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THE WEEK-DAY CHURCH SCHOOLS OF GARY, INDIANA*

A REPORT OF AN INVESTIGATION

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Sunday Schools, Chicago.*

HISTORY

Three features are conspicuous in the Gary Public School System: First, the ideal to provide opportunities for training the whole of life; second, the longer hours of the daily school schedule; and third, the alternate use of the work, study, and play facilities. To quote from Superintendent Wirt: "The essential features of the work-study-and-play schools are to secure sufficient play facilities, library facilities, music, art, and manual training facilities which, added to the facilities for study, will keep the children wholesomely busy all day long working, studying, and playing under right conditions."

It would be strange if such a school system did not take account of training in religion. The fact is, however, that the "work-study-and-play schools" were operated twelve years before religious organizations availed themselves of the opportunity to secure children for week-day instruction.

But in the spring of 1914, at the suggestion of a pastor, Superintendent Wirt asked for a meeting of the ministers of the city and laid before them their opportunity. A little work was done that spring, but in October, 1914, nine churches and synagogues were taking advantage of Professor Wirt's offer. During the first year they took at the auditorium periods of the public school those pupils whose parents requested that such time be given to church school work.

Theoretically at least the public school kept a record to see that such pupils were either at church school or public school during these auditorium periods. As a matter of fact, no close checking up seems to have been done, but the church school attendance generally was satisfactory.

At the beginning of the school year 1915-1916 the plan was changed so that the public school had nothing to do with the com-

*NOTE. In preparing this report the writer is especially indebted to the following: William Wirt, Superintendent of Gary Schools; Pastors J. M. Avann, H. E. Wilson, E. I. Lindh, B. F. P. Ivins, Rabbi Harold F. Reinhart; Directors Myron C. Settle, Harry Webb Farrington, Thomas Owens, D. Almond, Vera L. Noyes, and James V. Thompson, Board of Sunday Schools of the Methodist Episcopal Church.

pling or recording of a pupil's attendance at church school. This year the pupil goes directly from home to church and then to public school, or else from public school to church school and then home, so that attendance at church school is entirely a matter of co-operation between the latter and the home. So far as the public school is concerned, the pupil may either be at home or at public school for play or "application work." In this way the public school simply gives to the parents the opportunity to take advantage of its schedule and send their children to some church for instruction regularly if they wish. Eight of the church schools started in 1914 are still in operation. The English Lutherans found that they did not have enough pupils to warrant the expense, so in 1915 went back to the plan of having church school on Saturday.

This investigation calls in reality for a study of *eight* experiments instead of one. For this reason the writer has tabulated the items of most considerable differentiation upon separate sheets for each school, while in the first part of the report he confines himself to comparisons on items which the several church schools hold most closely in common.

STATISTICS

The general statistics of these schools are as follows:

Denomination	Pupils	Teacher's Salary	General Expenses	
			First Year	Probable Second Year
Baptist	66	50c per hour Total last year \$250	Very Little	
Congregational.....	36	None	None except heating, \$10	
Disciples of Christ.....	151	\$1,800	\$300	\$150
Methodist Episcopal...	111	1,800	250	150
Presbyterian.....	104	1,200 and \$7.00 per month for house rent	62	50
Protestant Episcopal...	59	750	250	150
Jewish (Orthodox).....	56	1,800 including all expenses		
(Jewish Reformed)....	36	None	None	

TIME SCHEDULES

For separate time schedules, see appendix.

The item of time schedules, however, raises one of the most difficult points at present in the whole experiment. If you ask any director of a church school about his work he will probably speak enthusiastically until you raise the question of time schedules, then

he will give you a look of despair. As one director said, "The schedule of the Gary system is like sorghum and to meet it would require another schedule like sorghum." Then he produced his books to show how many changes he had been compelled to make two or three weeks after school began.

Here is one of the difficulties of a church school alongside the Gary schools. According to the Gary plan, if a pupil is brighter than his classmates he is advanced; if slower, he may be put back. While this adjustment usually comes at the end of each term of three months, it may come in the middle of a term. If the pupil is changed his play hours will probably be changed and the director of the church school may have no choice but to promote him to a higher grade in the church school or else to rearrange his schedule in order to make provision for him.

Moreover, the normal difficulties of the church school schedule are increased by the fact that the Jefferson and Emerson schools at present are not working on the same time schedule. It is doubtful if satisfactory work will ever be done in Gary until there is less fluctuation in the day-school time schedule for each pupil. However, some of these difficulties are doubtless temporary and will be overcome in the future.

