

THE CRADLE
ROLL MANUAL

JESSIE ELEANOR MOORE

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MOTHER AND BABY

THE Cradle Roll Manual

For Superintendents of Cradle Roll Departments
and Others Interested in or Responsible
for Cradle Roll Activities

By
JESSIE ELEANOR MOORE

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[INTER-METHODIST
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TO
MY MOTHER

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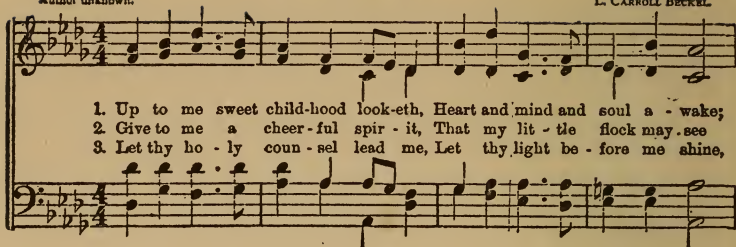
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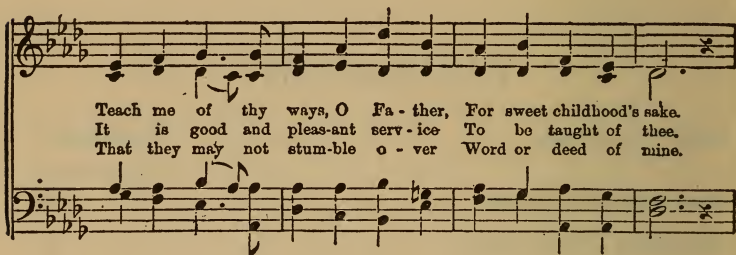
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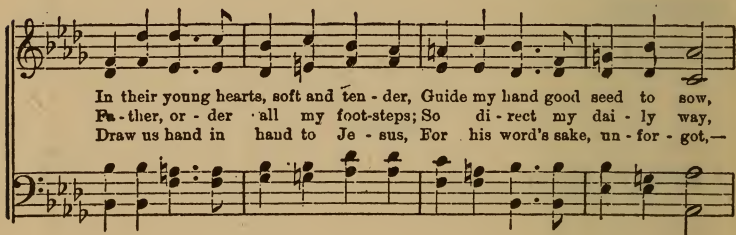
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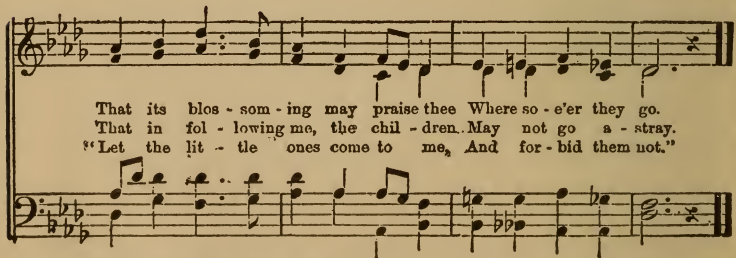
1. Up to me sweet child-hood look-eth, Heart and mind and soul a - wake;
2. Give to me a cheer-ful spir - it, That my lit - tle flock may see
3. Let thy ho - ly coun - sel lead me, Let thy light be - fore me shine,



Teach me of thy ways, O Fa - ther, For sweet childhood's sake.
It is good and pleas-ant serv-ice To be taught of thee,
That they may not stum-ble o - ver Word or deed of mine.



In their young hearts, soft and ten - der, Guide my hand good seed to sow,
Fa - ther, or - der all my foot-steps; So di - rect my dai - ly way,
Draw us hand in hand to Je - sus, For his word's sake, un - for - got, -



That its blos - som - ing may praise thee Where so - e'er they go.
That in fol - lowing me, the chil - dren May not go a - stray.
"Let the lit - tle ones come to me, And for - bid them not."

OUR MOTHERS' CIRCLE CREED

I BELIEVE in little children as the most precious gift of heaven to earth.

I believe they have immortal souls created in the image of God, coming forth from him, and to return to him.

I believe that in every child there are infinite possibilities for good or evil, and that the kind of influences with which we surround their childhood largely determines their future character.

I believe in play as the child's normal effort to understand himself through free expression.

I believe too in work suitable to childhood, and that the joy in doing such work should come to the child largely from the doing of it well.

I believe in freedom, but not in license.

I believe in wisely directing rather than stifling activity.

I believe in regularity, accuracy, punctuality, industry, and application.

I believe in prompt, cheerful obedience, self-control, and self-forgetfulness.

I believe in inspiring the child to choose the good, the true, and the beautiful, and to contribute to the happiness of others by word and deed and gift.

I believe that in all these things my example counts for more than my precept.

I believe in cultivating the intellect and the will, but I believe too in soul culture, and that out of this cultivation comes the more abundant life, bringing forth the fruits of the Spirit, kindness, gentleness, joy, peace, truth, hope, faith, love, reverence for God, respect for age, consideration for each other, and thoughtfulness for all of God's lowly creatures.

I believe that the calling of motherhood is the holiest and should be the happiest of all earth's tasks.

I believe that the Christ, who was himself a child born of a human mother, is the one never-failing source of help for perplexed, discouraged, or wearied motherhood.

Since to this work, Father, thou hast called me, help me to give to it all that thou hast given me of insight and wisdom and strength and gentleness and patience and forgetfulness.

Arranged from the Kindergartners' Creed and adopted by The Mothers' Association of Bound Brook, New Jersey, and the Mothers' Association, Lewis Avenue Congregational Church, Brooklyn, New York.

INTRODUCTION

WHEN the first Cradle Roll was started by a far-visioned primary teacher nearly fifty years ago, it seemed to many people to be a foolish addition to the machinery of the church. Others saw in it an open sesame to the hearts of the parents, and appreciated it solely because it offered a key to homes which probably would otherwise be closed to religious influences. There were some even a half century ago who believed that the religious training of a child begins when he is still in his cradle, and who hoped through the Cradle Roll to be able to throw the uplifting arm of the church around mother and father and child in order that through this influence a Christian atmosphere might be created for the child in the home.

More and more fully, educators are coming to understand the importance of infancy as a formative period. Because of the great plasticity of the infant it is inevitable that habits shall be formed. "It is affected by all that happens to it, and something is happening every minute of the day. The environment of the young child is one of the most important influences in its education. Because of the force of reflex imitation working with this factor of plasticity the emotional attitudes of those by whom he is surrounded leave their impress upon the child before he has lived thirty months. His disposition is being formed; he is becoming irritable, quick-tempered, moody, or sunny and cheerful, just which, however, being determined to a larger extent than people realize by the natures of the adults surrounding him—and all this unconscious to himself, simply as a result of the modifiability of his neurones. In the field of morals and manners the same element makes itself felt. The old adage—'Let a child run until he is six and

you never catch him'—is a recognition of the far-reaching effects of the habits formed in this period.”¹

This book has been prepared as a handbook for the Cradle Roll superintendent, but because of the importance of infancy as a period of training, the manual in its introductory chapters deals with topics that will enable the worker in this field to look beyond the mechanical details of her task and see the opportunity and responsibility that come to her through sympathetic contact with the mothers of the youngest children. While this is primarily a manual for Cradle Roll superintendents and visitors it would be a mistake to limit its use to such individual study. It might well be used by groups of Cradle Roll workers in community schools. In the text will be found abundant references for additional study material which broaden the scope of the book, and questions that will stimulate thought and discussion.

The writer of the book is a graduate of Teachers College, Columbia University, and therefore well grounded in theory. Her peculiar fitness for this task is further shown in the fact that she has, for many years, been a teacher of beginners and Cradle Roll classes in the Sunday school and has always maintained the closest relations with the homes both of the little ones in her classes and of the babies on her Cradle Roll.

THE EDITORS.

¹ *Psychology of Childhood*, Norsworthy and Whitley.

CHAPTER I

THE RIGHTS OF THE VERY LITTLE CHILD

When a thoughtful child was asked one day why a certain tree in the garden was so crooked, he responded that he "s'posed somebody must have stepped on it when it was a little fellow." . . . Not trees alone are bent and twisted in their growing by carelessness and ignorance, and many a distorted human life attests the truth of the child's saying.—Nora Archibald Smith.¹

THE pages of history reveal one long, continuous struggle of man for his rights. Sometimes it has been fought with the sword, sometimes with the pen, sometimes with the tongue, but always from the beginning of time it has been fought.

What a contrast when we turn those same pages of history in search of the record of the struggle of the child for his rights! Almost all of the story is told in the last two hundred and fifty years. Comenius was the first educator who even suggested that the time spent at the mother's knee might be made valuable, but at that time the interest was largely religious. The child must be given his rights, he claimed, not because he was a human being but because he had a soul to save. It is doubtful if this religious interest would have accomplished much for the young child if society had not at this time literally been forced to give him consideration. The changing industrial conditions removed the manufacturing processes from the home, and the mother soon followed, leaving her children uncared for. Physical care and education for the child under school age became more than an interest; it became a necessity.

¹*Children of the Future*, Houghton Mifflin Company.

To-day it is conceded that every little child has rights, not only because he has within him a spark of the divine but just because he is a member of the great human family. But as we look at the children growing up about us we are often inclined to be pessimistic concerning the progress which these human beings, so silent and overawed, so little and so bewildered amid this rushing world, are making toward the realization of these same rights. There seems to be no standard. The little child is a creature of circumstances.

The right to be well born. There is a vast amount of superstition in the popular mind concerning heredity and prenatal influence. The ways of nature are not capricious. Once we discover the laws underlying them we may live better, and the superstitions which grow in the soil of ignorance may be cast into the mental waste basket.

It is the tendency of nature to revert to a healthy type. The deformities and diseases acquired in life are not, for the most part, passed on to the next generation. These ailments affect only the body cells. There are two distinct types of cells, those making up the somatoplasm, or body substance, and those which form the germ plasm, the hereditary substance. Germ cells are not descended from body cells and have no means of transmitting body modifications. They are, rather, like guests in the body and lead a separate life. In the development of the embryo the productive cells are formed almost at the beginning, so that the germ plasm is continuous from generation to generation. Thus nature early sets aside these cells to carry on the primitive ancestry. Dr. Woods Hutchinson says that "ninety per cent of the characteristics of your child date back at least to the Norman conquest or the wars of Charlemagne and your personal contribution to any influence upon his heredity is probably less than five per cent, which is a humiliating but perhaps a consoling reflection."¹

Because all this is true the parents need not think that

¹ *We and Our Children*, Doubleday, Page & Co.

their influence upon the child is of little importance and lay the blame for degeneration and weakness upon the grandparents of generations past. A tendency, good or evil, is strengthened by uniting with a person having the same tendency, and that is a rule from which there is no escape. Moreover, weaknesses are not neutralized by mating with normality but are merely concealed in the first generation and again appear in the second. This is proved by the Mendelian law of inheritance, but for a discussion of this there is not space here. The marriage of blood relations is often viewed with gloomy forebodings. The union of two cells, having the same characteristics, gives to the individual thus formed those characteristics in a marked degree. But inbreeding cannot create defects, it only brings to the surface hidden or recessive tendencies. In the same way continual crossing hides certain tendencies but cannot exterminate them.

Years of untiring experimentation with the breeding pen and the painstaking keeping of records of both animals and humans has quite perceptibly reduced the number of diseases which scientists declare are hereditary. The extent to which nature can keep the coming life in a watertight compartment, shut off from the rest of the body fluids and tissues, is marvelous. No forms of heart disease should be considered bars to parenthood. Kidney trouble is only serious for the mother. The child of tubercular descent is not born with the germs present, but on account of the ravages of the disease the parents have handed to their offspring a weakened vitality with which to combat any disease, but especially the one in question. The tubercular condition has subtracted something from the sum of their physical assets and they can bequeath no more than they possess. The forms of disease degeneration which are most important with reference to hereditary influence are anemia, not to be confused with that of adolescence which is temporary and curable, obesity, and diabetes. Color blindness and hæmophilia, or the "bleeding disease," a con-

dition which renders the individual subject to severe and often fatal hemorrhage because the blood fails to clot properly, belong to the group of inheritances called sex-linked. That is, females are not often afflicted, but an apparently normal woman passes on the defect from her father to her son. If a woman is effected, the disease must be present in both father and mother.

Reduced to lowest terms the influences which harmfully effect the child previous to birth are only four:

First. Serious physical injuries due to violent accident.

Second. Starvation as the result of poor maternal health, lack of nutrition, overwork, fatigue, worry, excitement, or poverty.

Third. Deleterious habits such as alcoholism and drug taking, both of which may result in feeble-minded and degenerate children.

Fourth. Infections, for the most part the result of venereal disease. Gonorrhœa is responsible for most of the blindness of infants, and syphilis, a disease of the blood, is so insidious in its effects that it can be carried even to the second generation. These two rank among the first five on the scale of fatality for all known diseases. Lead poisoning, a vocational disease, must be added here, for it can cause degeneration in the offspring, if not death, either before or shortly after birth. To quote Doctor Hutchinson again: "If you have avoided chronic starvation, alcohol to the point of saturation, and the race plague, you may face the future of your children with a conscience fairly clear of misgivings as to any handicaps they may have inherited from you."¹ In view of all the present-day propaganda on the subject of eugenics it is not necessary to add that a parent neurotic, insane, epileptic, or feeble-minded will produce some children likewise afflicted.

Children are deficient or malformed because of the lack of the development of the embryonic cell. Malformations which are supposed to result from the sight, during preg-

¹ *We and Our Children*, Doubleday, Page & Co.

nancy, of monstrosities or deformities in either animals or humans are physiologically impossible. The entire structure and all external organs are well formed in the embryo by the time the first eight to twelve weeks of gestation have elapsed. By careful questioning it may be determined that the fright, when such is said to have occurred, almost invariably took place much later. Prenatal influences are mainly nutritive. The embryo from the beginning is a distinct being, manufacturing its own protoplasm from food material and oxygen received by a process of soakage through the walls of the capillary blood vessels in the placenta. Not a nerve fiber, not a strand of protoplasm, not a blood vessel passes over from mother to child. This entirely discredits the popular belief in maternal impressions. If it were possible, by a single impression on the mother's mind, to give any enduring character to the child's body or mind, why should it not be possible to direct such influences toward the good as well as the evil? For example, how easy it would be to make a musician by allowing the mother to hear one burst of exquisite music. However, this much may be said. Other things being equal, a cheerful habit of mind means a tranquil, normal, healthy baby. The power for normal growth and development is the birthright of these little ones who do not ask to come. Woe unto him who passes on a stained inheritance to an innocent little sufferer.

The right to live. This nation is still living dangerously near the poverty line as far as its children are concerned. The campaign for better babies during recent years has reduced the rate of infant mortality one-half, but even with all the attempts to educate the public mind, at least one-fifth of the children born in America die before they celebrate their first birthday. Such mortality among domestic animals would immediately call for congressional and legislative commissions to investigate the causes and propose means for a remedy. Animals are bred for profit and use, but children, apparently, are not so important.

The records of the Department of Medical Inspection in the Public Schools show some startling figures concerning those who do live to school age. Ten per cent suffer from malnutrition, fifty per cent from defective teeth, ten per cent from adenoids and enlarged tonsils, fifty per cent are infected with tuberculosis, twenty per cent have defective vision, five per cent have defective hearing and five per cent spinal curvature. These defects are of such a nature that we cannot blame heredity. As a thing is begun, so it remains, and these beginnings of ill health were not in the germ plasm but originated, for the most part, during infancy.

The present-day tendency is toward preventive medicine. Some time perhaps we will follow the custom of the Chinese and pay our doctors by the year to keep us well, the doctor suffering the penalty for illness in the family by the loss of salary. The word "prevention" should be emblazoned on every nursery wall.

Prevent ill health, first by proper food. Of every thirteen babies fed on mother's milk, only one dies, while of those fed on artificial food the ratio is one from every two. For the period after weaning there is help and expert advice on every side if the mother will but reach out her hand. The magazines publish articles innumerable on baby feeding, the government issues free bulletins, the libraries are full of helpful books, every large city has its clinics. Poverty cannot be entirely blamed for malnutrition in children. It exists quite as often among the children of the rich. Authorities say that the problem is only one-third economic and two-thirds educational. Insufficiency of food is one cause, but most of the cases are the result of disturbances of the digestive processes due to food improperly chosen or unsuitably prepared. Ignorance and carelessness are the greatest sinners.

In this day when the germ theory is so well understood it is only necessary to mention cleanliness as a factor in protecting baby's health.

Common sense decrees that clothing shall provide proper covering and warmth and yet make possible freedom of movement. The much trimmed and furbelowed dress has given place to the sleeping bag.

The sleeping bag suggests another factor in conserving baby's health. Our ideas concerning air have changed. The night air is no longer poisonous and we sleep with the windows open. We no longer feel afraid of a draught, for a certain amount of moving air is essential. An air bath, a period of kicking, unhampered by clothing, is a part of every baby's daily program and is just as necessary as his water bath.

Health and mental development are ever hand in hand. A wholesome environment where this development may take place has, for the young child, two requirements—rest and activity. These are not as contradictory as they seem. Rest means a simplicity of life with entire lack of excitement, especially as produced by people. The activity should be self activity aided by plenty of simple materials for play and not the overstimulation of constant amusement.

The right to be understood. The phrase "little man" may pass as a term of endearment and would be useful in child training if it might always serve to remind us of what the child is not. Much of the mismanagement and misunderstanding of child life is due to the fallacious theory that the child is a pocket-size edition of an adult. He *is* small but he is not only less but different. He is different physically, both in his anatomical proportions and his physiological processes. His psychical traits are different; he does not think the same way; his motives, interests, emotions, and methods of expression are totally unlike those of an adult.

In order to be successful in any project in human life from high finance to raising hens, a background of knowledge is necessary. Surely, the little child is worthy of the same care and attention as a commercial product. If you take to raising hogs, the government beseeches you to

partake of the knowledge and experience of their experts. You avail yourself of this aid in order to raise better hogs. In this century of the child there are reams of helpful literature and hundreds of experts, but this important business of humanity is carried on with little serious study. For the science of the child's physical growth and the general characteristics of mental development there are the psychologies. Add to these the fascinating child study books written in lighter vein. But paper and ink can only describe that average being "The Child." Test the statements made by observation of real flesh and blood children—your own and the neighbors'.

