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A STUDY OF
CHRISTIAN EDUCATION BY CORRESPONDENCE IN CANADA,
WITH SPECIAL REFERENCE TO THE PROVINCE OF SASKATCHEWAN

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INTRODUCTION

A STUDY OF
CHRISTIAN EDUCATION BY CORRESPONDENCE IN CANADA,
WITH SPECIAL REFERENCE TO THE PROVINCE OF SASKATCHEWAN

INTRODUCTION

A. Statement of the Problem

Christian education is the "upbuilding of humanity in the image of Divinity as revealed in Jesus Christ."¹ It is the responsibility of the church to organize itself so as to make adequate provision for educating its people in the meaning and activities of Christian living.² Besides providing for worship it is the responsibility of the church leaders to provide for the education of the people through "study, discussion and participation in various group experiences of worship and work."³ This provision is usually made through the various agencies of the church commonly known as the Sunday school, vacation church school, weekday church school, youth group and adult forums.

In Canada's sparsely settled areas it is impossible for the church to organize classes and study groups. As a substitute for these regular means of education,

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1. Herman Harrell Horne: This New Education, p. 217.
2. The International Council of Religious Education: Christian Education Today, p. 18.
3. Ibid.

Christian education by correspondence has been developed. This work was begun in 1907, in the Province of Saskatchewan by Archdeacon Lloyd of the Anglican Church, and is now in operation all over Canada.¹ The idea probably originated in Australia under the name of Mail Bag Sunday School.²

The purpose of this paper is to study the work of several denominations in this field of Christian education by correspondence in Canada. The methods used in organizing the work and the materials provided will be studied in the light of the needs of children working alone with very little help. The Province of Saskatchewan has been chosen for special attention as it is one of the largest areas for this work and it is the area in which Sunday school by correspondence was first begun.

B. The Sources of Data

Letters were written to the five largest denominations of the Protestant faith in Canada³ to determine whether they were working in the field of Christian education by correspondence and if so, requesting information about their work and sample materials. Of the five denominations, four replied that they are working in this field, while three conventions of the Baptist denomination replied

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1. Church of England in Canada: The General Board of Religious Education, The Sunday School by Post, p. 2.
2. Ibid.
3. Canada: Dominion Bureau of Statistics, Eighth Census of Canada, 1941, Vol. II, pp. 522-523.

in the negative and a fourth Baptist convention did not reply. The denominations working in this field are the United Church of Canada, Anglican Church of Canada, Presbyterian Church of Canada and three separate synods of the Lutheran church, the United Lutheran Church of America, Evangelical Lutheran Church and the Lutheran Church-Missouri Synod. Most of the information used in this study is taken from the letters sent to the writer by the leaders in the denominational work, and the sample materials provided by them.

The statistics used in this study referring to the number of people using the correspondence material are those given by the denominations. As all such statistics vary from month to month due to children joining and leaving, any numbers quoted are only approximate.

C. The Method of Study

The first chapter will deal with the need for Christian education by correspondence across Canada and a survey picture of the work being done by the various denominations. Following this a detailed study will be made of the work in the Province of Saskatchewan with special attention being paid to the methods of the various denominations in organizing their work. The third chapter will be a study of the content of the materials sent to the children in the Province of Saskatchewan by the different

denominations.

The study will conclude with a summary of the work of the various denominations showing the more suitable methods and materials.

CHAPTER I
CHRISTIAN EDUCATION BY CORRESPONDENCE
IN CANADA

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IN CANADA

A. Introduction

Christian education by correspondence has become an important and necessary part of the Christian education programme in Canada. Before studying the methods and materials used by the various denominations in their correspondence education, it will be helpful to have a clear understanding of the type of country that requires such education and then to obtain an over-all survey of Christian education by correspondence in Canada. This chapter will include a geographic picture of Canada, a brief study of elementary and secondary correspondence education in Canada and a survey of the activities of the six denominations working in this field.

B. Geographic View of Canada

The Dominion of Canada is divided into ten geographic regions. These geographic regions are made up in accordance with the understanding that geography is nature as it provides an environment for man, and is concerned with man only in his relationship with nature.¹

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1. Langdon White and Edwin J. Foscue: Regional Geography of Anglo-America, p. 8.

These regions are as follows:¹

1. Drowned North Atlantic Coast--a region of fisheries, forest products, commerce and resorts.
2. Northeastern Uplands--a region of forests, quarries, dairying and resorts.
3. American Manufacturing Belt--an urban region of diversified industries.
4. The Northern Continental Forest--a region of trapping, mining and resorts.
5. Interior Grain Belts--a region of spring wheat, grain sorghums, and livestock.
6. Great Plains--a region of grazing, irrigation agriculture and minerals.
7. The Rocky Mountains--a region of mining, grazing, farming, logging and resorts.
8. North Pacific Coast--a region of lumbering, fishing, farming, dairying, mining, manufacturing, resorts and commerce.
9. The Yukon, Kushokwin Basins--the region of mining, hunting, fishing, trapping and subsistence farming.
10. The Tundra--a region of hunting, fishing and mining.²

The major mass of population is found near the international border where the natural environment is most suitable for settlement. Elsewhere, because of cold climate, dearth of soil, infertile soil, poor drainage, semi-aridity or rugged terrain--all adverse factors--the land is thinly settled.³ There is a ratio of 3.32 persons

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1. See map in Appendix A.
2. White and Foscue, op. cit., p. 9.
3. Ibid., p. 51.

per square mile in Canada. Contrary to popular belief, 85 per cent of Canada is unsuited to farming. During the nineteenth century settlers, believing that all forest lands could be used for farming, pushed into the northern wilds to that part of the country known as the Laurentian Shield. Today the majority of these people are still there living in isolated groups on farms which can barely support them. Those who have given up farming have turned to lumbering, trapping and mining. These people are of varied national backgrounds. The French and English are the trappers and traders, and it is the Finnish, Hungarian, Italian, Russian, Polish, Slovak and Swedish immigrants who are for the most part the farmers. These people have settled in national groups in many cases speaking their own language only.

C. Education by Correspondence in Canada

Education is compulsory in all parts of Canada and in order to provide elementary and secondary education for children in isolated areas a method of correspondence education has been set up by the provincial Departments of Education. All education, including correspondence education, is carried on in the two official languages of Canada, French and English.

In 1948-49, the year for the latest available figures, 2,091,929 children were enrolled in public

elementary and secondary schools in Canada, and 27,959 were enrolled in the correspondence courses of the provincial Departments of Education.¹ Many Roman Catholic children are sent to parochial boarding schools at the expense of the church when they live too far from regular educational facilities.

The method used in the correspondence education is that of sending the lessons to the children along with quiz sheets. The quiz sheets are returned to the department for correction. Parents are expected to help especially with the younger children. In some cases the children meet together in one room school houses with a "sitter" due to the shortage of teachers.

D. The Work of the Leading Denominations
in the Field of Christian Education
by Correspondence across Canada

As long as men and women continue to push forward and live in Canada's isolated areas where they farm, hunt, trap and mine, there will be families beyond the reach of regular pastoral care and beyond the ordinary channels of Christian education. The churches of Canada have seen the necessity of using other than the regular methods for reaching these people.

In 1907, before the time of radio, Archdeacon

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1. N. Le Seeleur, October 5, 1950, Letter to Writer.

