

"The Rev. Henry A. Adams's escapade is accounted for by some of his late brethren in the Episcopal Church by the statement that he is weak-minded—possibly insane, if we rightly interpret some of the intimations put forth. It was not necessary to go quite so far as that. Mr. Adams's motives for forsaking the Episcopal Church for Roman Catholicism concerns no one so much as himself. His statement of reasons, however, plainly shows him to be a man of untrained and ill-balanced mind. He is deficient in taste, which is a sad lack in any civilized man, and notably so in a clergyman. Good taste is made up of so many kinds of knowledge, such a variety of the fruits of observation and experience, that he who lacks it in marked degree betrays pitiable ignorance.

No man of good taste, no man who had been subjected to a reasonably severe mental training, would ever have made such a statement as Mr. Adams has published. Instead of showing a seemly respect for the Church with which he has hitherto been associated and a decent regret at leaving it, he turns about and gives it several hearty kicks and abuses it in terms which imply that the clergy of that Church are men without force of character or self-respect.

It has been rumored that Mr. Adams's apostasy is due to Jesuit influence. The story is absurd. The Jesuits are particularly acute and penetrating men. There is no member of the Society of Jesus, we fancy, who could not with the greatest ease "size up" the Rev. Henry A. Adams. Any one of them would see through the man in an instant, would detect his mental and moral deficiencies and those weaknesses of character and the crudeness that he so naively reveals in his letter."

THE SUNDAY SCHOOL AND THE CHURCH.

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Now as to the *method* of teaching the Catechism, only its governing principles can here be noticed. The first requisite is, that it shall be so taught as to secure its being, first of all, thoroughly *learned by heart*. Its principles should be wrought into the very fibre of the mind's thinking. Whether it should be learned entire, or only in one of its four divisions, before being supplemented by expository study, may be left to the judgment of the proper authorities. But expository study should always follow the thorough learning of any portion, not precede or even accompany it. The best recollection of it will be of it, as a whole, not as a collection of mixed fragments of Catechism and comment. For the same reason, the common juvenile dilutions in sub-catechisms might well be avoided. Studied simplification, or weak dilutions of truth, are the bane of modern juvenile instruction. If the child is able to learn anything of the Catechism, let him learn it by heart, only he should take it from the lips of the parent or teacher, in smaller portions, with pleasant and patient repetition, and at a slower rate of progress. If he be so young that that is beyond him, his place is at *home* and his business is *growth*. Schools and study are not for such human fledglings. That such a learning of the Catechism may not, in itself, be interesting to the young pupil, is not to the point. The interest is to be sought in the loving spirit and earnestness of the teacher, and the variety and brightness of the general exercises. The devices which may be used to stimulate the child's ambition and strengthen his persistence must be left to the ingenuity and devotion of the teacher.

Allusion has been made to the Prayer Book as within the line of Church Sunday school instruction. This has been, because, while the Sunday school should exercise a direct influence to draw its pupils to the Church and her services, it too frequently leads in the *opposite* direction. It is to be feared that sometimes the religious selfishness of parents seizes upon the sending of their children to the Sunday school, as a sufficient excuse for saving themselves the trouble of taking them to the service, like the ostrich which is "Hardened against her young ones as though they were not hers." Sometimes the hour of the Sunday School session is such as precludes the attendance of the pupils at the service, because of the overtaking length of the two combined. As a matter of fact, the Morning Service,—especially when of the three-ply order with a super-imposed sermon,—is, of itself, too long for children,—and perhaps for those older and harder. One who has the good of the Church and the children at heart, however, is moved to ask, what insurmountable difficulty lies in the way of providing for the seating of several classes of pupils,—especially those of non-church going parents,—under the care of proper teachers, during the service proper, and permitting them to withdraw in order, during the hymn at the close of the Litany? So far as any disturbing of the service by their doing this is concerned, nothing can occur to compare with the common stampede of adults after the "Prayer for Christ's Church Militant." Aside from these cases, however, the evil is probably more generally due to the lack of any earnest and systematic effort in the management of the Sunday school, to interest the pupils in attendance on the service, and to prepare them to feel at home in it. The sad results of it all is, that, instead of drawing the children to the Church and the services, the Sunday school is practically made to take the place of both. Yet, we wonder why it is, that when children and youth come to think themselves too old to go to the Sunday school, they drop off from the Church.

