meetings have proven most beneficial, both in improving the homes, in rousing thoughtless parents to their duty towards their offspring, and in securing the coöperation of the parents with the school.

Sometimes it is necessary to secure the attendance of careless parents by such devices as an entertainment or refreshments or lecture or a circular letter, engraved invitation, etc. But after they have come to two or three such meetings, provided the topics be vital and not academic, it is seldom that they remain absent. At least three or four such meetings a year are likely to succeed well.

Here is a brief skeleton of suggested topics, in which the home is bearing an influence on environment, though it is, of course, not intended that the subjects need be taken up in precisely this order nor all the same night. They may well cover a course of a year's meetings.

#### I. *The Positive Influences of the Home.*

##### (A) Through the Eye.

Good Pictures on Walls.

Good Books and Illustrations.

Sacred Art Objects, Statuary, Pictures, Mottoes, etc.

Artistic and Æsthetic and Refined Surroundings and Furnishings.

(B) Through the Ear and Brain.

Helpful Advice.

Training in Good Habits of Personal Life.

Etiquette and Manners.

High Ideals.

Talks on Health, Hygiene, Habits.

Talks on Self and Sex and Morals.

Talks on Plans for Life and Business.

Cultivation of Perfect Confidence with Parents.

(C) Through the Heart and Spiritual Life.

Cultivation of Private Prayer Habits.

Family Prayers.

Bible Reading Daily.

Help with Each Week's Sunday-School Lesson to GET Sympathy.

Urging to and Preparation for Holy Communion.

Reception at Holy Communion Oneself.

Attendance at Church Services with Children.

Seeing that Children come to Services also.

Suggesting Right Reading.

(D) General.

Noticing and Caring for Defects of Body,—Vision, Hearing, etc.

Providing Proper Social Life, with Advice.

Providing Sufficient Recreation of Value.

Ditto of Physical Exercise.

Selecting Club for a Boy to Join.

Care as to Companions and the "Gang" or "Clique."

Watching Carefully How Evenings are Spent.

II. *The Negative or Harmful Influences of the Home.*

(A) Through the Eye.

Pictures.

On Walls.

In Books.

In Daily and Sunday Papers.

Reading.

Novels.

Crimes.

Sensations.

## Sights.

Between Parents.

Between Other Boys and Girls.

General Atmosphere and Surroundings.

Neatness and Order.

Cleanliness.

Morals.

Hygiene.

## (B) Through the Ear.

Conversation.

Between Parents.

Between Children.

Between Children and Parents.

## (C) Food.

Badly Cooked,—Nervousness, irritability, low morals.

Unnutritious Foods.

Indigestible Foods.

Improper Food,—for Age, for Sex impulses, viz., Condiments.

## (D) Sleep.

Insufficient.

Poor Ventilation.

Mixed Sexes.

Crowded Contact.

## (E) Study.

Poor Light.

Poor Air.

Overstudy.

Wrong Time,—Empty Stomach, etc.

III. *The Personal Study of the Child.*

Defects of Body or Mind.

Dangers and Temptations.

Weaknesses of Character.

Temperament.

Ideals.

Interests to work best upon.

Outlets for Self-Activity and Altruism.

Incentives for Attendance. To inspire and continue attendance and regularity, the following incentives

should be made use of, in addition to the follow-up system of the absentee superintendent, already explained. To maintain *esprit de corps* among the teachers, the registrar, who records new pupils, sits at the door and marks each teacher entering. For the pupils, the appeal is made first to the school spirit, through the use of the register board shown. Several sets of data cards come with each board, and by them, it is urged, the school indicate as follows: hymns, number on roll, record attendance, attendance last Sunday, record offering, offering last Sunday. Comparing the *previous* Sunday with the record does two

REGISTER OF ATTENDANCE & OFFERING	
NUMBER ON THE ROLL	1035
ATTENDANCE TO-DAY	892
ATTENDANCE A YEAR AGO TO-DAY	768
OFFERING TO-DAY	697
OFFERING A YEAR AGO TO-DAY	803

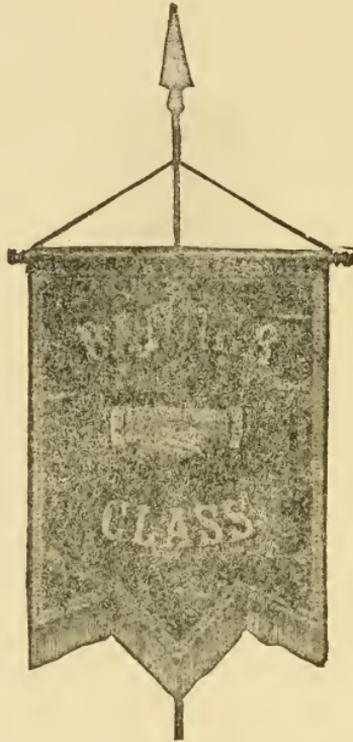
The School Register Appeals to the School Spirit.

things. First, it sets the standard at the best, and puts forth the incentive never to fall behind the highest point heretofore reached, but to excel it. Second, it permits records to be gathered leisurely and accurately during the routine period, deliberately placed at the *end* of the school hour, after the lesson period, when the teachers enter all marks.

The appeal to the class spirit is by the use of a class banner, presented, one each for the highest "all around" record for boys and for girls, at the beginning of each month, for records of the previous month. The productive value of such a presentation will be recognized at

once when it is installed. The class spirit is a slightly lower ideal than the school spirit, and so appeals to younger pupils, for the broad view of the whole school does not come till reasoning has well developed.

Beside the class banner, which is only presented once a month and held for the succeeding month by each honour



Banner Classes Reach the Class Spirit.

class of boys and girls, a very cheap and excellent plan is the star honour roll which can take cognizance of the attendance *each Sunday* and award a star for every class which has a perfect and punctual attendance of teacher and scholars. Many children, especially younger ones, do not look far enough ahead to appreciate honours or incentives that are distant more than a week. The

honour roll that recognizes the attendance of the preceding Sunday appeals to this age.

PRIMARY MEMBERS															
STAR ATTENDANCE ROLL															
FOR _____ QUARTER NO. _____															
NAMES	SUNDAY														
	S	M	T	W	T	F	S	S	S	S	S	S	S	S	S
William Tracy	*	*	*	*	*	*	*	*	*	*	*	*	*	*	*
Annie Doble	*	*	*	*	*	*	*	*	*	*	*	*	*	*	*
Mary Gansseng	*	*	*	*	*	*	*	*	*	*	*	*	*	*	*
Ed. Kellwell	*	*	*	*	*	*	*	*	*	*	*	*	*	*	*
Grace Hopkins	*	*	*	*	*	*	*	*	*	*	*	*	*	*	*
Lucy Brown	*	*	*	*	*	*	*	*	*	*	*	*	*	*	*
Freddie McDonald	*	*	*	*	*	*	*	*	*	*	*	*	*	*	*
Hannah Grant	*	*	*	*	*	*	*	*	*	*	*	*	*	*	*
Beatrice Watson	*	*	*	*	*	*	*	*	*	*	*	*	*	*	*
Edward Jackson	*	*	*	*	*	*	*	*	*	*	*	*	*	*	*
Ralphie Walters	*	*	*	*	*	*	*	*	*	*	*	*	*	*	*
James O. Hale	*	*	*	*	*	*	*	*	*	*	*	*	*	*	*
Marion Nelson	*	*	*	*	*	*	*	*	*	*	*	*	*	*	*
Samuel Foster	*	*	*	*	*	*	*	*	*	*	*	*	*	*	*
Lillie Garland	*	*	*	*	*	*	*	*	*	*	*	*	*	*	*
Newton Hamilton	*	*	*	*	*	*	*	*	*	*	*	*	*	*	*

The Weekly Appeal of the Star Class Roll.

Lower still, belonging to the self-centred period of boyhood and girlhood, when individuality rules all motives, comes the appeal to the individual spirit.



The Religious Picture Appeals to the Individual Spirit.

Every month, or two months, present a religious picture, perhaps one of the beautiful two-cent "card series," to every pupil who has not been absent nor late for the one

or two months, as established. Such recognitions are not at all in the nature of prizes; but public honours, with "tokens." These tokens are not carelessly cast aside, but are invariably placed on the home walls, a constant object lesson and inspiration.

*The roll of honour*, on which is posted the names of those scholars who have done missionary work by bringing new scholars to the school, is now shown. It comes both in the framed form, in which name cards can be entered, or in a cheap roll on which the name can be



The Roll of Honour for Those Bringing New Pupils.

written, or better still, printed on pieces of gummed paper and merely "touched," into the place on the roll. The advantage of having the names removable by either the plan of card insertions, or gummed paper, is that one can make it a rule that the new scholar must "stick" at least a month. In this way the scholar who has brought the new member has an incentive to make that new member a permanent pupil in the school. To place a name on the honour roll for one Sunday's attendance would be apt to result in a chaotic influx of the one Sunday "visitors," and does not build up stable work.

## VII

### PLANS THAT WORK

**M**ANY of such plans we have already mentioned : in fact, this entire volume is based on "plans that work," for they have all been tested and have proven their value.

The forms and blanks, the special officers, the parents' meetings, are all plans that work, but there are several special features in the modern Sunday-school which cannot be tabulated very well under the headings of our previous chapters, therefore they are assembled here.

We are continually keeping in mind our desire for results. Everything we do must have a purpose and aim. Nothing is attempted merely for "amusement," or attraction.

Heretofore the Sunday-school has reached only scholars from the primary age to early adolescence, rarely holding the adults. Thousands have been shut out from Sunday-school at all ages because of distance, home duties, employment, illness, or for other good reasons. On the other hand children of the early impressionable age, under six years old, when impressions are rapidly grasped and never forgotten, have been almost excluded from our Sunday-schools. Every well organized Sunday-school ought, therefore, to have a Font Roll and a Home Department.

**The Font Roll.** The Font or Baptismal Roll gathers together all children who are properly termed "babies." Just as we recognize that baptism makes every child a

member of Christ's Church, so the same act enrolls it as a future member of the Sunday-school. No child is too young to enroll. At these very tender years, impressions are keen, everything is noticed even if not spoken of or explained, and so we enroll the child just baptized on our Font Roll. We give the parents its Font Roll and Baptismal Certificates. We make them realize their duties and urge them to eagerly look forward to sending their children, at the earliest possible age, regularly to the Sunday-school kindergarten. We have the parents bring even the babies to hear hymns and see the church, and attend occasional services, especially at Christmas and Easter. Each Christian is, *ipso facto*, a member of our great missionary system. The Font Roll is a real help and education. It is no empty whim. It allies itself with the Little Helpers' Branch of the Woman's Auxiliary to the Board of Missions, and its members receive the missionary mite boxes, to be filled by the parents.

Most schools appoint a special officer, known as the *Font Roll superintendent*, who enrolls the scholars on the Font Roll, which is placed in a conspicuous place in the kindergarten room, or even in the main room of the school and who visits the parents with the mite boxes, certificates, and yearly birthday cards.

### The Home Department.

*What It Is.* Its aim is to reach, with the helpful influences of religious education, those persons who do not attend Sunday-school, whether prevented by occupation, illness, family cares, distance from the church, or other good cause, or simply by prejudice or indifference.

Its methods are simple and practical. The persons whom it is desired to reach are asked to promise to spend at least one hour each week in the study of a graded

Sunday-school lesson. Having done this, they are enrolled as members of the school, and are entitled to all privileges enjoyed by other members. They are provided with lesson helps and forms for recording the fulfillment of their promise to study the lessons. These are conveyed

**Application for Membership.**

*I desire to join the HOME DEPARTMENT of the Sunday School, and promise to study the assigned Bible lesson at least an hour each week, unless prevented by some good cause. I will inform the Superintendent if I should desire to withdraw from membership.*

Lesson helps desired. \_\_\_\_\_ NAMES, \_\_\_\_\_

\_\_\_\_\_

\_\_\_\_\_

DATE \_\_\_\_\_ ADDRESS, \_\_\_\_\_

to them by visitors appointed by the school, who call upon them regularly, to give aid or encouragement in their study.

The benefits to be derived from the work are many. It increases Bible study and makes it systematic rather than

**Membership Certificate**  
of the  
**Sunday School Home Department**

*This certifies that \_\_\_\_\_  
is hereby admitted to Membership in the Home Department of  
Sunday School of \_\_\_\_\_ and is entitled to all the  
privileges enjoyed by members of the Sunday School \_\_\_\_\_ having  
promised to study the assigned Sunday School lesson at least one hour  
each week unless by some good cause prevented.*

Date \_\_\_\_\_ Superintendent \_\_\_\_\_

desultory. It increases the attendance at church and Sunday-school and forms a bond of union between the church and formerly unchristian homes. It increases the benevolent offerings of the Sunday-school. It opens new fields for usefulness and training in Christian service to the members of the school.

Objections to the plan are sometimes urged by those who have not had experience with it, but they are found to be unwarranted. Some fear that its use will discourage attendance at the main school. The reverse is found to be the case. Others fear that its adoption will add to the duties of the already burdened Sunday-school officers and teachers. The work is of such a nature and is so organized that a new set of workers are employed.

*How to Start It.* Secure a superintendent for it. This person should be one who believes in the plan, who has some executive ability, and who is not so burdened with other duties that the new ones cannot be faithfully per-

...HOME DEPARTMENT...  
REPORT AND COLLECTION.

Of \_\_\_\_\_ Sunday School  
For Quarter Ending \_\_\_\_\_ 19\_\_ Class No. \_\_\_\_\_  
Name \_\_\_\_\_  
Address \_\_\_\_\_

Lesson Number . . . . .	1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	Total
Lessons Studied . . . . .																
Amount of Offerings . . . . .																

