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Publisher: Routledge

Informa Ltd Registered in England and Wales Registered Number: 1072954 Registered office: Mortimer House, 37-41 Mortimer Street, London W1T 3JH, UK

Religious Education: The official journal of the Religious Education Association

Publication details, including instructions for authors and subscription information:

<http://www.tandfonline.com/loi/urea20>

ANNUAL SURVEY OF PROGRESS IN RELIGIOUS AND MORAL EDUCATION

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Published online: 10 Jul 2006.

To cite this article: George Albert Coe PH.D. (1909) ANNUAL SURVEY OF PROGRESS IN RELIGIOUS AND MORAL EDUCATION, Religious Education: The official journal of the Religious Education Association, 4:1, 7-22, DOI: [10.1080/0034408090040102](https://doi.org/10.1080/0034408090040102)

To link to this article: <http://dx.doi.org/10.1080/0034408090040102>

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ANNUAL SURVEY OF PROGRESS IN RELIGIOUS AND MORAL EDUCATION.

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What constitutes progress in education? Primarily, certain actual results in the lives of the young, such as increased extent of education (i. e., the proportion of the young affected by it), or increased effectiveness, or improvement of content or ideals. The rate of our progress in religious and moral education in this primary sense cannot be determined by any tests known to educational science. Indeed, the whole problem of standards and tests in education is in an unsatisfactory condition. The state schools have not yet devised a method for discovering how far they attain the ends that they set before themselves; ecclesiastical statistics are still farther from revealing the actual movement in religion. Some day a statistical exhibit of progress in religious and moral education will be possible. But for the present we must base our estimate of the direction and the rate of the motion upon secondary data, such as organizations, plans, methods, tools, ideas, all of which are preliminary to actual work with the young.¹

AN INTERNATIONAL AWAKENING.

Since the founding of this association six years ago increasing signs have appeared, and most of all in the last year, of a wide moral awakening that has a direct bearing upon education. Within the churches men have asked why, after nineteen centuries of Christian history, the accepted presumptions of practical life are so un-Christly;² educationists have asked how far the school is responsible for unsatisfactory social conditions; the increasing acuteness of the social unrest, combined with surprising

¹ The problem of genuine tests of school efficiency is already above the horizon. See, for example, Snedden and Allen: *School Reports and School Efficiency* (New York, 1908), and Dutton and Snedden: *The Administration of Public Education in the United States* (New York, 1908), especially chapters XXXI and XXXII. Why should not the Sunday school be held responsible for producing definite results in the constituency and the work of the church? Similarly, the social effectiveness of the state schools is theoretically capable of statistical demonstration. Consider facts like the following: Juvenile delinquency has been found to decrease in the City of Chicago in the vicinity of a newly founded public playground, and to decrease most in the immediate vicinity.

The Council of this Association has considered at various meetings the desirability of better methods of keeping ecclesiastical statistics, and preliminary steps have been attempted, though without success, to secure an investigation of this subject by expert statisticians. It is not likely that the Council will abandon its efforts in this direction.

² See, for example, J. H. F. Peile: *The Reproach of the Gospel: An Inquiry into the Apparent Failure of Christianity as a General Rule of Life and Conduct, with Special Reference to the Present Time* (London, 1908). Also, W. Rauschenbusch: *Christianity and the Social Crisis* (N. Y., 1907), Ch. IV: "Why Has Christianity Never Undertaken the Work of Social Reconstruction?"

revelations of corrupt standards in commercial and political life, has led thoughtful persons everywhere to consider anew the moral aspect of education.

Whether we say, with the National Education Association, that there is "a grave moral depression in our business and social atmosphere,"¹ or whether we diagnose the difficulty as the advent of a new stage in moral progress,² to us of this generation has come a call to reconstruct all education with reference to the moral requirements of human society.³ The sweep of this revival in moral education can be fully appreciated only through the cumulative impression made by a great number of facts such as this review will touch upon. A preliminary indication, however, appears in great organized expressions of the educational consciousness.