Now, it is true, that in many Church Sunday schools, a certain instruction in the Prayer Book,—in the knowledge of the Church seasons and the Collects,—is given, which is well enough in its way, and which, under proper conditions, might well be extended. But it is of a kind which does not directly familiarize the pupil with the practical use of the Prayer Book, and does not tend to make him intelligently at home in these services at which he ought to be more frequently present. For the purpose here proposed, it would be far more helpful for him to be made familiar with the Prayer Book as a practical manual for the use of the Daily Services;—with its parts and their uses; with the finding of the several places; with the responsive reading of the Psalter; with the versicles, responses and Canticles; and with the forms of order and measure to be observed; in short, with all that in which the people are to take a distinct part. Such knowledge will make the child feel himself,—and often with mingled pride and delight—one of the congregation and at home in the Church and service. Give him this place and feeling, and, when he leaves the Sunday school, he will be less likely to fall off from attendance on services. The importance of this, as bearing on the stability of the newly-confirmed,—especially those coming from other than established Church-families,—cannot be well over-estimated, though it is generally overlooked.

But, aside from the set lessons on the Seasons, Holy Days and Collects, how is the work of familiarizing the Sunday school children with the Prayer Book and interesting them in the Church services to be done? Something may be effected by general exercises immediately following the Sunday school service, conducted by the Rector, or the Superintendent if capable, directing the attention to every approaching

Season and Holy Day, explaining its significance and importance, indicating its proper services and ceremonies, and questioning the school thereon. This, however, must be done regularly, with animated interest, and with proper decision and brevity. To this end, it must be prepared for. Mere rambling talk will not do. An effective, general exercise, requires more skill than is demanded for the class work. It ought to serve as the key note, the inspiring type for the class exercises.

A still more important utility, particularly for securing an acquaintance with and interest in the Sunday Morning and Evening Prayer, is the Sunday school service itself. This should be wholly derived from those services, and be thus made to lead directly up to them. It should be inspired by them, and lend inspiration to them. This is of course distinctly and intentionally opposed to the special Sunday school services, so generally set forth in the Sunday School Hymnals. These are false in principle, feeble and colorless in composition, cold and ineffectual in use, and altogether unnecessary. For all their affected simplicity and labored adaptations, they are no more comprehensible, practicable and interesting, than those constructed and conducted on the exact lines of the Daily Services of the Church. The Palm Sunday praises of the children in the Temple, "Hosanna to the Son of David," so expressly accepted and approved by our Lord,—were the same with those of the adult multitude. Make the children as familiarly acquainted with the services as are the adults, and they will unite in them as readily and heartily,—provided always that the services are themselves fitly and heartily rendered. To resort, then, to those specific and alien services, is to draw an unnecessary and injurious line of demarcation between the Sunday school and the Church, to reduce the children to an inferior and semi-alien class, and to estrange them from the Church services.

In opposition to such abnormal compilations, a proper Prayer Book Sunday school service will be as follows: 1. A Hymn; 2. The Lord's Prayer and Versicles; 3. A regular Canticle from the services (either from Morning or Evening Prayer, according as the school has a morning or afternoon session, changing the Canticle from time to time so that all of them, except the *Te Deum*, *Benedicite* and *Magnificat* may become familiar); 4. The responsive reading of a Psalm from one of the selections, closing with the *Gloria Patri*; 5. The Creed and Versicles; 6. The regular Collects, the Prayer of St. Chrysostom, and the Grace of our Lord; 7. A Hymn. The service should, with the exception of the Psalter, be choral throughout; and the chants should be those commonly used in the Church service. As this suggested service is quite full, it will be better simply to close the school with singing, either hymns or carols, according to the season. Better one such service than two patch-work affairs. As for its length, if it is conducted with promptitude and spirit, it will not be too long. Besides this, as the Church services are themselves an education, none of the time taken from the class work is lost. Such a service is perfectly practicable, and will be found to possess a sustained interest. If possible, it should be conducted by the Rector. This will connect it more evidently with the Church service, and give him a worshipful hold on the school. Besides which it will add to its dignity and importance.

One more important matter remains to be considered; namely, the relation of the *Sunday school hymn singing* to the *Church services*. This, unfortunately, is, as a rule, *alien* and *hostile*. It not only leaves the children who may come to the service utterly lost in the hymns, but it also cultivates in them a false taste which is averse to the hymn singing of the Church. It helps to educate them away from the services instead of to them and for them. This is a re-