**WHAT TO DO.**  
 1. When you have studied the lesson at least one hour, mark in proper black space thus *f*.  
 2. Record your offerings week by week and enclose them in the envelope.  
 3. A visitor will call for this envelope, and leave you another, together with a lesson help.

NEW YORK SUNDAY SCHOOL COMMISSION, INC.  
416 Lafayette Street, New York.

-©1909-1910-1911-

Visitor's Name,  
Address

formed. Frequently a woman is the best person to place in charge of the work.

Select a corps of visitors who will assist in securing members for the new department. It is best to choose ladies for this work, as they will usually meet the women and the children in the homes. They should be persons of tact, and sufficiently mature in age and experience to sympathize with and win the confidence of those whom they visit.

Have the minister present the plan from the pulpit, and ask all the members of the congregation who are not in the Sunday-school to join. Blank applications for membership may be placed in the pews, that those willing to do so may sign them at once.

Make a thorough canvass for members. It should reach all members of the church and congregation, and all members of families represented in the Sunday-school,

### Rules of the Home Department of a Church Sunday School.

1. Every member is expected to spend at least **ONE HOUR** each week in the study of the assigned lesson.
2. A record should be kept of the faithful performance of this study and marked upon the Offertory Envelope by an inclined mark, thus *l*.
3. This Report Envelope with the sum of the **Weekly Offerings** should be ready for the Visitor the week before the end of the quarter, or mailed to the Secretary, as arranged.
4. The Lesson Handbook is to be prepared **IN WRITING**; and either given to, or reviewed with the visitor at each call.
5. The offering you will give weekly goes to the benevolent work of your parish. It is given as a member of the Home Department of the Sunday School, and has nothing whatever to do with your subscription, pledge, or pew rent, as a member and communicant of the parish, for which it is **NOT** a substitute.
6. As a member of the Home Department, you are entitled to **ALL** the rights and privileges of the Sunday School in every way throughout the year.

\$1.00 PER 100.

New York Sunday School Commission, Inc., 416 Lafayette St., New York.

who are not on the rolls of the school ; all "shut-ins" and those prevented by home duties or distance from attending the Sunday-school.

When the canvass is completed the superintendent



*How to Make it a Success.* The regular calls of the visitors should be made promptly and systematically. Neglect of this particular leads to loss of interest on the part of the members.

Remembering that the isolated members of the Home Department lose the stimulus and aid which come to other members of the school from the teacher, and the class discussions, the visitors should aid and encourage them as may be necessary, calling frequently, once a week or fortnight.

The very helpful element of *personal influence* should be utilized by the visitors. They should make themselves

**Individual Member's Record** Lasts Three Years

Member's Name \_\_\_\_\_ Street No. \_\_\_\_\_  
 Visitor \_\_\_\_\_ Street No. \_\_\_\_\_

1st Year				2d Year				3d Year			
1st Quarter	2d Quarter	3d Quarter	4th Quarter	1st Quarter	2d Quarter	3d Quarter	4th Quarter	1st Quarter	2d Quarter	3d Quarter	4th Quarter
Lessons Studied	Attendance Church	Conferences		Lessons Studied	Attendance Church	Conferences		Lessons Studied	Attendance Church	Conferences	
Totals				Totals				Totals			

**MEMORANDA**

Date joined \_\_\_\_\_ 19\_\_\_\_ Date withdrawn \_\_\_\_\_ 19\_\_\_\_ Date transferred \_\_\_\_\_ 19\_\_\_\_  
 Reason for withdrawal or transfer \_\_\_\_\_  
 Transferred to \_\_\_\_\_ New visitors name or Name of S. S. transferred to \_\_\_\_\_  
 If moved away—new address, P. O. \_\_\_\_\_ State \_\_\_\_\_  
Put additional memoranda on back of card. New York Society School Commission, Inc., 418 Lafayette St., New York. 60 cents per 100.

Member's Record Card.

the friends of every member, and thoughtfully and prayerfully plan in every possible way the spiritual welfare of each.

The superintendent should keep full and accurate records of all the work of the department and through these, the quarterly meetings in which the visitors report and confer about their work, and their personal contact with the members, should exercise a wise supervision of the entire work in all its details.

Interest in the department should be stimulated by the holding of occasional receptions and entertainments for the members, rally days, when the members are gathered in the regular session of the school, etc. Personal or

circular letters from the superintendent of the department, or from the minister or superintendent of the main school, are helpful to the same end.

Reports of the condition of the work of the department, and the results of its work, should be made in the main school, and sent to members quarterly and annually.

**Clubs and Organizations.** We believe thoroughly in organizations to meet every young person. Our aim should be the entire child. We are concerned with the



Department Record Book.

social, recreative, and mental development. A school, as we have said, will not do its full duty unless it fits the maturing youth for his proper part in the social life around him, and educates him into a broad vision of humanity. All learning is best imparted (or better imbibed) by doing, and thus social and recreational culture are true parts of the modern church. All the clubs, societies, etc., should radiate from the church school, not merely centre around it. This connection is vital and fundamental to the true ideal. The source and inspiration and machinery even should come from the school, rather than from the parish. This point is worthy of



**Manual Work.** "Manual work" means, of course, anything done with the hands. In this broad usage, the term includes all written and illustrative work. Technically, however, it is generally confined to-day to the following types of work, which are briefly summarized and described below. All are used at the same time, synchronous, not consecutive.

The general divisions are : I. Illustrated Book Work. II. Map-Making in Relief. III. Map-Making in the Flat. IV. Modelic Work.

*I. Illustrated Book Work.* There are four grades of illustrated book work : (a) simple picture mounting in blank note-books up to the "beginning-reading age," usually about eight ; (b) picture mounting with Bible passages, clipped from old Bibles, to ten years ; (c) picture and map mounting, with short written summary of the theme of the lesson, to the age of twelve ; (d) theses or biographical and historical chapters, interspersed with pictures, illustrations, and maps from twelve years on to and including adult age.

*II. Map-Making in Relief.* (a) The Kelmm Relief Maps of Egypt, Palestine, and Roman Empire may be coloured with water or oil colours. (b) The sand table map may be used in all grades. Even adults delight in it. The best proportions are three units one way by four the other. White Rockaway or river bottom sand or ground glass quartz are the best materials. (c) Paper pulp (white, gray or olive green), clay, or even putty, can be molded. Clay does not dry well, but is used on glass, or the board may be painted. Pulp is the best. The maps are made in the map boards, and when dry are pried off with a broad knife, and pasted on cardboard. They may be coloured as desired with oil colours, water colours (Diamond Easter Egg Dyes) or Japanese water colours on cards. The maps are made during two or

three Sunday-school sessions, in a separate room, under a special teacher, who takes the regular teacher and the pupils apart for this work, or they may be done outside of school hours, some afternoon or evening, as arranged. Much time is saved, as the Bible events and history are clinched readily by these maps, and Bible geography becomes a matter of certain visualizing, not of dead rote memory, to say nothing of vital interest.

The only maps needed in the whole course are : (1) In Old Testament history, *Palestine*, some coloured for pre-Exodus and some for the Conquest, Solomon's kingdom, and subsequent fortunes of Israel and Judah ; *Egypt and Sinai*, for the Exodus ; *Mesopotamia*, for the Exiles. (2) In the life of Christ, *Palestine*, with New Testament divisions, and *Galilee*, showing Esdraelon for the Galilean ministry, which requires more space to outline it. (3) In the early Christian Church, *Roman Empire* only, for St. Paul's journeys. Six maps in all are essential.

Plasticine is a harmless, and practically indestructible modelling material which can be used over and over again. It can be used for models and maps of all kinds. It is always ready for use and requires no water. It is cleaner and easier to handle than ordinary clay, and does not harden. It is strongly recommended for use in place of clay, especially for those who are not experienced in the methods of preparing clay for use. It is made in five colours,—gray, red, blue, yellow and green. It costs forty cents a pound.

*How to Use Paper Pulp.* Tear the pulp into pieces and soak it thoroughly in hot water until it all becomes soft and easily worked. If a little paste is mixed with it, the cohesive qualities will be improved. Add a small quantity of powdered alum to the paste. Make the map in one of the map boards, using the pulp rather wet and frequently drying it with a sponge while molding. It re-

quires a great deal of molding and pinching to keep its form. When finished, keep the map in a warm place until nearly dry, when it can be loosened from the board and mounted with glue on a pasteboard back. Next the geographical names may be put on, and then the map is ready to be coloured. To colour these maps use coloured crayons, water colours or dyes. A good colour scheme is dark green for below sea level; lighter green for coast plain, and low valleys; cream for foot-hills under five hundred feet in height; brown for higher levels; shading darker for above fifteen hundred feet; blue for water.

*III. Map-Making in the Flat.* The historical maps of the Littlefield, Bailey, Harison, McKinley, and Hodge Series cover every possible style, price, size and subject desired. They range from forty-five cents a hundred to ten cents a piece. In general we would recommend the following use, running parallel with the relief maps. Use them in profusion, letting every pupil have them, using crayola crayons, or ordinary lead-pencils, or, if the work be done at home, water or oil colours can be employed.

(a) *For Old Testament History*, get the full set of Littlefield maps for colouring with crayons. There are fifteen in the set. The Bailey maps, especially the key maps, are valuable for rapid line marking and for reviews and "tests." (b) *For the Life of Christ*, use the Littlefield Map of Palestine, for it gives Palestine in larger form; use Bailey Esdraelon for Galilean Ministry; use Bailey key maps for places. (c) *For the Apostolic Church*, use Littlefield Map for Early Apostolic Journeys; use Bailey Roman World and Key Map of Roman World for St. Paul's Journeys. These sets of maps sell by the tens of thousands and are the very best avenues of interest and "point of contact" yet developed in Bible study. Note carefully that no map work should be begun before the age of ten

or eleven. All the maps are sold only by the New York Sunday-School Commission.

*IV. Modelic Work.* Models are essential to a clear understanding to-day. They have long been seen in the day-school. They are rapidly coming into the Sunday-school. Hundreds of dollars are being spent in their manufacture. Every good Sunday-school is putting in a museum. The list is constantly being enlarged. Note carefully that some models can be used at all ages, some only after "historic perception" has developed. Those usable before ten are the houses, tent, sheepfold, well, water-jar, lamp, tomb, and water-bottle. All these and others can be used for all ages above ten. Some of them combine splendidly with the sand table. Under models would also come the flowers of Palestine and stereoscopic pictures, commonly called stereographs, which portray real scenes in the three dimensions. A special catalogue of models may be obtained from the New York Commission.

**How to Win Bad Boys and Prevent the "Leak at the Top."** That it has been of late years at least difficult to retain the older scholars in the Sunday-school, and especially the boys, is an acknowledged fact. In very few schools are boys over fourteen present in any number, unless perhaps a handful used as secretaries and librarians. It is a patent fact that we are failing with boys and even girls, after the confirmation age. Nine-tenths of all the pupils in the school are under fourteen, while in days of yore, a large proportion were from fourteen to twenty.

*Why is this change manifest to-day, and what are the remedies for it? Can it be overcome? Here are some suggestions of practical value.*

In the first place, we believe that this sad condition is due to the following causes, although it is probable that the list is not exhaustive; but that many other factors,

particularly active in the world outside, contribute largely to this exodus.

The plan of the Sunday-school is not definite enough, there is not enough progression to satisfy eager youth, the burning inquiries and questionings of the period of investigation and "enlightenment" are not met and answered, the school is not *en rapport* with the *Zeitgeist* which spells the attitude of thoroughly facing and settling problems; in a word, the Sunday-school does not appeal to the older pupil as an institution to be admired and sought, but rather as behind the times in attitude, thought, and method.

*What are some of the remedies, practical and capable of instant introduction, in the system as it stands to-day?*

*Definite Progression.* Every Sunday-school, small or large, can and should be graded. There should be a definite and manifest progression from class to class, from year to year. This should extend to the subject-matter, as well as to the form of presentation, or the questions asked. Therefore, it can only come by introduction of a subject-graded curriculum. This curriculum should be fully comprehended and understood as a scheme, not left hazy and indefinite, known only to the superintendent. Every teacher and every scholar should have it tabulated in print, as a clear-cut scheme, so that scholars and parents, as well as teachers, may see just where in the machinery their particular class wheel is revolving. Instinctively, the effect of publishing such a scheme (say on little cards or in the parish paper) is to attract pupils onward, step by step, until under "step-psychology" one is impelled to complete a prescribed course, rather than drop out, ere it be traversed.

*A Definite Graduation, Commencement, and Diploma.* This graduates pupils out the front door, in place of letting them sneak out the back door, by merely absenting

themselves from Sunday-school. It puts a premium on thorough work, on leaving with honour, on keeping up the required studies until the end, and it especially develops the "student attitude," the "inquiring attitude," as Professor Manny terms it. It places the church school in the same category, in the student's mind, as the day-school. It fosters the love of study, and the result is seen in eager thirst for religious education far into adult life. Moreover, graduation, after a progressive course of study, leads to post-graduate work, just as it does in secular education, so that a graduation fixed at, say eighteen years of age, invariably means that by that period the "habit" is fixed, and the post-graduate classes carry pupils on of themselves until twenty-one or twenty-two.

*Use Group Work.* This rule grows out of the gang instinct. Do not emphasize individualism with pupils over twelve or thirteen, though before that age it is a strong factor. Let the scholars now forget themselves in the good of the whole class. For example have a class or guild note-book. If you are studying, say the life of Christ, let each member contribute chapters as a share in a biography or book on the life of our Lord, writing one each in rotation, illustrating by one-cent or half-cent pictures, obtainable in abundance, inserting maps, or better still drawing them in personally, showing our Lord's journeys in order, drawing models of utensils and objects in the narrative, and finally illuminating the cover, so as to produce a book worthy of exhibition, at an exhibition of school work held in connection with the commencement. This has been done with remarkable success in a number of schools, and is the regular procedure of the Y. M. C. A.'s who deal with boys of just this age and propensity.