If we grown-ups could only remember, how much it would help! But it is so very long ago since we were in the world the children know and we have forgotten. Now and then a writer with a rare stroke of genius enters into a child's heart and with his pen makes us see things with a child's eyes. Such a one is Robert Louis Stevenson in his essay on "Child's Play" and Samuel Crothers in "The Ignominy of Being Grown Up."

We cannot guide and train unless we understand, we cannot understand unless we live a little child's life with him and look out on the world through his eyes. The angle of vision makes a great difference in the way things seem. When one's eyes are only two feet ten inches from the ground a different set of objects claim the attention. When one's large muscles ache for exercise a fence becomes something to climb on and not a mere means of keeping the cows out of the garden. When one has just discovered that he has a mouth, of course, everything must be thrust into it. When one has just learned a new method of locomotion, it differs not whether it be by motor or hands and knees, he is always on the road. The task of entering sympathetically into a life in order to understand lifts the task of child training beyond the human and makes it divine, for so the Master entered into human life—that he might understand.

The right to liberty. The instincts of a child are God-ordained laws and have a purpose. Nature says, "Wriggle and twist, kick and climb, creep and run." So the body grows and the control of the muscles becomes perfect. The adults of the household say, "Don't," "Keep still." Luckily for the present health and future welfare of the child, the words do not make much impression. But the constant attempt at repression leads first to irritability and nervousness in the child and then to friction between parent and child. The God-given impulse to activity urges him toward self-assertion and opposition, with the result that there is real unhappiness and a sense of alienation, and the end of all is a weakened will.

Comenius goes so far as to say that "almost any kind of activity is better than no activity." But liberty does not mean entire lack of control. There are two ways to eliminate that word "Don't"—first, by substituting guidance for repression and, second, by setting the stage for the child's activities. Mischief is simply misdirected activity. Baby loves to tear paper, and he cannot know that the object which he holds in his hand is the latest number of grandpa's favorite magazine. One does not have to say that objectionable little word when taking it from those busy fingers. Just substitute a piece of wrapping paper. If baby "mustn't touch" mother's best blue vase, then mother's best blue vase must not ornament the low shelf of the library table.

Dorothy Canfield Fisher,¹ that genius for child study, tells the following story about her washerwoman: "When the first of my neighbor's children was a little over three, his mother found him, one hot Tuesday, busily employed 'folding up,' that is, crumpling and crushing the fresh shirtwaists, which she had just laboriously ironed smooth. She snatched them away from him, as any one of us would have done, but she was nimble-witted enough to view the situation from an impersonal point of view, which few of

¹A *Montessori Mother*, Henry Holt.

us would have adopted. She really 'observed' the child, to use the Montessori phrase; she put out of her mind with a conscious effort her natural extreme irritation at having the work of hours destroyed in minutes, and she turned her quick mind to an analysis of the child's action, as acute and sound as any Roman psychologist has ever made. Not that she was in the least conscious of going through this elaborate mental process. Her own simple narrative of what followed runs: 'I snatched 'em away from him and I was as mad as a hornit for a minit or two. And then I got to thinkin' about it. I says to myself: "He's so little that 'tain't nothin' to him whether shirtwaists are smooth or wrinkled, so he couldn't have taken no satisfaction in bein' mischievous. Seem's though he was wantin' to fold up things, without really sensin' what he was doin' it with. He's seen me fold things up. There's other things than shirtwaists he could fold, that wouldn't do no harm for him to fuss with." And I set the iron down and took a dish towel out'n the basket and says to him, where he set cryin', "Here, Buddy, here's somethin' you can fold up." And he set there for an hour by the clock, foldin' and unfoldin' that thing.'" Have plenty of things for those restless, itching fingers to investigate and then give baby his freedom.

The right to a place of his own. There must be some spot in all this giddy, whirling world where the little stranger may have surroundings that fit his size and interests. One must imagine oneself suddenly carried away to a giant's castle, where the mantle would seem to him as far away as the top of a New York sky-scraper, where one could climb up into a chair only by expenditure of great effort and then must sit with his feet straight out in front, and where, in order to get a peep out of doors, one must stand on the tiptoes, to appreciate baby's feelings.

We grown-ups are glad to escape "from the madding crowd" and the complexities of modern life occasionally. But suppose that every one of your five senses were reg-

istering a new sensation every second? The limitation of a pen, a corner, or a room of one's own where one may suck one's clothespin and clasp one's rubber doll in uninterrupted peace for an hour or so has a soothing effect. There is absolute need for a simple life both physiologically and psychologically. If mothers realized the importance of such surroundings, there would be fewer cases of "nerves" among adults.

The right to his babyhood. A fine manhood or womanhood can be built on no other foundation than a full, healthy, happy childhood. Our plan of existence is feverishly complicated, and without realizing it we drag the babies along with us. We are too impatient to wait for nature. It might be well to appropriate a few of the red signs placed along the roads to warn the heedless motorist and place them above the nursery doors. Every step forward in the baby's development depends upon the full use of his powers during the preceding stage. For the best results—"Run slow." Creeping strengthens the leg muscles so it physiologically prepares for walking. Creeping also enlarges the baby's environment and broadens his interests so there is a psychological factor in the necessity for a better means of locomotion. Yet many mothers foolishly boast because their children have skipped a whole step in their development.

Later we force the simplicity of childhood to artificial standards and grown-up customs, forgetful that mud pies, grubby hands, and rag dolls cannot be omitted from the great school of life's experience without an unredeemable loss to the little student.

The right to happiness. Now that a century and a half has rolled away and we are living in the new era of childhood, it is impossible to realize how daring was Rousseau as he proclaimed the prophecy of the new day. "Is it nothing to be happy," he wrote in his *Emile*, "to skip, play and run? Never in all his life will he be as happy as now." It was a powerful blow in that day, when

childhood was looked upon as a case of measles—something to be tolerated and gotten through with as soon as possible.

But happiness means more to the little child than mere joyousness. Comenius, in that quaint little book of his, *The School of Infancy*, which is so full of common sense that it deserves study even to-day, speaks of the "value of delights." That value is not just an effervescence of good spirits. Good health, physical growth, mental and spiritual development can be built, stone upon stone, only upon the foundation of happiness.

The right to justice in discipline. The usual attitude of an adult toward a child is one of absolute possession. He feels that his judgment is quite infallible and that he has unlimited right to say, "This is the way." It is very easy to over indulge the habit of command and add, "Walk ye in it." Patterson Du Bois says that there is "a greater desire to be thorough in the practice of punishing than in the science."¹ One may practice any art by a rule of thumb method but true knowledge of the science on which the art is based involves study.

"Parents regard their children with all sorts of feelings, with love, of course, with indulgence, with amusement and even, so it is said, with self complacency and admiration; but it sometimes seems as if very few regard them with respect," says Ernest Abbott. "No one who respects another will lie to him, or visit him with empty threats, or make vain promises. Yet fathers and mothers in all parts of the country are at this moment lying to their children, threatening them with punishments they do not mean to inflict and making promises they do not intend to fulfill. The secret of respect for a child lies in regarding him as a human being."²

The right to his race inheritance. It is a long road which the race has traveled in reaching the present stage

¹ *Fireside Child Study*, Dodd, Mead & Co.

² *The Training of Parents*, Houghton Mifflin Company.

of development. The infant comes into the world, not only with entire ignorance of all these achievements but so helpless that even his body holds him in subjection. His stock in trade at the very beginning is simply a capacity for learning. His senses are acute, and knowledge demands admittance to the busy little brain through five gates swung wide—through his eyes, his ears, his nose, his fingertips, his tongue it comes. His muscles crave exercise and as he repeats an activity again and again and yet again those muscles become skillful. His soul craves a center for the organization of his thought. If to his searching questions he is not given the answer "God," he will create a religion for himself. Because he is born into the world a human being he is heir to all the possessions of the race. His path to the present-day achievements in knowledge, skill, and religion will be shorter and far easier because of what the race has accomplished.

"Time enough to begin to teach the child when he goes to school," we say. That is only because we are so dull of mind that we do not recognize the faint beginnings of knowledge. "When a toddler finds his way from the nursery to the kitchen," says Comenius, "he is beginning geography." He cannot explain the laws of physics, but when he drops his ball from his carriage he knows well enough where to look for it. His insistent repetition of gibberish is based on the laws of rhythm—the same laws that hold sway in the land of poetry and music. How clumsy he is with the scissors! but he must cut a newspaper into shreds and scatter it over the floor if he is ever to learn how to cut a dress from a pattern. Does he grow silent and round-eyed before a beautiful flower? He is often worshipping the Creator more truly than those who kneel in the dim cathedral. We have been wasteful of these baby days. Curiosity and persistent activity reveal the child's claim to his right to the threefold inheritance of knowledge, of skill, of religion which awaits him.

The right to the chief place in the kingdom. It is not

our province to decide whether we shall give the child any religious training or not. The universality of religion—man's never-ending search since the days of the most primitive altar for some eternal good—bears witness to the fact that it is part of the racial inheritance.

Religion represents men's keenly felt wants, and its roots are everywhere where men share a strong desire. The sharing is as important as the desire in the growth of religion, for it cannot exist apart from society. Individual religion is a relatively late development. Man's destiny is not to be achieved apart from his fellows. His religious education cannot proceed except in a social experience.

Doctor Coe makes the parental instinct the basis for giving ideas of God. It is present in two forms. First, in the child's attitude toward his earthly father, which is identical with the Christian idea of God. Secondly, the child has the parental instinct within himself: that is, he has an impulse to father and care for some one or something smaller and weaker than himself. "Here Christian experience begins," says Doctor Coe. "We love God only when we take his point of view, and we can take his point of view only through some experience of our own in which we actually exercise godlike interest in another."¹

Doctor Dawson makes the basis for giving ideas about God the child's interest in nature. He asks eager questions about the causes of things. To questions of this sort, "God made it," or "It is the heavenly Father's plan," are satisfactory answers. Religion says that this is a world of law and order in which a loving heavenly Father cares for his children. The knowledge that an all-wise Power has planned the warm coat, the red apple, the drink of water gives a sense of security. The consciousness of a heavenly Father answers the little child's needs, it gives satisfaction, it lessens fear, it answers his questions.

¹ *A Social Theory of Religious Education*, George A. Coe. Charles Scribner's Sons.

The chief business of the church is education, and its most important pupils are the children. The practice of medicine is a boon to suffering humanity, but every physician will testify that preventive medicine—the application of the laws of sanitation and hygiene—is his real work. The rescue of a shipwrecked life is the duty of the church, but a program of constructive education making the work of rescue unnecessary is the predominant function of organized religion. To quote Doctor Coe again: “The church belongs to children just as their fathers and mothers belong to them; and children belong to the church just as they belong to families. . . . Habit-forming begins at birth. In order that a child may grow up a Christian and never know himself otherwise he must have cooperation from those who have the spirit of Christ. That is, the child must have social education upon the Christian plane.”¹

SUGGESTIONS FOR FURTHER STUDY

1. Tell of a superstitious idea concerning heredity or pre-natal influence which you have heard. What scientific arguments could you use to disprove it?

2. What is mal-nutrition? What are the causes? Study a height and weight chart as found in any book on infant care until you are familiar with the figures for normal growth.

3. Read “The Health of the School Child,” by Lewis M. Terman, and note the physical defects which have their beginnings in infancy.

4. To what extent should public authorities control the welfare of young children?

5. Cite instances of parents of your acquaintance who are robbing their children of their rights through mistaken ideas of kindness.

¹ *A Social Theory of Religious Education*, George A. Coe. Charles Scribner's Sons.

CHAPTER II

THE BEGINNINGS OF CHARACTER BUILDING

We touch in earliest education tiny threads which stretch beyond the small and the transitory to what is eternal.—Mrs. Frank Malleson.¹

THE relative importance of heredity and environment in character-building has never been determined. All that education can do, even at best, is to aid the development of inborn qualities. If this is true, characteristics which are not present in the germ plasm cannot be grafted on. But, on the other hand, the great tragedy of life is not the twenty-five per cent who are born lacking in various degrees but the seventy-five per cent who with normal or superior intelligence, have failed to develop latent qualities. The normal individual with good training is more valuable to the world than is the richly endowed individual with faulty training.

The time when beginnings are made. A mother once went to a Greek philosopher and besought him to undertake the education of her son.

"How old is the child?" he asked.

"Five years," was the answer.

"I cannot," returned the philosopher. "That should have been begun five years ago."

From the first hour every moment counts for good or ill in the making of character. What is most desired in the man must be put into the environment during early childhood. At birth the baby begins to react to the outside world, the world of material things and the world of folks.

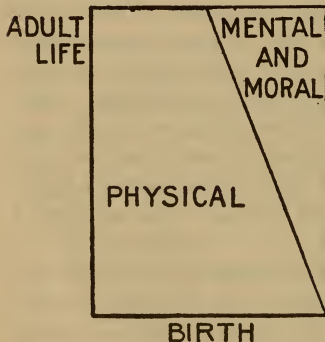
¹*Notes on the Early Training of Children*, D. C. Heath.

Patterson Du Bois calls one of the chapters in his *Natural Way in Moral Training*, "Nurture by Atmosphere." The infant is a suckling in the fullest sense of the term, and the whole life is not sufficient to efface that which is absorbed during these earliest years when the receptive powers are so great and the powers of resistance so weak. At this time the germs of character, especially of the emotional life, are developed. Antipathies and likings are acquired which cannot be explained in later life. While memory can recall nothing of the events of these years, many characteristics supposedly instinctive or inherited are gained at this time.

Doctor Waldstein, in his book, *The Subconscious Self*, gives the account of an experiment which he made with Helen Keller that proves the persistence of early impressions. As is well known, Miss Keller lost her sight and hearing before she was three years old. The Doctor obtained from Mrs. Keller two plantation songs in manuscript, "The Ten Virgins" and "Way Down in de Meadow," which had been sung in her home in Alabama but are not now generally known in the South. These tunes he had played upon the piano while the young girl, then about sixteen years of age, stood with her fingers resting upon the wooden frame in order to get the vibrations. He was careful not to give her any inkling of his intentions. "The effect was striking," he writes. "She became greatly excited, laughed and clapped her hands after the first few bars. 'Father carrying baby up and down, swinging her on his knee, Black Crow! Black Crow!' she exclaimed repeatedly with manifest emotion. . . . It was evident to all those who were present that the young lady was carried back to her early surroundings even into the time of life when she was carried about by her father; but we could not find a meaning for the words 'Black Crow!' I considered it prudent not to question her, but appealed by letter to her mother, who was kind enough to send an early reply. Mrs. Keller said: 'What you wrote interested

us very much. "The Black Crow" is her father's standard song, which he sings to all his children as soon as they can sit on his knee. These are the words: "Gwine 'long down the old turn row, something hollered 'Hello Joe,' etc. It was a sovereign remedy for putting them in a good humor and was sung to Helen hundreds of times. It is possible that she remembers it from its being sung to the two younger children as well as herself. The other two, I am convinced, she had no association with, unless she can remember them as she heard them before her illness. Her father used to trot her on his knee and sing "The Ten Virgins" and she would get down and shout as the Negroes do in church. It was very amusing. But after she lost her sight and hearing it was a painful association and was not sung to the two little ones.'"¹

"The nervous system is born into the world neither upright nor depraved, but plastic,"² says Professor Horne. The little lad who eats his simple supper with relish and goes to bed is not an angel. The other who teases for everything on the family dinner table and has to be carried to his crib in a fit of



temper is not an imp. They are both, like all of us, creatures of habit. The beginnings of the entire development of the child, mental and moral, are in his physical nature and consist in the formation of habits.

Importance of physical care. Dr. Thomas D. Wood³ makes the blackboard ex-

¹ *The Subconscious Self*, Louis Waldstein. Charles Scribner's Sons.

² *Psychological Principles of Education*, H. H. Horne. The Macmillan Company.

³ Address, Teachers College, Columbia University.

plain very graphically, to his classes in infant hygiene, the relation between character-building and physical care. In adult life about one half of the twenty-four hours are devoted to physical care, sleeping, eating, bathing, etc. The remainder of the time is spent at work or play, during which time the mental and moral life is prominent. The infant devotes all of his time to physical care. Protect for him that narrow wedge of mental and moral development, for in that narrow wedge character begins.

Ernest Hamlin Abbott, quite paradoxically, calls his book on child-training, *The Training of Parents*.¹ He says, "The whole duty of man during the first few weeks of his existence consists in feeding and sleeping regularly; most of the rights of man during that period consist in being let alone. . . . The first habits which parents have to form in the training of their child are their own—the habit of non-interference and the habit of self restraint. . . . While we are forming in ourselves the habit of non-interference, we are forming in him the habit of regularity."

Good habits, the right thing at the right time, are the bases of moral life. Felix Adler writes: "I do not maintain that regularity itself is moral, but that it is favorable to morality because it curbs inclination. I do not say that rules are always good, but that the life of impulse is always bad. Even when we do the good in an impulsive way we are encouraging in ourselves a vicious habit. Good conduct consists in regulating our life according to good principles; and a willingness to abide by rules is the first, the indispensable condition of moral growth. Now the habit of yielding to rules may be implanted in a child even in the cradle.² It is hard to break a bad habit, but luckily it is just as hard to break a good habit. Turn to a psychology and look at the laws of habit formation. They are

¹ *The Training of Parents*, Houghton Mifflin Company.

² *Moral Instruction of Children*, D. Appleton & Co.

three: First, act on every opportunity; second, make a strong start; third, allow no exception.

The infant very soon learns that food and comfort are brought to him by speaking and moving objects, which later he differentiates as the members of his family. His sense of dependence upon them, unconscious even though it be, is the earliest religious impulse. This revelation of human love becomes for him the symbol of divine love, so the training of the religious nature as well as the moral has its beginnings in these responses to the infant's physical needs.

Other things being equal, regularity of physical life is an assurance of good health. Strong character cannot be attained by a sickly child. Disposition is not native but is acquired. The slightest physiological disturbance has an effect on the feelings and the disposition and therefore on the character.