With increasing frequency the National Education Association and its departments have considered the problem of moral education, and with increasing emphasis the resolutions of the Association have called attention to the situation and the need. In 1905, 1907, and again in 1908, the Association records "its approval of the increasing appreciation among educators of the fact that the building of character is the real aim of the schools and the ultimate reason for the expenditure of millions for their maintenance." In 1908 it is declared that present conditions among the young and the adults alike create a special demand upon the schools.⁴

In 1907 the Association appointed a committee to "investigate and submit a tentative report on a system of teaching morals in the public schools of the United States," and an appropriation of \$500 was made for this purpose.⁵ In 1908 a report was made in the form of addresses by members of the Committee,⁶ and the Committee was discharged, although it had presented no system of teaching morals.⁷

Similar interest has been shown by the Department of Superintendence, which is to devote one session of its approaching meeting in this city to the subject of moral training. Unnumbered meetings of teachers have recently considered this problem. A notable instance is the Northern Illinois Teachers' Association. At the recent meeting of its eastern section, with ap-

¹ *Proceedings of the National Education Association, 1908* (Winona, Minn.), p. 37.

² Dewey and Tufts: *Ethics*. (New York, 1908.)

³ "All over the world there is a great stir of thought on the subject" of education, and a deepening conviction that the question of moral education is the heart of the educational problem of our time.—M. E. Sadler: *The International Congress on Moral Education, International Journal of Ethics*, January, 1909, pp. 158-172.

⁴ Declarations 4 and 13. *Proceedings, 1908*, pp. 37f.

⁵ *Year Book, 1907-1908*, p. 48.

⁶ *Proceedings, 1908*, pp. 448ff.

⁷ *Year Book, 1908-1909*, p. 52.

proximately a thousand teachers in attendance, it devoted all three of its general sessions to the subject of religious and moral training. The subject will be continued at one and perhaps two more meetings.

Another expression of this revival of moral education was witnessed in the Summer School of Ethics held under the auspices of the American Ethical Union at Madison, Wisconsin, during six weeks of last summer. The course included twenty-five lectures on various phases of moral education. The school will continue its work next summer in co-operation with the summer school of the University of Wisconsin.¹

In 1897, a Moral Instruction League was organized in England, with the purpose of urging the vital importance of efficient moral and civic education in schools. It has published a syllabus of such instruction for elementary schools, and also one for secondary schools. Under the influence of the League the educational authorities of England and Wales, both general and local, have taken important steps in the desired direction.²

In September, 1906, an International Committee on Moral Training was organized at London, England. There resulted an inquiry into actual methods and conditions of such training in the schools of various countries. The results of the inquiry are printed in two volumes, edited by Professor M. E. Sadler.³ They contain extensive information concerning Great Britain, considerable concerning the British colonies and the continent, and a little concerning the United States. The significance of such a publication lies not more in the information it conveys than in the awakening out of which it grew and to which it contributes.

For four days during last September there was held at the University of London the First International Moral Education Congress. At least 18 nations, 30 universities, and 100 educational organizations were represented. Papers were presented in three languages by delegates from ten countries. The President of our own Association worthily represented us on the program. These papers, together with the proceedings, constitute the most considerable contribution ever made to the general theory of moral education. Future congresses are expected to deal exhaustively with more special subjects.⁴

¹ See *Ethical Addresses*, October, 1908 (1415 Locust St., Philadelphia, Pa.), pp. 52-60.

² The address of the Moral Instruction League is 6 York Buildings, Adelphi, London, W. C.

³ *Moral Instruction and Training in Schools*. 2 Vols. (London, 1908.)

⁴ Papers on Moral Education communicated to the First International Moral Education Congress (London, 1908.) The *Record of Proceedings*, printed separately, contains a vital part of the material, namely, the discussion upon papers.

The interest of the Congress reached its highest intensity in a discussion of the relation of religious education to moral education. Various opinions, from that which finds in religion the standard, the incentive, and the motive force of all morality, to that which dispenses with all religious ideas and motives in moral training, met and clashed. The discussion concerned chiefly the theory of moral training, though in the background of consciousness was the English education bill, which has now finally failed of passage. It is clear that the advance movement in moral education is complicated by contradiction of educational ideals,¹ as well as by practical difficulties that concern the relation of church and state.

RELATION OF THE STATE TO RELIGIOUS EDUCATION.