Lloyd of the Saskatchewan Diocese of the Anglican Church began to mail Sunday school literature to the scattered homes in his Diocese.¹ Other Dioceses of the Anglican Church soon followed Archdeacon Lloyd's plan and now there are headquarters for the Sunday School by Post in twenty-one Anglican Dioceses across Canada. The only places where no such work exists are in Quebec and Southern Ontario. Quebec is mainly French speaking Roman Catholic while Southern Ontario is in the American Manufacturing Belt and thus an urban region.² Today 40,000 children in Canada are members of the Sunday School by Post. Only a small percentage of these children are from Anglican backgrounds. In one recent survey it was shown that only 24.8 per cent were of Anglican families.³ Several of the dioceses have weekly radio programmes in which the lesson is dramatized.

The Evangelical Lutheran Church established their Lutheran Sunday School at Home--by Mail and Radio "to meet the needs of children who are unable to attend any Sunday school because of geographic isolation, physical disability, or any valid reason."⁴

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1. Church of England in Canada: The General Board of Religious Education, op. cit., p. 2.
2. Cf. ante, p. 3.
3. Edna Russell, October 5, 1950, Letter to Writer.
4. The Evangelical Lutheran Church: Board of Parish Education, Lutheran Sunday School at Home--by Mail and Radio, p. 1.

The work in Canada is a part of the Board of Parish Education of the Evangelical Lutheran Church with headquarters in Minneapolis. The area covered by this work is the four western Provinces of Manitoba, Saskatchewan, Alberta and British Columbia. There were 987 children enrolled in the Sunday School at Home in November, 1950.¹ Connected with the correspondence work is the radio programme, "Children's Chapel", originating in the United States and broadcasted over four stations in Canada as well as other foreign countries.

The Lutheran Church-Missouri Synod operates the Sunday School by Mail in five Canadian Provinces, Ontario, Manitoba, Saskatchewan, Alberta and British Columbia. Mr. William H. Hillman, Assistant Executive Secretary of the Sunday School by Mail, states that the purpose of the Sunday School by Mail is "to bring the gospel of Jesus Christ to such children who cannot because of illness or distance attend a regularly established Sunday school."² A total of 1220 Canadian children are registered under this work.

The United Lutheran Church of America has entitled their work "The Lutheran Sunday School by Mail." The work has been centered in Western Canada until the

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1. [Evangelical Lutheran Church]: Chapel Bells, Vol. 4, 3rd Issue, November, 1950, p. 2.
2. William H. Hillman, December 8, 1950, Letter to Writer.

fall of 1950 when a new worker was sent to Kitchener, Ontario, to set up an office for eastern Canada.¹ This work is a part of the program of the Parish and Church School Board of the United Lutheran Church of America with headquarters in Philadelphia. There are approximately 1030 children enrolled in this school.² There is one unique feature in the Lutheran Sunday School by Mail and that is its library of books for the primary, junior, intermediate, senior and adult ages which are mailed out upon request. These books include Christian novels, missionary biographies and novels, Bible story books and a few well known classics.

The Presbyterian Church in Canada sends Sunday school material to its members who are isolated from Presbyterian churches. This work is organized by the Board of Sabbath Schools and Young People's Societies with headquarters in Toronto. Approximately 741 families are enrolled. It is impossible to keep an exact record of the number of children as only one set of material for any one age group is sent to each family regardless of the number of children in that age group. A total of 1125 sets of material are sent out monthly showing that there are at least that many children receiving the lessons.³

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1. Eleanore Gillstrom, October 19, 1950, Letter to Writer.
2. Ibid.
3. J. S. Clarke, December 12, 1950, Letter to Writer.

Canada's largest Protestant denomination, the United Church of Canada, calls its correspondence Sunday school "The Sunday School in the Home--by Mail and Air." Its purpose is to "serve those isolated families in un-churched areas and in fields served by summer student missionaries, where regular Sunday schools do not or cannot exist for all or a part of the year."¹ This work is carried on in all ten Canadian provinces and 1,000 families with a total of 2,500 children are registered. Formerly organized in districts, the work is now being brought together under one office in Toronto. Starting in January, 1951, a six months' experiment is being made to use radio as a part of the correspondence school. A weekly programme is being carried over six stations.

The Roman Catholic Church is also carrying on similar correspondence work.

Although isolated from the church and from the regular opportunities of Christian education, approximately 46,857 of Canada's children and youth are receiving their Christian training by correspondence. Dr. L. A. Pierson, President of the South Dakota District of the Evangelical Lutheran Church has said, "It is the most remarkable thing that has happened in our day along this line."²

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1. [United Church of Canada]: The Sunday School in the Home--by Mail and Air, [1950].
2. Evangelical Lutheran Church: The Children's Chapel, p.5.

E. Summary

This chapter has shown that as a result of Canada's physical features there are and probably always will be people living in isolated parts of the country, far from the ordinary reach of the church. The church has realized her responsibility to these people and by means of mail service and by radio is reaching them with the materials for Christian education. The Anglican Church was the first to start religious education by correspondence and has by far the largest enrollment at the present time. The Anglican, Evangelical Lutheran and United churches all have radio work in connection with their work. Though their methods and materials are different, these six denominations are reaching children who might otherwise never be reached for Christ.

CHAPTER II
CHRISTIAN EDUCATION BY CORRESPONDENCE
IN THE PROVINCE OF SASKATCHEWAN

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CHRISTIAN EDUCATION BY CORRESPONDENCE IN THE PROVINCE OF SASKATCHEWAN

A. Introduction

The purpose of this chapter is to make a more detailed study of Christian education by correspondence in the Province of Saskatchewan. This province was chosen because the work there has been functioning for a longer period of time than elsewhere and also because all six denominations with correspondence Sunday schools in Canada are well established in that area.

Following a brief geographical description of the Province of Saskatchewan and a study of its secular education, this chapter will describe the extent of the work and the organizational methods used by each of the six denominations. The study will include the number of children and families receiving the lessons, the methods used to obtain names, to finance the work, and to distribute the materials.

Normally, methods of motivation would be included within the scope of this chapter, but because there is a close connection between the means used to motivate the children and the materials themselves, motivation will be studied under "Newsletters, Rewards and Personal Contact"

in Chapter 3.¹

B. Geographical Features of Saskatchewan

The Province of Saskatchewan is the second of the three prairie provinces. There are three geographic regions found in Saskatchewan, the northern continental forest, the interior grain belts and the great plains. It has a land area of 237,975 square miles.²

The northern section of the province is covered by the northern continental forest. Here the main occupations are logging, trapping and mining. This area is a part of the Laurentian Shield and consists of crystalized rock, rounded hills almost devoid of soil, fast flowing rivers and innumerable lakes, swamps and muskegs. There are long cold winters with a very short growing season in the summer. The density of population is less than one person per square mile. The area consists of approximately half of the whole province.