CURRICULUM

What do they study in church schools? How much easier this question would be if we were dealing with an established school system instead of an experiment. There is no curriculum designed especially for these schools. Creating a curriculum is largely the task of each director. In some cases the outline of a curriculum is given by the general Sunday-school or educational boards promoting the experiment. In other instances the churches themselves are entirely responsible, but in any case the curriculum is an experiment. In the Baptist school, the curriculum is an amplification of the International Graded Lessons, Keystone series. The grading in the church school parallels that in the Sunday school and the same lessons with material enough for three recitations a week are used.

In the Protestant Episcopal school the regular graded courses for the Junior Department put out by the General Board of Religious Education are used by Grades 4-8 inclusive. Grades 1, 2 and 3 combined use the First Year Junior, International Graded Lessons, Berean Series.

The Disciples of Christ and the Methodist Episcopal directors consider curriculum making their most important task. Both assume that the present International Graded Lessons can be used but pre-

fer to work out on the same principles courses specifically designed for two periods of week-day instruction. It is safe to say in the light of experience that the present International Graded Lessons have enough material for two or three periods a week and that better immediate instruction can be given by following and supplementing this material. However, these directors feel that they are building for the future and are willing to experiment, using help from all sources in an effort to create a new curriculum definitely planned for this type of school.

TRAINING IN WORSHIP

Probably the most efficient work which has yet been done in the church schools has been training in worship. Every class session begins with prayer. The standard hymns of the church are explained, memorized, and sung. The Bible is taught interestingly and reverently and an atmosphere of reverence pervades the class room generally when lessons concerning sacred subjects are presented. In some of the schools the older pupils themselves lead in prayer. It is safe to say that one of the outstanding contributions of the church schools thus far has been to make worship an intelligent and natural experience on the part of the pupils. There has been little if any effort to create false emotional attitudes and each pupil has been taught to express his gratitude and desires to God, as naturally as he would express them to a father. To be sure, the class rooms themselves are not powerful incentives to worship, but the fact that they are in the church and the care given to this subject by the directors have brought very encouraging results.

METHODS OF INSTRUCTION

Concerning methods of instruction, there is as wide divergence as there is in the personality of the teachers. It is safe to say that all of the directors have high teaching ideals, and practically all of them good academic training, but few have had any considerable amount of actual experience in day-school teaching. Another fact which should be kept in mind is the difficulty of blazing a trail perfectly. The work would be new work no matter what one's previous experience had been, and the one task alone of working out a curriculum would require the full time of a genius. However, these teachers, except those of the Baptist and Congregational churches, have had the task of administration, curriculum making, and teaching all grades. They have improved their work steadily in the face of these handicaps and are to be congratulated.

In general, their method has been to a considerable extent that

of story telling to all grades, then hand work, followed by any expressional service activities which could be planned. The Methodist pupils have kept a "deed book" in addition to other work books, and it is safe to say that practically all the directors have been alert to guide the pupils so that they would work out their good impulses and new ideas in daily practice. To be entirely frank, the practical side of the work has probably been more satisfactory than the academic. The teachers have literally shared their lives with their pupils. They have conducted hikes, swimming parties, directed Thanksgiving deeds of kindness, etc., etc.

GRADING, EXAMINATIONS, AND PROMOTIONS

Examinations have been given to some classes, but so far no school has given examinations regularly or made examinations a basis of promotion. The answers of the directors to any criticism in this particular would be, "So long as the Gary public schools change the classes of our pupils so frequently, it is impossible to set up any standards for promotion in church schools." As will be seen in the time schedules, the church schools this year aim, for the most part, to base their grading upon the public school standing of the pupils, but combining the public school grades so as to teach only approximately four grades in church school. On this basis the Methodists combine Grades 1 and 2, 3 and 4, 5 and 6, 7 and 8. Other schools vary this according to the necessities of the case but adhere to the same general scheme. The Baptist school bases its grading upon the Sunday-school grading and aims to have identically the same groups in church day school as in Sunday school.