Early impressions. The folks in a baby's environment influence his character in a more subtle way. One can be quite conscious that he is striving to have the child form the habit of being put into his crib wide awake to go to sleep unattended and unrocked. Baby is quite conscious of it too when he rebels the first few nights and cries to be taken up. But during this period, even when memory saves us no record of the events, the very foundations of character are being laid. Before the age of three the child does not know himself as an individual. He possesses a sort of common consciousness with the members of the family. He reacts as others do; he shares their feelings. One does not inherit a fear of caterpillars. It can be traced, most often, to the mother's fleeting expression of repugnance when baby, for the first time, finds one in the grass. "In those early impressions," writes Dr. Waldstein, "of which no one seems to be conscious, least of all the child, and which gather up power as the rolling avalanche, the elements are collected for future emotions, moods, acts, that make up a greater part of the history of the individ-

ual and of States. . . . The strange vagaries of affection and passion, which affect the whole existence of men and women—the racial and religious prejudices that shake States and communities to their very foundations, that make and unmake reputations and set the wheel of progress back into the dark ages—can be traced to such small beginnings and into those nooks of man's subconscious memory." ¹

Imitation. Again people affect the child's character in a very definite way because of his social attitude of imitation. This is not an instinct but the earliest learned and the most persistent of human habits. We see the results of other people's actions and try to gain the same results in the same way. The most interesting material to the child is the behavior of persons. Because he is a social being he likes to feel himself a member of the group, and he gets this feeling by acting like others:

The earliest imitation is reflex: that is, it is physiological. The nervous system reacts to an impression without an act of volition on the part of the brain. For example, we immediately copy another person's yawn without meaning to and often when we are trying our very utmost not to do it. For this reason the little child is more or less permanently affected by the dominant mood of the person with whom he is associated most. Calmness, joyousness, politeness are developed by contagion, and they can be so developed just as easily as their opposites.

Watch a little girl with her dolls and it is easy to discover how her mother treats her. This is imitation on the next higher plane. It is a conscious imitation, directed by the busy little brain. A bit of imagination is added so it becomes the beginning of real play. There are no idle words where children are; there are no idle actions either, and even a fleeting expression of the face is noted and attempted by the watchful little imitators, so be not careless in speech nor in deed when they are by.

¹ *The Subconscious Self*, Louis Waldstein. Charles Scribner's Sons.

Much of the little child's religion is gained in this way. Our religious acts are easily imitated. The evening prayer, the blessing at the table, our reverent attitude as we enter a church, the tone of voice as we speak the name of God, have all been incorporated into the very fiber of his being long before he can reason very much about it. "Let the child wait until he is grown and then choose his religion," we often hear. Does the gardener wait until August and then let the garden decide whether it prefers weeds or roses? There can be no waiting. If we are not implanting in the heart of the little child a love for God and the habit of communion with him, the weeds of disrespect for religious things are growing. The inner and unconscious ideals of the parents are what teach the child; their punishments and their sermonettes are to him as the passing of a summer cloud; what they worship is what he desires and reflects.

Self activity. Both the direct teaching and the unconscious influence of the environment and the people in it would fail in effecting the development of character if the child were not a self-active being. The early habits which are assumed almost unconsciously are not sufficient for independent life in a social community. There must be an intelligent self-will developed if the child is to make right choices. It is an endless chain in which every link must be strengthened. Self-will depends upon reason. All reasoning as all knowledge begins in activity. Rousseau says that there can be "no thinking without activity."

Development of will. The first step in the development of will comes when the child realizes that he is a separate personality. The outward sign of the fact that the little human being has arrived at this milepost is a seeming contrariness which comes at about three years of age. Hitherto, baby has been dominated by the wills of others. Now he seems to do the opposite of any suggestion made and he says, "I don't want to," very often, but usually with a sweet smile. He insists upon waiting upon himself and

will fuss over his own shoe buttons for long moments, declining all offered help. If the helper insists, he resents with a burst of temper. Only a far-reaching vision of the place of that will in the growing life can help the mother to bear with that contrary little being. Overdomination by a stronger personality at this time destroys the power for self-government in the days which are to come.

The early virtues. In most discussions of moral training there is much place given to the separate virtues. When training a young child, if we work at character-building from this angle, it is most discouraging. Selfish he is to an extreme. If he were not he could not live—his own comfort is of primary importance. He has no sense of property rights. Every object upon which he fastens his eyes in this new world immediately suggests itself as something to be experimented with. He is sometimes cruel for the same reason. A cat's tail is something to be experimented with. He pulls it to see what will happen. He is untruthful, we say. Yes, he has a vivid imagination with no organized body of knowledge with which to evaluate facts.

It is so hard to recognize faint beginnings. The earliest virtues begin on the instinctive level with three innate tendencies of the human mind. The first is sympathy—the tendency to feel as others feel, which is shown in smiling and the waving of the hands. The second is suggestion—the tendency, without adequate grounds, to think as others think. This is especially so when we have not sufficient knowledge to criticize the ideas presented and when those ideas come from those who have superior wisdom. This is exactly the case with little children. The third is imitation or the tendency to do as others do. As has been said before, the behavior of people is most interesting and the child tries it out just to see how it feels.

Basic human virtues. Professor Lecky makes the basic human virtues three—the courageous endurance of suffering, obedience to the will of the social whole, and sym-

pathy. Endurance on the physical plane is the infinitesimal germ of the attainment of spiritual heroism. The obedience must be a free, conscious obedience to law, not to mere authority; to necessity, not to the whims of grown-ups; to an inner purpose, not to an external master; and practice begins with the physical needs—food and sleep. The three virtues carry along in their train as concomitants a troupe of others—trustfulness, cheerfulness, unselfishness, and generosity.

Truthfulness, on the other hand, is an adult virtue. Children cannot employ language accurately, and they live so much in the realm of the imagination that they step back and forth across the border line between that kingdom and the real world without realizing it. Listen to the words of wisdom from Jean Paul Richter's *Levana*¹: "During the first five years they say neither what is true nor what is false—they merely talk. . . . Further, at first they find great pleasure in exercising their new art of speech, and so they often talk nonsense only for the sake of hearing their own acquisitions in language. They frequently do not understand some word that you have said, . . . and so give rather a mistaken than a false reply. . . . If the child has promised something, remind him frequently of it as the time approaches, but without using other words than 'You said so,' and at last compel him to the performance. But if he has done something, you cannot be too sparing in your inquiries, which may easily become painful. The younger the child is, the fewer questions you ought to ask, the more you ought to seem all-knowing or to remain ignorant. Do you not understand that you apply a fiery trial, to children, when by your ill-concealed anger and the prospect of punishment after confession you place them in the dangerous position of choosing whether they shall obey instinct or an idea? . . . The simple savage is full of deceit, both in words and actions; the peasant, under the influence of some trifling

¹George Bell & Sons, London.

danger, will tell a lie; . . . and yet you require in a child whom you have to educate the last and noblest fruits of truth. Truth, as a conscious virtue and sacrifice to its word, as its word, is a godlike blossom on an earthly plant; therefore it is not the first but the last virtue in order of time."

SUGGESTIONS FOR FURTHER STUDY

1. Select a child, under four years of age, whose home environment you know well and tabulate the conditions and influences which are helping in the development of Christian character and those which are hindering.

2. Read Professor James' chapter on "Habit" either in his *Psychology* (Briefer Course) or "*Talks to Teachers*" and state in your own words the three laws of habit formation.

3. A tiny girl was seen one day with her little broom "helping grandma sweep leaves." As is usual with such young helpers she swept more leaves on the sidewalk than she took off. Should she be allowed to do this? Why?

4. Cite an instance of the apparent contrariness of a three-year-old which was just the dawning consciousness of his own personality. How would you handle such a situation?

CHAPTER III

THE ESSENTIALS OF CHRISTIAN MOTHERHOOD

The relationship established between parent and child is apt to become, in time, the relationship between the soul and its God.—Elizabeth Harrison.¹

THERE are many mothers who keep their children clean and who try to make them well mannered, but there are few who seek to give them a revelation of God. Christian motherhood means something more than food and clothes. A man's whole philosophy of life, his faith in things eternal and his unyielding purposes are formed in that period of life of which, so often, no memory remains, and were nurtured first in his mother's heart. If the work were only that of physical care, a general knowledge of hygiene and nursing would be sufficient for the task. Any educated woman may care for the intellectual training of her children, but Christian motherhood is an all-round task and it requires certain rare qualities. The most effective way to lead a child in any path is not to talk about it overmuch but to travel that path oneself. A mother's consciousness of God will shine out of her eyes and will be evident in the tones of her voice.

Education is never finished; it is a growth. Religious education is a growth Godward. This developing sense of God takes place only as man's experience of God grows broader. It involves correct teaching about God, the cultivation of right feelings toward God, and the habit of right conduct toward one's fellows. The problem can only be solved by human beings, for it does not consist in transferring a certain set of ideas from one generation to another. This might be brought about by word of mouth or by the

¹ *A Study of Child Nature*, The Chicago Kindergarten College.

use of paper and ink. Christian education is more properly the cultivation of intelligent will, and this takes place only when there is real living in progress. The growth of religious life in the young is the result of the sharing of a common life on the part of parents and teachers with developed religious natures, with children with undeveloped religious natures.

"Example is greater than precept," says the old proverb, and this truth makes the home the nursery of the religious life. The busy mother with her monotonous round of daily tasks wishes for more time in which to instruct her children. She forgets that her industry, fidelity, cheerfulness, her hope and courage, her faith in God and her reverence for holy things, her acts of kindness to the needy and of courtesy to all are reflected in her children as in a looking glass. Religion is vague in terms of ideas but it is concrete in terms of life. "Not the cry, but the rising of the wild duck impels the flock to follow him in upward flight," is the way the Chinese proverb expresses it.

The Christian religion may be taught in the home through the child's relation to his parents. He sees the incarnation of religion in their lives. The love of his mother and the strength and protection of his father are to him as the love and care of the heavenly Father. All that is needed is to lift those home relations until they touch God and to broaden them until they include all men.

The parents also teach by concrete example. Grace at the table and the evening prayer soon unconsciously become habits. The attitude toward death, the way in which burdens are carried, the attitude toward disagreeable people is just as unconsciously accepted and imitated, though no word is spoken to secure such action.

For direct instruction, story-telling is the best method. Froebel said that "a story told at the right time becomes a looking-glass to the mind." In religious education we want truth or moral ideas converted into action so that character is changed. The mother who can tell stories is

thrice armed for her task. If she will make the effort to reserve one half hour amid the demands of her busy day to spend with her children in storyland, they will be golden moments both in their possibilities for character-development and for the happiness of her children. Does she wish a certain desirable action in real life? The rehearsal for such action takes place while the child listens to the story. The little listener assumes the part of one of the characters in the story. This assumed character persists as an attitude or a tendency toward action after the story is over. This tendency to act is the very germ of actual conduct. The nerves are made ready by it and as soon as the child finds himself in a similar situation he begins to move. Choose wisely and you have led your children far down the path of virtue, and, best of all, the journey has been a delight.

Pestalozzi, in his *Leonard and Gertrude*, gives great place to what he calls "indirect teaching." Gertrude, who is his ideal of both mother and teacher, never says to the little ones, "These are your hands," but, rather, "Come here and I will wash your hands." The God-consciousness which we are so desirous that our children possess may be best given in this way. Gratitude for a happy day, a sense of calmness in danger, of strength and serenity in trouble, the feeling of the presence of God in all places is contagious. One need not talk about them overmuch, for they are never gained by the use of the imperative.

The Christian religion is a religion of service. The social-service projects of later life have their beginnings even in so simple an act as the sharing of a cookie when one is three. Mother may insist upon the sharing of the cookie, but the deed will not have any lasting effect if the small bright eyes read mother's unwillingness to help the neighboring hospital when some one calls for a donation. Is she genuinely glad to give as she packs the Christmas basket for the poor? Is she sincere with her tiresome caller or does she tell polite lies? Is she courteous to the

grocer's boy? We may think that baby is too little to notice, but before the fourth birthday is reached the mother may see herself in miniature as her little girl plays house with her dolls.

Doctor Dawson says that "everything in a little child's life should be interpreted religiously."¹ The church school is attempting to give that interpretation in a stated place, at a stated hour and with a carefully worked out curriculum. The mother has the opportunity which the teacher can only covet and never realize. The mother's interpretation can be closely knit to real life, it can meet the need of the individual child and it is more valuable because it lacks the formality of definite teaching. Such an interpretation is merely relating the happenings of everyday life to God by the casual remark.

A little girl in the Beginners circle one Sunday suddenly exclaimed, "The doctor says my daddy's leg is all better," and her face beamed as she said it.

"See how happy Virginia looks," said the teacher. "She says her father is going to walk again."

The teacher, who is ever ready to relate her children's experiences to the heavenly Father, was not quite quick enough this time. Before she had ventured a word some one began to sing, "Father, we thank thee."

Three beautiful pink roses were handed in at the Beginners door by a friend of the department. The children gathered about to smell and admire. "My, but Heavenly Father helped Mr. C. to have nice flowers in his garden," said a little boy. Such expressions fall quite as naturally from the lips of the mother who is conscious of the presence of the One who is all wise and all powerful and who orders the universe and cares for a little child with the same tender love. It is this God-consciousness for which the little child is groping; but, much as the mother may desire it for her child, she can only give it in such measure as she possesses it herself.

¹ *The Child and His Religion*, George E. Dawson. University of Chicago Press.

Miss Frances Weld Danielson tells this story about a friend. "When I was a little girl I criticized some of the old-fashioned columbines, and said I thought God might have made them hold up their heads. My busy mother left her baking to take me in her lap and say, impressively: 'Everything God makes is made in the very best way. You will find this true always.' Next day I came in with a May basket, the columbines arranged around the edge. 'See, they just fit,' I said. 'I'm glad God made their heads hang down.' That thoughtful explanation of my mother made an impression from which I have never recovered."¹

The ideal mother—it is hard to describe her. She is wise, for she must needs teach her children from her own experience. She is sympathetic, for there is no teaching done unless the teacher can enter into the life of the learner and understand. She is serene, for growing souls need sunshine. She has it in her power to make or mar the conditions of their growth. Happiness can be acquired and the mother's mental state creates the atmosphere of the home. She keeps herself well, for her serenity and patience rest upon a physiological as well as a spiritual basis.

The Christian mother not only guides her children; she leads them. She is willing to pay the price of a godly example, knowing that it avails little to tell them what to do when little eyes are so watchful and the tendency to imitate is at its best. Believing that her calling is the holiest of all tasks and that the heavenly Father himself has called her to do it, she inspires her little ones by first making herself all that she wants them to be.

SUGGESTIONS FOR FURTHER STUDY

1. Cite any instances which you know of a little child's sensitivity to the atmosphere of the household or to the mood of the adults with whom he comes in contact.

¹ *Lessons for Teachers of Beginners.* The Pilgrim Press.

2. Because of the fantastic ideas of God which little children often acquire some people claim that they should not be given any religious teaching. What arguments can you give in favor of early religious training?

3. Explain the process of achieving character by means of the story. Read *A Social Theory of Religious Education*, by George A. Coe, page 198 to the end of the chapter.

4. Take a notebook and begin to write in it good prayers for little children as you come upon them in your reading. Mothers are constantly asking for them.

CHAPTER IV

BABY'S TOYS

Choose his toys wisely and then leave him alone with them. Leave him to the throng of emotional impressions they will call into being. Remember that they speak to his feelings when his mind is not yet open to reason. The toy at this period is surrounded with a halo of poetry and mystery and lays hold of the imagination and the heart.—Kate Douglas Wiggin.¹

Books and schoolrooms cannot teach what toys inculcate. Play is the child's natural method of self-education, the most direct method and the most efficacious. Babyhood is brief, but no other period of similar length in the whole cycle of human life will yield such results in the acquiring of knowledge and skills as do these four or five years of the preschool age. In this thrice happy age one simply and unconsciously follows the lead of one's interest with a care-free abandon and the miracle is wrought—the senses are discovered, the various parts of the body become willing servants, habits are formed, the imagination is developed, a language is learned. Professor Groos puts it in his own characteristic fashion: "The animal does not play because he is young, he has a period of youth because he must play."²

Children will play. Even amid the squalor and wretchedness of the slums, where there seems to be entire lack of both something to play with and the joyousness of spirit which always accompanies that activity, little girls hug up a bit of stick with a cloth wrapped around it and the toddler trudges along the gutter with a string tied to an old box. In much the same way the son and daughter of the

¹ *Children's Rights*, Houghton Mifflin Company.

² *Play of Animals*, Introduction. D. Appleton & Co.

millionaire, regardless of fine raiment and the expostulations of a stupid nurse, find much of interest and some opportunity for educational development in a handful of pebbles gathered from the walk in the parkway. If these little human beings can accomplish so much toward their own growth with few and poor materials, what would be the result of giving them carefully selected toys? Thoughtful parents, realizing both their duty and their opportunity, stand bewildered amid the motley collection of most toy-shops and ask, "What is best?"

The answer to this question must be based upon a study of children's plays. A child's interests follow his developing powers. His interests lead him to repeat and repeat an activity until skill is gained and that acquired skill becomes the stepping-stone to the next stage of development. A baby's power to grasp objects leads to reaching for them. In reaching for something beyond his grasp a method of locomotion, creeping or hitching is developed. With power to get about comes increased interest in the contents of the room, and so on.

The first eighteen months of life are devoted primarily to the development of the senses, to getting control over the movements of the body, and to learning to talk. The play of this period answers these peculiar needs and gives power over these skills. In the early months there is a constant seeking for stimulation through sensations. The moving of the eyes is for the pure joy of the sensation of light and color. The moving of the head is in response to hearing. Kicking and waving of the arms are indulged in for the pleasure of making the movement itself. The mouth is the all important member, and everything which can be grasped is crowded into that cavity. Hours and hours are spent in voluntary drill in the coordination of eye and muscle until distance can be accurately measured and the elusive ball or rattle grasped without fumbling.