*Let the Recitation Hour belong to the Class and not to the Teacher.* This means let the members run the hour, and

the teacher guide it merely. To be sure the teacher will have to "be the power behind," will have to coach individuals with contributions, will have to study the nature of each pupil and assign to each a special share of work, to be furnished as a coöperative share in the conference of the guild. But let them all feel that it is their plan, their lesson, their suggestions that guide its lines, and that it depends upon each of them for the success. The teacher's voice will be heard but little, the members of the guild will fairly run away with the hour in their eagerness to turn in work.

*Suggest Plenty of Manual Work.* Our youth are all too eager to "do," while we have been continually saying "don't" in Sunday-school. Give them something to do. Usually the manual lines are best for this age, because older boys and girls do not like hard study, and particularly disagreeable memory work. The memory is sluggish now reasoning is developing. Have outline maps to be filled in as pupils study Bible history, especially in the location of cities and journeys. Such maps abound and are very cheap. Have relief maps to be coloured or marked, in plain or coloured crayons. Encourage the original drawing of outline or water-colour maps. Never talk about a Bible place without locating it, so that all pupils have a mental picture of Palestine or the Holy Land, whenever they read Holy Writ. Show pictures of places and representations of events. Have them mounted perhaps in books. Have pencils always in evidence, with note-books or paper. Get lap-boards of cheap binder's boards, say eighteen inches square or rectangular, and give one to each scholar, so that opportunity will not be lacking for note-taking, essay-writing, theses, etc. Develop research at home or in the library and assign research questions. Manual work, particularly map and constructive work, especially appeals to

and holds the "bad boy," for he is almost always of the motor type, as opposed to the reticent child, who belongs to the sensory type. He is a lad good with his hands and indifferent with his brains, good at manual work and poor at argument. Give him something to do, and his "badness" disappears. In fact he is only bad because he is misunderstood and misused or abused.

*Present Subjects Differently for Boys and Girls.* Ways of looking at things and consequently modes of approach differ in the sexes after adolescence has set in. In the life of Christ, present the Saviour in a more manly, more heroic type,—Christ the brave hero cleansing the temple, standing for civic righteousness, boldly lifting His voice against wickedness and sin. We have presented our Lord in too effeminate a way, if we may say it, heretofore. We have held girls and lost boys in consequence. In the Old Testament, emphasize the ethical side. Teach it as the great object-lesson of the past, presented that we may learn God's dealings with the history of the present. Give room for research and questioning. Never discourage reverent investigation. Answer all doubts fully, carefully, honestly. Never omit to take up a conclusion at all doubted, and see that it is threshed out. It is the age of doubt, of settling one's own faith, or proving the foundations of the psychological storm and stress. It should be the special care of teachers then to raise and settle the burning questions, which eager reason will surely ask. Never fear Truth. Never equivocate. Religion will bear investigation.

*Develop and Feed Altruism.* It is the age of the rise of the altruistic instincts,—brotherhood, love, work. Youth wants to help others. Search out avenues for personal effort, personal endeavour, personal sacrifice, personal giving. Let the guild help in definite missionary effort abroad, in definite succour and relief at home, in personal

contact with fellow men needing eleemosynary or spiritual aid, in cultivating both the desire and the everlasting search for opportunities for social and personal service, without which Christianity is meaningless and church activities dead. Then as our youth go forth on graduation, they join at once the "Alumni Association" or step into some church organization as a matter of course, which all through life will continue to provide avenues for personal work and pecuniary effort. In one large parish the whole Alumni Association is, as such, the Missionary Guild, that is the graduated Sunday-school at work. This is how to hold our youth.

**Named Classes.** All educators to-day recognize the rise of the "gang instinct" (though it is unwise to ever call it by that undignified title before the pupils of that trying period), and the strong part it plays in all life, both with boys and girls, during the adolescent age. Here we wish to offer some suggestions regarding its installation and use in any school.

From ten years on, scholars are fond of something to "show," some button, badge, ribbon, etc. This feeling grows, until it reaches a crisis, somewhere in the teens, and wanes towards seventeen or thereabout. We deprecate the use of "reward pins." But a badge is decidedly different, and the subsequent effect, ethically and practically, is beneficial, rather than harmful. The moral effect is bracing, encouraging, developing a sense of brotherhood, kinship, "standing together for a cause." The use of class, club, society, etc., badges is to be commended.

From ten years on, in some schools, and with some children, and from twelve years on, in probably all schools, we would advocate club formation, under which every class is organized into a "club." The term "club," as well as that of "society," seems a little too secular for the

church Sunday-school. "Gang," of course, will not do at all. We suggest "league" for all boys' classes and "guild" for all those composed of girls. Then name the organization. We suggest types of names below. Select names appropriate, ethically, and adapted to age and sex of the members. Have the names mean something, *i. e.*, be "a name to live by," live up to, as it were, the hero or ideal, as the case may be. Have the members know all they can find out about the name,—the man, the woman, the virtue, as it may be. Let the suggestive power of the significance of such a title make itself felt, and unconsciously work into the lives of the members. Select a club motto, in sympathetic harmony with the name, to express the ideal concretely in a rule of life.

Then have the members organize, elect officers, draw up their own constitution, by-laws, etc. When they make their own rules of class conduct, they will enforce them faithfully. Have them elect one member as president, one secretary, one treasurer, and all the rest vice-presidents. The president presides at each session, not the regular teacher, who is merely "director," the power behind the throne. The secretary marks the records of all sorts. The treasurer marks and receives the "dues" and the regular class offering. Committees are appointed by the president (and voted on by members) to call on sick or absent members, bring in new members, arrange social gatherings, plan for a weekly or monthly week-day (or night) meeting for additional work or social meetings, at the school or the teacher's home, or that of some other member, etc. In a word, the class is self-governed, after the manner of the well-known "school-city." Additional gatherings, beyond those of the weekly session of the Sunday-school, are essential to the realization of the club idea and the effective working out of its best results.

The selection of names may follow one of the several varying lines, any one of which is good ; but we should advise that the "powers that be" provide, after consultation with the teachers' council, that only one line be followed in the school, *i. e.*, that the school take some unit or basis of organization, so that the suggestive ideal make itself felt more strongly throughout the entire school body. One school may select the apostles and New Testament saints, another may take Old Testament characters, still another the noted ante-Nicene or post-Nicene fathers, or the mediæval saints, or modern missionaries (an inspiring series, which will do more to instil missionary motives into the school than any other method known), or the bishops of the American Church, or virtues of suggestive import, as Fellowship League, Good-will League, Band of Hope, Help-one-Another Guild, Dare-to-Do-Right League, the King's Messengers, the Torch-bearers of the King of Kings, etc. Badges and buttons can be made, quite cheaply, that will bear such titles. Even a ribbon, hand-painted or merely typewritten with the club name, will suffice, where money is scarce. Nothing really stands in the way of such organization, even in the smallest and poorest school. Its results will be shown at once.

**Private Worship by the Scholars, and Definite Training Therein.** One of the speakers at the Boston gathering held in the interest of Sunday-schools, during the General Convention of the Episcopal Church in 1904, brought out the point, so seldom appreciated in our Sunday-schools, of the necessity for the practical training of the children in the practice of their private home devotions. It is a startling fact which any Sunday-school teacher can quickly prove by a canvass of a class, that probably not more than one-fourth of all children, in

our city Sunday-schools at least, "say their prayers" morning and evening at home; and not more than one-half say them at night. It has been too much taken for granted that children are properly taught to pray by their parents at home. Those who are accustomed to deal with boys and girls, who have passed the adolescent period of the 'teens, are again and again startled by the frank confession, "I cannot pray myself. I have never been taught how."

What does all our Sunday-school instruction amount to if it does not practically "function" in right habits of devotion? If all our religious education is to build up proper Christian character, just as our church services nourish and feed our characters in later life, it is our manifest duty to see that every child is brought into personal contact with Jesus Christ by a systematic training in private worship.

How can this be done? The teacher is not at the children's homes to "hear them say their prayers" night and morning. But the opportunity of such instruction can be made, if one will, even during the brief hour at our disposal on Sunday. How many teachers have ever even asked the members of their class whether daily prayers were said? How many have the faintest idea of the spiritual life of the young souls committed to their care? Should not such inquiry be made? And cannot the sad neglect of parents be somewhat overcome by the earnest watch-care and advice of the teacher?

It would seem that, even with the young infant and primary children, Morning and Evening Prayers could be taught in class, together with Grace at Meals, and Entering and Leaving Prayers for Church. Many excellent prayer cards are obtainable, which can be given to the children to take home, either to be taught by their parents or learned directly by the children themselves.

## I. FOR KINDERGARTEN AND PRIMARY GRADES

1. A card on one side of which are Morning and Evening Prayer Hymns from the Hymnal, of a nature suited to Primary children, and on the other side of which appears Dobson's Good Shepherd. (1 cent each.)

2. The Lord's Prayer, in plain Gothic type, on heavy cardboard, with a suggestive picture of Reynold's Child Samuel, *kneeling*, on the reverse of card. (1 cent each.)

3. A smaller card with the Apostles' Creed and Hoffman's Christ in Gethsemane. (1 cent each.)

## PRAYERS FOR VERY YOUNG CHILDREN

(To be taught by the Mother at home, until the Eighth Year. Tell the child to kneel and repeat after the Mother.)

*Morning Prayers*

My Father, for another night  
Of quiet sleep and rest,  
For all the joy of morning light  
Thy holy name be blest.

Whate'er I do, things great or small,  
Whate'er I speak or frame,  
Thy glory may I seek in all,  
Do all in Jesus' name.

My Father, for His sake, I pray  
Thy child accept and bless ;  
And lead me by Thy grace to-day  
In paths of righteousness.

(Then repeat the Lord's Prayer.)

*Evening Prayers*

Now I lay me down to sleep,  
I pray Thee, Lord, my soul to keep ;  
If I should die before I wake,  
I pray Thee, Lord, my soul to take.

Lord, keep us safe this night,  
Secure from all our fears ;  
May angels guard us while we sleep,  
Till morning-light appears.

Forgive me, Lord, for Thy dear Son,  
The ills that I this day have done ;  
That with the world, myself, and Thee,  
I, ere I sleep, at peace may be.

(Then repeat the Lord's Prayer.)

## II. FOR GRAMMAR GRADES

4. A card with Morning and Evening Prayers for children, from nine years of age and upward. (1 cent each.)

## PRAYERS FOR YOUNG PEOPLE

Kneel down reverently, each Morning and Evening, and repeat your Prayers to God in Heaven, trying to think carefully just what you are saying.

*Morning Prayers*

“Our Father, Who art in Heaven, Hallowed be Thy Name. Thy kingdom come. Thy will be done on earth, As it is in Heaven. Give us this day our daily bread. And forgive us our trespasses, As we forgive those who trespass against us. And lead us not into temptation; But deliver us from evil; For Thine is the kingdom, and the power, and the glory, for ever and ever. Amen.”

“O Lord, our heavenly Father, Almighty and everlasting God, Who hath safely brought us to the beginning of this day; Defend us in the same with Thy mighty power; and grant that this day we fall into no sin, neither run into any kind of danger; but that all our doings, being ordered by Thy governance, may be righteous in Thy sight; through Jesus Christ our Lord. Amen.”

“O Eternal Father, for Thy Son, our Lord Jesus Christ’s sake, Send Thy Holy Spirit upon us, that we may please Thee, this day in all our thoughts, words, and deeds, and never leave undone what Thou wouldst have us do. Amen.”

*Then say your own Personal Prayers for Members of your Family and their Needs.*

“The Grace of our Lord Jesus Christ, and the Love of God, and the Fellowship of the Holy Ghost be with us all evermore. Amen.”

*Evening Prayers*

“Our Father, Who art in Heaven, Hallowed be Thy Name. Thy kingdom come. Thy will be done on earth, As it is in Heaven. Give us this day our daily bread. And forgive us our trespasses, As we forgive those who trespass against us. And lead us not into temptation; But deliver us from evil; For Thine is the kingdom, and the power, and the glory, for ever and ever. Amen.”

“O Lord God, of Thy Fatherly goodness and mercy, pardon all our offenses, which in thought, word, or deed, we have this day committed against Thee. And now, Lord, since the night is upon us and we are to take our rest, we pray Thee lighten our eyes that we sleep not in death. Let not our beds prove our graves, and so by the wings of Thy mercy protect us, that we may be preserved from all the terrors of darkness, and that we may awaken to bless Thy great and glorious Name, and study to serve Thee all the days of our lives, through Jesus Christ, our Lord. Amen.”

“Into Thy Hands, I commend my spirit, for Thou hast redeemed me, O Lord, Thou God of Truth.”

“May the Almighty and most Merciful Lord, the Father, the Son, and the Holy Ghost, bless, preserve, and keep us, now and forevermore. Amen.”

*Then say your own Personal Prayers for Members of your Family and their Needs.*

“The Grace of our Lord Jesus Christ, and the love of God, and the Fellowship of the Holy Ghost be with us all evermore. Amen.”

#### *Grace at Meals*

“Bless, O God, we beseech Thee, this food to our use and us to Thy service. Amen.”

### III. FOR SENIOR AND ADULT GRADES

5. A card with Morning and Evening Prayers and Self-Examination Questions for children from the beginning of adolescence, twelve years of age, and upward. (2 cents each.)