In Great Britain, France, Germany, Italy, and Russia the minds of educators are agitated concerning the relation of the state to religious education. The problem takes different forms in different countries, but in every case the trend of things is toward recognition of two functions and a reduction of state participation in one of them. Even in Russia, where the movement is in its least developed form, a conviction is gaining ground that the official teaching of religion has failed to accomplish its moral function, and that moral education *per se* must be introduced. In accordance with a regulation promulgated in 1908, Italy has ceased to teach religion in her primary schools except when parents request it, and then at the expense of the parents themselves. In Italian secondary and higher schools and in the normal schools instruction in religion is entirely abolished. In France there is agitation for removing from the schools even the non-sectarian recognition of God that was provided for by the law of 1882. Many German educationists are dissatisfied with both the principle and the results of requiring dogmatic instruction in the state schools. Finally, the struggle over the education bill which recently failed of passage in the British parliament, revealed a strong, if not victorious, sentiment in favor of reducing the area in which political and religious functions are identified.²

¹ See J. H. Muirhead: The Central Problem of the International Congress on Moral Education. *Hibbert Journal*, January, 1909. Cf. his article, Religion a Necessary Constituent in all Education, *Hibbert Journal*, January, 1908, with John Dewey's article, Religion and Our Schools, in *Hibbert Journal*, July, 1908.

² See Papers on Moral Education (London, 1908), pp. 55-58 (Russia); 189-193, 196-200 (France); 256-258 (Italy); 233 (Germany). On the situation in Germany, see, further, a paper by A. W. Patten in the *Proceedings of the Religious Education Association*, 1908 (72 Madison St., Chicago), pp. 197-212. On the contest in France between the religious and the secularist ideal, see an article by Charles Chabot: "Contemporary Educational Thought in France," *Educational Review*, June, 1908, pp. 43-54.

The experience of the United States shows that the entire separation of the state from the church involves, on the side of the church, its emancipation from political influences. Only when the church is thus completely free is she in position to wield her greatest spiritual influence. European observers are frequently astonished to find how the voluntary principle has contributed to the vitality of religion in America. There is reason to doubt, however, whether the implications of this principle for American education are generally realized in the American churches. Proposals are continually making for re-introducing the Bible in the state schools for religious purposes; for a similar re-introduction of daily worship; and even for the formulation of a set of religious beliefs that the state schools may teach.¹

The likelihood of the adoption of any such proposal is not great; the likelihood that any such measure would go far toward solving our problem of religious character-building is still less. Has not the time arrived for accepting as axiomatic the proposition that the organization, management, and cost of specific religious training and instruction are a function of voluntary religious organizations and of the family? The state may sympathize with such training, co-operate with it, recognize its vital relation to the social good, but the function itself has departed from the state.

The Federal Council of the Churches of Christ in America considered, but was unable to agree upon Professor Wenner's plan for setting aside a half day each week for religious instruction by the denominations.² Steps were taken, however, toward further investigation of this problem by a joint committee composed of representatives of the Federal Council, the National Education Association, and the Religious Education Association.

DIRECT AND INDIRECT TEACHING OF MORALS.

As far as method is concerned, the central problem of the schools with respect to character-formation, focusses in the distinction between direct and indirect methods of securing the effective lodgment of moral ideals in the pupil's mind. One point may be taken as settled: Merely learning about duties has relatively little influence upon character, but the personality of the teacher and the organization of the school life have much. American teachers have generally reacted against textbook teaching of morals to such an extreme, however, that defi-

¹ See, for example, *Proceedings N. E. A.*, 1908, pp. 453-456.

² George U. Wenner: *Religious Education and the Public School*. New York, 1907.

nite ideals and systematic methods are endangered. A different attitude was manifested at the International Moral Education Congress. Over fifty pages of the papers and the record of proceedings are devoted to the problem of systematic instruction in morals, and among all the speakers, who represented six different countries, only one or two opposed such instruction.¹ Professor J. S. Mackenzie made a specially careful statement of the principle involved. Recognizing that "most subjects that are of vital importance are in general best approached by a flanking movement rather than by a frontal attack," he insisted, nevertheless, that "the attack must in the end be direct and serious, however the approach may be made." For action, he maintained, cannot be permanently divorced from reflection; morality is a matter of habit, but the habit must be a habit of deliberate choice.²

The difficulty is, of course, to make moral ideas definite without making them also dry. Mr. Milton Fairchild has hit upon the plan of giving lessons in morals illustrated by stereopticon pictures of actual events, as in games, in which moral principles are involved. Up to the present date, more than 80,000 persons, mostly school pupils, have heard these lectures.³ The interest with which pupils follow these merely occasional lessons suggests the possibility of vitalizing regular and definite moral instruction if a sufficiently concrete method of presentation be used.