To provide play materials for any age does not necessarily mean the expenditure of money. A little thought

and a little time spent in the study of the child's activities is more essential. Every household contains many things, from the very tools of housekeeping to the scraps and bits of junk which find their way into the wastebasket, which have educative value. Every child appreciates this even when his mother does not. For example, a most engrossing toy for a baby old enough to sit up and handle things is a pasteboard box in which may be placed all sorts of harmless articles—a spool, an ivory shoe horn, a bit of bright cardboard, a silver spoon—anything that will attract baby's attention. The rattle of the box will awaken sufficient interest to make him spend long minutes in trying to get the cover off. When at last he succeeds every separate object will come in for a share of his attention which will keep him occupied for some time. If the mother will remember that novelty is an underlying principle and change the contents from time to time it will never fail to charm.

Toys for the little baby:

Rattle.

Ivory ring to chew.

Rubber animals.

Rag doll.

Household articles:

Tin dish and wooden spoon to make a noise with.

Clothespins to bite and handle.

Paper to tear.

Large wooden spools.

When baby is on the floor, through the creeping stage and on into the age of toddling, his interests will require more. Simple dramatic play begins now. The household objects come to have absorbing interest. He wants the hairbrush, and he wants to use it as he has seen grown-ups use it. He will take a bit of cloth and dust the chair. His attitude is that of "finding out" how things are done in this world and how folks feel when they carry on each activity.

This age is also the time for the dawn of the constructive interest. Many things are not easily identified when in the germ. This is so closely associated with what seems, to the mature mind, destruction that it is not often recognized. The young mother who laments over the last issue of a magazine torn by baby fingers or the new mechanical toy which bears evidence of the fact that baby has been investigating its internal workings does not think that destruction and construction are probably alike in motive. Whether the little one pulls things to pieces or not, he is, at this age, fond of producing effects through the handling of objects or, as Professor Groos so happily terms it, "by hustling things about." For his purpose, the large and awkward household articles fill him with delight, and he will turn from his ivory rattle any moment if he sees a chance to do things with the clothes-hamper.

The writer can never forget the abounding energy and supreme rapture of a two-year-old, who one morning discovered himself in the kindergarten room of a public school building where his mother had brought him while she attended to her duties as a citizen of these United States. True, the Election Board was meeting, but he was the busiest thing in that room. For when in all of his little life had he seen so many little chairs that might be hustled about? He had but ten minutes but every second was made to count, and the chairs were turned into as many different positions. As his mother led him away his reluctant, backward glance said quite plainly, "Oh, if something would cause my mother to bring me to this interesting place every morning!"

Glimpses like this show the need children feel for large toys. Blind adult beings that we are, we fail to note baby's delight when he gets possession of the wastebasket or a tin kettle and, laboring under the delusion that we know what is best for him, we take them away and present him with a rubber dog that squeaks or an ivory ring hung with bells, while he registers his disapproval by a loud

wail. Having squeaked the dog and shaken the bells, he has exhausted the possibilities of these familiar objects and so he screws up his face ready for another wail while scanning the environs for the nice, big wastebasket that can be rolled over and crept into or the kettle which may be turned into a drum or used to gather up all one's worldly possessions. One young lady, in the creeping stage, if left alone for an instant, traveled immediately to the kitchen cabinet and there gave herself to the delights of taking out and handling her mother's shiny aluminum. For months it was, to her, the most attractive spot in the house.

Toys for the toddler:

Balls—rubber and stuffed leather.

Cart.

Rag doll.

Chase Stockinette doll—a very durable rag doll with hand-painted features.

Kiddie Kar.

Broom.

Horse reins.

Floating toys for the bath.

Wooden chimes—more musical than the metal ones.

Toy piano.

Stuffed animals. Good ones may be procured from the Sells Corporation, Penobscot Building, Detroit, Michigan.

Blocks—large, plain wood or Kindergarten Gift III and Gift IV. Large size.

Nest of blocks.

Household articles:

Spools.

Clothespins.

Sticks.

Boxes—wood and cardboard and some with sliding covers.

Bag with a string to put things in.

From the suggestions above it can be easily seen that it is not what the toy can do but what the child can do with

it which is important. The best toy is the one that gives the child the most work to do. The passive state of looking on while a toy performs is wholly unchildlike and is soon revolted from. The child wants to do, and he gets the highest educational value from a mechanical toy when he pulls it apart to see what makes it "go," even though his parents deplore his "destructiveness."

At the age of three the dramatic play begins to assume a new characteristic. The attitude of "finding out" about an object is changed to an attitude of "make believe." A broom has other possibilities than that of sweeping the floor like mother. He bestrides it and it becomes a horse. He carries it at his shoulder and it is a gun. The imagination has entered in and, like a fairy carpet, it can carry him wherever he wills. This is the real dawn of play. Once a tiny girl on seeing her brother busy with the lawn mower, turned her kiddie kar up on end and grasping the handles, solemnly walked behind him, pushing her improvised lawn mower before her. He never cuts the grass without her assistance.

Toys for the run-about:

Schoenhut doll—made of wood, unbreakable and washable, jointed but with no rubber cord so that they never require restringing. According to size, \$3 to \$6.

Wooden doll furniture—more satisfactory if homemade.

Doll carriage.

Dishes.

Stove.

Wooden animals.

Wagon.

Wooden rake, snow shovel and garden tools.

Blackboard.

Blocks—large and of plain wood. A good set is the "Hennessy blocks."

Beads—Mrs. Hailmann's enlarged wooden beads—144 in a box in three forms, sphere, cube and cylinder and six colors.

Peg board, size 10 x 10—40 cents. 100 wooden pegs in six colors, 20 cents.

For constructing:

Paper.

Paste.

Scissors.

Crayon.

Cardboard boxes.

Milk bottle tops for wagon wheels.

Dennison brass paper fasteners.

Nature materials:

Sand pile and tin dishes.

Pebbles.

Clay for modeling.

If there is an available corner for it in the yard or on the porch, no play material is quite so attractive as a barrel of sand, dumped into a large, low box. Sand molds are very nice, but with any kind of a receptacle to be filled and emptied and refilled, and a big iron spoon, the possibilities are limitless. Children never tire of making cakes, weighing out "sugar," and building tunnels.

A real play room is not always possible, but there are two or three essentials or, one might almost say, rights which every little child should have. The first is a place for his playthings. Do grown-ups complain about the litter of toys on the floor? In those homes where they complain the loudest there is probably no corner that the child may call his own and where his things will be undisturbed. For the baby a wooden box, finished and painted if desired, and with castors or "domes of silence" attached so that it can be pushed about, is all that is necessary. An older child will like a low cupboard with shelves. As the habit of orderliness cannot be instilled all at once, wooden doors, or at least a curtain, will be appreciated by the careful housewife, especially if the cupboard must stand in one of the family living rooms. The second right which belongs to the little child, in this world where the furniture is built for giants,

is at least one chair and one sturdy little table which is suitable for a Lilliputian body.

One expects to decorate a playroom with things which are in harmony with a little child's interests. There are important psychological reasons why the environment at this period of first impressions should be one of taste and beauty. Baby's interest in pictures and the consciousness of what he sees is established by the time the first six months have elapsed, and from that time on that which the eyes rest upon day after day on the home walls makes impressions which can never be erased. The child without a playroom need not be deprived of a few well-chosen pictures which will speak not only to his busy little brain but to his soul. There is one wall space in the house which should be used just for him—that space above his crib. This can be done even in a humble home, for pictures simple enough for childish interests and really good in color and line may often be found in the magazines, and if neatly mounted will do very well.

The following list of moderate-priced prints is merely suggestive:

From the Emery School Art Company—70 Fifth Avenue, New York City—Jessie Wilcox Smith—Madonna; I Love Little Pussy; A Child's Grace; Mother Goose Prints.

From the Perry Picture Company, Malden, Massachusetts—Lerolle—The Arrival of the Shepherds, 22x28 inches; Barnes—Family Cares, 22x28 inches; Holmes—Can't You Talk?, 22x28 inches; Birds and Animals in natural color, 7x9 inches.

From the Milton Bradley Company—Maria L. Kirk—Mother Goose Prints.

Mothers are constantly asking questions about picture books for little children. After a glance at the children's books which are shown in many of the bookstores one cannot wonder. Many of the books are poor from an artistic standpoint, but some are positively vulgar in idea and savor of the comic supplement. It is a sad commentary

on our American newspaper habit to say that the colored supplement with its bad art, its constant suggestion of unwholesome morals, and its wretched attempt at humor which fails to be funny, is the only picture-story book which some children know. The child's taste for good books should begin in babyhood. Even the "harmless" but empty books are a waste of time and money. The following list is not at all exhaustive but it is placed here in order to suggest the type of good books which may be secured:

Blanche Fisher Wright—*Real Mother Goose*.

Jessie Wilcox Smith—*Mother Goose*.

Beatrix Potter—*The Tale of Peter Rabbit*.

Leslie Brooke—*Three Little Pigs*.

Leslie Brooke—*The Three Bears*.

Felicite Lefevre with illustrations by Tony Sarg—*The Cock, the Mouse and the Little Red Hen*.

E. Boyd Smith—*The Farm Book*.

E. Boyd Smith—*The Chicken World*.

E. Boyd Smith—*The Railroad Book*.

E. V. Lucas—*Four and Twenty Toilers*.

Kate Greenaway—*Under the Window*.

Anatole France—*Girls and Boys*.

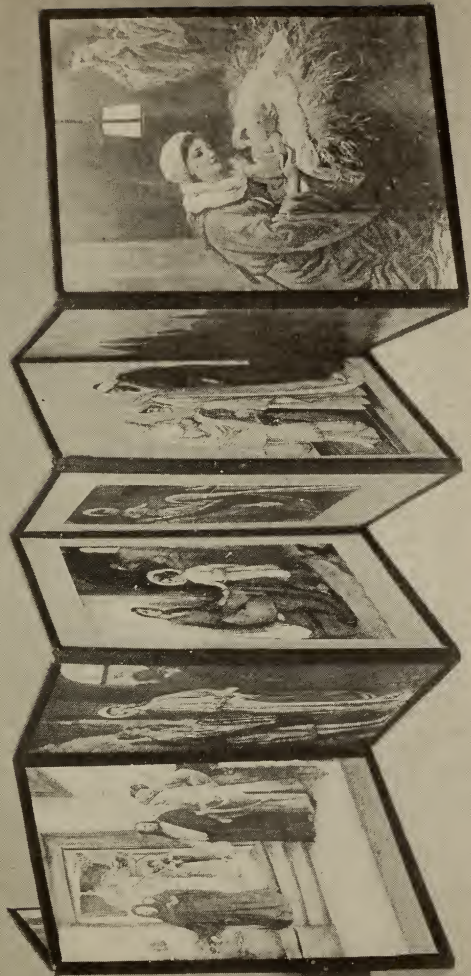
Mary Mapes Dodge—*Baby Days*.

Mary Mapes Dodge—*The New Baby World*.

A very attractive and durable homemade scrapbook for a baby may be made from heavy cardboard. Cut the pictures used so that all are the same size if possible. Use cardboard as heavy as that used for book covers. Cut the sheets the same size as the pictures. Paste a picture on both sides of each sheet. Fasten the sheets together so that they will open and shut like a screen and bind all the outer edges, using strips of gummed cloth. The pages are so heavy and thick that they will endure the clumsy turning of small fingers.

SUGGESTIONS FOR FURTHER STUDY

1. Observe the play of a two or three-year-old for an hour



HOME-MADE SCRAPBOOK

and make a record of his different activities under four heads:

- a. Plays in which imagination predominates.
- b. Plays which have imitation as their basis.
- c. Construction plays (these will be simple such as piling blocks).
- d. Plays whose only motive is "hustling things about."

2. What toys encourage doll play? What is the educational value of such play?

3. State your reasons for not giving children mechanical toys. Read the chapter entitled "Children's Playthings" in Kate Douglas Wiggin's *Children's Rights*.

4. Make a list of good toys, giving, if possible, manufacturer and price, for a year-old baby; for a two-year-old; for a three-year-old.

CHAPTER V

ORGANIZATION AND EQUIPMENT

The little child is sitting, where the Master placed him, in the midst of us. The ages are in his keeping; his training is in ours.—Mary Aronetta Wilbur.¹

The purpose. A childless church would be of all things in this world the most hopeless. Robbed of her noblest opportunity of service and with no vision of the future, she would have little reason to exist. While many individual churches are devoting only a miserable pittance either of brain power or of coin to the important work of religious education, still the childless church exists only in the imagination. The other side of the picture, the churchless home, is a reality. The figures are in print over and over again, and the numbers are so large that they fail to make much impression on the mind, but the homes where there is entire lack of anything which can be called religion are many. These homes have children within their walls, countless numbers of them, and unless the church bestir herself she will become a childless institution.

The Cradle Roll becomes the bridge connecting the home and the church. Through the interest in the baby this connection is established at a time when the hearts of the parents are especially tender. The church which cares sufficiently for that little new life to seek it out and show continued interest in its development becomes the church of that home. That the church should seek to arouse the parents to a sense of their responsibility for giving early spiritual impressions and should provide some means of

¹ *A Child's Religion*, Houghton Mifflin Company.

training for the parents for that work as well as definitely assist in it is but a manifestation of that interest. Across the bridge of the Cradle Roll that little child will one day come to take his own place in the church school, and thus a welcome is assured.

The other things which the Cradle Roll seeks to do are but phases of its one great task. It enlists the interest of the children in the church school in the babies as members of the school. It opens a field of service to workers in the church by showing them the opportunity for Christian helpfulness in the homes about them.

Membership. All children under four years of age should be enrolled and that word "all" should be written with large letters and underscored. A roll made up of baptized children or the children of church members ought to be called by some other name. A Cradle Roll has a vision and an open door of opportunity for service in the homes of the community which these other rolls of the "chosen few" cannot even faintly imagine.

How to begin. "Why, just begin. If you have a single baby in your town, get its name and find some one to act as superintendent. It won't be long before you will find others." These directions were given by a successful Cradle Roll Superintendent to a friend in a small country church. This much capital can be found in any place—one baby and one woman who loves babies in general.

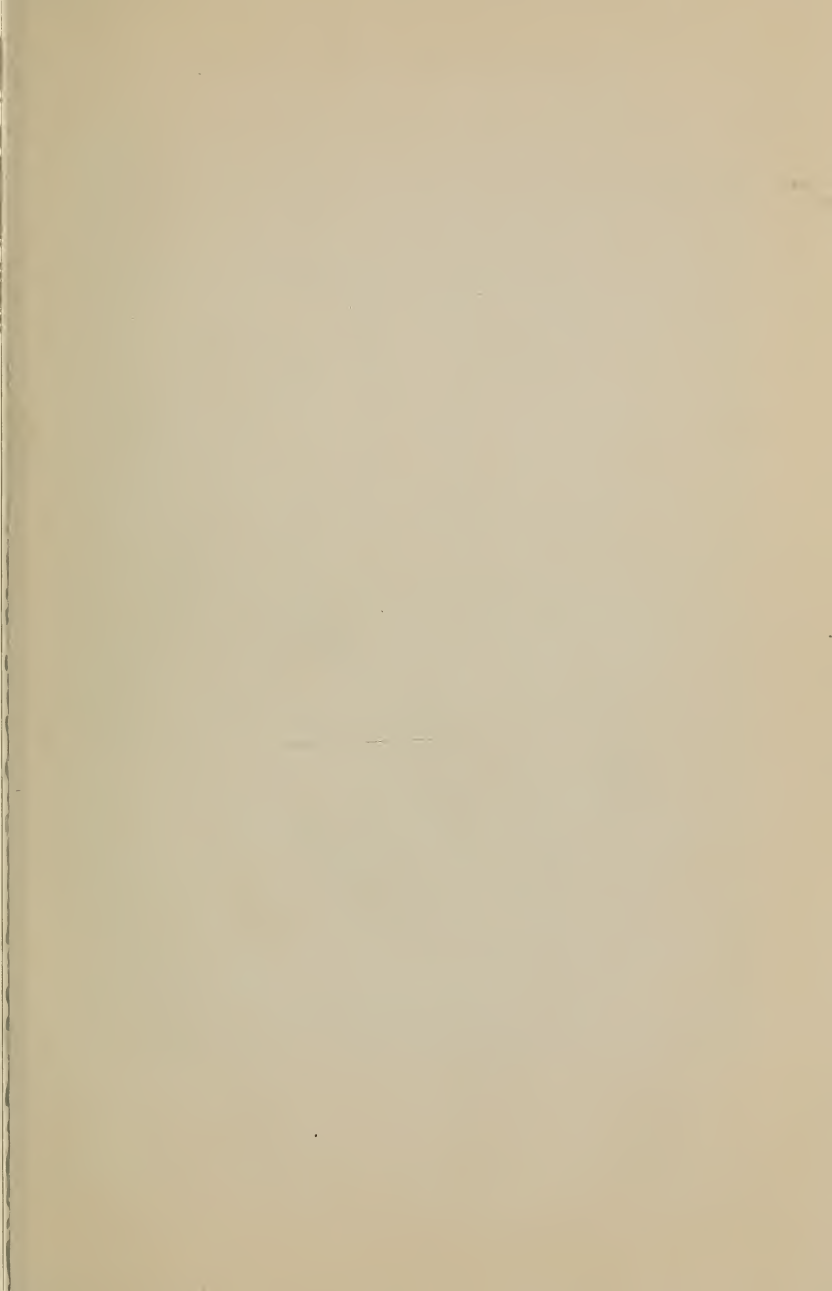
The important thing is to advertise well. It is easier, perhaps, to start with a nucleus of church babies and work out from that. One way is to take the baptismal roll for the past three years and while calling in these homes to get the enrollment keep one's eyes open for other little children in the neighboring houses. The new movement can be explained in the church bulletin and at the church service and in every department of the church school, for even the Beginners can understand this. During this first canvass it is only necessary to procure last names and addresses. The details of the enrollment can be obtained while calling.

Visiting is a very necessary part of the work with the homes and is best begun at once. Home Department workers can carry the word into the homes where there are no church school attendants. The distribution of invitations to membership and enrollment cards is an effectual method of securing names, but the call must follow soon to make the home conscious of a real interest and to transform that mere list of names into a group of little human beings in the mind of the superintendent.