#### *Morning Prayers*

*When you are dressed, kneel down and say :*

“Our Father, Who art in Heaven. Hallowed be Thy Name. Thy kingdom come. Thy will be done on earth, As it is in Heaven. Give us this day our daily bread. And forgive us our trespasses, As we forgive those who trespass against us. And lead us not into temptation, But deliver us from evil : For Thine is the kingdom, and the power, and the glory, for ever and ever. Amen.”

“I thank Thee heavenly Father for watching over me this past night. Have mercy upon me, and keep me to-day from all harm ; save me from doing wrong, and make me pure and clean, in thought, and word, and deed.”

“ Bless all for whom I ought to pray, [*my father and mother : brothers and sisters,*] and all whom I love. Bless the Clergy of this Parish, and Thy whole Church. Give us food and clothing, keep us in good health, help us in all our trials, and make us to love and serve Thee better, for Jesus Christ’s sake. Amen.”

“ Bless and keep me, O Lord, this day and evermore without sin. Amen.”

*Grace at Meals*

*Before*

“ For what we are about to receive, O God, make us truly thankful, through Jesus Christ our Lord. Amen.”

*After*

“ We thank Thee, O God, for these and all Thy mercies, through Jesus Christ our Lord. Amen.”

*Evening Prayers*

*Before you undress, kneel down and say :*

“ Our Father, Who art in Heaven. Hallowed be Thy Name. Thy kingdom come. Thy will be done on earth, As it is in Heaven. Give us this day our daily bread. And forgive us our trespasses, As we forgive those who trespass against us. And lead us not into temptation, But deliver us from evil : For Thine is the kingdom, and the power, and the glory, for ever and ever. Amen.”

“ I thank Thee, Heavenly Father, for keeping me safe all the day long. Make me grateful for Thy many mercies.

“ Lord, show me how I have sinned against Thee to-day, in thought and word and deed.”

*Here stop and ask yourself thoughtfully these questions :*

Did I say my prayers this morning?

Have I sworn, or used bad words?

Have I disobeyed my parents and teachers?

Have I been angry, or impatient?

Have I thought, said, or done anything not modest and pure?

Have I cheated, or stolen anything?

Have I told a lie?

Have I said unkind things of any one?

Have I been lazy, or discontented?

*When you have thus learned your sins, ask God to forgive them as follows :*

“ I confess to Thee, O heavenly Father, that I have sinned against Thee. [*Here tell God your sins.*] O Lord, I am sorry for the wrongs I have done ; have mercy upon me and forgive me these and all my other sins which I do not now remember. And help me henceforth to love and serve Thee better, for Jesus Christ’s sake.”

“ Bless all for whom I ought to pray [*my father and mother, brothers and sisters,*] and all whom I love, and any who have done me harm. Bless the Clergy of this Parish, and Thy whole Church. Give us peaceful rest this night, and guard us from all evil. Both now and when we sleep in death, be with us and save us, good Lord. Amen.”

“ Bless and keep me, O Lord, this night and evermore. Amen.”

This would give a fully graded course of private worship, pedagogically suited to each stage of the child’s spiritual development, beginning with the youngest kindergarten child and running up to adult and its responsibilities. By that time, prayer has become a fixed habit, never likely to be neglected. It is a practical training, applicable alike to the smallest country or the largest city school. Hitherto it has been strangely overlooked.

**Correlation of Sunday-School and Church Attendance.** Quite a number of parishes have to-day adopted an arrangement which bids fair to revolutionize the Sunday-school as a spiritual feature in character development. Far-seeing pastors are realizing the imperative need of an alteration, or rather a deviating progress from the old Sunday-school principles in the following fundamentals :

(1) The change of the Sunday-school hour from noon or afternoon to an hour and a half before morning service.

(2) A longer Sunday-school period, giving a total session of an hour and a quarter, and consequently a lesson period of forty-five minutes.

(3) The required attendance of all scholars, from at least the primary age up, at church. This would follow immediately after the Sunday-school, allowing for a one-quarter of an hour's intermission for relaxation, etc.

(4) A longer period for the kindergarten school, which now runs, under this plan, until the children are dismissed from church.

(5) The personal touch of their pastor through a five minute address each Sunday.

(6) The training of the children in systematic weekly offering for missions, and church support.

1. *The morning Sunday-school hour.* Not only is the attention the best, memory the strongest and most attentive, but the interest of the children is more keen if the Sunday-school be held at a morning hour, approximating the time of the usual public school system. Under this system the scholars and teachers give their best attention to the church school, which accordingly increases in dignity and impressive power, and is regarded by the congregation as really worth while.

Schools that have made the change invariably cling to it, and except in a few towns, where distances are great and the children live at remote homes, it is found that parents, teachers, and scholars alike prefer the morning hour. Even those who drive to church with their children and have been accustomed with the noon hour Sunday-school, soon find that the change is one that is readily accomplished, and often their interest and work in the Sunday-school is enlisted in this way.

2. *A longer Sunday-school period.* The universal complaint has been, under the graded system of the Forward Movement, that the skilled teachers find the Sunday-school hour too short. This gives opportunity for a prolonged session, and for developing proper class discussion. The unskilled teachers, who have, consequently, time

hanging on their hands, are apt to brace up and produce better work. The good teachers are more than delighted at the opportunity to do effective service.

3. *Church attendance.* Under this new plan the scholars march up into church, and either are assigned scattered pews, or are in a section by themselves, or better still are taught to sit in the family pews, with their teachers. The whole congregation rises to the importance of the Sunday-school. An interest in childhood becomes the awakening of the missionary spirit and the entire congregation is fired with a zeal and an interest in God's work that is astounding. Many a lethargic congregation is to-day being awakened out of a deadening sleep of complaisant self-satisfaction by the presence of children. Moreover if the childhood of to-day does not learn to attend church services, where will the congregation of to-morrow be? Many a parish is dying of dry rot because it administers only to a congregation of adults. The cry of "empty churches" will pass away under the inspiring presence of eager childhood.

4. *Longer period for the kindergarten.* The children attend the morning service up to the hymn before the sermon, from half to three-quarters of an hour in all. The kindergarten is held as a crèche, or a nursery during this period. If the kindergarten be run on the right principles, with occupations and exercises, it is a delightful, as well as educational pastime for the children. The older scholars can then meet the kindergarten tots after the service and take them home. If necessary to wait for adults, the kindergarten period can be still further prolonged.

5. *The pastor's address.* Pastors are to-day giving a five minute children's sermon, preceding the hymn before the main sermon to the adult congregation; not prolonging the service, but shortening the morning ser-

mon by five minutes. As a matter of fact it is usually found that the congregation appreciate the children's sermon oftentimes more than they do their own. This is but natural, for a talk to childhood, in its very sympathy and directness, goes right to the heart of the spiritual life. The most conservative congregation will show itself delighted with this innovation. Even if they do not, the pastor's duty to the children of the church is not lessened by the opposition of the adult congregation.

6. *Systematic giving.* If character be habit-formation, we can see why our present adult congregations are neither generous givers, nor interested in missions. It is because they were brought up on the penny in the Sunday-school, the penny given at chance, when the scholar was present, and always omitted if he were absent.

The duplex envelope system, planned for systematic weekly offerings, on the one side "for ourselves," and on the other, right-hand side, "for others," begins in the right way, when it touches childhood. Many Sunday-schools now supply every child with this package of envelopes, when entering the school, and the child learns, by training, to give properly to God. Under these new ideals we are witnessing a revolution in the Sunday-school that speaks well for the church of the next generation.

**Reward Systems: Their Ethical and Practical Values.** Do we advise Sunday-schools to use pins, prizes, rewards, bribes, to increase and sustain attendance, conduct, lesson work, etc. ?

The New York Sunday-School Commission sells reward pins. They wish they did not have to sell them ; but they must sell anything on the market that the schools demand. Perhaps some teachers fancy they approve of their use. They tell all who consult them that they do

not approve of them. They tell the makers so frankly. Yet they sell, and we fear will sell, for they certainly do prove an attractive bait. The attendance is undoubtedly increased,—*for a time*. The children like them.

But the next generation will suffer from *our* lowered ideals. In fact, the children of to-day, as they become adults, will be tinged by a "*quid pro quo*" conscience. The churches are already feeling something of it to-day, in the paid pews, church fairs, bazaars, catch-penny attractions used as bribes to induce people to do God's work ; their privilege rather than their duty.

*What does the day-school say of their value?* Fitch, the great English educator, places such motives at the very lowest in the gamut, and states that they have clearly "an element of selfishness and covetousness," such as we hope the Sunday-school and church do not care to inculcate.

*What is the ethical result of their use?* Lowered standards, a desire for bribery to do right, a lack of backbone to serve either God or the home or the state or the civic community, a spirit of "get and graft" if we dare put it so plainly, which unconsciously, perhaps, is sure to make itself known in conduct.

*What are the practical results?* A leading Sunday-school organizer, of wide note and broad experience with countless schools, told the writer a year or so ago, speaking of the pin craze, that he found that almost invariably "the bottom dropped out when the bribing system of rewards stopped for any reason." It works well for the time on the surface. So does "forcing" plants or "fattening" animals. But "it does not pay" in the end, just as no lower motive ever does pay.

*To just what kinds of rewards does this condemnation apply?* We should roughly classify them as pins based on *rewards* as their foundation, all *prizes* for work, attend-

ance, etc., all *bribes*. Many manufacturers and publishers, whose goods are listed and sold, will probably "dislike us" for this statement. So will many teachers and superintendents.

*What similar incentives are of commendable value?* All reports, which are notifications of work, done well or ill; all certificates, which are properly accorded for "education received," etc., all diplomas, which mark graduation or completion of a prescribed course; all tokens or gifts, inexpensive but significant, symbolic of the gift of the Christ Child at Christmas, of honour and esteem to a scholar, teacher, or officers; all badges, pins, ribbons, regalia of membership in an organization, be it church, Sunday-school, class, or outside of all these; but nothing that exalts self, either serving for reward or as vaunting it over some one else; all such are to be commended. These are our ideals.

**Making the Walls "Talk."** It would be of unspeakable value if our clergy and superintendents of Sunday-schools would pay visits to up-to-date and well-equipped public schools. They would come away with a proper realization of the opportunity their churches and Sunday-schools are losing in not affording object lessons in art, in architecture, in the Bible, in Palestine, in religion, and most of all in ideals; and on the other hand, what a negatively depressing and deteriorating effect bare, gloomy, unfurnished walls and rooms are constantly producing upon actively growing and receptive young minds.

Miss Harrison, the great Chicago kindergartner, in her entrancing and soul-stirring volume, entitled "Some Silent Teachers," sounds a warning as to the potent influence of environment, even the action of colours being most significant and telling. As thoughtful teachers of

youth we cannot afford to "care for none of these things." Everything counts with us, for everything counts in the future of the child God has committed to our fostering care.

Make "the walls talk." Fill them not only with inspiring colours, avoiding discords and colours of injurious effect; but especially make them of "positive" value. Get the several charts of the Decalogue, Lord's Prayer, Creed, First and Twenty-third Psalms, Beatitudes, Books of Bible, stencilled hymns, maps galore (several kinds and epochs), charts, and above all religious pictures. It is seldom that we have demand for large, high-class religious pictures. They cost from five to twenty-five dollars each, without the addition of the necessary frame. They count for far more than the cheap ones in the end, although pictures of good size can be bought for thirty-five cents, seventy-five cents, one dollar and twenty-five cents and four dollars and fifty cents. But the better pictures exert a higher ultimate influence, for they create lofty ideals for the best.

There are two ways of securing them. (a) Get individuals or the Sunday-school fund to give them. (b) Get single classes to work for the money needful for a picture, one for each class, until there are as many pictures as classes, and each class coming up each year from the primary grades works to add one more picture to the walls. Thus democratic coöperation and interest are fostered in the school.

**The Stereopticon Lantern in the Sunday-School.**  
"Every Sunday-school, no matter how small or how poor, can have a stereopticon lantern to-day." This could not have been written ten years ago, at least truthfully; but times have changed,—and conditions. This is a section on information merely, about the use of the

lantern. We have already dilated upon the value of the eye-gate. This, we consider, is acknowledged. The lantern has been perfected and cheapened to such an extent that we have attained a new era with it.

Lanterns can be used with many illuminants. In order of inferior power, they range from oil, through incandescent electricity, acetylene, white light, "Schwan," electricity, oylith, oxy-hydrogen, and arc light, ranging from fifty candle-power up to twenty-five hundred. The cheapest, the best, and undoubtedly the one to be chosen in the end, is the arc lamp, for a permanent place, *i. e.*, for installation in a church, chapel, or Sunday-school room or rooms, when the lantern is not used by an operator who has to travel from place to place with uncertain arrangements for a lecture. But in some instances, electricity is not obtainable in a few towns or streets. The price of complete outfits ranges from only twenty-five dollars to two hundred and fifty dollars, according to lantern, lenses, distance, and grade of material. Often a cheap lantern will give as good results, both in durability, size of picture, operating, etc., as the most expensive. The average cost of arc light, once a lantern is in use, is less than twenty-five cents an hour.

The stereopticon should be used in the church and school in three ways.

1. *Where electricity is installed and the schoolroom windows can be darkened with heavy green shades.* It is wise to own sets of slides, covering the Bible entire, and show four or five for ten minutes at the close of each Sunday-school session, until in time the whole Bible has been covered in sequence. This reviews lessons for some, forecasts lessons for others, and "fixes" the Bible in a way that will never pass from the memory. Many schools find this plan works well.

2. *One evening lecture each month, open to the whole*

*school and the parents and friends*, covering the Bible, missions, church history, making of the Bible, hymns, catechism, etc. A varied and helpful instruction is at hand. The New York Commission Supply Department has spent several thousand dollars and has had a splendid series of most interesting typewritten lectures prepared, covering a vast assortment of subjects. These sets can be rented. Slides can also be purchased outright on any of these topics. Hymns, prayers, services, etc., are also made up into slides. The series on our mission fields are a most necessary part of proper Christian instruction, and are covered in no other way.