South of the forest area is found the interior grain belt. This is the interior plain or true prairies. Here is the farming area of Saskatchewan where the main crops are spring wheat and grain sorghums. There is also some livestock farming. The northern part of this area

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1. Post, pp. 43, 48, 57, 65, 71, 78, 86.
2. Canada: Dominion Bureau of Statistics, op. cit., p. 4.

is on the edge of the continental forest where the farms are small. Many are still in the homesteading period and are therefore subsistence farms. The railway did not go through this territory until after 1930. The southern part of this region consists of large wheat farms. The first trans-Canada railway, the Canadian Pacific Railway, went through the southern portion of Saskatchewan at the end of the nineteenth century. Throughout the interior grain belt are found small towns and villages, many of which consist only of a general store with post office and a railway station with grain elevators. There is a very short growing season with inadequate rain for satisfactory farming. The winters are bitterly cold and dry.

The region called the great plains covers the southern portion of Alberta and stretches a little way into Saskatchewan in the south west. This is an area of grazing, irrigation agriculture and minerals.¹ The great plains are the ranch lands of Canada.

The main occupation of the people of Saskatchewan is farming under not too satisfactory conditions. Due to the mountain barriers in the west, the rain fall is very uncertain. Heavy frost is not uncommon in June and August, thus cutting down the growing season to less than two months in some years.

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1. White and Foscue, op. cit., p. 574.

The principal origins of the people of Saskatchewan are as follows:¹

British Isles races	397,905
Other European races	417,293
Asiatic races	3,420
Indian and Eskimo races	13,388
Other races including 9160 halfbreeds	9,986

Under the classification "other European races" are sixteen groups. The largest of these is German, followed by Ukrainian, Scandinavian and French.

Appendix B shows the population according to religious affiliations. As can be seen the largest group is the Roman Catholic, followed closely by the United Church of Canada. Other large groups are the Anglican, Lutheran, Presbyterian and Greek Orthodox.

The total population of Saskatchewan is 895,992. The seven cities in the province with a population of over 5,000 are all located in the interior grain belt; they are, in order of size, Regina, Saskatoon, Moose Jaw, Prince Albert, Weyburn, Swift Current and Yorkton.² In 1941 there were only twenty-nine towns in the whole province with a population of over one thousand.³ In this same census 65.1 per cent of the population was rural while 34.9 per cent was registered as urban.⁴

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1. Canada: Dominion Bureau of Statistics, op. cit., p. 450.
2. Ibid., pp. 211-212.
3. Ibid., p. 176.
4. Ibid., pp. 152-165.

C. Education by Correspondence in Saskatchewan

There were 192,039 children in school in 1941 in Saskatchewan. Of these children 129,250 live in rural areas where great difficulties are encountered in receiving a formal education.¹ Scattered all over the rural districts of the province are one room school houses, while in towns and cities are found regular schools and consolidated schools.

Due to the large number of small groups of isolated children and also due to the shortage of teachers, correspondence education is used extensively in Saskatchewan. There are two methods for its use, first in the homes and then in schools. In districts where there are no schools or the schools are closed due to the small number of pupils and the shortage of teachers, the children either receive no formal education or do correspondence lessons at home under the supervision of the parents. In 1948-1949 there were about five hundred children in grades one to eight receiving correspondence lessons at home.²

In some rural areas where there is no teacher or where the teacher is not fully qualified, the children meet in the school house and use the correspondence method. In 1948-49 there were approximately five hundred children in grades one to eight following this system.³ Due to the lack of fully qualified high school teachers for rural

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1. Canada: Dominion Bureau of Statistics, op. cit., p. 781.
2. H. Janzen: October 31, 1950, Letter to Writer.
3. Ibid.

areas there are a large number of high school pupils receiving full instruction by correspondence while they attend the local one room school. In 1948-1949 there were 2,745 children in grades nine to twelve following this plan.¹ The largest group of children using correspondence material are those attending rural schools which are in charge of supervisors or "sitters." The supervisors are usually parents or high school graduates who are preparing to go to normal school but who must first earn enough money. They are paid to keep order and to help the younger pupils. In 1950, there were 6,300 children studying correspondence lessons under supervisors.²

The correspondence lessons are mimeographed sheets containing explanations of the lessons, exercises and quizzes. Certain portions are marked to be returned to the Board of Education in Regina. There they are checked and a record is made before they are returned to the student.

D. The Work of the Leading Denominations in the Field
of Christian Education by Correspondence
in Saskatchewan

The problem of Christian education is even more acute than the problem of secular education for there are fewer churches and church workers than there are schools

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1. Ibid.

2. Ibid.

and teachers. The school laws of the province give opportunity for some religious education in the schools. The School Act permits the local district to authorize the reading of Scripture and the repeating of the Lord's prayer daily at the opening of school and also permits religious instruction a half hour previous to school closing in the afternoon. No child is to be compelled to take part in the above but may leave the room or may remain without participating if the parents or guardians so desire.¹ A list of suitably graded Bible readings is provided by the Board of Education.² Due to the lack of qualified persons and interested teachers these opportunities are not followed through very frequently. The need for Christian education by correspondence is very great.

Christian education by correspondence started in Saskatchewan in 1907, and since then has grown from one minister and one denomination to nine boards of six denominations. The Anglican Church has three separate offices in Saskatchewan, the United Church of Canada has two, while the Evangelical Lutheran Church, and the United Lutheran Church each has one office. The Presbyterian Church in Canada and the Lutheran Church-Missouri Synod have work in Saskatchewan but their central offices are outside the

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1. Saskatchewan: Bible Readings for Schools, p. 4.
2. Ibid., pp. 4-17.

province. Each of these denominations is serving a varied number of children, using different methods for contacting their members, different methods of financing the work and different methods for distributing the materials.

In addition to these Protestant groups the Roman Catholic Church also has correspondence courses which are organized by the Sisters of Service in Regina.¹

1. Anglican Church of Canada.

There are four dioceses of the Anglican Church in Saskatchewan. They are Athabaska, Saskatchewan, Saskatoon, and Qu'Appelle. The diocese of Athabaska's main territory is in Alberta and it has no Sunday School by Post in its Saskatchewan territory. The other three dioceses have Sunday School by Post secretaries and offices at the diocesan headquarters; Prince Albert is the headquarters for Saskatchewan, Saskatoon for Saskatoon Diocese and Regina for Qu'Appelle.

a. Number of Families and Children.

In the fall of 1950 there were 13,892 children and 5,595 families registered in the Sunday School by Post. The diocesan breakdown is as follows:

Saskatchewan	2,314 families	6,345 children
Saskatoon	1,926 families	4,486 children
Qu'Appelle	1,355 families	3,061 children

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1. Olive A. Farnden: October 3, 1950, Letter to Writer.
2. Etta Whelpley: October 25, 1950, Letter to Writer.
3. Russell, October 5, 1950, Letter to Writer.
4. Farnden, October 3, 1950, Letter to Writer.

These statistics suggest a large outreach by the Anglican Church.¹

A survey made by the Saskatoon Diocese showed that though there were 4,486 children receiving the Sunday School by Post only a small percentage were Anglicans.

The following are the figures resulting from this survey.²

Anglicans	24.8	%
United Church	26.2	%
Lutherans	10	%
Variety of denominations	20	%
No church connection	19	%

b. Method of Obtaining Names.

