tation. It has been tested and found that the project is the best method we have at present.

Through psychology we have found that individuals differ, some of one ability, some of another. By intelligence tests we can find a child's mental age, whether it corresponds with his physical age or not. In this way the teacher can find the children's capabilities and divide them into two sections, the slow and fast groups, as illustrated in the first grade. The bright section should be allowed to set their own pace and be given as much material to use as they wish. The other group needs more of an inspiration to go on at all. They should receive much personal attention and will necessarily progress very slowly.

In order for the children to develop their capabilities to the best advantage, they must be healthy. The conditions necessary for them to be strong physically are to protect them from diseases; see they have the proper nutrition; look after the external conditions, as lights, clothing, ventilation, physical defects, bodily temperature, desks, and the like.

Of course, in a way, it is hard to protect children from diseases, but in the school we can help them have a high resistance against these blights, by always having clean hands, bathing frequently, drinking plenty of water, having good ventilation, taking exercise, using a handkerchief when coughing, brushing the teeth twice a day, and many other little sanitary rules. It is impossible to see that they have the proper nutrition but we can prove an aid by asking them to drink milk, eat plenty of fruit, have cereals and eggs for breakfast, and discourage too many sweets, coffee, and foods that do not build tissue. We can see to many of the external conditions as ventilation, desks, clothing, physical defects. Health is one of the important phases of education. It is stressed particularly during this period.

While considering health, be sure the strain of the work is not too hard upon the children. After sitting bent over a desk for a long period they soon get tired, their muscles become cramped, and they grow mentally inactive. To relieve the tension have a game, or change the positions and sing songs. Arrange your schedule in such a manner that the children will not sit in one position for a long period of time.

In order that the child shall have the best training, the teacher has to have a definite knowledge of the child, curriculum, methods, that she may be capable of teaching him. The teaching force has not only increased but is better prepared, as schools are requiring a certain amount of training. This requirement enables them to carry out the aims of education in the best manner. It is through the teachers that we have been able to carry out our ideas concerning education. They hold the reins to our destiny and they are one of the largest factors in determining the future of the present generation.

Therefore we have found that psychology has placed the emphasis of education on the child. The influence has changed our aim, which in turn caused a change in curriculum, method, and equipment.

Psychology is just beginning this change and will make rapid strides in the future. Only time can tell what will happen, but we are looking forward to a great improvement and progress, and we believe they all are bound to be the result of such a beginning.

Meade Field

III

A WORKABLE PLAN FOR RELIGIOUS EDUCATION IN OUR SCHOOLS

When one comes into Beckford Parish and enters the grounds of the first church built within its bounds one is struck with a feeling almost of reverence for our pioneers in religion; and it is with a feeling of awe that one finds himself standing in the spot where the first rector, Reverend Peter Gabriel Muhlenberg, having preached his famous sermon on the text, "There is a time to every purpose under heaven—a time of war, and a time of peace," cast off his vestments and stood before his congregation in a full uniform of a colonel of the Continental Army, and sounded the call to arms.

I do not presume to compare myself to General Muhlenberg, yet I do want to use a portion of his text and declare that it is time to fight the lack of religious instruction in the schools of our state.

I fear no contradiction when I say that the religious instruction received by our chil-
Children is inadequate. The Sunday school is doing its best, but it is failing. The ignorance of the youth of this generation with regard to the knowledge of the Scriptures is complete and shameless; yet it is no wonder. His instruction is limited to one hour a week on Sunday morning, which is reduced to a scant half-hour, by opening exercises, roll calls, and distribution of books and papers. He gets this every week if breakfast is not late, if he has not been out too late on Saturday night, if he has not gone away for a week-end visit, or if he does not stay at home for some other reason. And frequently he goes home after Sunday school and does not even hear the scripture lessons read in church.

Religious instruction must be had somewhere. Statesmen of all generations and all creeds have maintained its necessity. Of our own great men from Washington, who said in his farewell address, “Whatever may be conceded to the influence of refined education on minds of peculiar structure, reason and experience both forbid us to expect that national morality can prevail in the exclusion of religious principles,” to men holding high positions in our government today, who say that the present social and economic unrest, the troubles between the employer and employee can not be settled satisfactorily until the minds of men are imbued with the principles of religion, the fatherhood of God and the brotherhood of man, all voice a like sentiment. Vox populi is not vox dei unless the people are instructed in the laws of God.