A little one-room school put up a sign, "Wanted! Babies for our Cradle Roll. If you have not one of your own, borrow one and come." That invitation brought many babies with their mothers and friends. There was a brief social hour during which the babies were kept happy on the floor with a few borrowed toys, the mothers and friends enjoyed a little music and some light refreshments and the enrollments were made.

A small town school gave the work to a class of Intermediate girls and their teacher. They decided upon the poster method of advertising. Charming babies, in all sorts of poses, were cut from magazines. The camera secured some others, and both kinds of pictures were used for decorative purposes. The neat lettering announced "Baby Day" at the church school on a stated Sunday. These posters were displayed everywhere, in store windows as well as in those of private houses. The babies came and their fathers and mothers too. A simple recognition of their presence was made as a part of the regular service of worship—an appropriate hymn, a few words of welcome by the pastor and a prayer; the girls secured the enrollment, and the Cradle Roll was launched.

In one community the Bureau of Vital Statistics was honored with a visit and a list was made of the births during the past three years. These names were used as a basis for the first calling list. A house-to-house canvass is an excellent plan, but cannot be used to advantage unless the churches of the community will cooperate.





ADJUSTABLE FRAME

One may begin without printed enrollment blanks. In this case keep a careful record as follows:

1. The baby's full name.
2. The date of birth.
3. Address.
4. Parents' names.
5. Church membership of parents.

As soon as a few names are gathered the wall roll may be made. This is the visible sign of the babies' membership in the church school and as such is of never-failing interest both to the members of each baby's home circle and the members of the school. The publishing houses supply these rolls as a part of regular Cradle-Roll equipment. But those who cannot afford to buy can make an artistic and appropriate roll for themselves. Select a piece of heavy white cardboard and have it framed in a narrow wooden frame. The frame should be made with an adjustable back so that names can be added or removed easily (see illustration). Have slits, two and one half by one half inches, cut in the cardboard for the names. The names are then printed or typed on separate slips of paper and pasted in at the back. The words "Cradle Roll" may be traced in pretty letters at the top and touched up with water color or India ink. For decoration, cut from the magazines pictures of cunning babies and paste them at the top or down the sides (see illustration). A very dignified roll can be made by using just one picture, a Madonna or any mother and child. Or the camera may be used to gather snap shots of one's own babies and a tiny oval may be cut at each name place to hold the picture.

Any of the cardboard creations which are unframed and have each baby's name on a separate little paper cradle or flower attached with a ribbon are most unsatisfactory. They soon become dilapidated and covered with dust.

While the roll is a novelty, it is an excellent plan to allow each department in turn to have it with them for a few Sundays. Later it should be permanently hung in the

Beginners' room. Here it should be placed low enough for a small brother or sister to hunt out baby's name with a forefinger.

The Superintendent. Whoever may be chosen should have three qualifications—a love and understanding of little children—a love of the Friend of children—and tact. Other things may be helpful; these are indispensable. If the work is to be well done, it requires much time and thought so she ought not to be otherwise engaged in the school except perhaps as an assistant. Beginners and Primary Superintendents have enough to do in caring for the children in attendance. A mother can go into a home with a fuller sympathy than anyone else, sometimes not excepting the pastor. She may be a mother who is lonesome for children because her own are grown up and out in the world, or a young mother whose children will be the richer for the broadening of her vision gained in the contact with other mothers. If she is not a mother, she must be mature enough to win the respect of the mothers with whom she is to work.

Her duties. The first duty at the time of organization is the enrollment of the babies; and this work is never ended, for records are useless unless carefully kept. She will want a record for her own use. Besides that there should be a record at the church office or some other convenient place for the use of anyone who may need it. If there is a card index of the church-school members, the babies have a place in that, and it is the duty of the Cradle-Roll Superintendent to see that her part of it is up to date. If there is no such general record kept, the pastor, at least, will want a list of the Cradle-Roll homes for his own use, and she must see that the record is true and does not contain the names of babies who have moved away or grown up.

Baby's birthday is a great event in the home, and its remembrance by the Cradle-Roll Superintendent goes a long way toward establishing a bond of sympathy between home and church. The important thing is not to forget the date.

The remembrance should arrive on the happy day and not a day or two late. To guard against such omissions it is best, at the beginning of the year, to put the names, each at its proper date, on a calendar or in an engagement book or something that will be kept in sight.

The work which is most appreciated by the home and most essential for a successful Cradle Roll is the personal contact made by calling. The Cradle Roll Superintendent enters the home with no other motive than her interest in the baby. When the home is not very sympathetic toward religious things, she often gains her entrance more easily than the pastor. After she has won her way he may follow. Her first visits, if made with a spirit of cordiality and sympathy, are looked upon as events by the mother who is often so shut in with her little children that she longs for social contact. Soon she can aid the mother in her work with helpful suggestions concerning the care and training of the children, for a large number of mothers are untrained for their tasks but really want to know how to do the best for their children. When the day comes on which that superintendent is sent for and asked to render a real service she may know that she has successfully established a relation between the church and that home which will mean much for the future of the children.

After she has become acquainted with the homes she will be able to aid the pastor by providing him with a classified list. It will help him to know of the folks who have perfectly good church letters tucked away in a drawer and who would come if they but had an invitation. Then there are the people who were interested in the church before the babies came, but who have developed the habit of staying at home since. The homes that are definitely non-Christian will be listed by themselves.

For her own convenience she will want a street index—a loose leaf notebook in which every household is given a page. The number of the house is placed at the top, then baby's name and the other information. At the bottom

there is space to jot down the date of calls made and any other notes. These slips are classified by streets, making the book easy to consult while going from one house to another. The denominational publishing houses carry convenient Cradle Roll and Birthday Record books from which the worker may select the ones best suited to her needs.

Another important duty will be mothers' meetings. There should be both social meetings and meetings for study. Some of them will be for Cradle-Roll mothers alone, and others will be held in conjunction with the parents' meetings of the other departments of the school.

The Cradle-Roll Superintendent will want to be in close touch with the Beginners Department. She will be interested to watch the development of the little ones who were once hers. She will wish to be present when the new babies are talked about and welcomed to the Roll. And her presence in the class when the four-year-old comes for the first time may help a good deal in making him feel at home. If she has been a frequent visitor in his home during his baby days, he will feel that he has one friend at least in this strange place. •

Equipment

1. *Invitation to Membership and Application Enrollment Card*

These are useful at the time of organization and for use with new members, but not essential. The enrollment may be secured without them. On one side of the card there is an invitation to have the baby join and on the reverse side an application blank and an enrollment card. This is accompanied by a printed letter to the parents explaining the object of the Cradle Roll.

2. *Certificates*

There are two. One is a membership certificate to be presented to the child at the time of enrollment. The other is a promotion certificate which is presented when the child

is four years old at the annual promotion service of the church school, usually held the last Sunday in September. These are highly valued in the home and are often framed in order to preserve them.

3. *Birthday Cards*

These are of various kinds from postcards to more elaborate ones in envelopes. Sometimes there are three styles with a different picture and appropriate verse for one-, two-, and three-year-old children. Sometimes there are six styles giving a different picture and verse for girls of each year and another for boys.

4. *Chart for Wall*

Styles and prices of those furnished by the publishing houses will be given on request.

5. *Recorder and Birthday Book*

There are excellent books supplied which are especially for the Cradle Roll and have spaces for just the data needed. By all means use a card index or a loose-leaf system, as that is the only way to keep the record up to date.

A Special Introductory Offer of these supplies, sufficient for twenty-five members, is made by the publishers at a reduced price.

CHAPTER VI

MAINTAINING THE INTEREST

A baby's hand is a very tiny thing, but no prophet's or apostle's is more potent to point the way to our heavenly Father.—Charles Wagner.¹

By the superintendent's own interest in the home. Real human folks will not be interested for long in a mere list of names hung upon the wall. If a Cradle Roll is to live and mean anything to the church and the homes which it represents, the personal touch must be constant. The importance of calling has already been touched upon. When the roll is large this is so much of a task that assistants are sometimes thought necessary. Helpful as their work may be, they can never take the place of the superintendent's own contact with each home. It would be far better to have the assistants relieve her of some of the work connected with the socials and mothers' meetings.

It is not necessary to wait until enrollment cards have been duly filled out before beginning to make the interest of the church in the little new life felt in the home. One superintendent has the pretty custom of sending a card of greeting just a few days after the birth. She has dainty cards engraved especially for this use.

THE CRADLE ROLL
of the
..... Church
sends love to
BABY
and warmest congratulations to
FATHER AND MOTHER
"Of Such is the Kingdom of Heaven"

¹By the Fireside, Doubleday, Page & Co.

By remembering the birthdays. Again, as suggested before, the birthdays should be remembered. The printed cards prepared by the publishers may be used, but sometimes a personal letter is more effective. For the year-old babies this may be written to the mother, using the church-letterhead, or the Cradle Roll may have its own paper, bearing the name of the church and a picture of a baby. For the second and third year the letter may be written to the baby. Tiny letter paper with a picture in the corner may be purchased, or it is cheaper to buy plain children's stationery and paste in the corner a tiny picture cut from a magazine. Or the picture may be traced with transfer paper and touched up with a little water color.

Every baby loves a picture. A little baby will be attracted by the bright colors of one fastened on the wall over the crib long before he is able to hold a book. One mother used pictures very effectively all through the creeping age by placing them at the bottom of a bookcase inside the glass. They were changed from time to time and made to tell the story of baby's last experience in the out-of-door world. The robin redbreast that hopped on the lawn or the dog that trotted up near her carriage were soon placed behind the glass in picture form so that she could become better acquainted with them during her trips on hands and knees about the living room. In this way baby could enjoy a nice picture without the risk of its being torn. Here is a suggestion for the mother who has never thought of the value of pictures, and the Cradle Roll may supply one now and then as a birthday greeting. The magazine covers often show animals and children at play done in most attractive colors. If the picture is mounted on cardboard of the right shade to bring out those colors, the result will be very artistic. The art stores carry some pictures which are not expensive. The Perry Pictures may be used but only those of the birds and animals are in color, and color adds much to the meaning for a tiny child.

If the Cradle Roll is large, the informal social events are

sometimes more easily and successfully handled by dividing into groups. Baby's birthday makes an excuse for such a division. All the babies who have a birthday during the same month may have a party together. The superintendent's home is the best place to hold such an affair unless there is a cosy, prettily furnished room at the church. The babies may sleep or play on the floor as age and development dictate. The mothers may have a social time together with their sewing and perhaps a little music. The refreshments may be of the simplest kind—tea and crackers for the mothers and a cracker for each baby. Or the two- and three-year-olds may sit at a little low table and have milk and crackers, junket, jello, or a very little homemade vanilla ice cream. The center of the feast may be a birthday cake with one candle lighted for each child. If the cake is a sponge cake made from a very simple recipe, the older children may be allowed to have a little piece. The little ones will enjoy the lights.

By recognition in the Beginners Department. The babies at home are always discussed with absorbing interest in the Beginners' circle. Each stage of development is boasted of by the proud brother or sister, while he who can say that he has a little, new baby is envied by all the others. This natural conversation may easily become a welcome service for the new name to be added to the roll. A prayer of thanks to the heavenly Father for his gift of the little baby, followed by a Cradle-Roll song make it complete. Little Beginners cannot learn many songs, and it often happens that the Cradle-Roll song is not sung often enough to be well remembered. Sometimes the teacher may sing the verse and the children join in the simple "Bye-lo" at the end. Mrs. Leyda's song in her book *Carols* is recommended, for it can be used in this way. The "Family Song," always a favorite with the Beginners, or a simple lullaby may be used as a Cradle-Roll song. Simplicity and informality should be the key note of anything in which little children take part. Moreover, if the service is for their education

and development, they must have the initiative, so anything elaborate, such as rocking miniature cradles or putting paper flowers in a frame, often becomes unchildlike and misses its purpose.

In one Beginners Department a tiny baby was brought in for his welcome service. The children, one by one, tiptoed up to peep at him as he lay asleep on his mother's lap, wrapped in his blue blanket. The room was very still during the prayer which followed, and it was a very real expression of thanks.

The babies' birthdays may be celebrated as a part of the birthday recognition for the members of the department by singing the birthday song with baby's name added.

Parents should be encouraged to bring their little ones to visit in the Beginners Department. They may have a special invitation on the Sunday nearest their birthday. Two- and three-year-old children should be brought more frequently, for going to the church school occasionally as a special favor does much to pave the way for the days of regular attendance after promotion. Sometimes the little ones are timid and cling close to mother. Then the less notice taken of them the happier they will be, but they can be welcomed by a general hand-waving when the Beginners are singing their own song of greeting. Sometimes the little ones wish to sit in the circle and take part in whatever the Beginners children are doing. This is an opportunity to express the lessons in kindness and hospitality and should be welcomed by the thoughtful teacher, even if the visitors are a little disturbing.

Little children should be attending the Beginners Department regularly by the time they are four years old. Some parents are rather slow in sending them because they think them too little to understand the teaching or because they are fearful of disturbing the class. At this time an invitation to join the department may well come from the Beginners superintendent. The promotion certificates are often reserved to be presented at the public promotion

service of the school. But the fourth birthday remembrance may be sent by the Beginners superintendent and may be a letter to the child himself, the burden of which should be like this, "Now that you are a big boy, four years old, you may come to the church school every Sunday. Ask mother to bring you," etc. To make the child wish to come is the most effective way of overcoming any prejudices which the parents may have and so win for him the advantage of early religious training, which is his right as God's little child.

By recognition at festival seasons. *Children's day or Sunday school day.* It is the custom in many churches to have infant baptism at the Children's-day service. Whether this is true or not, it is in keeping with the spirit of the day to give the Cradle Roll a prominent place in the service. If nothing else is done, the wall roll may be decorated with a spray of flowers and hung in the church auditorium in a conspicuous place.

The babies who have been enrolled during the year may be brought before the pulpit for a welcome service. The few words of introduction by the Cradle-Roll superintendent may be followed by a prayer by the pastor and then the Cradle-Roll song, or an arrangement of "Suffer the little children to come unto me," may be sung by a member of the choir. Or the Primary and Beginners Departments may sing a lullaby while a tiny girl from the Beginners class gives every baby a rosebud from her pretty basket. It would be permissible to do the same thing for all the babies enrolled, calling it a recognition service.

Some churches have the custom—and a very pretty one it is—of giving each baby a little potted plant. If the pots are covered with white crepe paper, they add to the decoration on the pulpit. They are distributed at the close of the service or sent home by a messenger.

One day a minister's wife climbed upstairs to the top floor of a tenement to call on an Italian mother whose baby had just gone to the heavenly home. She found her



STOCKING DOLLS

watering a tiny plant in the window sill, the only bit of beauty to be seen in the room. "I take gooda care," she said brokenly, "It was hers—from the church." The minister's wife remembered that she had had to use all her persuasive powers to get for the Cradle Roll of the Italian Mission the same flower remembrances which had been given to the church babies year after year, and had accomplished it for the first time on the Children's Day just three months past. Was it worth while to increase that florist's bill by ordering thirty more pots?

Christmas. The Cradle-Roll babies should never be forgotten at the season when all the world turns in memory to the Babe of Bethlehem. They may be given invitations to the Beginners party or they may have a party by themselves. More important than the party is the gift. It need not be elaborate to please the tiny ones. A ball, a pair of horse reins, a picturebook or a floating toy for the bath—any one of these is inexpensive. Better still, make the Cradle Roll a means of teaching service by having the older boys and girls make the gifts. They will have a good time and it will save the church school pocketbook.

A picturebook will be acceptable to babies big or little. A scrapbook made of window shading is attractive and durable enough for a baby's clumsy fingers. Shade-makers sell their scraps for a mere nothing, and so are often willing to give them away. Colored pictures look best on the various shades of tan. Fold the shading in a convenient size and stitch on the machine at the folded edge. Trim the pages evenly after the stitching is done. Juniors will delight in the work of cutting pictures and filling the books.

The rag doll has long been childhood's most beloved companion. One may be very easily made by using a stocking, and it may be stuffed with cotton waste which may be bought at any hardware store and is much cheaper than cotton batting. Here is work for the 'teen-age girls. Stuff the toe of the stocking until it is firm enough to make the head. Tie at the neck, then stuff the body. Arms and legs

are made from narrow pieces, stuffed and sewed on in place. The hair is made of yarn. The features may be put in with embroidery silk and a needle or the eyes may be made of shoe buttons. The shoes are fashioned from a bit of old kid glove. All sorts of scraps of goods may be used for the dressing. A very charming dolly may be made from a pair of child's socks. One makes the doll while the colored tops are used for a sweater suit and cap. A very soft, tumbling doll for a little baby is dressed in a clown suit. Make him armless and legless by stuffing only the foot of a stocking and tying at the neck. Cut his suit of nursery cretonne, making it many sizes too large for him. Fasten at the neck with a ruff. Stuff small bits of stocking in ball shape. Pink and then gather his sleeves and trouser legs, fastening in the little balls for hands and feet. Give him a pointed cap with a bell on it.

A pair of horse reins is a happy thought for the toddler. They may be made of cotton roving, a heavy cotton rope which comes in various pretty colors and can be procured from the kindergarten supply houses. The easiest method for making is a chain stitch done with the fingers. Another way is to braid, using four strands. The flattest, strongest roping is made with a buttonhole stitch. Tie three strands together at the end and slip over a hook at a convenient place so that the work can be held tight. One strand is used to build on. The other two should be of different colors, for example, blue and white, to make a pretty pair of reins. Take the blue strand and slip it over the foundation strand which is held tight, so that a button hole stitch is formed. Then take the white strand and do the same at the other side, and so continue, first the blue and then the white, blue to one side and white to the other, holding the foundation strand tight all the while. Two stitches may be made with one strand and then two with the other, or three with one and then three with the other if preferred. When the reins are finished fasten a few tiny bells to the breast piece.