The main method for obtaining the names of the children is through the Sunday School Caravan Mission. This is a separate church organization which visits the out-lying districts of the church during the summer months. Besides conducting church services and Sunday schools, the vanners make special efforts to visit the homes of members

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1. The writer was a teacher on a Sunday school caravan during the summer of 1950 in the Diocese of Saskatchewan. From personal observations it was seen that very small proportion of the children took a real interest in the lessons and an even smaller proportion of the parents were vitally interested. In some homes the lessons had not been opened up after being received several months ago. Some children read everything but the Bible lessons. These people all lived on farms where they led very busy lives and they felt they had no time for the lessons. Many had enrolled when pressed to by previous vanners but without any real intention of doing the work. A check is made every three years to see whether the children are using the lessons at home even though not sending in the answers. If no reply or a negative answer is received then the children are taken off the list. Therefore though the Anglican Church may claim to have the largest enrollment, the actual number of children really using the lessons is small and approximately the same as the others. All dioceses claim about 5 per cent of the children answer the questions with any regularity.
2. Russell, October 5, 1950, Letter to Writer.

of Sunday School by Post and other homes in the district encouraging present members and obtaining new members. These caravans operate in the dioceses of Saskatchewan and Qu'Appelle. In the Diocese of Saskatoon the vans operated in the early years but now this diocese has two Sunday School by Post vans,¹ which do similar work but are not under the Sunday School Caravan Mission. Besides the three Sunday School Caravan Mission Vans, the Saskatchewan Diocese operates its own Sunday School by Post van. Through the Sunday church service radio broadcast, opportunities are given once or twice a year for the Sunday School by Post secretaries to speak and those interested are invited to write to the office. None of these dioceses have regular Sunday school radio programmes but the Diocese of Saskatchewan is at present attempting to raise the money to begin such a programme. In some remote areas the clergy is able to visit the homes once a year and in such cases he keeps a record of the children and sends in the names to the diocesan office. Theological students also keep records of the children they meet in their summer work. Still others are enrolled through word of mouth, parents and children hear of the work through other parents and children.²

c. Means of Financing the Work.

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1. Russell, October 5, 1950, Letter to the Writer.
2. Church of England in Canada: The General Board of Religious Education, The Sunday School by Post, pp. 8-9.

All three of the dioceses come under the category of "dioceses with few self supporting churches and large Sunday School by Post enrollments"¹ and therefore receive grants from the General Board of Religious Education and reduced rates from its Supplies' Department for the materials bought. The Sunday School by Post members contribute in offering envelopes which are sent out quarterly in Qu'Appelle and yearly in Saskatchewan. The Dominion and Diocesan Board of the Women's Auxiliary also give generous donations. The Anglican Young People's Association has made the Sunday School by Post a special feature of its missionary effort. They give financial aid and in towns where there is a secretarial office they help in the mailing of the material.

In Qu'Appelle the donations from the members covered \$1177 of the \$1200 net cost of lessons in 1949. This left very little to be paid for by grants and other means. Operating expenses are provided in this diocese by the Diocesan Board of Religious Education.²

The work of the Saskatoon Diocese is financed by the Colonial and Continent Church Society of England, with small grants from the Dominion Women's Auxiliary and the General Board of Religious Education.³ They also receive gifts from interested friends and organizations.

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1. Ibid., p. 10.
2. Farnden, October 31, 1950, Letter to the Writer.
3. Russell, October 5, 1950, Letter to the Writer.

It is to be remembered that this diocese finances the operation of two vans during the summer which cost is not borne by the other two dioceses.

The Saskatchewan Diocese's Sunday School by Post uses the usual means of finance for a missionary diocese.¹

d. Method of Distribution.

Each of the three dioceses has complete control over its own work. It chooses its own material and does its own distributing. In all three cases they mail the material out monthly.²

2. Evangelical Lutheran Church.

The Evangelical Lutheran Church with headquarters in Minneapolis, U.S.A., inaugurated their Sunday School at Home--by Mail and Radio about 1944 in Canada and in the United States in 1947.³ The Canadian office is in Outlook, Saskatchewan, and covers the work in Manitoba, Saskatchewan, Alberta and British Columbia.

a. Number of Families and Children.

No exact figures are available as to the number of families and children registered in Saskatchewan but the nearest available figures for October, 1950, were

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1. Ante, p. 22.
2. Church of England in Canada: The General Board of Religious Education, op. cit., p. 6.
3. [Evangelical Lutheran Church]: The Children's Chapel, pp. 5,7.

300 families and 650 children.¹ Over two-thirds of these children are in the primary and junior age groups.

b. Method of Obtaining Names.

When the work was first begun a field worker visited the homes to make contacts, but now pastors contact the children in the congregations. The church papers have been used as a means of reaching many. The radio programme "Children's Chapel" is broadcasted over four radio stations in western Canada and has become the major means for reaching the children. One of these stations is in Saskatoon, Saskatchewan. Advertisements have been placed in the Winnipeg Free Press, a weekly farm newspaper which reaches many isolated homes.

c. Method of Financing the Work.

The Board of Education of the church gives a grant of \$2500 for the work in Canada. As this does not cover the expenses, offering envelopes are sent to the pupils twice a year. Donations are also received from various church organizations. The work is publicized in churches and private subscriptions are made and, in addition, free will gifts are encouraged from the children. A gift of \$42 was given in memory of a child who had been enrolled at the time of her death.² The children pay for the

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1. Edith Vinge: October 12, 1950, Letter to the Writer.
2. [Evangelical Lutheran Church]: The Chapel Bell, Volume III, July and August, p. 3.

text books and kindergarten leaflets, the cost of which is seventy-three cents for each book or year's supply of leaflets.¹ An offering is suggested as a part of the Sunday School at Home weekly worship and envelopes are supplied. In this way the children are invited to share in a world-wide mission project.²

d. Method of Distribution.

The children must enroll each year in September. Those who have sent in answers the previous year are automatically promoted and enrolled again. Those who have not completed the previous course must write for re-enrollment. The lesson materials are printed or mimeographed in the United States but are mailed to the children from the office in Saskatchewan Lutheran Bible Institute in Outlook, Saskatchewan. The lessons are usually sent weekly unless postal conditions make it advisable to use a special schedule.

3. The Lutheran Church-Missouri Synod.

The Sunday School by Mail of the Missouri Synod of the Lutheran Church has its head office in St. Louis, Missouri, but also has district offices in Canada. The work in Saskatchewan is a part of the Manitoba-Saskatchewan district with headquarters in Winnipeg, Manitoba.

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1. Ibid., p. 2.

2. Evangelical Lutheran Church: Lutheran Sunday School at Home by Mail and Radio, p. 4.

a. Number of Families and Children.

It is not possible to obtain the figures for Saskatchewan alone. In 1950 Manitoba-Saskatchewan district had approximately 300 families and 470 children registered.¹ This is a big drop from the 1948-1949 enrollment when the total number was about eight hundred. The reason given for the drop in enrollment is that in areas served by a pastor, he is encouraged to conduct his own parish Sunday School by Mail using the materials of the church and no record is kept of such cases.² Thus in the past year more clergy are taking an interest in Christian education of the children within their far-flung districts.

b. Method of Obtaining Names.

The best and most successful method of contacting the children has been through the international radio broadcast, "The Lutheran Hour." At the end of each Sunday broadcast there is a special spot announcement giving the address of the local district office. Other methods are advertising through the local parishes, church papers and newspapers.³

c. Method of Financing the Work.

There is no charge for any of the materials but an offering envelope is included with each lesson for those who wish to give an offering as do children in regular

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1. E. H. Schmiede: November 1, 1950, Letter to Writer.
2. Ibid.
3. Ibid.