3. *In church services.* The complaint has been made that children do not come to church. Many churches have an illustrated sermon on Sunday or Wednesday nights, with crowded congregations, two-thirds of which are children. Some have them every Sunday night, some once a month. In some, evening prayer is said, and during hymns before and after the sermon (which is preached from the pulpit from the typewritten sheets sent) the screen is made ready. Some, again, have evening prayer, or litany, or the complete service, or the litany or intercession for missions, thrown on the screen, with slides, as well as the illustrated sermon. The universal testimony is that the result is dignified, reverent, and not only increases the attendance most markedly, but instructs and helps them in a way that mere verbal sermonizing never can or will.

This matter is an important one for the Sunday-school and is well worthy of careful consideration.

The simplicity and ease of operation of an electric lantern is seldom realized. "Any child can work it well" is literally true. Any good arc light, twenty-five hundred candle-power, one hundred and ten volts, electric lantern is so safe to-day, so simple, so readily set up, ar-

ranged, and run, that there is absolutely no difficulty or danger in operation and in every parish some young man, or even the minister's wife (that much overworked personage), will find enjoyment in running it. The man who lectures, standing next to the screen and seeing only a blur before him, from too close proximity to the picture, is the only individual to be pitied.

**Examinations.** Thorndike says: "No matter how carefully one tries to follow the right principles of teaching, how ingeniously one selects and how adroitly one arranges stimuli, it is advisable to test the result of one's effort, to make sure that the knowledge or power or tendency expected has really been acquired. Just as the scientist, though he has made his facts as accurate and his argument as logical as he can, still remains unsatisfied until he verifies his conclusion by testing it with new facts, so the teacher, after planning and executing a piece of work as well as he can, must 'verify' his teaching by direct tests of its results and must consider uncertain any result that he cannot thus verify.

"Testing the results of one's teaching is useful not only because it gives a basis for improvements in one's methods, but also because it is one chief means of gaining knowledge of the mental content and special capacities of individuals. In applying the principle of apperception a teacher is constantly led to test the results of knowledge previously given as a preliminary to giving more. For the main thing in fitting stimuli to the mental make-up of pupils is not a host of ready-made devices to secure the coöperation of previous experience; it is rather constant readiness in testing for the presence of the essentials, in diagnosing the exact result of previous lessons.

"Testing the results of teaching is useful to the class as well as to the teacher, and to the class directly as well as

indirectly through the betterment of future steps in teaching. Any scholar needs to know that he knows as well as to merely know ; to be ignorant, and know that you are so, is far more promising than to be ignorant and not know it. By expression and use, new ideas and habits get a double value ; boys and girls in school need to know what progress their efforts have achieved and to guide their efforts by objective facts as well as by their own sense of progress.

“The principle is indeed easy, but its successful, concrete application requires both a high degree of capacity for insight into the facts of child life and thorough training. The principle is simply : to know whether any one has given a mental state, see if he can use it ; to know whether any one will make a given response to a certain situation, put him in the situation arranged so that response and that response alone will produce a certain result, and see if that result is produced. The test for both mental states and mental connections is appropriate action.”

**Examination Days.** Examination days should be compulsory, just as in day-school, and reports sent home to the parents. Children should be promoted strictly in accordance with the results, and no favouritism should be shown. If good reason be shown for failure to pass, the child might be “conditioned,” and permitted to go on, with that subject as an extra to be passed off later ; and this passing should be adhered to most emphatically. If a scholar be ready to pass off a condition, that examination could be held at any time, and not on examination days. In schools with a graded curriculum, it will be found, as each class is thus able to go on at its own proper rate of study, classes will complete a course ahead of examination day. It should then have a special ex-

amination, as in common school work. Catechism examinations may be held at any time, the pupil reciting first to the teacher privately, and then to the examining committee. The written examinations should be strict and impartial. Fifteen questions are a good number to assign, on printed or hektographed sheets, and the choice of any ten questions allowed. Care should be had to remove all temptations to cheating for even in Sunday-school bad examples are contagious. Teachers, even, are careless about giving help. High moral aims should be fostered.

The usual plan is to place the passing grade at seventy per cent. on the examination, which on a basis of ten questions out of fifteen is very low. This examination grade is then required for a certificate, and seventy per cent. on the term grade allowed for promotion, although in time, after the habit of taking examinations has been fully formed, so that all the scholars appear on examination day, the examination grade alone may be inserted in the matter of promotion. One has to be a little lenient with a school on the introduction of this system.

## VIII

### SUMMER HAND-GRIPS IN THE SUNDAY-SCHOOL WORLD—HOW NOT TO LOSE TOUCH WITH THE SCHOLARS DURING VACATION

EVERY Sunday-school is not an "evergreen school," and properly so. An "evergreen school" is one that is so termed in Sunday-school parlance because it keeps open its sessions all the year around. In a few localities this is advisable. In the vast majority of centres, as customs prevail to-day, it is not.

Summer time, with its depressing heat, its alluring country scenery, its vacation spirit, its ever-increasing "week-ends" of mountain and seashore, its de-spiritualizing Sunday excursions, open-air concerts, golf, baseball, and auto-riding, presents counter influences that bank strongly against the Sunday-school and its sessions. The summer period in the vast majority of schools undoes in three months much of the spiritual upbuilding that has been reared during the preceding nine months. Church, holy communion, Sunday-school, Bible reading, and even private prayers, are frequently totally laid aside when "vacation" begins, and in their places come the insidious atmosphere—non-spiritual, unspiritual, and oftentimes anti-spiritual and godless—of ease and pleasure, of recreation and relaxation, and, to our shame as Christians, not infrequently the pleasures that partake of the borderland of sin. One need but visit any seaside or river or mountain resort on a summer Sunday to realize this danger. The average Sunday-school finds its ranks depleted about one-quarter in membership at the autumn

session—indifference, coldness and lethargy proving the obstacle to Christian living in by far the majority of cases. The fires have not been kept alive during the summer drifting. Some of these backsliders never return to the fold. Some pull themselves sternly together, as it were, and resume normal Christian activity. At best, it takes a month or so to restore the spiritual “tone” of the community and the individuals comprising it. How can we remedy all this? There are several helpful plans, all more or less adaptable to particular localities.

Let us frankly recognize that there must be two types of schools, ranked not so much according to geographical locality, nor confined solely to large cities and country towns in demarcation, nor to social classes, although all of these factors enter in in the settlement of the results. It is purely a question of the success of a summer session as compared with a summer vacation and the use of other means to preserve the intensity of the spiritual life. For, whichever plan we adopt, we must see to it, in duty to God and His Church, that some means are taken to avoid this drift. Generally speaking, schools located in the country, or possessing an influx of summer visitors, or composed of humbler social ranks who do not absent themselves from the home town on long vacation, or any combination of these rather fortunate elements, can remain open and “evergreen” with success. Those in which the reverse of such conditions obtain do better to close. We are inclined to think that the great majority of all schools do well to close a month or more, and that the autumn work is taken up with better zest by both teachers and pupils if a short vacation be the rule, even in the schools of the former class.

On the presumption that some study will prevail during the summer, we venture to commend the following workable and well-tried plans :

I. A Special Summer Session, with Short Courses of its Own. Under the most favourable conditions, the roster of the summer session is certain to be smaller than that of the winter. Even with a locality that enjoys an influx of visitors, many of the local families go away for change and vacation elsewhere. The summer course should be separate and distinct, and not break the continuity of regular, historical, sequential Bible study as pursued in the regular session. Again, these short summer courses should be graded. To-day grading is taken for granted. All the publishers of graded lessons now set forth such summer courses. The Commission Series has a specially prepared, graded list of source-method text-books. The Graded Series of the Joint Diocesan Lessons has a first-rate summer set of topics. The new Graded Syndicate Lessons have a remarkable summer quarter of extra-Biblical lessons. The Bible Study Series includes quarterlies suitable for a summer course. Where a summer school, numbering, say one-half the winter school, can be assembled, we would certainly advise its continuance.

II. A Summer Assemblage with Addresses to the Whole School. Often the problem of sufficient teachers to conduct classes, even though they be larger than usual in size, forces the situation. Many very successful summer schools, even in large cities like New York, are kept in active operation all through the hottest Sundays, gathering for a short service of fifteen minutes, with a brief lesson or address on some Bible story, or on the Catechism, or Christian Year, or Prayer Book, or even some so-called secular "story," such as can be found in that practically helpful book, "Glimpses through Life's Windows," by J. R. Miller. This style of session also provides abundant opportunity for catechising, so frequently necessarily omitted from the winter sessions for lack of time.

**III. Home Study Each Week, with School Credits.**

Why not organize the winter school at vacation time into a Home Department School? It can be accomplished readily, if enthusiastic coöperation be the spirit of the school and its teachers. Give each pupil a text-book suited to his grade, following a graded curriculum. Use a text-book built for personal Bible study and written answer work. Arrange to give full credit for every book returned in the autumn fully and correctly filled up. Ask that one lesson be studied and prepared each week, not all together at the end. The vast majority of pupils will eagerly acquiesce in this plan. By it, not only is knowledge thus being secured and the school course pursued better, but God's Word is winning its spiritual message of uplift and inspiration in a manner that through its quiet, undistracted perusal in the home, will in more than a single instance keep a soul from summer's sinful allurements.

**IV. Vacation Credits in Other Schools.**

It is quite a custom among many Christian bodies for children to habitually attend Sunday-school in any summer resort where they chance to spend vacation, bring a vacation school attendance card, with credit noted, and even their extra summer offerings for the home school. Inquire of children whose families spend vacation out of town and learn if there be not a summer school session in the resort. If there be, arrange to give credit in the home school, and temporarily transfer the pupil, notifying the summer minister. Of course, this entails considerable clerical work; but what are school secretaries for? Give secretaries plenty of work. The more they have, the more they will appreciate God's service. The same advice as to vacation attendance applies to the summer resort school and its secretary, who should seek out and encourage such attendance.

V. **Daily Bible Readers' League.** In addition to all these safeguards and positive provisions, there is a step of personal upbuilding that is too seldom cultivated. Why should not a card be sent through the school that closes for the summer, seeking to pledge each member daily to read and meditate upon God's message to himself in the Bible text? Many will respond, and as much be gleaned in the way of knowledge and probably much more in the way of spiritual help than would ensue from the regular school sessions during the summer. It is well worth the trial.

But there are still other lines of spiritual uplift, hand-grips to prevent lowered spiritual vitality, that can well be used.

VI. **Pledges to Weekly Attendance at Church Service.** It is seldom that services are discontinued during the vacation period. Usually there will be found, both at the home church and the summer resort, a church with both morning and evening service. Get the pupils to sign a pledge card, previous to the disbanding of the school, agreeing to attend at least one service each Lord's Day, either Holy Communion or morning or evening prayer. It will keep the soul keen to spiritual impressions, keep the edge, as it were, to the conscience, and protect by divine power from many and many a subtle, lowering temptation, which in the day of summer laxity is all too strongly needed. We have not discharged our duty as overseers of the flock of Christ unless we grasp every available precaution to prevent a depreciation of moral tone or a lapsing and drifting from the high standards recognized as the norm during the winter. Summer heat does not excuse summer sin.

Every possible incentive that reminds the young of the Sunday-school and its teachings, even though, in them-

selves, they be purely social and recreative, should be undertaken by the school and the teachers. Here are a few samples :

VII. An Annual Sunday-School Excursion. The method and place of such excursions naturally vary with locality and social make-up of the school ; but the idea is a good one. There are, however, excursions and excursions. It all depends upon the "tone" interjected, or, better, interwoven naturally, with the excursion. Athletic contests, gymkana sports, baseball games, etc., are all uplifting, and cultivate interest and coöperation. Often a short service is held at the church in the morning, preceding the embarkation, to consecrate the day to God's glory. This sets a splendid psychological example, preaching the sermon that all our pleasures and sports should be ever such as make for the glory of God and His world.

Similar to the excursion, and often taking its place, where such cannot conveniently be held, or supplementing it in more active schools, come such hand-grips as class trolley rides, day seaside or mountain trips of parties more or less large in number, and the formation of baseball teams, playing competitive games with other teams, other Sunday-schools, etc., all through the summer. Local interest in these games grows greatly, and it is not unusual to see a town where half the congregation turn out Saturday afternoons to watch their Sunday-school play a neighbouring one for a pennant. Even in a city like New York, schools secure diamond permits for Bronx or Van Cortlandt Parks and appear there each week in healthy coöperative games.

VIII. Summer Camps for Sunday-School or Choir. These are becoming quite "the thing" and are highly

commendable. There is no way of getting so close to boys and building them up so readily into a manly, noble conception of life and character as through the camp. Many pastors, many choirmasters, many teachers conduct such camps. Sometimes they are for any boys in the school, sometimes for a group or a class. The Y. M. C. A.'s of New York are placing their splendid summer camps at the disposal of the Sunday-schools and churches, taking individual boys at a nominal cost, far less than the actual outlay involved in running the camp. The Brotherhood of the Red Diamond, a highly spiritual and excellent interdenominational organization in New York, is assuming a national formation and plans to outfit and organize such camps for the churches. It already has a large camp on the Shrewsbury for individual boys, applying from the churches. The Boy Scout Movement, though it sadly lacks the religious impulse and tone, so essential, we feel, for such camps, offers, however, the same plan and attractions, and, if conducted by a churchman of vision, will render effective results. So will the Boys' Brigades, though to an extent they are passing out of vogue, possibly because they, too, lack spiritual perspective and are costly in equipment.