THE CARNEGIE FOUNDATION.

Colleges and universities in which a denominational test is applied in the choice of trustees or officers are excluded from the benefits of the Carnegie Foundation for the Advancement of Teaching. As a consequence, various denominationally controlled colleges have endeavored, in some cases with success, to terminate all denominational control. Those in which such control continues are put under the necessity either of providing their own retiring allowances or else permitting the grade or range of instruction to be inferior to those of institutions in which retiring allowances are provided.

What effect will this have upon the development of Christian character among the students of America? The effect in institutions that remain under denominational control is to be determined by the denominations themselves. If the denominations really believe that the cause of Christian education is at stake, they will now co-ordinate and consolidate their numer-

¹ Papers, pp. 223-269. *Proceedings*, pp. 231, 52-57.

² Papers, pp. 225, 227.

³ Mr. Fairchild's address is 6326 Greenwood Ave., Chicago.

ous starving colleges, and endow them so that range and quality of instruction, and therefore salaries and retiring allowances, shall be adequate. The studies that President Pritchett of the Foundation is now making with respect to American colleges will cause discomfort in some institutions that bear the name of Christ. But in the end it will make them more Christly. For they will be compelled to canvass anew the real grounds of their existence, and to test their work more carefully.

On the other hand, we now know that the religious training of students can be carried on effectively in institutions that are without denominational control. A large proportion of the most enterprising religious work is done at such institutions. Nowhere do the Young Men's Christian Associations show more vitality than in some of the state universities. More and more the denominations are discovering what a wide and free field they have even in universities that they do not control. Hence the grouping of theological schools about the University of California, the grouping of guilds about various state universities, the founding of an affiliated denominational college at North Dakota, and the new enterprise at the University of Iowa whereby credit is given, under prescribed conditions, for courses of instruction conducted by the pastors of the city in such subjects as Bible, Christian history, Christian ethics, and theology.² In view of such facts, there should be no doubt of the vitality of the completely voluntary principle in its relation to religious education. The evidence is growing that denominations, as individuals, can be relied upon to give without hoping to receive in return. There is reason to expect that the influence of the Carnegie Foundation upon the institutions that receive its benefits will be to stimulate a sense of religious responsibility, and therefore to develop the religious side of education.³

THE MORALS OF HIGH-SCHOOL BOYS.

An investigation undertaken on behalf of the International Committee of Young Men's Christian Associations by Mr. David R. Porter leads to two conclusions: 1. That in many high schools, though by no means all, neglect of organized methods of moral culture has permitted such evils as dishonesty in school work, gambling, and licentiousness to reach considerable proportions; 2. That these evils can be counteracted to a

²See *Bulletin of Religious Education*, State University of Iowa, Iowa City.

³See the following publications of the Carnegie Foundation for the Advancement of Teaching (576 Fifth Avenue, New York): H. S. Pritchett: *The Relations of Christian Denominations to Colleges*, 1908; *First Annual Report*, 1906, pp. 8, 47-50, 79 f.; *Second Annual Report*, 1907, pp. 40-61; *Third Annual Report*, 1908, pp. 167-180.

considerable extent by enlisting boys in organizations for moral culture. Groups for this purpose have been organized under the auspices of local Young Men's Christian Associations in approximately 150 high schools, and a manual for moral instruction through discussions has been prepared by Professor Jenks. This movement deserves careful study by all high school educators.

THE MOVEMENT FOR INDUSTRIAL AND COMMERCIAL TRAINING.

The purpose of state education has been commonly defined, in this country at least, as a politico-moral one, namely, the promotion of law-abiding and intelligent citizenship. For several years a wider view of the function of the state in education has been growing, and the definite triumph of this wider view is marked by the last meeting of the National Education Association. It is now held that, besides fitting its pupils for intelligent citizenship, the school should be a constructive and vitalizing power in the whole struggle for human betterment; that this end cannot be reached apart from the economic adjustment of the pupil after he leaves the school, and that the pupil should be led on from school life to his occupation without a reversal of conditions or of ideals. Industrial and commercial training as preparation for specific types of occupation must therefore be introduced in some form into our system of public education. Massachusetts, New York, and Wisconsin have already taken important steps in this direction, and the substantial unanimity of sentiment leaves little doubt that the movement will become general.