Sunday schools. Subsidies are also supplied by the Mission Board of the National Office and by the District Mission Boards.¹ While the materials are supplied by The Board of Parish Education, the Mission Board administers the project.²

d. Method of Distribution.

In each district of the church there is a Director of Sunday School by Mail. All material is lithographed in the United States but is mailed to the children by the District Director. Two lessons are mailed at a time and if no answer is received after six lessons have been sent in succession, the pupil is discontinued.³

4. The United Lutheran Church of America.

The headquarters of the Lutheran Sunday School by Mail of the United Lutheran Church of America has its headquarters at the Lutheran College and Seminary in Saskatoon. Though this work is a part of the Parish and Church School Board, the secretary is called the Educational Missionary.

a. The Number of Families and Children.

There were approximately 460 children enrolled in the Province of Saskatchewan in 1949-1950.⁴ No record

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1. Hilmer, December 8, 1950, Letter to the Writer.
2. Ibid.
3. The Lutheran Church-Missouri Synod: Information Bulletin, Sunday School by Post, p. 3.
4. Gillstrom, October 19, 1950, Letter to the Writer.

is kept of the number of families.

b. The Method of Obtaining Names.

The children's names are received from pastors, who meet the children when visiting their large parishes. Posters are placed in churches and other public places, and church papers carry information and announcements. Word of mouth has been a big medium for obtaining new members, children who are already members tell others and parents tell other parents.

c. The Method of Financing the Work.

This work is supported by the freewill offerings of the pupils, friends, congregations, such groups as Sunday schools, Luther Leagues, Women's Missionary Societies, Ladies' Aids, and Brotherhoods.¹ It costs approximately \$1.00 a year for each child.² An offering envelope is included with the lessons every three months with the understanding that it is for freewill offerings to help defray expenses, and make it possible to reach out to more children and adults with Sunday school lessons by mail.³ A list of those, among the children, who have contributed is printed periodically in the monthly newsletters. An amount of \$55.20 was given between March 12 and August 31, 1950.⁴

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1. The Lutheran Sunday School by Mail, Study Instruction, p.2.
2. Ibid.
3. Ibid., p. 1.
4. The Lutheran Sunday School by Mail, October News Letter 1950.

d. The Method of Distribution.

All the material is printed in the United States but it is distributed from the headquarters in Saskatoon. Four lessons are sent out each month, except during July, August and September, to the children and young people following the regular lessons. Those taking special courses in Bible study and church history and doctrine are sent their materials as they are required.¹

5. The Presbyterian Church in Canada.

The work of the Presbyterian Church in Canada is comparatively new in western Canada. There was a slump in home missions following the union of churches in 1925 but in recent years efforts have been made to recover some of the territory lost.

a. The Number of Families and Children.

There are 307 families receiving Sunday school material through the mails from the Presbyterian Church.² As recorded elsewhere in this paper, it is impossible to enumerate the number of children.³

b. The Method of Obtaining Names.

Previous to last year, names were turned in by student ministers working in isolated areas in the summer,

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1. The Lutheran Sunday School by Mail, Study Instruction, p. 2.
2. Clarke, December 12, 1950, Letter to the Writer.
3. Ante, p. 8.

local ministers and field workers. In the summer of 1950, two vans were given and financed by the Women's Missionary Society. Two workers travelled in each van in northern Saskatchewan and northern Alberta visiting and enrolling the children in the correspondence Sunday school.

c. The Method of Financing the Work.

All materials are provided free of charge by the Board of Sabbath Schools and Young People's Societies under whose supervision the work is organized. It is supported by the general missionary givings of the congregations of the church and especially by the missionary offerings of the Sunday schools of the church.

d. The Method of Distribution.

All lesson material is sent out quarterly from the Board headquarters in Toronto, Ontario, and all records are kept there. Reading material is sent out monthly. Previous to September, 1950, there were district offices and all the work was divided into districts.

6. The United Church of Canada.

The Sunday School in the Home--by Mail and Air has its headquarters in Toronto but also has two district supervisors in Saskatchewan, one in the north with office in Saskatoon and one in the south with office in Regina. Besides these supervisors there are also local supervisors

who help in the work.¹

a. The Number of Families and Children.

There are approximately 474 families and 1006 children enrolled in Saskatchewan. In the northern section of the province there are 267 families and 591 children while in the southern section the numbers are given as 207 families and 415 children.² This is a big drop from previous years and is due to the new policy just being installed.

b. Method of Obtaining Names.

Contacts with new families and children are made by student ministers on their summer field work, by ministers and lay workers who come in contact with isolated families and by radio. A new radio program, started January 1, 1951, is also a means for reaching new people.

c. Method of Financing the Work.

The Sunday School in the Home--by Mail and Air is a missionary enterprise of the church and is administered under an Inter-Board Committee comprising representatives of the Board of Home Missions, The Women's Missionary Society, the Board of Christian Education and the Board of Publications.⁴ No charge is made for the supplies

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1. Gertrude Patmore: October 20, 1950, Letter to the Writer.
2. Gertrude Patmore: November 13, 1950, Letter to Writer.
3. Ibid.
4. [United Church of Canada]: The Sunday School in the Home--by Mail and Air.

provided but quarterly offering envelopes are sent out to the families for volunteer offerings.

d. The Method of Distribution.

All the materials are sent out from the office in Toronto. Under the new policy a family order must be placed each month on a special order form. The district supervisors are responsible for correcting the answers to the questions from juniors and intermediates, and formerly they also had the responsibility of distribution.

E. Summary

The geographical features of the Province of Saskatchewan have been responsible for the scattered population and have necessitated correspondence education. For nearly forty years Christian education has been disseminated in this manner in western Canada.

In this province the Anglican Church has the largest enrollment in correspondence Sunday school and the Presbyterians probably have the smallest. The Presbyterian Church is the only one which does not solicit funds from the children or the families. The other denominations send out envelopes for offerings at regular intervals. None of the churches charge for the materials, except the Evangelical Lutheran Church which charges for the text books. The United Lutheran Church is the only denomination which does not send out lessons during the summer months.

The others send their materials on a twelve month basis.

Each denomination has its own method for contacting the children. The Anglicans and the Presbyterians, however, are the only ones which have special workers and vans for this purpose.

CHAPTER III

A STUDY OF THE MATERIALS USED
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A. Introduction

The purpose of this chapter is to study the materials of the various denominations in the light of their use as correspondence materials.

The material of each denomination will be studied separately under five headings with a brief summary at the end. The type of material will be noted first and then the general appearance. Unless the materials are attractive and well printed the children will not be motivated to use them. The content of the material will be surveyed to learn the type of lessons and manner of presentation, the use of questions and whether any secular material is included. Many children do not belong to any particular church and therefore material that strongly emphasizes any particular doctrine is not good for general distribution. Good reading material for children is difficult to obtain in scattered areas and it is a part of the church's responsibility to help in this way.

Most of the parents are farm people and are unable or unwilling to devote the time necessary for the Christian education of their children. Some do not know English and many know it only as a second language.

Therefore it is important that directions for them should be clear, simple and short.