IX. Festivals, Entertainments, Etc. Still another type of hand-grip, cultivating the social element under church atmosphere and influence, will be such entertainments as ice-cream and strawberry festivals, open-air entertainments, Japanese gardens, etc.—in fact, any sort of social feature that tends to bring the people, young and old, within the pale of church thought. Of course none of such plans, enumerated under headings VII, VIII, or IX, are to be compared with, or preferably substituted for, the innately spiritual plans first recounted; but they are excellent adjuncts, and substitutes only to an extent,

when it is found impossible to use the former better ones. We should be certain, however, that the former are impossible.

• **X. The Touch of Individual Teachers.** In spite of all that the school collectively or teachers remaining at the home base personally can accomplish, there remains the certainty that some teachers (and in a few schools all of them) will be away themselves, in other places on vacation. Is there no responsibility for them? Have they no duty as to hand-grips? Is there nothing that they can do to stir up the faith of the scholars from whom they are separated? Several grips are at once apparent. They may send a weekly letter to each scholar and ask an occasional one in return. These letters may be social in character, but the very fact of the teacher's interest, the very thought of her, linked with the monitions of the Sunday-school, is uplifting. But the true teacher (conscious that she is, or ought to be an ideal, looked up to as a spiritual monitor) will interject counsel and warnings against temptations, customs, etc., and add appeals for Bible reading, church attendance, etc.

Other types of personal touch, which are of value as impressing each pupil with the individual eager interest of the teacher, are found in sending frequent souvenir post-cards, presentation of gifts and souvenirs, and invitations to visit at the vacation abode of the teacher. All these are well worth while. Finally, looking forward continually, reminders of rally day to come, when, at the reopening of school, the teacher hopes to meet all her returning pupils, prepare the heart to cordial inclinations to begin promptly and eagerly the autumn work. All these are summer hand-grips.

## IX

### HOW TO START THE SCHOOL MACHINERY UNDER FULL STEAM ON RALLY DAY

VACATIONS are both a help and a hindrance. Naturally, they are a help because of consequent relaxation, recreation, and the upbuilding of strength and renewal of energy. We come again to the old work with fresh zeal and impetus.

But vacations are also a hindrance, from the very laws of habits broken along routine lines and habits formed along lines of new resistance. The public school recognizes these phases, resultant from vacations. Public-school teachers expect to spend much of the first fortnight of the reopened school life in restoring to the pupils the spirit of the school, its discipline, order, study, regularity of life and system. Restlessness, disorder, play—to say nothing of irregularity and tardiness—mark the opening weeks. Summer recreation and vacation schools help somewhat to eliminate the reaction; but not altogether.

In the Sunday-school, particularly in the larger cities, where vacations are longest and a summer exodus occurs of both pupils and teachers, the element of the haphazard Sunday-school enters, with the introduction of an atmosphere that is utterly subversive of proper efficiency and destructive of high ideals of the value and worth of the Sunday-school in the eyes of both teachers and taught. The serious problem in the situation is that, on account of its few and scattered sessions and its brief period for instruction, this atmosphere is not so quickly dissipated

as it is in the public school, and quite frequently it clings, remaining as a permanent attitude towards the school, irregular attendance, lack of punctuality, a disrespect for the entire system, placing it in the category of things of secondary interest and importance.

The general Sunday-school world has felt this hindrance so keenly that all manner of devices have been contrived to bring about as large as possible an attendance the opening Sunday. The term "Rally Day" has been coined, and "Rally Day Devices" of all sorts are sold by the millions—pins, badges, post-cards, buttons, flags, ribbon hangers, etc. The ethical value of such traps is doubtful. Even the practical value as an allure-ment wears off after a year or so. The moral effect on the ideal of the Sunday-school as a school of religious education, in the eyes of parents and children, has yet to be tested. Judging by the apparent decrease in Sunday-school attendance and enrollment, it is harmful and unwise.

**Building Up An Atmosphere.** The term Rally Day is a good one. Its psychological result is to create a spirit of enthusiastic coöperation, with a beneficial, helpful institution. Reopening Sunday can very well be termed, throughout the year, Rally Day, and frequent "clinchers" nailed into its power, as a name, by always saying that we expect every parent, pupil and teacher to live up to it, and give the school one hundred per cent. of attendance at the Rally Day session. But much more than this is essential. No atmosphere can be created in a day. It takes years of patient building, parents' meetings throughout the year, talks with parents personally on parochial calls and in pastoral or superintendent's letters. Parents must be brought to realize that the school is doing their work freely, without taxation, for

the love of God's kingdom and for love of their children, because they themselves are either unwilling or unable to teach their offspring properly. Love and loyalty should bring them to send their children and, if teachers, to come themselves the first Sunday. This atmosphere depends to a large extent upon three persons—the rector, the superintendent and the teacher. It *can* be created in every parish.

**Practical Methods for Rallying the School.** Most of the “devices,” as we have said, are, to our mind, harmful rather than helpful. Of them all, one, however, is productive of a spirit of “personal touch” that breathes cordiality and is winsome. It is to make up for each school, each department, if you wish, “Our Own Post-Cards.” Post-cards are not only the rage and craze at present, but they serve as an effective free advertisement scheme, since so many, other than the direct recipient, are apt to read and profit by them. “Our Own Post-Cards” are made in this way: Have a photograph taken of a group of children and a teacher entering the Sunday-school door of the church or parish house, with the rector (or the Sunday-school curate) and the superintendent standing outside at the door, welcoming them, each bending down to shake hands with one of the approaching group. Have a half-tone cut made of this, post-card size, costing about fifteen cents a square inch, say, about two dollars and fifty cents only. From that plate, any local printer can print post-cards for about two dollars a thousand, including the card stock. If the personal signature of the above officers be added to the photograph before it be used in making the plate, it will add to the personal touch an interest. A welcome invitation and appeal to be on hand and on time Rally Day can be either printed on the card as it goes through the press

in type or written neatly on the original photograph. These cards may be used year after year in small schools, or made up from a new grouping each year in large ones, or even a special card for each department, with changed superintendents or teachers, may be prepared.

Another helpful plan is an imitation typewritten letter to the parents, sent out by the superintendent, in which, on a single sheet, a direct and vigorous appeal and statement are made, placing the responsibility where it belongs—on the home and the parents. If small “elite” type be used, about one-fifth more words can be crowded on the page. The letter ought to be signed in ink by the superintendent, to give it the personal touch which we are so urgent to secure for its humanizing effect on otherwise dead machinery.

Of course, it is expected in every live school that each teacher will indite a personal pen-and-ink letter to each pupil in the class, urging prompt return. This should be spoken of by the superintendent at the close of school, at the last teachers’ meeting, not as an appeal, but as a matter of course, “the regular routine in every well-ordered and conscientious school, which, of course, this one is.” Moreover, this ought not to be left to chance memory. Most schools send out a letter from the superintendent to the teachers themselves a fortnight before Rally Day. A reminder of this expected duty, the personal note to the pupils, ought to be a section of the teachers’ letter.

Thus three mail communications are brought to bear upon the pupil to get him back in time to reopen school sessions with a swing. But frequently this is not enough, and we should leave no stone unturned to secure results in God’s work. In many parishes most of the teachers, if not all, will be in town a fortnight before school convenes. Let the teachers’ letter urge them to

personally visit every home a week before Rally Day, call on the parents and scholar and plead the cause of Rally Day. This ought to be in addition to the personal letter of the teacher and the call of the school and the note to parents. Again, as it oftentimes happens, children of one family are scattered among several classes, it brings from one to four or five school visitors to a single home the same week. The moral and religious effect on that home cannot fail to be productive of splendid results for the Church and its services on the parents' part as well as school attendance for the children.

In some parishes the teachers are called together for a teachers' meeting a week or so before Rally Day. Then the new books are given each teacher and she is supposed to call and see each pupil before Rally Day, giving the new class book, and indicating to parent and child how it is to be studied under the advance course topic.

**The Sunday-School Follow-up System.** No practical business man is content with sending out a catalogue or one letter after a reader has been caught by an attractive advertisement and written for information. He has a careful and productive "follow-up system." So the Sunday-school ought to be equally efficient as a follow-up organization. Rally Day, we will suppose, passes and the school, with all its appeals, has secured but eighty per cent. of its last year's enrollment. A good system ought to get a definite report within two weeks of every single name not found on Rally Day's enrollment. About one-fourth of an average city Sunday-school changes each year. The causes for absence are removal to another town or to another section of the city, going to some other Sunday-school, indifference, death and removal without leaving a trace. System should enter in there at once. A proper transfer should be

mailed, unasked, to, first, the scholar at the new address, and, synchronously, second, to the rector of the nearest church school, with the request to call at once and report whether the child is connected with his school, or, if not, with what one. All this data should go on the record cards of the former school.

Of course, the pupils leaving no address cannot be traced or followed up, though entry should be made for future needs. Often they suddenly reappear after a year or more of disappearance.

But the real missionary work lies with the indifferent and careless truant. Many means of pressure should bear on him. His name can be given to some young people's organization, whose members will call personally on him. The teacher may call and get him the next Sunday and bring him to class. A delegation may be sent after him. Every week new pressure should be exerted, until he "is compelled to come in."

A powerful incentive in many parishes, where examinations are held at the close of the spring term, is to offer to all pupils, who either failed or did not take the examination, a new chance to pass off the topic and enter the old class, advanced now, without "conditions," if he come to the examining committee promptly on Rally Day. The fear of not being able to go on with his class later will prevent many careless delinquents from putting off coming, having it really in their minds not to leave school entirely, but to drop in "about Christmas" for the presents of that gladsome season and the activities of the mid-winter session.

Under such methods, a certain large city school found that there were not ten of the 180 absentees of Rally Day who did not either return or become finally accounted for within the opening month.

## TEACHERS AND TEACHER TRAINING

ONLY second to the organization problem in a school stands the problem of efficient teachers. To a large extent the teacher determines the situation in the modern Sunday-school movement. It is the one excuse that is continually urged against the up-to-date Sunday-school. It is the one insistent wail of the hesitating pastor or superintendent. The lack of competent and effectively trained teachers is fully recognized both by the national and the state Sunday-school authorities, and by the individual ministers and superintendents. Few schools consider that they have a sufficient *number* of teachers. No school is altogether satisfied with the *qualifications*, either in the knowledge of child-development, progressive educational methods, modern pedagogy, or proper preparation in the subject-matter taught.

**How to Secure Efficient Teachers.** There are manifestly two ways to secure teachers effectively trained to guide young souls in religion.

One way is to train the staff one already has, the details of which we shall consider presently.

The second is to go out into the neighbourhood and get them, securing those already comparatively well trained and fitted. The most unsatisfactory method is to ask for helpers at random from the congregation, unless one has both insight and courage to enable one to face the rejection of unsuitable candidates.

**Securing New Teachers.** By far the best Sunday-school teachers come from the ranks of those who teach, or have taught, in the public schools, and are presumably

graduates of teachers' colleges, or normal schools. They are almost useless in an ungraded school, where in a graded school they will form the backbone of a corps of workers that will bring the school right up to high pedagogical efficiency. The most successful and direct way to secure such teachers is to canvass the list of communicants in the congregation, learning who are, or have been, secular teachers.

A personal interview in the home of such a one will enable the superintendent (or principal if there be one) to determine the general character and habits of the proposed teacher, and then to lay before him, or her, the direct "call" to take part in this blessed work of God's kingdom. This appeal, we feel strongly, should never be made as a personal favour to help the minister or superintendent, or even for the honour of the particular school; but laid upon the hearer solely as a personal opportunity for doing God's work. It might be presented strongly that the "call" is as direct a one to use one's talents, as is the call to the ministry, to the medical profession, to the missionary field, to nursing, or to any other noble profession. It is determined by the three baptismal vows which each earnest communicant acknowledges.

The first vow is the negative one, the renunciation of evil without which no one is acceptable in God's sight to perform His work.

The second vow implies right thinking, the belief in the Articles of the Christian Faith. Both these vows are generally acknowledged, and to a greater or less extent performed.

But the third vow is the one most frequently omitted and overlooked. It involves the positive phase of "Keeping God's Holy Will and Commandments," that is of *doing* in a positive way good deeds to make the world better for one's having lived. Yet the vast majority of

mankind are content with trying to save themselves merely. They are content to sit in pews and listen to sermons, or attend services for their own edification, whereas "pure religion, and undefiled before God and the Father, is this, to visit the fatherless and the widows, . . . and to keep one's self unspotted from the world,"—in which mandate the use of one's talent is balanced against the renunciation of one's sin. It is very seldom that the "call" to use one's own peculiar talents does not strike home when presented in this cogent fashion. A school may be recruited with a satisfactory equipment of new teachers, qualified and capable, in a fortnight's visitation by an enthusiastic superintendent.

**How to Get Teachers to Train.** It is a common experience with all those who have tried to institute teacher training classes that the teachers who attend most regularly are those who need the training the least, and that those who are most inefficient and unskilled are usually the most complacent and self-satisfied, and so absent themselves on one pretext or another. It is usually found to be "the wrong way around" to undertake to train the teachers first and then institute the graded system, for the very teachers who are least capable of handling the graded system are the very ones who do not recognize their condition and are the most difficult to eliminate from the school.

The best plan is to install the graded system, not gradually, as we have before said, but all at once, after, of course, prolonged and careful canvassing and planning, with a clear understanding on the part of the teachers and officers as to the details and *rationale* of the system. In a few weeks the teachers find that they are overwhelmed. The least capable recognize their inefficiency and for the first time in their history this class feels its

*need.* Until the need is felt there will be little appreciation of training. When the need is felt, training will at once follow. The teachers who will not train are soon forced to resign. The others acquire remarkable efficiency in a very brief time. The school does not suffer. The enthusiasm of the new movement not only swings it along with weekly increasing attendance, but brings in a number of skilled and efficient teachers who formerly held aloof from what they considered unsatisfactory and ungraded schools. The graded system has never been found to fail to work after careful planning, where a campaign of enlightenment preceded it.