CORRELATING CURRICULA WITH THOSE OF SUNDAY SCHOOLS

From the report of each church school (see Appendix) it will be noted how for the most part the church school accepts the graded Sunday-school curriculum of its own denomination as a basis. The task of making a proper correlation of the Sunday school and week-day church-school program is, however, far from solution. The Presbyterians follow an independent curriculum. The Congregationalists have an independent curriculum but hope to correlate later. The Disciples of Christ base their work on the International Graded lessons but on account of peculiar local conditions do not correlate their work with that done on Sunday. The Methodists, like the Disciples, base their work upon the International Graded Lessons but are still far from a complete correlation of Sunday-school and week-day church-school work. The Episcopalians use

the curriculum of their General Board of Religious Education, but their Sunday school follows an entirely different program resembling in some respects a Junior Church under the leadership of the rector. The Baptists correlate closely and are doing this successfully.

When a completely satisfactory curriculum is worked out the church day school and Sunday school will be studying a common curriculum. The division of labor may be one of study on week days and auditorium period on Sundays or it may be a curriculum with three lessons of similar nature each week. The Baptists are now working at the latter and the Methodists have been inclined to favor the former, but a great deal of work must be done before any satisfactory conclusion is reached.

ATTITUDE OF THE LOCAL CHURCHES

The attitude of the local churches for the most part has been sympathetic from the beginning. Any hesitancy to take up the work or to promote it zealously has been due more to fear of adding burdens in times of financial stringency than to anything else. However, it is to be regretted that there has not been closer co-operation between all the church schools and between some individual churches and their schools, but the difficulties have not been inherent in the experiment. At the beginning there was a feeling on the part of some congregations that this was an experiment to be conducted by an outside agency (a general Sunday-school Board) for the benefit of the outside world. At the end of the first year a joint conference was held between pastors, directors, and general Sunday-school officers, in which each of the groups showed a warm appreciation of the work of the others. But the experiment needs for the best results a more united and aggressive effort upon the part of the local churches than has yet been put forth. Such a united effort would secure larger enrollment and closer co-operation between the church schools, the homes and the Sunday schools.

HOME CO-OPERATION

The relation of the church school to the home thus far depends very largely upon the personal activity of each director. The local churches for the most part have not seriously undertaken to put this work upon the hearts of the parents, and the directors have been too overloaded with duties to do much calling. Parents' meeting are also contemplated but the plans for such have not yet been worked out. It is true, however, that the interest of the pupils and the personal work of the directors have brought many parents to feel that

they know the directors intimately. More than one parent has told how his boy got up out of a sick bed to go to church school when he said he was not able to go to public school.

TEACHERS AND METHODS OF SUPERVISION

For details concerning the teachers and methods of supervision in each church school, see appendix. In most cases the teacher or director is appointed by a general Sunday-school Board, which pays the salary and supervises the work, giving for the most part, however, large liberty to the individual director.

TESTIMONY CONCERNING RESULTS

The best testimony concerning results so near the beginning of the experiment is that by Superintendent Wirt himself, who says that he has not tried to study the content of the various curricula used in the church schools nor to investigate closely the quality of the teaching, but that he has tried to test the work by its effect upon the community life. From this standpoint his observation leads him to feel that the church schools have naturalized religion so that instead of being a thing remote from the every-day lives of the pupils it now takes its place naturally along with other interests. Religion and the church schools have also become natural subjects of conversation. Secondly, he has tried to compare pupils who have been in church school with those who have not availed themselves of this privilege to see if there is any evidence of a difference in reverence or ideals or purpose, and he feels that there is an appreciable difference in favor of the church-school pupil.

PERSONAL ESTIMATE

I have yet to meet the person in Gary who does not believe that there is a real future for some plan of training in religion as a part of the pupils' regular week-day school schedule. It has been clearly demonstrated that pupils will attend the church school even in the face of strong counter attractions. In the first year of the experiment (1914-1915) the pupils made a choice between church school and auditorium periods at the public school, and the record of attendance was excellent. This year (1915-1916), in order to avoid the criticism that the public school was sending children to church school and then calling them back, thereby practically guaranteeing the attendance of all who enrolled, the church school is allowed to have the pupil at the time when he is not actually compelled to be at public school, in other words when the home controls him. When

the directors became aware of this plan they thought it would mean the death of their schools, but as a matter of fact their fears were groundless. The pupils still came with good regularity, though the competition with play hours has been generally deemed unfortunate. It must be remembered, however, that each pupil has two hours of play or application work regularly in his school day in addition to possible play periods after school hours.

In other words, one point is clear: The pupils will come, and parents are glad to have them come when the public school schedule permits this without an unreasonable loss of play time.