Two rather distinct motives underlie this movement. On the one hand, American manufacturers have learned that the extraordinary commercial progress of Germany is due in large measure to the German system of industrial training. Similar training is therefore demanded in America in the interest of the manufacturing employer.¹ A similar reason exists for commercial training. On the other hand, educators and social workers lay stress upon the tragical character of a social situation in which multitudes of children leave the school in their early teens from economic need, only to find that they are economically unfitted for life.² If one looks deep enough into the problem, the question arises whether industrial education is not necessary for real democracy and for the diffusion of social ideals.³

¹H. S. Person: *Industrial Education*. (Boston, 1907.)

²On the economic mal-adjustment of such pupils, see especially Paul Hanus: *Beginnings in Industrial Education* (Boston, 1908.)

³See particularly F. T. Carlton: *Education and Industrial Evolution* (N. Y., 1908.)

The moral effect of industrial education will depend on the extent to which this large and human view controls the administration of it. The commercial motive and the larger social motive are not inconsistent; learning to live and learning to make a living may and should be one. There is danger, however, that industrial training will be regarded as merely an extension of the mechanics of production, and that, in an effort to make cheap products, it will "also make cheap men." "Any true education," says a recent writer on this subject, "must always have the man chiefly in mind, and not the thing he is to do," and Mr. Brereton, himself a representative of the English movement for industrial training, remarks that "general culture represents the sum-total of the socialized results of human endeavors in the mechanical, mental, and moral fields." Industry and commerce must be treated as moral activities, to be prepared for by moral culture. Industrial and commercial training can help the young to see that an occupation is a vocation, a moral calling; it can humanize industrial relations and moralize commercial standards; it can increase the manhood of the producer even as it increases the output of goods. Who knows but that this bringing of real life close to the school will yet become the chief means of solving our as yet largely unsolved problem of effective moral training in the public schools?

THE INTERLACING OF EDUCATION WITH SOCIAL NEEDS.

The dependence of social progress upon education and of education upon social betterments receives increasing demonstration as the agencies of social advance differentiate the problems and come to close quarters with actual conditions. Every road leads either to or from the child. We argue for better home training, for example, but when we analyze conditions we know that the problem of home training is inseparable from problems of housing, playgrounds and parks, child labor

¹"The economic order is an instrument for the making of men." F. G. Peabody: *Jesus Christ and the Social Question* (New York, 1900), pp. 280-282.

²H. C. Morrison: "Vocational Training and Industrial Education." *Educational Review*, October, 1908, pp. 242-254.

³*Proceedings of the National Education Association*, 1908, pp. 58-65.

⁴For the present attitude of organized labor toward industrial education, see *Proceedings of the American Federation of Labor*, 1908 (Frank Morrison, Secretary, Washington, D. C.), pp. 98 and 234. For discussion of the topic from the standpoint of various educationists, see A. S. Draper: *Our Children, Our Schools, and Our Industries* (Syracuse, 1908); also, *Proceedings of the National Education Association*, 1908 (consult index under "Commercial" and "Industrial"); finally, *Papers on Moral Education* (London, 1908), pp. 134-136, 342-361, 386. The National Society for the Promotion of Industrial Education, organized in 1906, holds annual conventions and publishes various documents.

and the labor of women, the hours of the father's labor, marriage and divorce, the newspaper and the billboard, the five-cent theater, the saloon, and many more. There is scarcely a social wrong that does not interfere with the proper development of character in the young. On the other hand, various movements for social betterment must rely upon educational processes directed sometimes toward adults, but often toward the young also. It is therefore fitting that this review of progress should recognize the rapidly increasing significance for moral education of movements represented by such bodies as The National Child-Labor Conference; the Playground Association of America; housing conferences; the American School-Hygiene Association, the Society for Sanitary and Moral Prophylaxis, the Chicago Society for Social Hygiene, and similar organizations; the various societies for the promotion of public health; the American Civic Association; the American Peace Society, with its affiliated groups in colleges and universities; the Russell Sage Foundation, which aims to secure accurate data as to social conditions; the women's clubs, which are giving increasing attention to the moral welfare of children, and the National Congress of Mothers, which at its last meeting held a notable session on religious education.