All regular Sunday schools have times of getting together for fun and fellowship. The child who receives Sunday school training by correspondence misses these special occasions. Newsletters are one method of drawing the scattered children together and of making them feel a part of the organization. Regular Sunday schools also have prizes and certificates, as methods of encouraging the child, and these too are important in the Sunday schools by correspondence. Personal contact is the best method for encouraging and helping the child and the parents. The fifth section of each denominational study will consider newsletters, rewards and personal contact.

The materials to be studied are those which have been provided by the various denominational boards and offices working in correspondence work. The Lutheran Church-Missouri Synod, Presbyterian Church in Canada and the United Church of Canada provided one quarter's set of lessons to be studied. The Anglican Church provided the writer with one month's study material. In the United Lutheran Church of America the regular material for one quarter of the year was studied, but only two weeks of the correspondence material. The Evangelical Lutheran Church only sent the writer correspondence lessons for one week but their lesson books for a year were made available.

B. Anglican Church

As each diocese of the Anglican Church is responsible for its own work, the same material is not always used. In the Province of Saskatchewan, the Saskatoon and Saskatchewan Dioceses use identical material. Some of this same material is used in the Qu'Appelle Diocese along with their own lessons. The material of the Saskatoon and Saskatchewan Dioceses will be studied first followed by that of Qu'Appelle Diocese.

1. Saskatchewan and Saskatoon Dioceses.

a. Type of Materials.

The materials used may be divided into two groups, first the regular Sunday School by Post lessons which are a combination of graded and uniform lessons, and secondly the uniform series which has been developed by the Saskatchewan and Saskatoon Dioceses for their Sunday School by Post. The regular Sunday School by Post materials are produced by the General Board of Religious Education of the Anglican Church. Both series have a leaflet or paper printed for each week.

The regular series consists of picture cards for the four and five year olds and leaflets for those between the ages of six and eighteen. The six to eight-year-old children receive the leaflet entitled The Child's Own, the nine to eleven-year-olds receive an eight page paper

entitled Treasure Chest, the twelve to fifteen-year olds' four page paper is called The Young Soldier and Crusader, and the age group of sixteen to eighteen are sent the four page The Adventurer. Uniform lessons are used in all the leaflets except The Adventurer.

The special lessons of the dioceses, are sent to families where several children are doing the lessons and where there has not been much previous teaching. Each leaflet contains the lesson for the whole family. An effort is made to adapt the lesson to three age levels. These uniform lessons are divided into five topics, one topic to be covered each year.

b. General Appearance.

The graded materials are all different sizes, starting with the 3 by 4 inch cards for the beginners and increasing in size to the four page $10\frac{1}{2}$ by $13\frac{3}{4}$ inch paper for the oldest groups. The pictures on the beginners' cards are very poor reproductions. The outlines are not clear and the colouring is poor. The printing on the back is clear but small. The papers have good clear printing varying in size according to the age group. The Child's Own and Treasure Chest are printed in two colour inks which change approximately every two months. The colour combinations do not always result in clear legible printing. One example is a yellow and blue-green combination in which the headings of yellow do not show up on the

white glossy paper. The pen and ink illustrations are clear but the reproductions of famous paintings used to illustrate the lesson are too small, cover too much detail and have ink smudges. The Young Soldier and Crusader and The Adventurer are always printed in black and white. The type is small but clear. The illustrations are quite good and the Bible pictures in The Adventurer are larger and clearer than those in any of the other papers. The Treasure Chest is the only paper which does not receive ink well. The articles and lessons in The Young Soldier and Crusader and The Adventurer are not attractively set up.

The uniform series consists of a four page black and white leaflet printed in very small light type. There are two kinds of illustrations, reproductions of famous paintings and pen and ink drawings. The reproductions of the paintings are very small, spotted, smudged, and printed too lightly. In many cases it is impossible to make out the subject matter of the painting. The pen and ink drawings are much clearer. The printing is all on the inside pages and the outside pages are reserved for writing the answers to the questions. The paper receives ink and pencil quite well.

c. Content.

In the regular Sunday School by Post materials, the lessons are for the most part Bible centered with a large emphasis on the life of Christ. Church catechism is

the basis of study in a portion of the lessons in Treasure Chest and The Young Soldier and Crusader. Emphasis is placed on the special seasons and days in the church year such as Christmas, Easter, Trinity Sunday and Whitsuntide.

The cards for the beginners have a coloured picture on the front with a memory text underneath. The memory text is usually a Bible verse but occasionally a sentence from the Prayer Book is used. On the back of the card is a short Bible story corresponding to the picture. The Bible references are given and then the story is printed in simple language for the child. At the end of the story there are one or two simple questions with answers which refer to the story.

The Child's Own has secular stories and poems on the first three pages while the last page is devoted to the lesson. The lesson pages consist of the story with a picture illustration, a memory text and two questions. No space is reserved for the answers to the questions.

Treasure Chest has five of its eight pages given over to secular stories, poems, nature articles, puzzles, suggestions of things to make. In this section there are also articles on such topics as church symbols, missions and organizations within the Anglican Church. The last three pages of the paper contain the Sunday school lesson. This lesson, in story form, covers one and a half pages. Three questions are listed immediately after the story and

then there are blank lines for the answers. The back page has suggestions for Bible work, memory work and daily Bible readings for the week.

The Young Soldier and Crusader is similar in content to Treasure Chest. The last page and a half is used for the lesson. Rather than a story, the lesson is an explanation of the Bible passages. Memory work and daily Bible readings are given. Four questions are asked and space is provided for the answers. In both Treasure Chest and The Young Soldier and Crusader, the questions and space for answers have been set up so as to make it possible for the child to cut off this section of the paper for mailing and still keep the rest intact.

The secular content of The Adventurer is similar to that of the other papers. The lessons are longer and are in the form of articles rather than stories or explanations of Bible passages. The daily Bible readings are not only listed but short comments are made on each daily reading. Questions are given but no space is provided for answers. There are also Bible quiz games.

The lessons developed by the Dioceses are divided into five topical one year studies as follows:

- A. The Life of Our Lord
- B. The Acts of the Apostles
- C. The Old Testament
- D. The Old Testament
- E. The Creed, Lord's Prayer and the Ten Commandments

This material is for use in families where several members

of varying ages study together. At the top of each lesson is a picture and immediately underneath is a very simple explanation of the picture relating it to the Bible lesson. The rest of the leaflet is divided into three sections. One section is for beginners and consists of easy questions and a simple prayer. The next section is for adults and seniors not under grade ten. This consists of a Bible reference, a short note of explanation and the questions. The third section covers a whole page and is for intermediates. It includes the Bible passage in story form, explanation of difficult words in the Bible reference and the questions. The front and back pages are blank thus giving space for the answers. This series is a much less expensive type of lesson as only one set need be sent to a family while the regular lessons require at least one paper for each age grouping.

d. Teaching Aids for Parents.

In none of the material are there any particular directions for parents. Bible references are given in all the lessons so that the parents are able to find the passages. In the first issue of Treasure Chest there is a letter telling how to do the lessons and how to return the papers. This letter is addressed to the boys and girls but would be of assistance to any parents who read it. Directions for doing lessons and for mailing are given when the first set of lessons is sent.

e. Newsletters, Rewards and Personal Contact.

There is no regular newsletter sent out from either diocese but letters are sent at the special church seasons. These letters are usually written by the Sunday School by Post secretary and once a year in the Saskatchewan Diocese by the Bishop.