Again, there seems to be no legal obstacle to such a plan, and no violation of the principle of complete separation of church and state. The pupil goes from home to the church school or from the church school home.

The indictments against the Gary plan, charging it with fostering sectarian influences within the public school system, do not seem to be well founded. It looks to the writer as if this plan meets every requirement for the separation of church and state in education, and takes away the last excuse for a division of school funds. This plan permits time in the pupil's daily schedule for instruction in religion, and leaves the churches absolutely untrammelled as to the form which this instruction may take.

Moreover, the Gary public school ideal is right. Education should take into account the whole of life. The lengthened school day is a success, and the Gary schools do provide for the needs of individual children better than the usual schools which give little but formal discipline. There are, however, a few outstanding difficulties which thus far prevent the Gary church schools from being a complete solution of the problem of religious education. One is the difficulty of getting all the children of church families into the church schools' to say nothing about reaching the unchurched families. In Gary there are three large public schools, Emerson, Jefferson and Froebel. The church schools are practically all near Jefferson and too far from the others to secure satisfactory attendance. Just now the Disciples, Presbyterian, and Methodists, are confining their work very largely to Jefferson school pupils and getting good results, but Jefferson contains only 832 pupils, Emerson has 862 and Froebel 1811.* Of course, in a city where a church draws from practically the same area as a single public school the problem will be less difficult, but in Gary there is no way of reaching all the available children without having a church school, one in common or many, adjacent to each public school.

*October enrollment.

A community school of religion in which the denominations would combine their work under a common faculty would most easily solve the problem of reaching all, and no doubt very greatly improve the work because then it would be possible to have a faculty where each teacher is a specialist in the work which he is teaching. As it is now, most of the church schools remind one of the old fashioned country school in which one teacher is compelled to teach all grades and all subjects. Here one teacher handles all grades but deals with one subject.

But the denominations insist that a child to be properly religious must know how to take his place in a religious institution, namely, some church. Hence, they consider training in denominational history and organization as essential. To the writer there seems to be no reason why the material which the denominations hold in common could not be taught in a common church school on week days, and denominational points and forms of worship at the Sunday-school hour. But there is no move toward this end in Gary to-day although certain general denominational boards would be willing to make such an experiment.

The second problem is that of securing enough teachers for a church school. The present plan of one paid teacher for all grades is not considered by anyone a success. No matter how good the teacher, the task of being a specialist with all ages is impossible. The Baptists have a plan by which four of their own workers who have had teaching experience are engaged at fifty cents an hour. The Congregationalists also use local talent.

There is little difference of opinion on the part of those promoting the experiment concerning the ultimate source of the teaching staff. Most of it must be developed within the local congregation. However, there will doubtless be a growing number of churches which can afford to engage Directors of Religious Education to organize the work and supervise and train their teachers.

The third problem, What to study, is far from solution. From the standpoint of the Methodists this is the most urgent of all. They believe that teachers could be secured and other difficulties solved very readily if what to study were properly determined.

The last problem is that of schedule. If some pupils are to be changed at the end of two weeks, others at four weeks, etc., etc., it makes grading in the church school practically impossible. The promotion of pupils at the end of each term is hard enough. If church school courses were planned on the term basis and public school schedules were left unchanged after the first two or three weeks of

adjustment, then graded work with examinations and promotions would be possible; as it is now, the task is next to impossible. If a fixed schedule is impossible in Gary, then the statement very frequently heard to-day may be true, that the Gary plan could be worked more easily in many other places than Gary. But the fact that eight of the nine church schools in operation two years ago are continuing and that practically all of their directors and pastors are enthusiastic over the plan indicates that they expect this difficulty to be overcome sometime in the future.

The fact is that the directors on the field and the people who are backing them, with possibly one exception, feel that the experiment is exceedingly worth while. The discouragements which have arisen have come not from any lack of enthusiasm for the opportunity but from high ideals and an impatience with imperfection in the face of so great an opportunity. They generally feel that as soon as suitable curricula have been worked out the plan can be duplicated immediately in hundreds and thousands of communities with every assurance of success. The Gary plan of school administration is not necessary to the success of this method of religious education, but something like the Gary ideal and the longer hours for school work are necessary. What the church school asks of the community is a definite number of hours a week for each pupil while he is unfatigued. Given this, the church week-day school of religion in co-operation with the church Sunday school can and will perfect its work.