A peculiarly valuable contribution to moral education in the large social sense has been made during the last year by the unique periodical, *Charities and the Commons*. Through its own circulation, and through special articles furnished by it to the press of the country, it has touched possibly a million readers with material that informs the understanding and quickens the social conscience.

POPULAR STUDY OF SOCIAL PRINCIPLES.

The movement of religious education tends more and more to include provision for enlightening the conscience of the adult as well as that of the child. The American Institute of Social Service, under the leadership of Dr. Josiah Strong, provides in a periodical, "*The Gospel of the Kingdom*," a course of study on living social problems. The Presbyterian Church, in connection with its department of Church and Labor, maintains a bureau of social information. The recently formed Methodist Federation for Social Service plans for definite group study of social principles and conditions. Workers in the Young Men's Christian Associations have formed a Society for the Promotion of Social Service. Fraternal orders are beginning to study practical sociology. Finally, the Federal Council of the

¹ Bible House, New York.

Churches of Christ in America at its meeting in Philadelphia last December included in its pronouncement upon the church and modern industry the following recommendation, which is addressed to all the churches represented in the Council: "That the study of existing conditions in the industrial world, their origin and outcome, be more definitely enforced as an immediate Christian duty; that to this end in all theological seminaries, and, so far as practicable, in other schools and colleges, there be established, wherever they do not now exist, courses in economics, sociology, and the social teachings of Jesus, supplemented, wherever possible, by investigation of concrete social facts; and that study classes and reading courses on social questions be instituted in connection with the churches and their societies, to foster an intelligent appreciation of existing conditions, and to create a public sentiment through which relief and reform may be more effectively secured."¹

If the churches follow this advice we shall witness a great religious revival brought about by distinctively educational methods. It is hardly too much to say that such a revival is already going on. There is at least a widespread searching of conscience. If, however, the social awakening of the churches has thus far been lacking in practical effectiveness, the reason must be sought in the neglect of the systematic educational methods which the Federal Council so wisely recommends. Here are means for reviving the flagging powers of the young people's societies, for utilizing the potential energy of the adult classes in the Sunday schools, for renewing the contact of the weekly meeting for prayer and conference with the world at large, and for keeping alive in the pulpit the spirit of prophecy.

The contact of the colleges with the social need is increasing through both instruction in sociology and voluntary service of many kinds. During last summer about 200 college students conducted 49 vacation Bible schools with 14,000 children in attendance. In several instances the expenses of such student helpers were met by social service scholarships provided by fellow students.²

¹ Copies of this Report on the Church and Modern Industry can be had by addressing The Federal Council of Churches, Bible House, New York City.

² See *College Ministry to City Children* (82 Bible House, New York), January, 1909, pp. 12, 13. Concerning this movement the Federal Council of Churches adopted a commendatory resolution which concludes as follows: "We recommend that our institutions of learning, and especially theological colleges, establish Social Service Scholarships for the specific purpose of enabling their students to engage in this ministry."

GRADED LESSONS FOR THE SUNDAY SCHOOL.

Six years ago we girded ourselves for a long struggle on behalf of graded lessons in the Sunday school. But the victory was nearer than we guessed. The New York Sunday-School Commission of the Protestant Episcopal Church had already taken steps in this direction, and in 1903 it issued a graded curriculum. Through various stages of organization the movement spread within the Episcopal Church. In 1904 the General Convention appointed a Sunday-school commission which in 1907 submitted the most complete and thoroughly considered analysis of conditions and needs that has yet appeared before any general ecclesiastical body. The General Convention acted favorably upon the report, and this action practically commits the Episcopal Church to graded lessons, pedagogical methods, efficient teacher training, and pedagogical training for candidates for the priesthood. The effectiveness of this movement is indicated by the fact that, of 4,600 Sunday schools of this church, 2,000 are already making use of graded text-books, and that every lesson system published specifically for such schools has adopted the principle of gradation of material.¹

With less completeness of organization, the movement has gone forward in the other denominations. Local churches have experimented with independent graded curricula; educationists have devised various ideal schemes; ecclesiastical associations of greater or less scope have appointed committees and spread information, notably the state Congregational Associations of Illinois and Wisconsin. The movement in Wisconsin started in the brain of a country pastor, the Rev. H. R. Vaughn of Elk Mound, grew into a small association, and now is spreading over the entire state, with the same country pastor still its acknowledged leader. Several publishing houses have helped to create a demand by offering graded text-books prepared by experts. The Sunday-school Department of the Methodist Episcopal Church committed itself to the principle of a completely graded curriculum. For the use of Catholics, a series of graded text-books is now in preparation by a professor in the Catholic University at Washington.² The Young Men's Christian Associations have assisted the movement by issuing a number of graded text-books for Bible study.