When the boys and girls send in the lessons for correction, the secretary returns them with some form of small reward. These rewards are pictures, bookmarkers or small books. If all the lessons have been done faithfully for a year a prize, such as a book or Bible, is awarded in the Saskatchewan Diocese.¹ It is to be noted that the rewards and prizes are for faithful work and not for good work. This is because not all the children have the same advantages. Both Dioceses state that only about 5 per cent of the children answer the questions and return them.² It is estimated that more children read the lessons but do not send in the answers. Those children who do send in answers are not always regular in doing so.

The only personal contact and check is made through the occasional visit of the Sunday School Caravan. The van visits a district once every three years so that children may receive the papers for years and do nothing

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1. Whelpley, October 25, 1950, Letter to the Writer.
2. Whelpley, Ibid.; and Russell, October 5, 1950, Letter to the Writer.

about learning the lesson. In the Saskatchewan Diocese if at the end of three years the children have not sent in answers a letter is sent to remind them and if no answer is received their names are removed from the enrollment.¹

f. Summary.

The material used in these dioceses is all of the card and leaflet type. The printing for the most part is very poor and this is especially noticeable in the illustrations. The lessons are Bible centered and are good; each lesson is within the range of the child's understanding. The questions are all of the question-answer type. A variety of types would make the lessons more interesting and give greater motivation to the child. In order to send in the answers, those using Treasure Chest and The Young Soldier and Crusader must cut up the paper or return the whole paper which means the child must give up for a period of time the other reading material. The Child's Own and The Adventurer do not give space for the answers and the child must provide his own paper for the answers. The stories and articles found in all the papers are excellent and provide good reading material for the children.

The special lessons of the dioceses are very unattractive and in themselves give no motivation to the

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1. Whelpley, Ibid.

child to do the lessons.

The parents are not given much help or encouragement. Neither the newsletters or the materials have directions or suggestions for them.

The emphasis on faithful work rather than perfect work is very good. But this emphasis and encouragement is only felt by those sending in the first lesson. The very poor system of keeping check on the work of the children is one of the major factors hindering the use of the materials.¹

2. Qu'Appelle Diocese.

a. Type of Materials.

Some of the correspondence materials used in this diocese are identical with those used in the Saskatoon and Saskatchewan Dioceses. The cards and leaflets are the same but there are no special diocesan lessons. There are two sets of cards for the small children, one for the four and five year olds and one set for the six year olds. The leaflet The Child's Own is sent to seven and eight year olds and not to the six year olds as in Saskatoon and Saskatchewan. Treasure Chest and The Young Soldier and Crusader are used in Qu'Appelle in the same age groups as in the other dioceses. The Adventurer is sent to those over fifteen and usually only if such children

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1. Cf. footnote p. 20.

are confirmed.

There is a special set of lessons for Confirmation and Holy Communion. These lessons are in the form of letters.

b. General Appearance.

The Child's Own, Treasure Chest, The Young Soldier and Crusader, and The Adventurer have all been discussed in the study of the materials of Saskatoon and Saskatchewan Dioceses.¹ The materials not previously examined will be studied in detail now.

The cards for beginners are $3\frac{1}{2}$ by 8 inches. All the printing is on one side so that the card may be hung upon a wall. The coloured pictures are very poor reproductions with blotches and fuzzy outlines. The pictures supposedly of today's children show children of the 1920's. The wording underneath the picture is in clear print. The primary cards are on thin cardboard or paper. They are similar in appearance to the cards used in the Saskatoon and Saskatchewan Dioceses but are a little larger. The pictures are very poorly printed and one colour seems to dominate each picture. The frames of the pictures are uneven and the pictures are marred with spots and smudges.

The Confirmation letters are printed in black and white. There are thirteen of these letters, the first

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1. Ante, pp. 39-41.

eleven have two pages while the last two have four. Space is left to fill in the office address and the name of the child. There are no pictures or illustrations.

c. Content.

Again only those materials not previously studied will be considered in this section.¹

The beginners' cards have a picture on the front with a short description and lesson story underneath. This lesson is written especially for small children and short simple sentence structure is used. The content of the primary cards is the same as those cards used for beginners in Saskatchewan and Saskatoon Dioceses.

The Confirmation letters are used to prepare candidates for confirmation. The meaning of confirmation, the sacraments, and the catechism are explained in these letters. They are Bible and Prayer Book centered. The student is referred to Bible references and to the Prayer Book throughout the letters. At the end of each letter is a list of four or five questions but there is no space for the answers. Frequently there is a prayer either before or after the questions.

The Holy Communion letters were not available for this study but they are similar to the Confirmation

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1. The contents of The Child's Own, Treasure Chest, The Young Soldier and Crusader, and The Adventurer are discussed on pages 39-42.

letters.¹

d. Teaching Aids for Parents.

When each child or family enrolls, a special mimeographed letter is sent to the parents. This letter explains the purpose of the Sunday School by Post and its organization. Directions are given for doing the lessons and for mailing the answers. The offering envelopes are introduced. The parents are encouraged to help the children and to bring the whole family into the experience.

Another mimeographed paper gives specific directions for each age level and gives directions for the mother to use in teaching the beginners.

The lessons themselves contain no help for the parents with the exception of the Bible references.

e. Newsletters, Rewards and Personal Contact.

Newsletters are sent out monthly. They are mimeographed letters, black printing on white paper. These newsletters have a short note from the office secretaries. They also list the church radio programmes for the month. Occasionally they contain the Honour List. This is a list of the names of those who have sent in their lessons regularly over a certain period of time. In one letter there are listed those who passed the General Board of Religious Education examinations. These examinations

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1. Farnden, op. cit.

are prepared in Toronto for all Sunday School by Post members who are using Treasure Chest, The Young Soldier and Crusader, and The Adventurer.

Pictures and small books are sent to the children when their corrected lessons are being returned. Certificates and diplomas are awarded to those who have passed the General Board of Religious Education examinations.

The only personal contact made with the children is through the Sunday School Mission Caravans. The office secretary tries to visit some of the children during the summer with the Sunday School by Post vans.

f. Summary.

The content of the material used in Qu'Appelle Diocese is very good but its manner of presentation could be improved. The printing of the illustrations is so poor that it hinders the child from grasping the lessons. A better effort is made in this diocese to encourage the parents and children to answer the questions.

C. Evangelical Lutheran Church

a. Type of Material.

The lesson materials for children used in the Lutheran Sunday School at Home are based on the Evangelical Lutheran Church text book series. There is a lesson leaflet or book for children from four to fifteen years of age. This material is of the closely graded type.

There is also Bible study material for high school students and adults. For those preparing for confirmation there is a catechism course.

Special correspondence lesson sheets are provided for each course.

b. General Appearance.

The text books used in grades one to eight are well bound books with hard covers. They are illustrated and well printed. All the text books measure $8\frac{1}{2}$ by $5\frac{1}{2}$ inches. In the materials for the younger children a large printing type is used. Some of the illustrations used in the books for grades one, two and three are not well reproduced and some are not suitable for the young child. Copies of masterpieces are used where a child's picture would have been better.

Some of the books are good reading books and do not resemble lesson books at all.

The correspondence questionnaire sheets are all the same size, $8\frac{1}{2}$ by 7 inches. They are printed on different coloured paper but there is no particular colour for any one class.