APPENDIX

BAPTIST

SCHEDULE	<i>Monday Grades</i>	<i>Tuesday Grades</i>	<i>Wednesday Grades</i>	<i>Thursday Grades</i>	<i>Friday Grades</i>
8.15	6, 7, 8	....	....	6, 7, 8	....
9.15	....	....	....	....	....
10.15	2, 4, 5	....	....	2, 4, 5	....
1.15	3	....	....	3	....
2.15	4, 5, 6, 7, 8	....	....	4, 5, 6, 7, 8	....
3.15	1	....	....	1	....

ENROLLMENT—	Grades	Number	Grades	Number
	1.....	10	4, 5.....	10
	2.....	10	6, 7, 8.....	25
	3.....	11		
			Total.....	66

CURRICULUM—International Graded Lessons, Keystone Series, supplemented by especial helps from American Baptist Publication Society.

EQUIPMENT—Two rooms in the church building, equipped with tables, chairs, blackboard, maps, library cabinet, organ, etc.

TEACHERS—Mrs. G. D. Rummell, Graduate of Normal School, Terre Haute, Indiana.

Mrs. H. H. Dills, Graduate of Normal School, Danville, Ill.

Mr. L. W. Carlender, Graduate of Ottawa University, Ottawa, Kansas.

Miss Jennie Cathcart, Graduate of High School and Teacher Training Course in Alabama.

SUPERVISION—The entire educational work of the church is under the direction of the Committee on Religious Education of the local church. The Rev. S. L. Roberts, State Sunday School Director, spent several weeks here, helping to organize the work and arrange courses of study. The Educational Department of the American Baptist Publication Society has assisted in preparing courses of study, and has provided the greater part of the financial support. Mr. Roberts has general supervision of the work, and visits the schools frequently.

CONGREGATIONALIST

SCHEDULE	<i>Monday Grades</i>	<i>Tuesday Grades</i>	<i>Wednesday Grades</i>	<i>Thursday Grades</i>	<i>Friday Grades</i>
8.15		7, 8, 9, boys	....	....	7, 8, 9
9.15		7, 8, 9, girls	....	....	7, 8, 9
10.15		4, 5, 6	....	....	4, 5, 6
1.15		1, 2, 3	....	....	1, 2, 3
2.15		4, 5, 6	....	....	4, 5, 6
3.15		2	....	....	2

ENROLLMENT—	Grades	Number	Grades	Number
	1, 2, 3.....	9	7, 8, 9, Boys.....	5
	2.....	3	7, 8, 9, Girls.....	4
	4, 5, 6.....	15		
			Total.....	36

Note.—Eight High School pupils who met regularly last year at 8:15 a. m. will probably be scheduled for an evening.

CURRICULUM—

Grades 1, 2, 3. Freedom given to teacher, who is an expert kindergartner. Twenty-third psalm now being taught by story, pictures, and hand work. Memory work is given emphasis.

Grades 4, 5, 6. Life of Christ in Mark

Grades 7, 8, 9. Connected study of Gospels of Luke and The Acts of the Apostles. Pupils use their Bibles for text-books.

High School. Historical Outline of Entire Bible.

EQUIPMENT—Basement of Church. Chairs, table for little ones, blackboard, pictures, etc.

TEACHERS—

Rev. E. I. Lindh, Harvard, B. A., '93; B.D., '95; Graduate school, 96-97.

Mrs. Frank Cargill, (Teacher Grades, 1, 2, 3.) Graduate of State Normal, Kalamazoo, Mich. Formerly public school teacher in Chicago.

Mrs. James Graham, (Teacher Grades 4, 5, 6.) Formerly public school teacher in Philadelphia.

SUPERVISION—Under Pastor in consultation with The Religious Education Commission of the National Congregational Council.

DISCIPLES OF CHRIST

SCHEDULE	Monday Grades	Tuesday Grades	Wednesday Grades	Thursday Grades	Friday Grades
			Glen Park School		
8.15	....	6, 7, 8	....	....	6, 7, 8
9.15	3, 4	....	5, 6	3, 4	....
10.15	1, 2	3, 4	3	1, 2	3, 4
1.15	1, 2, 3	5	1, 2	1, 2, 3	5
2.15	5, 6	6, 7	7, 8	5, 6	6, 7
3.15	....	....	4, 5	....	....