In a land where religious liberty is a bulwark of the nation the introduction of religious instruction in the public schools of the state has seemed impossible, partly because of the idea of religious liberty, and partly on account of denominational jealousy, and perhaps even more on account of the narrow-mindedness of the Protestant who, in many instances, is unwilling even to admit that the religious instruction of the Roman Catholic, and of the Hebrew, is better than no religious teaching at all. The Hebrews have religious schools on our Sunday, which is a week-day to them, and the Roman Catholics have parochial schools for the same purpose. For more than fifteen years, to my personal knowledge, in the city of Baltimore requests are regularly made of the principals of the city schools from time to time, to excuse pupils of both Hebrew and Roman Catholic families to receive religious instruction, and these requests are always granted.

When the Inter-Church World Movement took form in 1919 the time was thought propitious by some of us to see if something could not be done towards introducing religious instruction into our public schools of Virginia. Hence at the meeting of the Council in Richmond in May, 1920, the following resolution was made as a part of the report of the Committee on Co-operating with the Inter-Church World Movement by its chairman Rev. G. Freeland Peter:

Resolved, that a committee of five be appointed to consider the advisability of asking the I. C. W. M. to consider with us a means of introducing religious instruction into the public schools—such instruction to be given to their adherents by the various religious bodies, or by persons authorized by the authorities thereof, one hour each week during regular school hours, the State Board of Education concurring.

This report was adopted and the committee was continued to carry out its provisions: but upon the disintegration of the I. C. W. M. nothing was done by the committee. In discussion, however, it was brought out that the State Board of Education had already provided a plan by which religious instruction might be given in the high schools, an outline of which will be given later.

However, at the State Sunday School Convention, held in Harrisonburg in June, 1920, a similar resolution was introduced by Dr. E. R. Miller and was adopted.

The plan had in mind by the framers of the above resolution was that on a certain day of each week the Methodist preacher, the Presbyterian minister, the Episcopal clergyman, the Roman Catholic priest, the Jewish rabbi, that is, the leaders of all religious bodies in the community or their accredited representatives go into the public schools, gather the children of families of their own faith around them and give them religious instruction. It was thought that this method would be especially valuable in rural communities.

Other plans have been tried in other places and have worked. Rev. Geo. P. Mayo, rector of Monumental Church, Richmond, has collected data with regard to the plans used in a number of other places and has very kindly loaned me the correspondence
in regard to this work, from which I shall quote to show the feasibility of these plans. The plan for use in cities is in brief, that pupils be excused from the public schools to go to nearby churches for one hour each week. The details of this plan can best be made clear by extracts from the papers collected by Mr. Mayo.

In a circular letter sent by the rector of Calvary Church of Cincinnati to the parents of Calvary Parish on September 20, 1920, he says:

This year we are to limit our instruction to the children of the 3d, 4th, 5th, and 6th grades of the public school. The children of the 3d grade will come to the school for religious instruction in Calvary Parish House on Tuesday afternoons at 1:15 o'clock, coming directly there from home instead of reporting at the public school, beginning next Tuesday, Oct. 5, after lunch. At 2 o'clock they will return to the public school. The children of the 4th grade will come on the same afternoon (Tuesday) at 2 o'clock from the public school and be in attendance at the Church School until 3 o'clock, when they will be dismissed to go directly home. The children of the 5th grade will come at 1:15 o'clock and of the 6th grade at 2 o'clock in the same manner as just described on Monday afternoons. . . . These hours have been arranged in consultation with Mr. Swing, the principal. . . . in such a way as not to interfere with any vital part of the children's public school work.

In Toledo, Ohio, a similar plan is working and from St. Mark's Church comes the following:

We have made a splendid start. From the beginning we have had the co-operation of the superintendent of our public schools, Dr. Giteau, and, I believe, great interest on the part of principals and teachers.