Promotion day. In the graded church school the last

Sunday in September is commencement day. Promotions may then be made and the new year of work begun October first. While the age for promotion from the Cradle Roll is four, there is no law which says that the doors of the Beginners Department are not to be opened to the child who has not reached that birthday. Neither must the child who has attained that number of years wait several months until the public Promotion Day comes before he is admitted. All the children who have begun to attend regularly during the spring and summer, as well as those who are to come in the fall, may have recognition on Promotion Day. It is impossible and unnecessary to have these tiny tots attempt to take any part in the program. To have them tumble up the pulpit steps and look out over the audience with their round eyes while the pastor gives to each one his certificate of promotion is quite enough to ask. Sometimes a flower is used instead of the certificate. The Beginners' Department may sing a welcome song, and a few representatives of that class may appear on the platform to take the new members by the hand and lead them down the steps and to their seats.

Cradle-Roll day. Many schools give the babies one day in the year for their very own. The aim of such a day is to present the work to the church members and remind them of their responsibility. Invitations are sent asking both father and mother to be present and bring the baby. A recognition service such as was suggested above for Children's Day is a dignified way of celebrating the day, whether it takes place at the hour of the morning service or during the worship period of the church school. The potted plants suggested above may be used for gifts at this time. The superintendent may take this opportunity to make a report on her year's work and the pastor may desire to speak upon Christian training in the home.

Your school may take part in the June Walk or Church School Parade in your community. If this is true, the babies must have a part in it. This is easily accomplished, for each

baby has his own carriage to ride in, and if the mothers wish to give a little time and thought to decorations, it can be made the most attractive section of the marching line. Perhaps your school gives you no such excuse for bringing your Cradle Roll before the public eye. Then have a baby parade all by yourself. Cradle-Roll Day need not take place on Sunday. This is a delightful way to celebrate it. The end of the line of march may be in the park or on the church lawn where simple refreshments may be served. It will be much more interesting if the Cradle-Roll superintendents of the neighboring churches will join with you, so making it a community affair.

Special days other than these mentioned here may be celebrated in a social way. Whatever the church school does, from the Christmas festival to the picnic in the summer, the babies must have a part in, and the parents must be made to feel that their little one "belongs." There is just one way to maintain the interest of the parents and that is by showing interest in all that pertains to the welfare of the child. It embraces all kinds of activities from mothers' meetings to pleasant social afternoons both indoors and out. It means helping the mothers with their own problems and then leading them on to help other mothers with theirs through the constant touch of the church upon the home.

SUGGESTIONS FOR FURTHER STUDY

Make a program for a Cradle-Roll Party. For helpful suggestions see *Children's Parties for the Sunday School*, by Lottie E. Fitch.

CHAPTER VII

THE CRADLE ROLL CLASS IN THE CHURCH SCHOOL

If we build earnestly and thoughtfully from the beginning, though our work may be surrounded by sands, the sand will take the shape of our foundations, and through everything shifting and mistaken there will stand firm the solid strength of a right beginning.—Mrs. Burton Chance.¹

ALTHOUGH the age for promotion from the Cradle Roll is four there can be no hard-and-fast-rule about the entrance of the child in the church school. Children vary greatly in their development, and parents have different ideas about the importance of definite religious instruction during the early years. While the aim should be, "Every child enrolled in a Beginners class when he is four," the church has no right to say that she does not want him until he is four.

In these early years, during which growth proceeds by giant strides, the child becomes a new being every few months. For the sake of his own best interests and also the interests of the Beginners class into which the baby of three comes, some special provision must be made. The three-year-old enters the church school a bundle of hungry senses. Everything in his home environment has been looked at, smelled, fingered, mouthed, pushed, pulled, and hustled about. He has spent three years at this absorbing business and most of what he knows has come to him as a result of such investigations. It is an excellent method of learning. It insures results, it is in harmony with the supreme desire of his life—to be active—and each experiment suggests the next, so there is provision for his constantly growing powers. He has no notion of laying aside his method of learning when he discovers himself in

¹*Self-Training for Mothers*, J. B. Lippincott.

a new environment—a church schoolroom. The doings of people are no less interesting to him as suggestions for activity than are inanimate things. He unconsciously imitates facial expressions, he attempts to say every word he hears even though it has no meaning for him, and he does what he sees others do. The amusement of watching older people make changes in the relations of things as they go about their work in his presence lasts but a brief while. He prefers to try to do it himself in order to get the feeling of active power. For this reason he cannot listen to a story very well. He will interrupt by beginning to tell something which happened to him, he will try to repeat some of the words which catch his ear, and if his muscles call for exercise he will get up to wander about the room, or if some interesting object attracts his eye he is off to investigate.

The Beginners child, of four and five years, shows many of the same characteristics, it is true, but his activity is not so impulsive, his investigations with objects show some power to reason, and he selects the activities which he imitates. The experiences of others can be enjoyed by means of the power of imagination. He not only possesses sufficient concentration to listen to simple stories but he is constantly demanding them. He adds to his store of knowledge by personal investigation and by using his senses and by imitation of others, but also by asking questions, and as the months go by his questions grow more and more intelligent.

Clearly, these two different little personalities, the Cradle-Roll child and the Beginner, cannot be ministered to in the same environment and by the same teaching material, nor will the same activities appeal to both. Some special provision for the little child must be made, not only because he is disturbing when in the Beginners class, but because his presence in the church school should be looked upon as an opportunity for religious nurture.

The lessons. The Christian religion involves a double

relation on the part of the individual—his fellowship with God the Father and with other children of God in human society. Christian education comprises a growing interpretation of God and practice in entering into social relationships with one's fellows. The interpretation of God broadens and deepens and the contact with society becomes more effective with the growth of experience. Do these definitions seem to be far beyond the needs and the capacities of tiny three-year-old children? Not if we keep within the realm of their interests and experiences. Doctor Dawson says¹ that "everything in a child's surroundings should be interpreted religiously." What are the things which make up a little child's surroundings? His home, the members of his family, his food, his clothes, his toys, his pets, the growing things in his dooryard, his friends and the people who render service for the family. His interpretation of God must come through these. A consciousness of the heavenly Father comes through the understanding that such daily benefits as the cup of milk, the warm coat, and the beautiful flower are the gifts of God. Nor can these blessings come to him without his mother and the cook and the milkman who faithfully serve him. These, with his sister, his playmate, the visitor in the family, and even his dog comprise the social contacts in which he can express his religion in kindness and helpfulness.

This is the basic theory on which Miss Frances Weld Danielson has constructed her course of lessons for these wee children, entitled *Object Lessons for the Cradle Roll*. It is the first definite attempt to make a curriculum for three-year-olds. There is material here for fifty-two Sundays, but the lessons are not seasonal and may be begun at any time. The stories are exceedingly simple, the element of repetition is prominent, and there is much use of rhythmic phrases. In stories for little children these

¹ *The Child and His Religion*, George E. Dawson. University of Chicago Press.

are essential. There is just one Bible story—that of the Baby Jesus, to be told at the Christmas season. While there are abundant suggestions for conversation, play, the use of the blackboard, and simple songs, it is intended that these shall be used with great freedom and adapted to the needs of each group of children.

When the class meets in the Beginners room. Very often the entire separation of the little three-year-old children from the Beginners' class cannot be realized because a separate room is not available. In this case it is impossible to give these wee children the freedom which should be theirs. But they may have a pleasant corner behind a screen which is their own, they may have teaching material which is adapted to their needs and interests, and they may have comfortable chairs. To be comfortable for them a chair needs to be lower than a Beginners chair, and the seat must be narrow from front to back so that the shoulders may rest easily against the back support and the feet rest flat on the floor at the same time.

When these two classes meet together it seems impossible to avoid some formality. It is only natural that the whole group should come together for the greeting, the opening prayer, the recognition of birthdays, and the offering. The activities and interests of the Beginners children will take precedence during the circle talk and the play, so just before this the three-year-old children may carry their chairs to their own corner behind the screen where they may follow the lead of their own interests. The Cradle-Roll story may well come at this time and with it rhymes, songs and very simple prayers, not forgetting to use every opportunity to lead the children to express themselves either in conversation or play.

These babies will not listen for very long, so that when this is completed the clock will probably say that it still lacks twenty minutes or more of the time for dismissal. During this period give the babies as much freedom as is possible without disturbing the Beginners. A low table will

be a convenience about which the children may gather with picturebooks. (Three of the books given in the list in connection with Chapter IV will be very useful, *The Farm Book* and *The Chicken World*, by E. Boyd Smith, and *Four and Twenty Toilers*, by E. V. Lucas. Note the directions for homemade picturebooks given in Chapters IV and VI.) Even more attractive than a picturebook is a picture box. Fill a small, thin cardboard box with pieces of cardboard cut just the size of the box. Mount a picture on each piece of cardboard. The children will delight in handling these over and over, sorting them out and laying them on the table in long rows. If the pictures are classified, they will help the child in gaining ideas which may be used in the teaching. For example, one box may tell the story of mother's care, another of the helpers who serve the child, such as the milkman and the grocer, another may tell the story of his cup of milk, and another of children doing deeds of service at home.

Both the blackboard and paper and crayon may be used for free drawing. The paper should be large, at least 9x12 inches, and the crayons heavy. Other materials may be added at the discretion of the teacher, but a doll seems quite indispensable with this little group.

If the church possesses a few square feet of grass, it would be much wiser to spend this last period in the out-of-doors, whenever the weather permits, rather than in a crowded room. From yellow dandelions in the spring to red leaves in the fall the children will find much of interest and delight, and a wise teacher knows that they are nearest to the heavenly Father when at play among his treasures.

The class in a separate room. The Cradle-Roll class in the Beginners room is but a makeshift, so that the program as outlined above is far from ideal. Bringing the two classes together enlarges the group, and a large group of children always tends toward formality. When different ages are brought together in this way it is hard not to direct all the teaching to the older ones and give them the pre-

cedence in the activities. The opening circle, when the two classes are together is usually presided over by the Beginners teacher, and she, quite unconsciously, reserves the informal conversation and play which relates to the teaching of her own group until they are by themselves.

The ideal for these tiny children should be a homelike atmosphere. There is sufficient stimulation in bringing these babies, just out of the shelter of their mothers' arms, into membership in a group of those of their own age. Anything which savors of the formality of a schoolroom has no place in the nurture of this period of child life. To make the necessary freedom possible this class should be in a separate room. The group should be small, about eight or ten, and never more than fifteen.

But four walls alone will never make a nursery where souls may grow. It is the personality of the mother that originates in the child his first and most permanent idea of God. The Cradle Roll class is but an extension of the home, giving to the child that religious nurture which many a mother is incapable of giving. The teacher should be filled with the mother spirit, and then her guidance of the children will be best expressed not by the word "teaching" but by the word "mothering." She is not to be an instructor if that term is used to mean a process of "pouring in" to a passive mind. She is not to be a bandmaster who is to "put her charges through" a set program at each session of the class. She is, rather, a friend and play-fellow, a sympathetic observer, a story-teller, a companion with a larger experience, the one who understands how to give of that experience at the right moment. The wise educator is never "educating" from morning to night; at least it does not seem so either to the onlooker or to those undergoing the process. She simply creates the supreme conditions for their growth, even as the divine Gardener bestows dew and sunshine. And her children grow all unconsciously under the influence of her serenity and wisdom.

The definite teaching period, with the children sitting in

the circle, will not be longer than fifteen minutes for the first few weeks after organization. These tiny children are little individualists and have not many group interests. The telling of the story is the main object in bringing the children together, and the other parts of the program—if it can be dignified by that name—are grouped around that. There will be simple songs, not taught line by line and drilled upon, but sung to the children over and over, for they dearly love repetition, and because imitation is so strong and rhythm so appealing the little voices will soon come piping in with here and there a word. There will be conversation called forth by the subject of the story and in line with the children's interests and aided by pictures and blackboard drawings by both teacher and children. There will be simple dramatic play, for acting out an idea is part of its formation at this age. Professor Dewey says that "he acts it out before he really takes it in." We adults can sit by the fire with a book and the imagination will carry us where the writer wills. Not so the child. If his story embraces a ride on a railroad train he must put the dining-room chairs in a long row and clamber about them. The story may be told more than once if the children desire it. Often they will ask for the repetition of an old story. Throughout all of this there will be simple prayers—a speaking to the heavenly Father in a loving, friendly manner—most always not over a sentence in length. As the children's interests grow and they come to gain more pleasure from being together, this teaching period will lengthen somewhat but probably will never be longer than twenty-five or thirty minutes.

While it is convenient to have the chairs placed in a circle there is nothing sacred about such a formation. If the chairs are in a circle, each child may see and be seen and may leave his place readily to take part in the plays. The circle makes each child feel his membership in the group because he may look into the faces of all the other children as he sits in his own little chair. But the all-wise

God planned that the little child should grow both physically and mentally by the exercise of his muscles. Legs and arms, feet and fingers itch for activity every waking moment. Bringing the little child into the church school does not stop this craving. If the coming into the Cradle-Roll classroom means to sit on one's chair and fold one's hands for an hour, the three-year-old had better be left at home among his toys or in the freedom and the sunshine of God's out-of-doors. So even during the part of the hour which is termed the circle period there should be opportunity for frequent change of position. Play may be used whenever possible, the children may leave their chairs to gather around a picture or around the piano for a song or around the window to look out-of-doors, if clear glass and a low window makes this possible, and they love to sit on the floor close to the teacher's knee during the story.

Even a superficial observer of little children will notice that they almost never go about empty-handed. Even when not at play the beloved rag doll will be carried to and fro about the house, often by one leg, or the little fingers will clasp a bit of bright paper or an advertising book which has been thrown in at the door, or some other treasure. Much of what a baby learns he learns through things—things to be handled and tasted, things to be pushed and pulled, things to be built up and thrown down, things to be used as stage properties about which to build his imaginative plays. If one could step from the schoolroom of twenty-five years ago, or even ten, into the modern kindergarten or First-Grade room as though across a hall, there would be one outstanding contrast. The old-fashioned classroom was furnished for passive listeners. The modern classroom has an abundance of materials and toys, for educators have discovered that children learn best through their own activities. The blackboard was admitted to the church school long ago, but not at first for the children's use. The little child has more power over the crayon as a means of expression than he has over words. So have plenty of blackboard

space, placed low so that short arms can reach and let the children draw. A large sheet of paper and a heavy crayon may be used in the same way. While tables are a convenience they are not necessary. Little children play much on the floor, and a hardwood floor, clean enough and warm enough for the children to sit on, is essential for this classroom. Use the paper in the full wholesale size (22x28) and spread it on the floor so that several children may gather about and draw. We have used pictures in the church school but most often in the teacher's hands. Have the pictures in such form that the children may handle them, such as in the scrapbooks and picture boxes already suggested.

The little child always uses the stories he hears and the life he sees about him as subjects for his plays. After he has heard the story of the cow who gives him his drink of milk he will take his toy cow and build a stable with his blocks and rehearse the story. Is such an activity inappropriate for the church school? Not if we understand the nature of the child. A doll, some furniture and dishes will call forth many family plays, and loving service within the family and dependence upon helpers outside of the family are basic ideas in the Cradle-Roll lessons. As the children play they come to understand. An alert and sympathetic teacher who is ready with the right suggestion and helpful bit of material at the proper moment can make the children's free play yield much of value. Specific directions as to the selection and use of such toys cannot be given. Be open-minded, let the children have the things in their own hands, watch their activities and judge of the value for your own group.

Such free play will call forth the children's ideas and will help the teacher to discover their interests. So this period of play may well come at the beginning of the hour. This arrangement has one great advantage in that each child finds something to busy himself about as soon as he enters the room. It helps the new child who is shy. It is easier

for him to enter a playroom where each child is bent on his own interesting task than it is to be led to a chair in the circle with a dozen pairs of eyes fastened upon him. At least the first half hour may be used in this way, and then the period in the circle may follow so that the many suggestions, of the children's own, begun in the free period may be used as teaching material when they are gathered in a group.

SUGGESTIONS FOR FURTHER STUDY

1. Read Miss Danielson's description of a three-year-old in the introduction to *Object Lessons for the Cradle Roll* and compare it with the interests and capacities of the three-year-old whom you know best.

2. Sit down with pencil and paper and observe a three-year-old at play, either among his toys or out of doors, and jot down every activity. If possible, count the number of minutes in which he is absolutely still.

3. What are the essentials in equipment for a Cradle-Roll class in a separate room? Make a budget for a class of ten children.

4. Make a study of the characteristics of a good story for little children as set forth in:

Stories and Story Telling, Edward Porter St. John.

For the Story Teller, Carolyn Sherwin Bailey.

How to Tell Stories to Children, Sara Cone Bryant.

Find illustrations for each one of these characteristics from among the stories in *Object Lessons for the Cradle Roll*, by Frances Weld Danielson.

5. With the aid of Chapters IX and X in *Studies in Childhood*, by James Sully, make a study of children's drawings. Get some of the children of your acquaintance to make drawings for you and compare them with the illustrations found in that book.

6. "Children should be quiet and reverent in the house of God on the Sabbath day." What arguments in favor of play can you suggest to meet such a statement?

CHAPTER VIII

NURSERY—MORNING WORSHIP OR CHURCH SCHOOL HOUR

“He who places his hand on the head of a child touches the mother’s heart.”

THE need for establishing a church nursery varies with local conditions. It is the business of the Cradle-Roll superintendent to study the needs in the homes where her work lies and rouse the church so that it will meet those needs. If there is any appreciable number of parents who are deprived of attendance at public worship because of the very little children in the home, provision for their care should become a part of the work of the Cradle Roll. Sometimes when there is a Parents’ Class meeting at the church school hour, or if any number of parents are attending the adult classes of the school, the nursery would be more useful at that hour. In some churches the nursery is kept open from the beginning of the morning church school hour through to the close of morning worship, or from the beginning of morning worship through the noon church school hour, as the case may be. Children are left for a part of the time or for the whole, as parents desire.

The primary aim of such a nursery is not instruction but simply the care of children as a convenience. The ages of the children will vary somewhat, and the important thing is that each child shall be made happy and comfortable. For the little baby the morning nap is essential for that happiness and comfort and must not be interrupted. His needs for the hour that he is present in the nursery are two—a crib and to be let alone. The “creeper” has also just two needs—a warm, clean place to carry on his ex-

plorations and a few toys. The "run-about" will need the freedom of the room and some other toys. This ministering to the needs of each little individual is nurture in the highest sense.