ENROLLMENT—	Grades	Number	Grades	Number
	1.....	14	6.....	8
	2.....	19	7.....	4
	3.....	21	8.....	6
	4.....	10		—
	5.....	11	Total.....	93
	Total, boys, 35; girls, 58.			

CURRICULUM—"The course of study in use in this school is based principally on the International Graded Series. thought it might be said that no present existing course is followed invariably. I take the International themes for the most part, changing the order of groups of themes at times, in the interest of clearness and logical order, but drawing on as many sources as my library affords for the material and methods. In this way I make use of the International, Scribners, University of Chicago, and other courses."

EQUIPMENT—One room 22x28 in a frame apartment house, 2nd floor. Black-board on three sides. Good light. Hat rack in hall, running water and toilet adjoining. Steel desks. Hand work material, etc.

TEACHER—Myron C. Settle, 3 years in Butler College, 2 summer sessions in University of Chicago, 1 summer session in Columbia, 1 full year in Hartford School of Religious Pedagogy, 8 years as Field Worker for his denomination in Kansas and Ohio.

SUPERVISION—All support from the American Christian Missionary Society. All local details in the hands of Mr. Settle.

METHODIST EPISCOPAL

SCHEDULE	Monday Grades	Tuesday Grades	Wednesday Grades	Thursday Grades	Friday Grades
8.15	5, 6	7, 8	....	5, 6	7, 8
10.15	1, 2	3, 4	....	1, 2	3, 4
1.15	1, 2	3, 4	....	1, 2	3, 4
3.15	5, 6	7, 8	....	5, 6	7, 8

ENROLLMENT—	Grades	Number	Grades	Number
	1, 2.....	35	7, 8.....	21
	3, 4.....	33		
	5, 6.....	22	Total.....	111

CURRICULUM—A modification of the International Graded Lessons to suit the church school, grouping, supplemented by denominational history.

EQUIPMENT—Small room with thirty Moulthrop desks, blackboard, maps, pictures, song charts, hand work materials, etc.

TEACHER—Harry Webb Farrington, A. B. Syracuse University B. D. Boston University Graduate study, Harvard.*

SUPERVISION—Director appointed and salary paid by Board of Sunday Schools of the Methodist Episcopal Church, local expenses paid by local church with help of the Board. Details of work under supervision of the Board of Sunday Schools.

PRESBYTERIAN

SCHEDULE	Monday Grades	Tuesday Grades	Wednesday Grades	Thursday Grades	Friday Grades
8.15		2A	....	2A	....
9.15		7c, 6b, 8c	....	7c, 6b, 8c	....
10.15		2c, 3c, 2b, 3b,	3b, 4b	2b, 3b, 2c, 3c	3b, 4b
1.15		1c, 1a, 2c	5c, 4a, 4c, 3a	1c, 1a, 2c	5c, 4a, 4c, 3a
2.15			5b, 6c,	....	5b, 6c
3.15			5a, 6a, 7a	....	5a, 6a, 7a
			1c, 1b		1c, 1b

ENROLLMENT—	Grades	Number	Grades	Number
	1c, 1b.....	8	3b, 4b.....	8
	1c, 1a, 2c.....	7	5c, 4a, 4c, 3a.....	23
	2a.....	6	5b, 6c, 5a, 6a, 7a.....	21
	2b, 3b, 2c, 3c.....	16	7c, 6b, 8c.....	15
			Total.....	104

CURRICULUM—

Grade 1, "Mutch's Bible Stories."

Grades 2, 3. Judges, Kings, Prophets, Missionary Heroes, Scripture, prayer and songs.

Grades 4, 5. Life of Christ. Comrades in Service. Material from Bible followed by teacher's comments taken largely from the New Century Bible. Scripture, prayers, hymns.

Grades 6, 7. Same.

*This work is now in charge of Miss Mary Elizabeth Abernethy. (1916).

EQUIPMENT—Room in church used by an organized Sunday school class on Sunday, equipped during work with red primary chairs, small movable blackboard, lap boards for pupils, hand work materials, piano, cabinet, some pictures chosen by the organized class.

TEACHER—Thomas Owens. Graduate of Ripon, where he majored in education and philosophy under Dr. William J. Mutch; and B. D. from McCormick Seminary.

SUPERVISION—All support and final supervision comes from the Synod of Indiana. Curriculum, text-books, etc., left to Mr. Owens.