¹ See *Report of the Joint Commission of the General Convention on Sunday-School Instruction* (G. W. Jacobs & Co., Philadelphia); also a history of this movement in *The Sunday-School Commission Bulletin* (42 Albany St., New Brunswick, N. J.), June, 1908, pp. 125-129.

² See address by Thomas E. Shields in *Proceedings of the Catholic Educational Association*, 1908 (1651 East Main St., Columbus, O.), pp. 199-223.

The International Sunday-School Association's two-years' graded course for beginners was issued in 1902. In 1905 the Convention approved an optional advanced course. In January, 1908, a gathering of leaders called by Mr. W. N. Hartshorn of the International Committee declared as its conviction that the Association should provide a completely graded course for schools that prefer such lessons. The Convention, which met last June, unanimously adopted a resolution that authorizes its Lesson Committee "to continue the preparation of a thoroughly graded course of lessons, which may be used in any Sunday school which desires it, whether in whole or in part." Pursuant to this action, graded lessons for three of the elementary grades will be ready for distribution by the various publishing houses next autumn, and other grades will be provided for later. In this matter inter-denominational co-operation takes a new form in that certain text-books, which are to be prepared by recognized experts, will be published on the syndicate plan simultaneously by several denominations.

THE CONTENT OF THE SUNDAY-SCHOOL CURRICULUM.

If any of us supposed six years ago that the problem of the Sunday school would be solved by the adoption of graded lessons and correct methods of teaching, we have had time to learn how much greater is the task before us. Gradation of material and improvement in methods of teaching concern the form and figure of life; our deeper problem concerns the content of the teaching, the kind of life that is produced in the pupils. At this moment of rejoicing in foretastes of victory in the first campaign, we may well be solemnized by contemplating the greater campaign that is still before us. The recommendation of the Federal Council of Churches to which reference has already been made can hardly be carried into effect without modifying the content of the Sunday-school curriculum. The pupil must not merely learn Old Testament history; the fire of the prophets must be kindled in his soul. He must not merely learn how Jesus and the apostles founded the Christian church; he must enter with Jesus into the work of setting up a republic of God upon earth. Therefore the pupil's eyes must look, not only at what was, but also at what is. The progress of righteousness in our own age is surely as important a topic of Sunday-school instruction as the progress of righteousness in the age of Moses. Character can be formed and matured, too, only through contact with concrete issues that call for moral action.

The Lesson Committee of the International Sunday-School Association has an opportunity, through appropriate selection of

lessons, especially for the adolescent years, to accelerate the growth of a socialized conscience. Denominational and other agencies that guide the Sunday schools in their treatment of the lessons have scarcely less responsibility. It is important that lessons and text-books, not less than pastors and teachers, should proceed upon the assumption that the function of the Sunday school includes the socialization of the pupil's conscience, and the actual enlistment of the Sunday school in the promotion of social righteousness.

THE TRAINING OF LEADERS AND TEACHERS FOR CHURCH EDUCATION.

A year ago this Association expressed a conviction that a diploma from a theological school should imply technical acquaintance with both the theory and the practice of religious education. The year has seen some advance in this direction. On February 29th, a conference of about seventy-five men who represented theological seminaries, the press, and the Sunday school, met in Boston to consider the relations of the seminaries to the Sunday school. The resolutions of the conference suggest various plans for extending theological instruction in this direction, among others that seminaries not too distant from one another might employ one instructor in the subject who should serve them all in turn.¹ In many seminaries this would be a distinct step in advance, but the goal can be nothing short of the standard set by the Joint Commission of the Episcopal Church in these words: "Certainly nothing less than a two years' course (with an average of two hours per week) could be considered a fair treatment of so important a subject." Included in such a course, declares the Commission, should be actual "laboratory work" in religious education.² Hereafter candidates for the ministry of this church will be examined in this subject.³

The year's most notable effort toward the actualization of this ideal is that of the University of Chicago, which has now a professorship of religious education in its Divinity School, with provision for the doctor's degree in this subject under the joint direction of the Professor of Religious Education and the Professor of Education.