The older children of the group, those three and four years, will have other needs and present other opportunities for nurture. Interest in pictures is beginning. If the caretaker will sit down on a low seat with an attractive picture-book, the children will gather about eagerly. (For suggestive picture books see the list given in connection with Chapter IV.) Finger plays, appealing to the delight in rhythm which is so prominent at this period, may be used in the same way. While these tiny children cannot sit still and listen very long, still the interest in stories is just beginning. It must be a very short and simple story, concerning the things with which a little child is familiar and containing an element of repetition, and then the children will not only listen to the end but will give it their highest praise in the request to "Say it again." The main element in attempting any work with pictures, finger-plays or stories is that it be very informal and have a distinctly homelike atmosphere. It must in no way inhibit the freedom of the children. They should be allowed to join any group and leave it again as their interests dictate. (A few books in which good stories may be found are given below. The stories mentioned particularly are merely suggestive of the type of story which these little people delight in.)

The caretakers. To insure success the responsibility for the nursery should rest on the shoulders of one person. The director ought to be a motherly woman whom the babies will naturally love and whom the mothers will be willing to trust. Her assistants may be recruited from the women of the church and the girls of the church school. These may be divided into groups and take turns so that the burden will not fall too heavily upon anyone.

Teen-age girls, with a little supervision, make excellent caretakers and play fellows in the nursery. The ideal of

our Christian fellowship is service. For the young girl religion must be active if it exists at all. A concrete purpose, that the elder shall serve the younger, with a definite task like this will attract the girl who desires to be a real help in a real world.

The place. Ideally, the babies should have a sunny room, but in most of our churches this is impossible. Even in the suburban church the stained-glass windows decree that those inside shall not look out on nature in her beauty. But at any rate the floor should be warm, for such tiny children are safer and far happier at play on the floor. If possible, it is good to have the room of easy access so that carriages may be brought right into the room.

Furnishings. The first essential is a special rug or blanket to spread on the floor. Our church rooms must be used many times during the week, and the floor of a public building even with the best of janitors, can never be kept clean enough for the use of creepers. The babies' own rug can be taken up and put away. A low table about which the older children may gather while looking at pictures or drawing with crayon is useful. A few of the tiny chairs used by the Beginners will be needed, but the very nicest arrangement for seating is a long, low window seat which a carpenter can build. If the seat is hinged it makes an excellent place in which to store toys, especially blocks. The children will love to clamber on such a seat and to build block houses on it and it is a cozy place to gather the children for pictures or a story. A cabinet will be necessary for keeping the toys under lock and key when the room is not in use. Two or three cribs are a great addition for the babies who are at the age when they consider sleeping the most interesting thing to do in this world. Harmonious colorings on wall and in furnishings always make a room beautiful and a few pictures, chosen to suit the children's interests and hung low, add to its attractiveness for them.

Toys. The most practical toys, when they have to be used by many children and by children whose chief interest

is to try to put everything which can be grasped into the mouth, are the toys which can be scrubbed. Rubber and celluloid dolls and animals can be washed after each nursery period and put away clean, ready for use next time. Household articles, such as clothespins and spools, may be easily renewed from time to time. The same is true of homemade rag dolls, such as are suggested in Chapter VI, as Christmas gifts. Many of the classes of older girls in the school would be glad to assume full responsibility for keeping the nursery supplied with stocking dolls. (For other suggestions for toys see Chapter IV.)

Stories for very little children:

Danielson, Frances Weld: *Object Lessons for the Cradle Roll*. (These lessons are not seasonal, and any single story may well be told in the nursery without interfering with the work of the Cradle-Roll class.)

Palmer, Luella A.: *Play Life in the First Eight Years*. Note the finger-plays and the stories entitled "The Little Pig," "A Kitten Who Forgot How to Talk," "The Little Red Apple."

O'Grady and Throop: *The Story-Teller's Book*. "The Go Sleep Story."

Bailey, Carolyn Sherwin: *Stories to Tell the Littlest Ones; Firelight Stories*.

Danielson, Frances Weld: *Little Animal Stories; Story-Telling Time*.

Lindsay, Maud: *Mother Stories; More Mother Stories*.

SUGGESTIONS FOR FURTHER STUDY

Review two or three collections of stories and begin making a list of stories which are particularly good for very little children.

CHAPTER IX

THE PARENTS' CLASS AT THE CHURCH SCHOOL HOUR

"A little child shall lead them."

PARENTS must of necessity bring little children to the church-school session. This is more often true in the case of young parents where there are no older brothers and sisters in attendance. These young parents, perhaps, have not entered the church doorway since the days of their teens. Marriage has changed the location of the home and the church of their youth has been left behind. The coming of the baby has made attendance, in the new place, impossible for a while. The little one's entrance in the school brings them back again, and the opportunity of renewing the interest in the school and in the church should be grasped.

Some parents have never been churchgoers, but the Cradle Roll has already connected the home with the church through its interest in the baby. When baby has come occasionally to attend a special service they have been pleased and interested. The Parents' Class may be made the stepping-stone to a larger interest in the church.

The adult classes already organized in the school do not provide just what is needed for these young parents. The Bible class of older people is so often just a Bible class and nothing more. The teacher, good as he may be, simply lectures on Sunday, and there is no social life. The teaching material does not meet the needs of the parents, and the absence of a social organization does not give a sense of ownership. The organized adult class of young people is not

the proper place either. The problems of these younger folks are different and the teaching material cannot well meet the needs of both groups. The parents' own organization seems most worth while to them. In such an organization they may choose their own courses, be responsible for their own program, and conduct such social affairs as they like best.

Organization. While organization is not necessary it is valuable. A simple form divides responsibility and gives every member his or her own part to do. A president, secretary, treasurer, and teacher are all the officers required. Two or three committees will be found helpful. A membership committee will see that the new parents in the church and school are constantly searched out and given invitations to join. Their other duty will be to look after absentees. Then there may be a social committee who shall be responsible for the social life of the class, and a literature committee who shall see that needed references are bought or borrowed from the public library and shall gather helpful pamphlets from hither and yon and see that they are placed in the hands of class members.

Program. A hard-and-fast rule as to just what the connection between this class and any other part of the school shall be cannot be laid down. One point is essential—to give the class the maximum of time. When such a class is in the midst of a vital discussion they should not be asked to put it aside at the tap of a bell to listen to a superintendent review the lesson of some other class—a custom only too prevalent in church schools. If the class has its own room—and it should in order to do good work—the adjournment may be made by the vote of the members and a brief prayer is all the worship necessary at the close. At the opening, if the adult classes of the school could worship together, it might be well, but the spiritual needs of boys and girls in their teens and mothers and fathers cannot be met in the same worship period. When the class worships by itself it is natural that the class members control and

lead the period themselves and this ministers to their own growth in spiritual things.

It is an excellent plan to have the secretary keep a record of what is done during each class session, giving briefly the general trend of the discussion for that day. The reading of this record at the opening of the study period recalls the subject to mind, reviews what has been done, and makes it easier to enter upon the work of the hour.

The teacher. The teacher of a class of this kind need not assume to instruct, and it is better that he or she does not. Some one should be selected who will study with the class and who is able to guide discussion tactfully.

Courses of study. There has been a vast amount of religious teaching in the church school which has not met the needs of the pupils. The little child and the old man have been taught as if their problems were the same. The most vital problem of parents is the training of their children. When we realize that the home has a far larger opportunity to shape character than has any other educational institution, we shall discover the close connection between the opportunity of the home and the responsibility of the church. The influence of the home begins early, it is a veritable laboratory for the practice of religion in life and for the formation of habits and it has a hundred chances a day to teach religious truths through the child's questions. The church has not these means of reaching the child at first hand. It must work through the parents. Parents have a divine vocation. Nothing is so vital to them, to the church and to the child God has given them to train as the study and discussion which will help them in this service. The time cannot be spent more worthily than in the study of the child whom the Master placed in the midst.

Text books for the Parents' Class:

Cope, Henry F.: *Religious Education in the Family.*

Forbush, William Byron: *Child Study and Child Training.*

Hartshorne, Hugh: *Childhood and Character.*

Kirkpatrick, E. A.: *The Individual in the Making.*

St. John, Edward Porter: *Child Nature and Child Nurture.*

Weigle, Luther: *The Pupil and the Teacher.** (Use the section on "The Pupil.")

SUGGESTIONS FOR FURTHER STUDY

Make a review of one of the suggested textbooks, which might be presented to a Parents' Class to aid them in the selection of their course of study.

Make a list of topics—about fifteen—for discussion in a parents' class.

Under each topic suggest one reference book for study, noting the special chapter or pages.

For each topic chosen select a short Bible passage and one hymn which would be appropriate for the worship period.

CHAPTER X

MOTHERS' MEETINGS

Train the mother and you train the child.—*Froebel.*

WE must train the mother, for she must of necessity be the first educator of the child. Whether the blame is to be placed upon the home or the school, there are many girls who receive no preparation for the profession of motherhood until the little, new life is laid in their arms. Then they must learn from experience, and experience is a stern teacher. The trial-and-error method is a wasteful way of gaining knowledge. One may throw away the soggy doughnuts and resolve to do better next time, but with a human life every moment counts. The mistakes are impressed indelibly upon character and one cannot turn over a new leaf and begin again. Many an individual carries some physical weakness all through life because his mother *did not know*.

A mother's work is continuous. No one can work at the same job for twenty-four hours a day and always be at her best. The majority of mothers need, first of all, a change. They need to get out of their four walls, to meet people, to exchange ideas with others who have the same problems. Even a brief excursion into the outside world will bring them back to the old task with a fresh energy and a broader outlook. If the Cradle-Roll mothers' meeting attempts no more than to give this opportunity, it does well. Nor need anyone think for a moment that such work is trivial. It reacts upon the child, and because it does it is the business of the church.

Many mothers need a new vision and a chance to refresh

their spiritual lives. This may come through a bit of fine music or good literature or by the aid of a speaker who can make them see their everyday task in a new light. If the mothers are not getting this inspiration from any other source, the church must give it.

Some mothers need suggestions and help in the care of their children. The scientific expert can bring them much in regard to physical care. The psychologist and the educator stand ready with a wealth of advice concerning the mental and moral development. Mothers of a certain class need training in the care of their homes. They need simple lessons in hygiene and cleanliness. All mothers are glad to find new ways of doing things. Needs vary as much as people do, and the church, because of her interest in the child, must meet the mother where she is.

For the occasional meeting, when there is no definite organization, or perhaps for a first meeting, the social meeting at the church is very effective. It is a good plan to have a little music or few selections given by a reader, a greeting from the pastor and spend the remainder of the time in conversation aided by a cup of tea and some wafers. Sometimes the mothers cannot come without the babies, and their care makes a problem. Or, rather, the care and entertainment is easy enough, for any class of young girls will be happy to render such a service, but the real problem is the separation from the mother so that she may enjoy the program without distraction. One Cradle-Roll superintendent has a very ingenious method of managing this. The chairs for the mothers are placed in a large circle. Rugs and blankets are placed on the floor so as to make a warm, clean place where the babies may crawl. The circle is made with one open side which is placed right against the wide open doorway leading into the Beginners room. This room is arranged so as to appear as a palace of delights to the Cradle-Roll child. A doll's cradle and doll with a chair for a little mother in one corner, some blocks are tumbled on the floor in another and in the center of

the room is a cart with a string just waiting for a small boy to draw it. One table is strewn with delightful picture-books, another holds paper and crayon, another some kindergarten material such as large wooden beads to string or peg boards and there is an abundance of chalk on the low ledge of the blackboard. One must not forget to mention the little chairs. If the one who arranges the room is a careful observer of children, she will not put them against the wall in an orderly fashion but leave them out where the babies may push them about, and perhaps place them in a long line to make a train, for the joy of playing with twenty-five little chairs all at once cannot be experienced in one's own home. Many of the three-year-olds will quite forget mother in their eagerness to investigate these enchantments. The "run-about" will follow more slowly, but if the caretakers will exercise a little patience, all but the lap babies can be lured away after a bit so that the mothers are free to enjoy the program. When the refreshments are passed, the children who are old enough to want some of the "party" will be quite happy with a cracker, and the most careful mother cannot object to this. Should these pleasures fail to effect the desired separation, the mothers will have a happy time just watching the antics of their offspring in the middle of the circle and these will not interfere with a simple program.

When a social hour is all that is desired sometimes the cozy "at home" at the superintendent's house is a very workable plan. It is especially good if the mothers do not respond in very large numbers. Nothing looks more forlorn or is so sure to effectively banish sociability as a very small group of people in a very large room. If there is no small, prettily furnished room at the church, it is better to open some one's home where the mothers may be entertained in an informal manner. One Beginners teacher who failed utterly to rally her mothers for a formal meeting at the church was most successful with an "at-home" day once a month. If any of the children came, they were en-

tertained upstairs by the assistant. Playing with the toys which Miss —— had played with when a little girl seemed to them to be a special delight and honor, as was setting the tiny table and playing tea party with milk and crackers. Downstairs sewing bags, conversation, and tea filled the hour, and soon the mothers became so much at home that their sewing bags often contained the family stockings. After the custom was well established the teacher began to read a chapter or two from a good book while they plied their needles. This directed the conversation which followed into more helpful channels and aroused an interest which led them to finish reading the book at home. In the beginning the books chosen were some of the works of fiction which portray child life with keen insight. From these they progressed to some of the child study books which are more popularly written, and later when interest grew a definite course of study was pursued. Suggestions for entertaining the birthday children and their mothers in this manner in monthly groups have been made in Chapter VI.

There is always a place, both with or without an organized mothers' club, for the inspirational meeting with a speaker and a conference hour or question box at the close. It is well to join with other departments of the school on such occasions, and if the meeting is held in the evening, the fathers, who are often neglected in our plans for the mothers, may be invited.

An organized mothers' club always makes possible a broader plan and an extension of interests. With organization the responsibility is divided so that programs of study and of service in the community may be carried on and the social needs of the mothers may be met through both of these other channels. Then there is often an opportunity to connect the individual church club with a larger organization made up of the clubs from a number of churches or possibly from the whole town. Or the club may be enrolled with the National Congress of Mothers.

This organization will send literature, and such a union will be mutually helpful. For purposes of service in the community a connection with the local child-welfare organization may be established. Possibilities vary in different communities.

There are many plans for the study hour in the organized club which may be made to meet the needs and the capacities of any group of mothers. A textbook may be used, but this demands a capable leader. (For list of textbooks see Chapter IX.) The topics may be planned for the year by a program committee. For the presentation of some of these topics a speaker will be best, for others the mothers may prepare papers and carry on their own discussion. One mothers' club has the topics printed in the form of a calendar, giving the dates for the meetings, which is convenient to hang up and will so serve as a reminder. With each topic is an apt quotation which gives one a glimpse of the keynote of the hour. With this there is a list of the books which are on the shelves of the club library and at the back there is a paragraph or two about teaching children to pray, some prayers for little children, and one prayer for the mother.

An occasional story hour is both helpful and delightful. All the world loves a story, and while the mothers are enjoying the tales they may be getting story material for use with their children and also unconsciously picking up some tricks of the story-teller's trade so that they may be able to perform this duty more easily and in a better way.

The church school teachers may help with some of this educational work. When the mothers of an entire school are united in a single club this is especially fitting. There has been much complaint concerning the lack of cooperation between the home and the church school. The blame for this condition must rest most heavily upon the school, for we have not taken the trouble to take the home into our confidence. We have not acquainted the parents with our purposes in the training of their children nor

asked them to have any part in it. One school has an occasional demonstration of the various church-school classes at work. This is an excellent plan if it made a real demonstration, where the class situation is reproduced as nearly as possible, rather than an opportunity to show off certain children. Another Beginners teacher tells the stories which she is planning to use with the children and teaches the songs. A better plan is to give a brief outline of the work for a certain period, including aims, the teaching materials to be used, such as stories, songs and memory work, and suggestions as to how the children may be helped in the home to live out the ideals which they are being made conscious of in the school. This will need to be done for each grade separately.

No mothers' club will live long which lives for itself alone. Even the interest in the children will not hold, worthy as that aim may be, unless the sympathies are broadened to sense the needs of other children and the mother heart grows large enough to say, "Not only my child but any child." There is no end to the possibilities of service in which mothers may engage for other mothers and children of the community, and even of the world. Here are just a few. Your own neighborhood will present a dozen others. One club keeps a full layette on hand all the time which may be sent to a needy mother at a moment's notice. As soon as the box has been depleted by giving away some or all of the articles a sewing bee is held and the set completed. Another has taken upon itself all the sewing for a maternity hospital. In one town there is an annual baby-weighing contest. The mothers' club takes charge of the room, pays for the services of the nurse, does the advertising, and keeps the records. Each year many more mothers from the lower side of town who need the help and advice have been reached by this scheme. One club, in coöperation with the Board of Health, maintains a public-health center. Others have established baby clinics, using a church room but paying for equipment and

the services of the nurse from their own treasury. There are several towns that are enjoying the services of a visiting nurse just because the mothers' club worked hard to arouse public sentiment and in the beginning contributed a good share of the expenses. In one community the public schools provide classes in English, cooking, sewing, etc., for foreign women. During the sessions of such classes the children are cared for in the same building by volunteers from one of the church mothers' clubs. Another group of club members go to a Hungarian mission and teach the mothers there how to make children's clothes in the most economical and hygienic fashion. These are but glimpses of what others are doing, but a discerning eye and a sympathetic heart will open up pathways of service in one's own community.

HELPFUL MATERIAL FOR USE WITH MOTHERS' CLUBS

ORGANIZATION

The Mothers' Club: How to Organize It and What It Can Do.

How to Organize Parents' Associations and Mothers' Clubs. National Congress of Mothers and Parent-Teacher Associations, Washington, D. C.

The School of Motherhood Booklet. Containing: "How to Use the School." "How to Organize a Mothers' Club." "Constitution and By-Laws." "Suggestive Topics for Study."

PROGRAMS

Twelve Programs for Mothers' Meetings, by Elizabeth Williams Sudlow. For free distribution. The Board of Sunday Schools, Chicago.

Plans and Programs for Mothers' Associations, by Mrs. W. F. Heath.