In Grand Rapids, Michigan, in 1919, the Rev. G. P. T. Sargent, rector of Grace Church, organized a church school for religious instruction. The facts in this case are so interesting that I feel it is worth while to quote the whole account of what happened there. He says:

We took the Christian Nurture Series and had a long conference with the Superintendent of Schools. We asked him if he would be willing, upon the request of parents, to direct his principals to excuse for one hour a week the boys and girls to come to us for the religious instruction. He promised his hearty co-operation, and his promise has been fulfilled. Read his letter:

My Dear Mr. Sargent:

I am very much interested in your plan of a church school and I promise that we will co-operate with you in every possible way. The question of religious instruction in the public schools has always been a very difficult problem, and in my opinion you have selected the only possible solution of this very important problem. It is not right to neglect the religious instruction of the children. The public schools can not give this instruction at public expense. It is, therefore, the duty of the Church to give religious instruction to the children, each denomination taking care of the families belonging to that denomination.

I was very much interested to observe how skillfully you have developed your course of study so that it correlates in all grades with the course of study prescribed for our schools. By doing this you will not detract from the efficiency of the instruction in the regular branches of public education, but you will make both the secular studies and the other studies offered by you in your school more interesting and vital.

If all the churches in Grand Rapids would do as you have done, and are planning to do, the whole question of religious instruction of the children of Grand Rapids would be solved.

Yours sincerely,

W. A. Greeson, Supt.

The following letter was sent by Superintendent Greeson to the Grand Rapids principals and teachers:

Grand Rapids Board of Education
Office of Supt. of Schools
Sept. 10, 1919.

Bulletin No. 8

To Principals and Teachers:

The Rev. G. P. T. Sargent, rector of Grace Church, has organized a school for religious instruction in Grace Church. Announcement will be made by him of the organization and the dates when each grade will meet. The purpose of this Bulletin is to authorize you to dismiss pupils whose parents or guardians desire their attendance at this Church School in time to arrive at the church at three o'clock on one afternoon a week. I am enclosing a letter which I have written to Mr. Sargent on this subject.

Yours sincerely,

W. A. Greeson, Supt.

A year later, Sept. 11, 1920, Supt. Greeson sent out another bulletin, a part of which is:

The work in religious education in Grand Rapids is progressing very satisfactorily. There is every reason to believe that the work will be very greatly increased this year and that other churches in addition to those that inaugurated the work last year will join in the movement. Children and young
people have a right to religious education. The public schools cannot undertake this work. We must look to the churches to provide the religious education for the children in each church.

Last September I issued a Bulletin authorizing you to excuse pupils from school to attend classes in religious education in any church, where such a school is organized. The church school will co-operate with you in reporting attendance and progress in the work. The Board of Education has authorized you to give credit for work done in these schools. These credits will be entered upon our records only on written recommendation of the teachers in the church school.

The Rev. Mr. Sargent, rector of Grace Church, has made the following schedule for the different grades of classes meeting in Grace Church. Monday, grades 9, 10, 11, and 12; Tuesday, grades 7 and 8; Wednesday, grades 2 and 6; Thursday, grades 4 and 5; Friday, grades 1 and 3.

You are authorized to dismiss pupils in time to arrive at the church school at three o'clock, p.m. When other churches organize their schools, I will inform you of their schedule.

I am sure you will continue to co-operate with the churches of Grand Rapids in this important movement.

Yours sincerely,
W. A. Geesson,
Supt. of Schools.

In Oak Park, Ill., the plan has been tried as indicated in the following letter:

Oak Park Public Schools
To Parents and Guardians:

At a recent meeting of the Board of Education, the Supt. of Schools was authorized to co-operate with the Oak Park-River Forest Board of Religious Education, to the extent of allowing pupils to elect classes in religious studies offered in churches of this community. Parents or guardians who desire to make this election will please indicate their decision by filling out the form on the regular Public School Report Cards.

The legality of this plan was vouched for by State Superintendent Blair, of Springfield, Ill.

As early as Feb., 1918, Dr. John K. Finley, Commissioner of Education, New York, said in an address on Religious Education:

With our varying creeds the religious teacher may not come with his or her particular creed into the school, but that should not prevent a co-operation between the school and the church or between the school and the home which will insure the religious teaching of every child outside the school.

The time has come for Protestant and Catholic and Jew and Gentile to co-operate to the end that every child may have . . . . an intimation at least, of his moral and religious inheritance.

In January, 1920, such a plan was put into effect in Rochester, N.Y. Record of attendance at the church school and grades on work done are sent to the parent on the regular Public School Report Cards.