¹ The resolutions will be found in *Religious Education*, April, 1908, p. 30.

² *Report of Joint Commission* (B. W. Jacobs & Co., Philadelphia, Pa.), pp. 15, 43-44. On p. 41 is given a careful analysis of the content of such a course as is here contemplated.

³ Significant of the spread of the educational ideal in religion is a work by a former president of this Association, W. H. P. Faunce: *The Educational Ideal in the Ministry* (New York, 1908).

Our last convention urged the universities to provide in their departments of education for specific training of leaders for the work of Sunday-school teacher training and similar functions. Correspondence with the universities of the country has been initiated by the Council with reference to this matter. No university department of education has related itself to the Sunday school in the same intimate way in which all such departments relate themselves to the state schools, but the generally cordial response to the suggestion gives ground for hope that this ideal will some day be realized. Already several universities and colleges give some specific attention to religious education. At least one small college, Ripon, is dealing with the problem with seriousness.

In the teacher-training movement within the Sunday schools, the outstanding advance is in the standardizing of courses, which implies a definite plan for instructors of teachers, progressive study, and specific recognition of teachers who complete the prescribed work. This step was taken almost simultaneously by the Joint Commission of the Episcopal Church, and leaders of the International Association at a conference in Philadelphia. The work of the latter was sanctioned by the International Convention last June. The standards thus set are modest enough; they represent only a step toward the ideal. But the step is a real one, and the wisdom of actually doing the practicable thing rather than wasting energy upon an impracticable ideal may be conceded. Nevertheless, there is ground for fearing that the material will be diluted and comminuted to a point below the actual powers of the teachers.

The wisdom of the International Committee and of the various churches in emphasizing teacher-training just at this time is obvious. For trained teachers are a necessary correlate of graded lessons. The movement for graded lessons has been rapid enough; the training of teachers is a slower and more difficult matter. If the work drags somewhat, as appears from almost universal complaints concerning the inertia of Sunday-school teachers, the reason lies partly in the undeveloped conceptions of Christian service that prevail among cultivated members of the churches. The fundamental need just now is a quickening of the conscience which shall lead to thoughtfulness and deeper consecration. The work of the Sunday school will never be accomplished by the mechanics of mere methods, however correct, but only by an overmastering religious impulse which shall love children enough to study them, believe truth enough to study it, and desire the progress of the cause more than personal ease.

THE RELIGIOUS EDUCATION ASSOCIATION.

The return of this Association to the city of its birth cannot but awaken reflection upon the remarkable progress of the cause that found its first organized expression in the convention of six years ago. What was then looked upon as a somewhat academic and remote aspiration of a few hundred restless souls has become a national and an international anxiety. Some of the reforms in church education that were then advocated by a small minority in the churches are now in rapid process of realization. Unsolved problems in abundance remain, but toward these a new attitude has been assumed—an attitude of investigation, and of determination that proper ways shall be found for doing what needs to be done.

The simplest single indication of this progress may be found in the library at our headquarters. Within the last five years, 396 text-books for use in moral and religious education have been published. The same period has witnessed the production of 107 text-books on Sunday-school pedagogy, and 102 books that treat in a more general way of the principles and methods of moral and religious education. These 605 titles do not include articles in magazines, or a hundred books, at least, that bear witness less directly to this extraordinary movement. Nearly all the 102 books on principles and methods have been produced by members of this Association. The Association itself has published five volumes of proceedings and addresses, and three volumes of the magazine, "Religious Education," in all more than 3,000 pages.

We have held general conventions in five cities, and hundreds of other gatherings large and small have been held from one end of the country to the other. We have maintained a library and exhibit of religious and moral education, and a bureau of correspondence, both for the free use of all, whether members of the Association or not. A distance equivalent to a trip around the world and then half way 'round again is traveled annually by our General Secretary in the promotion of conferences and other phases of our work. In these six years we have collected and expended about \$78,000. No part of this sum has come to us in large gifts. The financing of such an enterprise through membership fees and relatively small gifts has involved difficulties, and we have seen dark days. But the dark days are over, and there is no financial or other anxiety to cloud this our sixth anniversary.