On the other hand, it is seldom found practicable to train the teachers first and install the system later. Hand-in-hand with the graded system should go an intense wave of local teacher training, both in each city and centre, and in the individual church. Commissions are establishing training schools in large cities. Extension classes are being instituted, and individual churches are organizing normal classes as part of their regular curriculum. Just as every graduate of Columbia University to-day has to pass through a course on "education," *i. e.*, pedagogy, whether he intends to become a public school teacher or not, so each graduate of the Sunday-school ought to have some training in the study of child nature and in the elements of teaching, for whether he become a Sunday-school teacher or not, he will probably become a teacher of children in the home. Many a parent would have literally saved children from moral wreckage if he had but understood child nature and known how to handle and train his youthful progeny.

### Types of Teacher Training.

*I. A Training School.* A training school is usually the outgrowth of previous tentative annual training classes.

The principles of its establishment have been "tried out," in at least two Episcopal Dioceses of America and one in England, so that the method is now practically established. The course for teacher training which after careful consideration by the Sunday-School Federation and by the Joint Commission on Religious Instruction,—now the General Board of Religious Education, has become the standard to-day, and is, perhaps, the highest standard ever established, requiring one hundred and twenty hours, spread through a three-years' curriculum, entitling one to a complete diploma.

The course is as follows :

#### OUTLINE OF THE COURSE

<i>Subject</i>	<i>Class Work</i>
1 Principles of Sunday-school Teaching . . . . .	8 hours
2 Child Study . . . . .	8 hours
3 History and Organization of the Sunday-School . . . . .	5 hours
4 The Old Testament . . . . .	25 hours
5 The Land of the Bible . . . . .	5 hours
6 The Gospels and the Life of Christ . . . . .	15 hours
7 The Acts and the Epistles . . . . .	15 hours
8 Church History (including Missions) . . . . .	15 hours
9 The Church Catechism and Christian Doctrine . . . . .	10 hours
10 The Prayer Book and Christian Worship . . . . .	8 hours
11 The Christian Year . . . . .	6 hours
Total . . . . .	120 hours

#### DIVISIONS OF THE COURSE

It is understood that any subject in the Standard Course may be taken up separately, and at any time, or in any order, and due credit given for its mastery. Yet, presuming that a three years' plan will in the main be found desirable, the following arrangement has been suggested :

<i>First Year's Work</i>	
Principles of Sunday-school Teaching . . . . .	8 hours
Child Study . . . . .	8 hours
Gospels and Life of Christ . . . . .	15 hours
Christian Year . . . . .	6 hours
Total . . . . .	37 hours

*Second Year's Work*

Acts and Epistles . . . . .	15 hours
Catechism and Christian Doctrine . . . . .	10 hours
Prayer Book and Church Worship . . . . .	8 hours
History and Organization of the Sunday-school . . . . .	5 hours
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Total . . . . .	38 hours

*Third Year's Work*

The Old Testament . . . . .	25 hours
The Land of the Bible . . . . .	5 hours
Church History and Missions . . . . .	15 hours
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Total . . . . .	45 hours

The establishment of such a course is comparatively easy. Any state can select a place in its chief city and centre and establish the first year's course with a small fee which ranges from three dollars in New York to four dollars in Massachusetts, covering the entire year's work. The second year's course can be added after the first course is completed, and the first year's course continued the second year. The third year finds all three courses in session, and the entire curriculum established.

In Massachusetts the full curriculum is now running with about one hundred and fifty teachers in attendance throughout the different subjects and courses.

In New York, also, the school is well established for the Episcopal Church; while the Bible Teachers' Institute has a school building and a complete equipment, with an enrollment of several hundred students. Teachers in such schools can take one course, or all of them, as desired, certificates being given for individual courses and the diploma for the whole.

It has also been arranged with the International Sunday-School Association that its diplomas and certificates will be awarded on presentation of the examination marks to the state secretaries of teacher training.

*II. Extension Training Classes with Imported Lecturers*

*at Five to Fifteen Dollars a Lecture.* These training classes have been most successfully conducted in many centres during the past few years. They are offered for the larger cities and towns, either for single schools or for a combination of two or more schools. They are short and very practical. They admit up to three hundred teachers. The courses run from twelve to fifteen lectures, usually one a week, though any special arrangements can be made in each instance. The expenses of travelling are, of course, extra, when the lecturer has to journey to the city arranging the class. These fees are payable by the parish either directly from school funds, from special subscriptions, from a tax on each teacher as a course-fee, or from the sale of tickets issued for a course. Lecturers travel to the farthest limits, if desired, save in special instances.

Examinations are offered with these courses and the teachers given credit points towards diplomas, which may be gained with additional points either through further extension classes, or private reading.

*III. Local Talent for Churches in or near a Large City with an Adequate Day-school Corps.* Churches unable to arrange for a paid lecture course, if near a large city, can readily secure individual addresses or a regular course by enlisting the aid of teachers in the public or private schools or colleges, or perhaps by interchange with neighbouring clergy. Such courses are proving exceptionally helpful in many cities. There is every reason why they should succeed.

*IV. Inspirational Speakers with Parochial Talent.* Churches, unable either to meet the cost of a paid lecturer or combine with other churches, or secure day-school lecturers free, can call special meetings of all teachers, parents, and young people who might become teachers, and arrange with the authorities for a special "inspirational speaker" for one address only, to start the class on

a course of study, mapping out a series of lectures and quizzes to be conducted by the pastor, or some one of their own number, as local classes. Several churches have such classes every alternate year, as a new crop of teachers develop.

V. *Parish Classes.* Similarly, ministers and superintendents may arrange an entire course of from ten to twenty-five lectures, using as a syllabus "Sunday-School Teaching," a one hundred and seventy-five page manual, for fifty-five cents, postpaid, obtainable through the New York Sunday-School Commission. A travelling library of books for collateral reading for the teachers or conductor of the class may be secured through the Commission, at five cents per week. The conductor uses "Religious Education" as his own text-book.

VI. *A Regular Teacher Training Class in the Sunday-school,* such as we have noted above. Such classes usually meet in the Sunday-school hour, or as a part of the graduate work of the Sunday-school, and are in addition to the local class noted under V.

VII. *Home Reading Courses.* This is a plan which any teacher can pursue, by the help of the recommended books. The books are to be read at home, and then the diocesan examiners offer an examination, or require some equivalent evidence of the work done, before recommending the teacher for a diploma.

Several centres have drawn up reading courses of their own. In cases where no such course has been arranged, or where no diocesan examiners have been appointed, the Board of Religious Education will undertake the guidance of teachers, and recommend the books.

While the standard course is constructed with a view to actual training classes for Sunday-school teachers, it will also be possible to obtain the diplomas through reading and home study on the part of teachers.

Persons who present evidence of having done reading on the various subjects, and who meet whatever requirements are set by the diocesan examiners, or by the Board of Religious Education, equivalent to the requirements in the case of those studying in training classes, will be entitled to the respective diplomas.

The following books are particularly recommended :

“Religious Education,” Smith, 525 pp., \$2.00. This summarizes all the other books.

“Sunday-School Teaching,” Smith, 50 cents.

“A Primer of Teaching,” Adams, 25 cents.

“The Point of Contact in Teaching,” Dubois, 75 cents.

“Syllabus to the Above,” Hervey, 10 cents.

“How to Plan a Lesson,” Brown, 50 cents.

“The Art of Questioning,” Fitch, 15 cents.

“How to Keep Order,” Hughes, 15 cents.

“The Art of Holding Attention,” Fitch, 15 cents

“Unconscious Tuition,” Huntington, 15 cents.

“The Boy Problem,” Forbush, \$1.00.

“A Study in Child Nature,” Harrison, \$1.00.

“Picture Work,” Hervey, 35 cents.

“Talks to Teachers,” James, \$1.50.

“Syllabus to the Above,” Hervey, 5 cents.

With all these varied types of training, adaptable to practically every conceivable situation, there is no excuse save inertia and indifference on the part of clergy or officers for lack of an adequate number of efficiently trained teachers, or the installation of the graded system.

In England, after a movement of but two years' existence, more than three thousand teachers are in training, and St. Christopher's College has a residentiary membership of half a hundred.

With a general movement towards educational efficiency the Church will rapidly assume her proper place as the educator of the young.

## XI

### HOW TO PRODUCE EFFICIENT RESULTS FROM THE SUNDAY-SCHOOL

**R**ESULTS, the Fundamental Principle. Throughout all the preceding chapters we have, over and over again, stressed *results*. We have endeavoured to show a principle behind the entire organization of the up-to-date Sunday-school. We have emphasized the practical and utilitarian purpose and end of every form, blank, or method. We have endeavoured to have nothing that was unnecessary or productive of merely routine and red tape, and we have sought to minimize and reduce, so far as was consistent with *results*, the amount of work and labour to be performed.

There has been an *ideal* consciously active behind every method. The vast majority of Sunday-schools to-day, severe as the arraignment may seem, do not produce *results*, or at least results commensurate with the effort involved.

**Machinery, in Itself, Will Not Yield Results.** Now, results cannot be secured by machinery alone. There must be "the spirit within the wheels," that is the superintendent, the officers, the teachers, must have a clear and conscious object or end to be secured in each step, and none of them should rest content until that result be produced. If the plan or method does not produce that result then it is not only a waste, but an actual hindrance, cumbering the ground. It should either be altered to produce results, or eliminated. In the long

run human nature is the same the world over for the same age and type of scholar, so that plans working in one place with a group of scholars, of a certain type, *ought to work* in another place. That they do not do so depends (1) upon local atmosphere, which can be gradually altered, or (2) lack of coöperation on the part of parents, the scholars themselves, or the clergy and congregation, or (3) the lack of clear understanding on the part of the pupils and parents, for the officers and teachers may know what they are trying to do, but may be working at cross purposes with the plastic material they are molding, or (4) and, worst of all, the superintendent and a few officers may know their purpose and plan, but yet the corps of teachers may be working in the dark.

**How the Principle Works.** Now, in each point the up-to-date Sunday-school should seek and secure results in character building. Laying aside for our purpose now the basis of the curriculum, and sequence of studies, let us tabulate briefly the principle or purpose behind each piece of mechanical method that is used.

*The Enrollment Card* secures data for influencing the scholar towards holy baptism, confirmation, school clubs and organizations. It provides school authorities with the knowledge of the original atmosphere, from which the child has come in the home and in the previous school. It secures a routine under which there is no possibility of omission of further records, which might involve lack of oversight of the child, or delay its reception of ideals of proper giving and lesson study.

*The Roster Card* is for the purpose of securing an alphabetical roll of the school for notices, records, etc.

The various *Honour Rolls, Certificates, Reports, Records*, etc., are for the definite purpose of securing individual results by working upon the ambition or the altruistic or

moral impulses of each scholar. The very attitude of the tiptoe *Pages* is designed to create a psychological effect in character-building.

*The Duplex Envelope System of Offering* trains in the ideals of weekly giving.

*The Private Prayer Cards, the Prayers for Entering and Leaving Church, the required Church Attendance, the Types of Hymns selected, the Music* played previous to the opening of the school, and during the routine period, are all designed to inculcate the habits of the highest spiritual life.

There is not a point in the entire record system that does not contribute something, peculiar to itself, towards the uplift of the scholar. There is no unnecessary red tape nor duplication of records that could otherwise be avoided, and not a penny's waste of money in securing supplies.

Once the superintendents realize that the machinery of the Sunday-school has a direct analogy in the machinery of manufacture, in which there is neither unnecessary friction, nor duplicated wheels, much of the lack of method will be at once eliminated, and many spiritual results, that are now lacking, will be secured through properly spiritualized machinery.

**National Ideals.** But the school does not exist merely for itself. It exists for the Church at large, and for the nation. The school, like the individual, that saves *itself only*, is missing the chief purpose of life. The school should be a power in the nation. It should mold the ideal to the community. In many places the betterment of the city, the ideals of a city beautiful, and a city clean, the provision for playgrounds, and recreation centres, the improvement of moving picture shows, the elimination of rowdyism, the ideals for moral culture, are securable

directly through wide-awake children in progressive schools. An excellent plan to produce something of the city conscience is the use of the Moral Education Lectures, prepared lectures with stereopticon slides, issued by the Moral Education Board at Baltimore, obtainable also through the New York Sunday-School Commission.

**The Social Spirit.** The true aspect of the political life and responsibility spells missionary interest and brotherhood. The church school which merely prepares its pupils for life in the church and in the home, with no sense of regard for civic ideals, and national betterment, is failing in its mission. The social spirit, and by this we mean the broad ideals of municipal welfare, and civic and trade betterment, should run through the entire school, and be a motive power behind all altruistic endeavour.

Public schools are already becoming a power in the nation. Church schools of religion should be an even greater leaven. But unless the pastor, the superintendent, the officers, catch the vision the school will be inert and dead, save for its own individual life. Sooner or later this dead type of school will die of sheer lack of momentum. The future of the Sunday-school depends on the vision of its leaders.

## XII

### A NATIONAL CHURCH ORGANIZED

**T**HE Unfortunate Origin of the Sunday-School. It is unfortunately due to the origin and genesis of the Sunday-school movement that Sunday-schools to-day exist among all Christian bodies almost as independent and individual units in church life, rather than as integral, well-articulated parts of the machinery of a properly organized system.