In the Batavia (III.) plan, a card is sent from the school to the parent, having on one side this statement:

To the Parents:

In accordance with the Batavia plan for week-day religious instruction, pupils in the elementary school, on application of parents made on the other side of this card, will be permitted for one hour on Thursday to attend church for religious instruction.

If the privilege is abused for truancy, or otherwise, it will be withdrawn. Pupils who remain in school will have a study hour.

And on the other side of the card was:

To the Superintendent of Schools:

Please permit my child—

[Blank line]
to attend the church indicated by (x) below for one hour each week.

( ) Baptist
( ) Brethren
( ) Holy Cross Rom. Cath.
( ) Christian
( ) Congregational
( ) Episcopal
( ) First Meth. Epis.
( ) Immanuel Ger. Luth.
( ) Bethany Sw. Lutheran
( ) Swed. Meth. Epis. (to attend first M. E.)
( ) Swedish Ev. Mission
( ) German Evangelical
( ) Study Hour (in case no church is selected)

W. J. Hamilton,
Supt. of Schools.

Furthermore, chiefly at the instance of Rev. Mr. Mayo, I think a plan has been formed by which the pupils of the Richmond, Va., schools are to receive week-day religious instruction in a manner similar to these. The details of this plan I have not been able to obtain. But I do know that Supt. Hill is in sympathy with the movement.
The actions of these cities in so many states augur well for the co-operation of the churches and the public schools in cities. Can such a plan be put into operation in the towns and cities in other convocations, in Winchester, Woodstock, Strasburg, and Harrisonburg, for instance? If we want such a plan in our towns we have got to put our prejudices in our pockets and treat alike Jew and Christian, Protestant and Catholic and get our ministerial unions to study these plans and have something definite to present to the school superintendents and push the whole matter. The experiences of the towns referred to show that it can be legally and successfully done.

These plans will look out for towns and cities. But I am more interested if possible in what can be done in the country.

Take a graded country community school for instance. Could it not be so arranged that the clergy of the three or four churches which serve that community could all go to the school one day a week, take with them the helpers of their own denomination needed, and give the instruction desired. I believe this is possible. I believe the State Board of Education will co-operate with such a plan. I am emboldened to think so because I know Superintendent Hart and the other members of this board to be open-minded men, alive to the interests of the people of the state, and also because at the Rural Life Conference, held in Richmond the second week in May, 1921, Governor Davis called on the clergy in all rural communities and the school officials in effect to co-operate with each other in the teaching of ethics and morality.

The legal difficulties, if any, can be removed if the sentiment of the people in this commonwealth is sufficiently in favor of it.

The course of Biblical study outlined by the State and authorized for use in high schools has been successfully tried in at least one place in the lower valley. It has also been in successful operation in the town of Broadway in Rockingham County, where a portion of the course has been given by each of the several ministers of the town, one taking the lesson for Monday, another, the lesson for Tuesday, and so on in rotation. Supt. Myers, of Rockingham County, tells me that this work has been remarkably successful at Broadway, pupils whom one would least suspect of being interested in the Bible following the course with great avidity. He furthermore said that a number of the pupils who had the course have connected themselves with the church of their choice and this is thought to be largely due to the course.

I must say that, however good this course may be, it is not sufficient to satisfy the needs of any community, because if religious education is put off until our boys and girls enter the high school, we are late beginning and besides we do not reach more than ten per cent of our children, as they leave school before they reach the high school. Hence, if we wish to reach all our children we must begin in the lower grades.

HENRY A. CONVERSE

IV

THE WORTHY USE OF LEISURE AS AN AIM OF SECONDARY EDUCATION

Our vocation must represent our purpose in life. Whether we have chosen to follow the plow, to excel in a professional line, or to care for the home, it is the biggest thing in our lives.

Next in importance, then, should come our avocation. Whether it occupies only a few minutes a day, a few hours a week, or a whole day at a time, it is a vital problem. It must add to or take from our worth-while-ness as citizens of the community in which we live.

When we have realized the importance of the avocational interests the question arises as to where good leisure habits are to be acquired. Where should a man learn to use his time for the re-creation of his powers and the enrichment of his life? Where is the promotion of social interests to be learned? In the "nursery of civilization"—the school.

A neglect of this vital problem can lead only to dire results. We shall find more divorce cases on record, for much of the contention between husband and wife is caused by worthless outside interests. There will be no lessening of juvenile delinquencies or