PROTESTANT EPISCOPAL

SCHEDULE	Monday Grades	Tuesday Grades	Wednesday Grades	Thursday Grades	Friday Grades
8.15	....	7	8	7	8
9.15	....	6	....	....	6
10.15	1, 2, 3	....	....	1, 2, 3	....
1.15	1, 2, 3	....	....	1, 2, 3	....
2.15	4	5	4	5	....
3.15	7	....	7	....	....

ENROLLMENT—	Grades	Number	Grades	Number
	1, 2, 3.....	27	6.....	6
	4.....	9	7.....	10
	5.....	5	8.....	2
			Total.....	59

CURRICULUM—

Grades 1, 2, 3. (Primary) First year Junior International Graded Series. Work Book. The Church of God.

Grade 4. (1 Junior) God speaking through the Christian seasons.

Grade 5. (2 Junior) God speaking by Church Attendance.

Grade 6. (3 Junior) Hearing God speak by knowing and living with Jesus Christ.

Grade 7. (4 Junior) Hearing God speak through the church by the Holy Spirit.

Grade 8. (5 Junior) Hearing God speak to the whole world by Christ's church.

All Junior Courses are furnished by the General Board of Religious Education of the Protestant Episcopal Church.

EQUIPMENT—Basement of Church, corner screened off. Chairs around tables, pictures on wall, blackboard, maps, hand work material.

TEACHER—Vera L. Noyes, Graduate of St. Mary's Academy, Knoxville, Illinois. Graduate (1910) Chicago School of Applied and Normal Art, Chicago.

Taught in St. Mary's and St. Martha's one year each. Taught in private studio, Lexington, Ky., Superintendent of Sunday School, St Paul's, Chicago.

SUPERVISION—Support, text-books, and teacher from the General Board of Religious Education. Immediate supervision by rector of Christ Church.

JEWISH (ORTHODOX)

SCHEDULE	Monday Grades	Tuesday Grades	Wednesday Grades	Thursday Grades	Friday Grades
2.30	5,6	5,6	5,6	5,6	5,6
3.30	1,2,7	1,2,7	1,2,7	1,2,7	1,2,7
	3,4	3,4	3,4	3,4	3,4
4.30	Confirmation Class	Confirmation Class	Confirmation Class	Confirmation Class	Confirmation Class

ENROLLMENT—	Grades	Number	Grades	Number
	1,2.....	18	7.....	6
	3,4.....	14	Confirmation class...	6
	5,6.....	12		
			Total.....	56

CURRICULUM—

Grades 1, 2. Hebrew Alphabet.

Grades 3, 4. Advanced Readers, Writing, Translation.

Grades 5, 6. Bible study (especially the five books of Moses). Translate Hebrew Periodicals. Speak Hebrew.

Grade 7. Advanced Prophets, Grammar, Jewish History in Hebrew Language, Periodicals including Hebrew Dailies.

Confirmation Class, Duties and responsibilities of Hebrew boy when he becomes a man. The Levitical code.

EQUIPMENT—Two rooms in basement of Synagogue, with desks, etc.

TEACHERS—D. Almond, Graduate of London University, teaches three upper classes.

Mrs. D. Almond, a graduate in the old country, teaches Grades 1, 2, 3, 4.

SUPERVISION—All the work supported and supervised by Board of Education of Temple Beth El.

NOTE.—Hebrew language and literature, Monday to Friday (except Confirmation Class). Religion taught Saturday and Sunday two hours each with 70 enrolled.

JEWISH (REFORMED)

SCHEDULE—		Wednesday Grades	Enrolled
8.30.....	10	4,8.....	18
2.30.....	4	4,8.....	13
4.30.....	5.30	4,8.....	5
		Total.....	36

CURRICULUM—Hebrew Language and Old Testament history arranged by the Rabbi.

EQUIPMENT—Back of store room, two tables and chairs.

TEACHER—Rabbi Harold F. Reinhart, Cincinnati University, B.A. '12 Hebrew Union College (Cincinnati) Rabbi, '15.

SUPERVISION—Entirely under Rabbi Reinhart.

NOTE.—Have 50 enrolled in Sunday School 10 to 12 A. M. Program; Hebrew, 45 minutes; Assembly, 30 minutes; History, 45 minutes. Hebrew the same as on Wednesday. History lesson given on Sunday, and no new material given Wednesday. Pupils write up in story and other form the Sunday school lesson.