The origin of the Sunday-school was due to a Layman's Movement, independent of ecclesiastical initiative, free from ecclesiastical control or direction. The first Sunday-schools were conducted by laymen and met in hired rooms and halls outside of the Church ; then the Church opened her doors, usually the basement doors, and beckoned the Sunday-schools in with a rather indifferent welcome. From that day to this the general attitude of the Church and the Sunday-school has been the unfortunate one of independence, in spirit at least, and stands even for more or less hostility and individualism. But even when the Sunday-school and the Church have been properly welded and their work coördinated and unified, an extreme and bitter parochialism has founded a corporate organization throughout the Church. The result has been chaos.

**Our Chaotic Condition.** Not only is there no general system of lessons to-day in exclusive use throughout the schools of any one Christian body, but in no one section of the country, in no diocese of the Episcopal Church, for

example, is every school using the same system. In fact it will usually happen that no two schools in the same city are precisely alike. Within a certain radius this is but natural and proper, for there should always be allowance made for local differences and the individuality and atmosphere peculiar to each school, as well as to each individual. But when it comes to divergent systems and discord in text-books the injury of this lack of co-ordination and coöperation is manifest.

In our public school system a child moving from east to west will at once find his proper place in the new school. In our Sunday-school system he may repeat the same lessons, or he may have a totally different type of text-book, or he may have no lessons at all. The entire religious world has felt this unfortunate difficulty and successful steps to remedy it are already in progress. The Lutherans, of all shades of belief, are commencing to "pull together" in the General Council System, the best graded lessons ever produced among them. The Methodists, Presbyterians, and Congregationalists have adopted the New Subject Graded Syndicate Lessons, practically the curriculum of the Episcopal Church, minus the liturgical and doctrinal material. The Baptists have taken the same subjects and lesson passages, *i. e.*, the same curriculum, and produced their own lessons to suit their doctrinal position.

**The Commission Movement.** We must take a lesson from the Day-school System. The various Sunday-school forces of each Christian body, either independently, or through the International Organization, must, sooner or later, form a thoroughly vertebrated system for Religious Education. Since it chanced that the Episcopal Church led the Reform Movement in Religious Education, Child-study, and Grading, so it happens that it is

the first Christian body to perfect mechanical organization throughout the nation. Its organization is, like that of the secular Government, representative, and, like the Public School System, it reaches each unit in the mass. It will examine it, as a model. It began with the so-called Commission Movement in 1908 when the Bishop of New York appointed the New York Sunday-School Commission, then numbering fifteen members. In less than a year after the appointment of the New York Commission, the Long Island Diocese had one; then Chicago; and soon diocese after diocese joined the movement, until to-day there is a commission, or its equivalent, in practically every diocese and missionary jurisdiction of the Church in America and Canada.

In most dioceses this organization is called a Commission; in a few an Institute, and in still fewer, though the movement is growing as a tendency, a Board of Religious Education, a ponderous name, but not necessarily more effective.

Following upon the diocesan organization came the appointment, by the General Convention of the Church in 1904, of a Joint Commission of Sunday-School Instruction composed of twenty-one members, seven from each of the three legislative orders. This Commission was continued by the Convention of 1907, and the Convention of 1910, with larger vision, legislated the Former Joint Commission into a General Board of Religious Education of a broad representative character. This Board embraces in its purview the entire religious work of the Church both in Sunday-schools, day-schools and colleges. Synchronous with the national organization has come a more detailed organization of the diocesan commissions, under which institutes local to cities and accessible centres are rapidly being organized in every section of the country. Moreover, in the larger fields, the General

Board of Religious Education is organizing Sunday-school departments, coterminous with the missionary departments of the Board of Missions. Each of these departments is to hold an annual Sunday-school convention composed of five Sunday-school delegates from each diocese of the department, and each department sends two representatives to sit on the General Board. Thus the organization of the national Church is rapidly approaching perfection so far as machinery goes.

**The National Organization.** At the head stands the General Board of Religious Education, composed of twenty-two members and sixteen department delegates, two from each of these departments.

Next to this Board are eight Sunday-school departments covering the entire Church. Within the departments are diocesan commissions, and within the commissions are institutes, or branches, reaching every individual parish. Within each parish is the Sunday-school with its organization reaching every child. As organized, the General Board provides its general and field secretaries, each department appoints its general secretary as field worker, and each diocese secures its local field secretary for personal touch with the schools, the organization, and grading, and the training of teachers. This is the scheme for the national Church.

To support it there will be required ample funds numbering or approximating \$20,000 a year for the General Board alone. This money, like the income for the Board of Missions, naturally is apportioned to the dioceses in proportion to their missionary assessment. Each diocese in turn may raise its assessment as it will, by subscriptions, by apportionment of the schools, or by diocesan vote.

Eventually it will mean that each diocese will raise

funds (1) for the support of its local secretary and its own work ; (2) for its share towards the support of the department secretaries, and (3) for its assessment by the General Board. While this will mean increased giving, it will also mean increased interest, for there cannot be a vital interest in Sunday-school work and its betterment until there be a liberal outpouring, both of sacrifice and of money. This is a principle directly parallel with the already proved principles as applied to missions. Why cannot the entire Christian world organize along similar lines to reach the millions of unschooled children ?

**Week-Day Religious Instruction.** The past few years have witnessed a most significant and remarkable awakening of the American people of all types of religion throughout the entire country, recording our personal responsibility for the spiritual training of the child. In Boston, Albany, Brooklyn, New York, Washington, and even Seattle (Wash.), citizens have become aroused and conferences have been held. It is plainly apparent that the public schools have not forearmed our children against sin and crime. Secular education is not meeting the spiritual needs of youth. The nation is educating the bodies and the minds, but is utterly neglecting the soul. Under present state laws, since the Wisconsin decision of 1886, the public school cannot supply this deficiency, even if religious differences could agree on a basis or modicum for religious or moral instruction to be incorporated into the school system. It is an undoubted fact, easily proven by statistics, both economic and penal, that crime is steadily on the increase throughout the length and breadth of our nation. De-spiritualization is proving the moral cancer of our nation, and, if not checked, must spell its downfall. The recent disclosures of callous consciences in men high in public honour and

esteem, high in wealth and education, are clear manifestations of this blight.

**Increase in Irreligion.** Moreover, churchless Protestants, Romanists, and Jews are on the increase. The recent study of religious conditions in greater New York, under the Federation of Churches, shows that the churchless Protestants of New York outnumber the whole population of Nebraska, and are the equivalent of the whole population of Washington, Idaho, Montana, and Wyoming.

**The Public School Situation.** While it is not at all assured that the public school could not, if it would, satisfactorily solve the problem, just as Germany has solved it, by the requirement of some form of religious instruction to be given in the schools at an assigned hour each day by "confessional instructors" (*i. e.*, doctrinal or sectarian, representing as particular "Confession of Faith") representing the three great religions of that country (Romanism, Lutheranism, and Judaism), these professors of religion being appointed and paid by the churches themselves, although the appointments must be confirmed by the school boards; yet it would seem likely that in this modern day with our American sense of fairness, coöperation and combination, we can adopt a wiser and more satisfactory plan.

**Week-Day Church Schools.** France supplies nothing but "moral instruction" of a vaguely religious but extremely patriotic stripe, yet she recognizes the importance of truly religious education, giving a holiday on Tuesdays in order that children may attend their churches for instruction by the parish priests. Under our present disorganized and chaotic condition, both in the churches

at large and particularly in our haphazard Sunday-schools, this plan, though it would be of some advantage, will not, we venture to think, meet practical requirements. Several conferences have been held in New York City, led by the Rev. Mr. Wenner of the Grace Lutheran Church, at which Father McMillan of the Paulist Fathers, Bishop Greer, Rabbi Mendes, and Dr. North urged upon the Board of Education the dismissal of children on Wednesday afternoons, on written application by the parents, to attend their own churches for religious instruction. In Illinois and Ohio, several church parishes have for a year or more been taking advantage of similar provisions in the laws of their public schools, and in one instance quite successful week-day schools of religious instruction have been maintained.

**Use of Public School Buildings.** But we can safely go somewhat farther. The school buildings are acknowledgedly the property of the citizens who have paid for their construction. This is recognized in the New York administration by the use of the schools for evening clubs, debating societies, public lectures, etc. Why would it not be feasible (and it certainly could not arouse the slightest sectarian differences) to have all children dismissed, say on Wednesday afternoons, and the school buildings themselves, with their pedagogical day-school equipment of separate rooms, desks, maps, blackboards, etc., be freely thrown open to any religious body asking a room for the establishment of a sectarian school for religious instruction in that locality of the city? There are never less than ten rooms to a school and there are several hundred schools, so that counting all religious bodies it is practically impossible that there should be a dearth of accommodations. It might be urged that the parents of some children would not want any religious

instruction given, but the statistics of the Federation of Churches have shown that so-called "atheists" scarcely average more than one to 80,000 even in New York, at least so far as putting themselves down as "atheists" when it comes to the point of record. It would not be unfair to demand that some amount of religious instruction should be given every child whose parents are enrolled under some creed. It would also be fair for the school authorities to demand that the religious instruction given and paid for by the churches should be of high educational standards under properly trained teachers, as a condition of securing rooms in a school building. This would put the responsibility clearly and fairly on the religious community. Even if the matter of school attendance on religious instruction was purely voluntary, the fact that such week-day schools were held, and children dismissed to attend them, would certainly give a marked impetus to the entire matter of religious education.

**How Some Have Solved the Problem.** Calvary Church, New York, has for several years conducted a week-day school of religion, containing over one hundred children, meeting Wednesday afternoons after school hours. The curriculum has been strict and severe; and excellent results have been obtained. This would certainly be practicable in other cities.

For many years Australia has met this problem in a provision of adequate confessional religious instruction in the public schools. Even with the broadest American principles of independence and liberty or religious and free thought, of democracy and idealism, there is a single vital objection to be urged against this course. The very expression of unity under which to-day Christian bodies of every name are frankly facing the ultimate outcome of

our Master's prayer, that all might be one, is pointing the way to practical religious instruction.

The statement made by a prominent New York judge in 1911, commenting upon the manifest increase in crime among the young, a wave of which was sweeping over the city of New York and has been manifest in every large city of the nation, was that he attributed it directly to the lack of religious instruction in our public schools. This is significant and portentous.

If the Sunday-schools to-day are reaching, as a statistician tells us, less than one-half of the youthful population, and probably not effectively reaching more than one-third, we can see that at best the Sunday-school, even in its most ideal organization, cannot solve the entire problem. The public school must be compelled to supply, or to make provision for, in some way, the spiritual development of the child, as well as to furnish the other four-fifths of its religious inheritance.

## A Short Bibliography for Readers

In order that readers may be guided towards further reading, we append a short bibliography of former books bearing on the Graded Sunday-School, with a word or two denoting their general attitude towards the Modern Movement. Those marked with a star are particularly valuable and suggestive.

- \* *The Modern Sunday-School in Principle and Practice*, by Henry Frederick Cope (Revell, \$ 1.00). Progressive, inspiring, rather abstract than concrete, but quite suggestive.
- \* *The Graded Sunday-School in Principle and Practice*, by Henry H. Meyer (Eaton & Mains, 75 cents). A brief statement of the Modern Movement, but not quite so progressive as Cope's book. These two books are practically the last word, up to the present volume, on the Sunday-School Movement.
- \* *Housing the Sunday-School*, by Marion Lawrance (Westminster Press, \$ 2.00). A new book, just out, and the only volume sufficiently covering the Sunday-school building. It stands, however, primarily, for the modified Akron plan, which is, as we have shown, passing.
- \* *Modern Methods in Sunday-School Work*, by the Rev. George Whitefield Mead, Ph. D. (Dodd, Mead & Co., \$ 2.00). Exceedingly suggestive in the matter of forms and blanks for the school, giving illustrations of the best forms and their use throughout the United States.
- \* *How to Conduct the Sunday-School*, by Marion Lawrance (Revell, \$ 1.25). The best Superintendent's Handbook for the large school.
- The Front Line of the Sunday-School Movement*, by Rev. F. N. Peloubet, D. D. (W. A. Wilde, \$ 1.00). A statement of ideals at the beginning of the Forward Movement in the Schools.
- The Organized Sunday-School*, by J. W. Axtell (Cumberland Press, 75 cents).
- Grading the Sunday-School*, by J. W. Axtell (Cumberland Press, 75 cents). Neither of these books have reached the present standard of Sunday-School Grading.
- A Practical Handbook on Sunday-School Work*, by Rev. L. E. Peters (American Baptist Publication Society, 60 cents). A book on organization along the older methods.
- The Bible School*, by Rev. A. H. McKinney, Ph. D. (Lentilhon & Co., 60 cents). A similar Handbook.
- Our Sunday-School Work and How To Do It*, by the Rev. C. R. Blackall (American Baptist Publication Society, 50 cents).
- \* *The City Sunday-School*, by Frank L. Brown (Sunday-School Times, 25 cents). Very excellent and suggestive.

- \* *The Sunday-School and the Home*, by Frank L. Brown (Sunday-School Times, 25 cents). Excellent.
- \* *The Primary Department*, by Ethel J. Archibald (Sunday-School Times, 50 cents). Excellent.
- \* *The Home Department of To-Day*, by Mrs. Flora V. Stebbins (Sunday-School Times, 25 cents). Excellent.
- \* *Sunday-School Records, Reports, and Recognitions*, by E. A. Fox (Sunday-School Times, 50 cents). Excellent.
- \* *The Beginners' Department*, by Angelina W. Wray (Sunday-School Times, 50 cents). Excellent.
- \* *Thirty Years at the Superintendent's Desk*, by J. R. Pepper (Revell, 25 cents). Brief, but replete with abstract maxims that are very helpful.

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