Mothers' Club Programs. The Mother's Magazine and Home Life, Chicago. Two programs monthly giving

questions to guide discussion, subjects for papers, list of helpful books for each topic, study pamphlets on each topic.

Typewritten papers on child nurture prepared by specialists. Over 100 subjects. Will be loaned; 1 paper for three weeks.

List of subjects sent free. Address National Congress of Mothers and Parent-Teacher Associations, Washington, D. C.

Outlines of Child Study, by William McKeever, giving programs and suggested references.

Books referred to in the above list may be secured by addressing the publishers of this volume.

SUGGESTIONS FOR FURTHER STUDY

1. Make a short list of books for the library of a mothers' club.

2. Make a program for a year, about ten topics, for a mothers' club. Under each topic give suggestions as to how it is to be worked out; if by a speaker, suggest the type of person whom you would try to secure; if by discussion, give helpful references or questions which would guide such discussion.

CHAPTER XI

HELPFUL AGENCIES

The mother's heart, it is urged, teaches clearly what she would do for and with her child, and the attempt to elevate an instinctive into a conscious procedure is as harmful as it is absurd. This objection scarcely merits a reply. Instinct has not prevented the Indian mother from flattening her baby's skull, nor the Chinese mother from cramping and deforming its feet, and all the scornful energy of Rousseau was needed to teach European mothers the evil effects of long, close swaddling garments. Since instinct has thus proved itself incapable of caring for the body, it is folly to talk about trusting to it the development of heart and mind.—Susan Blow.¹

THE percentage of unnatural mothers who willfully neglect their children is so small that it can be ignored. Most mothers desire the best and are not sparing of energy to attain it. Too often the cry is, after the damage is done, "If I had only known!" The schools have been laggards in making provision in the curricula for training in parenthood, and so most people enter upon the most important business in life with little or no preparation. But in this century of the child the mother, even though untrained, need not rely on her instinct and go blindly on repeating mistakes. The knowledge of the expert, the science of the laboratory, and the results of the experiments of others may be hers sometimes just for the asking, and a two-cent stamp will bring them to her door. The mother whose children have grown regards the mother with little children with envy as she says, "If I had only had all this help I could have done better," or "How I should like to do it all over again!"

¹ *Symbolic Education*, D. Appleton & Co.

But mothers are busy folk. Many of them stay so closely within their four walls that they do not even learn what is going on in their own community. In many homes magazines are noticeable by their absence, so mothers do not discover the treasures which printer's ink will supply. It is the business of anyone who is in contact with mothers to know about these sources of help. It is peculiarly the business of one who is in a position of leadership among mothers—the Cradle-Roll superintendent.

Know your own community so that you can give information at a moment's notice. First, there are the agencies which will care for baby's health. Is a baby desperately ill? Who is the reliable baby specialist and what are his office hours? Which hospitals give especial attention to young children? What are the fees and the conditions of admission?

Perhaps the family are unable to pay for the attentions of a physician. Most specialists maintain a connection with a free clinic. When and where? If you live in a city or town, your Board of Health does work for young children. At the baby clinics babies are weighed regularly and advice given as to diet and milk formulas are worked out. Where are such clinics held and at what hours? The milk stations will prepare the milk according to the doctor's formula, and it can be procured, a day's feeding at a time, properly bottled and ready for use for a small fee.

The visiting nurse will come into the home and care for the baby as well as demonstrate to the mother and give advice when she is needed. A little urchin who came from the poorest kind of a home made the following announcement one day in kindergarten: "My mother bathed the baby herself this morning the first time. The nurse didn't come." The baby was more than three weeks old. What a luxury those attentions must have been for a poor woman who could not afford such care! How many hints concerning care had been given during those three weeks which would make baby healthier and happier!

Some of your mothers may be working women. In that case you will need to know about the day nurseries. The Cradle-Roll superintendent, from her intimate knowledge of the homes, knows best when to advise free aid. While organizations should never relieve parents of their responsibility, still, if the child is losing its rights or really suffering, society must intervene. When such intervention is necessary, the younger the child the more potential the aid.

Some of the agencies stand ready to do educational work with your mothers. Foremost among these is the public library. Find out what helpful books are on the shelves. Perhaps they will set aside a reference shelf for your Mothers' Club, or send to your club fifteen or twenty books at a time. Perhaps they will allow you to draw a large number of books on your own card for circulation among mothers who cannot go to the library. Libraries are constantly buying books. If the list on child care and training is meager, suggestions for new books may be made.

In many communities there are classes conducted under various auspices. The vocational schools have both day and evening classes in Home Economics, Home Nursing, Cooking and Sewing. The public evening schools present a similar program. Community schools of religious education for Sunday school workers are springing up here and there. Many of these have classes in child study, and the classes in method which pertain to young children will be helpful.

There is no limit to the activities of women's clubs. Keep in touch with your local clubs and use what they provide whenever possible to broaden the lives and the interests of the mothers with whom you are working. A course of lectures that is far removed in thought, perhaps, from a mother's task will send her home to her babies with a fresher and deeper insight.

And, most important of all, use the mails. First, use them yourself and find out just what helpful printed matter may be obtained. Keep samples and a list with

proper addresses and prices for securing such material so that you can recommend. Some pamphlets may be bought in quantity so that you can keep them on hand for distribution. Funds set aside by the church school officers for the use of the Cradle Roll cannot be used for a higher purpose than for the education of the mothers of the babies whom the church calls her own.

PAMPHLETS AND CIRCULARS WHICH MAY BE OBTAINED FROM
CHILD HELPING ORGANIZATIONS

The American Child Hygiene Association, Baltimore, Md.
These leaflets are free:

Motherhood.

The Common Cold.

American Social Hygiene Association, New York City.

No. 60. *The Mother's Reply*, by Nellie M. Smith.

No. 187. *Prudery and the Child*, by W. M. Gallichan.

No. 189. *The Matter and Methods of Sex Education.*

No. 217. *When and How to Tell Children.*

No. 248. *Child Questions and Their Answers*, by Helen W. Brown.

Better Babies' Bureau, Woman's Home Companion, New York City.

Samples of these leaflets will be sent on request:

Clothes for the Tiny Better Baby.

First Short Clothes.

Hints to Mothers Who Want Better Babies.

Little Helps for Expectant Mothers.

Smart Clothes for Maternity Wear.

What Every Mother Wants to Know About Her Baby.

Child Health Organization, New York City.

Child Health Alphabet (Jingles for children, colored illustrations).

Alphabet Cards (Same as book). In sets of 26.

Child Welfare Magazine, West Philadelphia.

Health Education League. Boston, Mass. Members

entitled to a copy of each of the publications of the League free. Sample copies sent to any address on receipt of the price. Copies may be ordered in quantity:

No. 1. *Hints for Health in Hot Weather.*

No. 2. *Milk.*

No. 3. *Colds and Their Prevention.*

No. 8. *The Care of Little Children.*

No. 11. *Tonics and Stimulants.*

No. 22. *Typhoid Fever.*

No. 29. *Prospective Motherhood.*

Metropolitan Life Insurance Company. Free booklet, *The Child.*

Mother's Magazine and Home Life, Chicago, Ill.

National Congress of Mothers and Parent-Teachers Association, Washington, D. C.

Parents' Duty to Children Concerning Sex.

Russell Sage Foundation, New York City.

The Care of the Baby.

The School of Motherhood, conducted by 'To-day's Housewife', Cooperstown, N. Y.

Baby's Layette and Baby's Bassinet.

Feeding and General Care of the Under-Nourished Child.

Feeding the Normal Child from One to Six Years. Free.

The Baby's First and Second Years.

The Expectant Mother.

The Punishment and the Crime.

The Story of Life (sex education for little children).

The School of Motherhood Booklet (How to use the school).

United States Department of Labor—Children's Bureau.

This material is free:

Dodgers—

No. 1. Good Books and Pamphlets on Child Care.

No. 2. The Care of the Mother.

No. 3. Is Your Child's Birth Recorded?

No. 4. Breast Feeding.

No. 5. Bottle Feeding.

No. 6. Preparation of Artificial Food.

No. 7. Milk.

No. 8. Feeding the Child.

No. 9. The Care of the Baby.

No. 10. What Do Growing Children Need?

Publications—Child Care Series:

No. 1. *Prenatal Care.*

No. 2. *Infant Care.*

No. 3. *Child Care.* Part 1—The Pre-School Age.

United States Public Health Service.

Address Superintendent of Documents, Government Printing Office, Washington, D. C.

Supplement No. 10. *The Care of the Baby.*

Supplement No. 16. *The Summer Care of Infants.*

The American Home Series, Norman E. Richardson, Editor. Abingdon Press, New York City.

No. 3. Parenthood and Heredity.

No. 4. The Roots of Disposition and Character.

No. 5. The First Year in a Baby's Life.

No. 7. The Education of the Baby Until It is One Year Old.

No. 8. First Steps Toward Character.

No. 9. The Second and Third Years.

No. 10. The Education of the Child During the Second and Third Years.

No. 11. The Mother as Playfellow.

No. 12. Problems of Temper.

No. 14. The Government of Young Children.

No. 15. The Punishment of Children.

No. 16. The Home Kindergarten.

No. 18. The Nervous Child.

No. 19. On Truth Telling and the Problem of Children's Lies.

SUGGESTIONS FOR FURTHER STUDY

1. Send 15 cents to the Superintendent of Documents, Government Printing Office, Washington, D. C., and ask

him to send you the pamphlet entitled *A Tabular Statement of Infant Welfare Work by Public and Private Agencies in the United States* and find out what your own State and community is doing for the babies.

2. Make a survey of your own community, listing—

(a.) All specialists, medical and educational, who are engaged in the service of young children.

(b.) All institutions, public and private, who render such service.

(c.) All schools, libraries, or organizations that touch the lives of little children in any way or provide training for those who have little children in their care.

CHAPTER XII

OTHER CRADLE ROLL SUPERINTENDENTS AT WORK

Thou Master Workman, grant us grace
The challenge of our tasks to face;
By loyal scorn of second best,
By effort true to meet each test.

—*The School Hymnal*, Milton S. Littlefield.

Boys like to trade marbles; housewives like to exchange recipes; thinkers enjoy the give-and-take of ideas. Folks who are doing the same kind of work have a common bond of interest. It is always helpful to hear "how some one else does it." In order that you may have this opportunity questionnaires have been sent to Cradle-Roll superintendents both in this country and Canada. The report which follows is based upon one hundred of these answers.

Seventy-five per cent of these Cradle-Roll superintendents make some recognition of each baby's birthday, most of them by sending cards. A few inclose a letter to the mother or an invitation to bring baby to the birthday service in the Beginners Department on the following Sunday. One superintendent calls in the home on that day and carries a picture or a toy to the baby. A birthday remembrance is not a real greeting if it arrives after the birthday is past, so one superintendent suggests this: "I address all the cards for the month on the first and place the date for sending on the stamp corner, then I am sure of mailing them on time."

Seventy per cent of the workers have a definite plan for calling in the homes, such as to enroll the new baby, to carry the certificate of membership to him, and after that

every three months or every six months and at other times whenever it is possible to be of service. For the most part the superintendents are doing this personally; very few rely on assistants. One adds a New Year's week call to the others during the year, and another says that she carries a flower to the mother whenever she calls on a new baby for the first time.

There is some recognition of special days in more than half of the schools reporting. In most of these this means an invitation to the baby and his parents to attend the services on church holidays, thus identifying the Cradle Roll with the school. Several of these describe an annual consecration service. This takes place at the hour of morning worship. There is appropriate music and a sermon on the duty and opportunity of child nurture, and at the close the babies are brought to the front for a prayer of consecration. This is not to be confused with baptism, as all members of the Cradle Roll are presented each year. It is simply the church's recognition of her duty toward the tiniest members of the flock.

Twenty-five per cent of the superintendents are trying to do educational work with the mothers even when there is no organized mothers' club. Some do it by sending literature into the homes, some by suggesting reading, one by conducting a library, and one by encouraging the mothers to enroll in a University Extension Course.

The most interesting attempt on the part of a Superintendent to be of service to the mothers and to make the Cradle Roll a vital part of community life came in a letter from Colorado: "This year at our County Fair we arranged to have a tent put up for the convenience of the mothers of our Cradle Roll. We asked the Fair manager for the tent and he gladly put it up and floored it; then Mr. ———, of the ——— furniture store, did all the furnishing for the tent free of charge; then we had a large canvas sign painted in the elementary colors, which cost seven dollars—the only expense. We asked two ladies

of the church to be on hand each forenoon and two each afternoon, and they took care of the babies as they were left so that the mothers could get around and enjoy the fair."

Less than half of the reports state that the work is financed by the school treasury. Less than fifty per cent are recognizing their duty toward the smallest members of the flock. About ten per cent depend upon money from the homes and one on the offerings taken at special services. Both of these seem just a bit like begging. A mothers' class cares for one and the birthday offerings of the school for another. One enterprising superintendent earns the funds. This may be a good plan as a temporary measure if at the same time there is an effort to educate the leaders of the church so that they come to see their responsibility. Six superintendents state that the expenses are paid from their own pockets, and one of them adds, "I consider it money well spent." It is money well spent, but contrast a report from a church which is facing squarely her task of the education and care of the young. "The work is financed through the church treasury. We have *one* treasurer and *one* fund only for all purposes in this church, so that a certain percentage of said funds are allotted to the Cradle-Roll work. We have our budget for the year and do our work accordingly."

While only ten per cent have a definite organization of the mothers, almost half report occasional meetings. Many types of programs are given—speakers, question boxes, conferences, readings followed by discussion, papers by the mothers, story hours, and the study of a textbook. In several cases the mothers of the entire school are banded together. One school boasts a "Parents' Forum," and another happily terms their organization "Mothers of the Temple." Many church clubs have a connection with a larger organization—the City Mothers' Club, the Child Welfare Circle, the Child Welfare of the Woman's Christian Temperance Union, and the National Congress of

Mothers. In one town all three churches have united and formed one club. About twenty-five per cent report some provision for the care of children during the meetings. The activities which these clubs are undertaking in the service of other mothers and children have been reported on in Chapter X.

There are Cradle-Roll classes in fifty per cent of the schools reporting. In one half of these the class is entirely distinct, having its own room and its own lesson—"Object Lessons for the Cradle Roll." Most of the others, on account of lack of space, are compelled to use a corner of the Beginners room and spend part of the hour with them although the Cradle-Roll lessons are used. In one school these babies of three must attend the opening service of worship of the entire school. We are glad it is only one. Poor babies! to have to sit still through a long prayer when muscles ache for exercise, fingers itch to handle, and curious eyes want to see. Within the shelter of their own classroom these very activities which they crave can be made to yield such wonderful results in religious development.

There are many courses of lessons being taught which are ill adapted to the needs and capacities of three-year-olds. Almost every course for Beginners which is published is being used. Beginners courses were planned for four- and five-year-old children. There is a vast difference between the five-year-old and the three-year-old, and the same material cannot be made to meet the needs of both. In all these courses there are too many stories used, and they are not sufficiently simple for these tiny children. One or two teachers have gone farther astray and are attempting to use Primary lessons, planned for six-, seven-, and eight-year-old children, or even the Uniform Lessons.

The most hopeful sign in these reports on Cradle-Roll classes is the wide use of materials—pictures and nature materials, paper and crayon and the blackboard, blocks and toys. This shows a growing consideration for childish

interests and an attempt to use the activities of the learners.

Twenty-five per cent of the number are conducting church nurseries during either the hour of morning worship or the session of the church school, and one nursery is open throughout morning service and the church school following. For the most part physical care is all that is attempted. One or two are using the Cradle-Roll lessons, not as a course but as single stories, and in some others stories are told and songs and finger plays used. Many have specially furnished rooms with cribs and in one there is a lunch of crackers and milk served to the older children about the middle of the morning. For play materials, blocks, toys, picturebooks, paper and crayon, a blackboard, a sand table, and kindergarten materials are used. In one nursery each mother brings baby's own toys. For caretakers young women volunteers with teen-age girls as helpers are most popular. In one church this is the self-imposed duty of the Home Department superintendent. In another the women's circle cares for it. In others the mothers take turns. A few churches are paying a salary for such service. One of these has a trained nurse, one a kindergartner, and one a matron with experience in a children's institution. One church is rarely fortunate in having the students who are preparing to teach sent from a normal college as part of their practice work.

Some schools conduct a church nursery occasionally for a special service if not every Sunday. One invitation to such a special service reads thus:

Dear Mothers of the Cradle Roll:

Do you think you could trust your baby with me a little while? Our minister, Mr. ———, Mrs. ———, the Home Department superintendent, and I have been making a lovely plan. On December fifth we are especially inviting the Home Department members and the fathers and mothers of the Cradle-Roll babies to the church service.

Mrs. ——— and I, together with other helpers, want to take care of the babies and little folks while you enjoy the

service. We will reserve seats for you in the church just across the hall from where we keep the babies so you can slip out easily if you are needed.

I have been thinking of this ever since our last party when some of the mothers told me how much they would like to come to the service. Will you come? I'll be very much disappointed if you don't.

Begin to make your plans now.

Sincerely yours,

CRADLE ROLL SUPERINTENDENT.

About twenty-five per cent have classes for parents at the church-school hour. About one half of these are organized classes and as such have some social life and enter into projects of service both in the local church and the community. One such class has taken upon itself the furnishing and upkeep of all the children's rooms in the church school, providing the funds and giving the labor of their hands. Junior, Primary, Beginners, and Cradle-Roll rooms have handy cabinets, pretty curtains, and other things which the fathers and mothers see the need for and provide. Most of these classes have separate rooms and have their own service of worship in their own room. As study material the uniform lesson or other Bible lesson is used by the greater number, but a few, recognizing the obligation and the opportunity of parenthood, are spending their hour in the discussion of problems of child-training.

These are very fragmentary glimpses of how others are solving their problems. Their problems are not like yours at first glance, but at heart they are all the same—a little new life in a home, not strong enough nor wise enough to demand its rights, and two parents who need a friendly handshake, a bit of encouragement, or perhaps some definite and practical help. All of this the church may give if she will. Is your Cradle Roll a list of names hung on the wall in a forgotten corner or is it a vital thing consecrated to this service?



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