The kindergarten leaflets have a picture on the front which is too elaborate for the kindergarten child. The silhouettes and drawings within the leaflets and on the back are attractive and well within the grasp of the child.

The paper used in the books and leaflets is of a high quality. The questionnaire paper is also very good and may be used with both ink and pencil.

c. Content.

There are two series of lessons for the kindergarten child, New Testament and Old Testament Bible stories. The New Testament series takes the four-year old child through the life of Christ in chronological order. The Old Testament series for the five-year olds covers the best known Old Testament stories in chronological order. There is a simple outline picture to be coloured in each leaflet. The story itself is written in a manner easily understood by the child. The correspondence material is addressed to the parents and gives very detailed step by step directions for the use of the lessons. Additional activities are suggested. In these activities emphasis is laid on doing things for other people. There is a space for the parent to report on the work learned by the child and the results of the activities.

The child in grade one receives My First Sunday School Book. The purpose of this course is to develop faith in and love for God and obedience to Him. Each lesson is illustrated by a full page picture, but these pictures are frequently not suitable for the six-year old child. The lesson is in the form of approximately ten short sentences rather than a story. There is a prayer, a song

and a homework section. This last section consists of filling in the missing words in two or three statements. The whole lesson covers one page. The correspondence material contains directions for the parents and suggestions of things to do to help the child remember the lesson. The homework section included in the text book is not brought into the correspondence material. Space is provided for the parent to report on the response of the child to the lesson and to the activities.

My Second Sunday School Book is used with the second year child. In this text book there are three pages for each lesson, one of which contains the picture illustrating that particular lesson. The theme for this course is salvation in Christ and there are stories from both Old and New Testaments. The weekly lesson includes the story, a Bible verse for memory work, a song, a prayer and questions to be answered. The correspondence material is addressed to the child. It consists of an opening prayer, a review of the previous week's lesson and an introduction to the lesson for the day which is found in the text book. There are questions of various types, some referring directly to the lesson material and others making an application of the lesson. Space is provided for the parent or home helper to report memory work learned. Bible readings for each day of the week are provided. They are usually only one verse and there is also a simple question on each reading.

Children in grade three use the text book entitled God Speaks to Me. This book is basically catechetical in content. Its purpose is to teach God's saving truth as set forth in the catechism text and illustrated by Bible stories. The lessons themselves are in the form of sermonettes and in several cases are not within the range of an eight-year old. There is a Bible verse and a prayer following each lesson. "A Bible study" section is a Bible drill by means of questions, and helps to acquaint the child with the Bible and gives practice in using the Bible. Besides these questions there are others referring to the lesson. This second set consists of various types of questions such as completion, multiple choice, and question-answer. At the end of each lesson there is a short note on the picture illustration and its artist. The correspondence material is similar to the material for grade two. There is a choice of memory work, either catechism, a Bible verse or a hymn may be memorized. Space is provided for answering the questions from the text.

The catechism is the organizing basis in the fourth grade text book Listening to God. The Bible story is used to illustrate the portion of catechism being studied. Each lesson contains the catechism statement or article, a story, a hymn and a prayer. There is a Bible study similar to that in God Speaks to Me and also a similar section

of questions on the lesson. The questions are all the question-answer type. The correspondence material starts with a prayer. There is a review of the previous week's lesson and an introduction to the new lesson. Various types of questions on the Bible story in the text book and on the catechism are asked. The Bible study questions from the text book are given with plenty of space for answers. The paper ends with a short note on a hymn.

The next three grades have lessons with an historical approach. Grade five studies the Old Testament history in its textbook God's Chosen People. Forward with Christ, the textbook used for grade six children covers the New Testament Bible history and The March of Faith used in grade seven covers the history of the Christian Church from 30 A.D. to the present time with special emphasis on the history and work of the Lutheran Church. According to the notations in the text books Forward with Christ is for grade seven and The March of Faith is for grade six. In all three grades Luther's Small Catechism plays an important part and portions are memorized each week. The three books are well illustrated with good pictures, maps and drawings. Departing from the usual lesson form the March of Faith is a story presentation. Both the grade five and the grade six books contain daily Bible reading assignments and a prayer. The book Forward with Christ has a question for each daily reading and also

a section of things to do in connection with the lesson. Besides the lesson story, The March of Faith has a Bible study which consists of Bible references to look up and observations to make.

The correspondence material is similar for all three grades. There are questions on the lesson in the text book, the catechism, and the Bible reading. Various types of questions are used. The home helper has a space in which to sign that the memory work based on the catechism has been learned. There is a closing prayer in each paper.

The Christian life is the central theme of the grade eight text book On The Way. Each chapter in this book is in the form of a sermonette. Such topics as prayer, the Bible, faith, baptism, redemption, boy-girl relationships, are taken up under appealing titles such as "The Danger of Prayer," "There are no Neutrals," "Is my Body Bad?" There are no questions or Bible reading references in the textbook. At the back of the book is Luther's Small Catechism. The correspondence material contains lesson questions, and a space to record the catechism learned. The closing prayer is a suggestion for the child's own prayer. The correspondence material gives a daily Bible reading with a daily question.

An Explanation of the Catechism by H. P. Grimsby is the text book for the confirmation course. The explanations

are given by means of a series of questions and answers suitable for the high school age child. There are prayers and assignments in Bible work. The correspondence material consists of questions on the lesson in the text book, references to Bible passages and questions on them. There is a closing prayer and the usual report on the memory work.

High school students have no text book but use the Bible for their studies. There are special correspondence lessons in the books of Genesis, Exodus, Luke and Acts. These lessons consist of notes on the Bible text intermingled with questions. There is space for the answers. Memory work is given and a space to record that it has been learned. The lesson sheet ends with a closing prayer.

Adult courses are offered in the books of Acts and Romans. These are inductive Bible study lessons consisting of questions and space for answers.

In all the correspondence material for children and youth there is no mention of the worship service. This worship service is a special short liturgical service drawn up for family use and printed on one sheet of paper. It includes the call to worship, prayers and the creed with space for hymns and Bible lesson. The Children's Chapel Song Book may be purchased from the office. The hymns from this book are used on the radio program,

Children's Chapel.

d. Teaching Aids for Parents.

In the correspondence material for the kindergarten and grade one there are specific directions for the parents. These directions are excellent as they tell the parent what to say and what to do. The children do not answer questions but the parents send in a weekly report of the child's response to the lessons.

In all the correspondence lessons the parents have the responsibility of checking all memory work and signing the record.

e. Newsletters, Rewards and Personal Contact.

The Chapel Bell is a mimeographed monthly newsletter sent out from the Saskatchewan office. It contains letters from the secretary, portions of the letters received from the children, news of the enrollment growth, notices of radio programmes and a list of children who have birthdays that month.

Certificates are awarded for the year's work. These certificates are given on a grading principle. Gold is the highest, followed by blue and then white. Prizes are given for finding new members. A surprise is offered to those who complete a certain number of lessons within a period of time. Birthday cards are sent to the children.

The office secretaries do some field work and

thus visit a few of the children. When visiting they conduct Sunday schools and services.

f. Summary.

The correspondence material of the Evangelical Lutheran Church provides every member of the family with study lessons. The bound books give the child a permanent set of lessons. In the younger grades the illustrations in the books are not always suitable nor are they all well reproduced. The type is very clear in both the questionnaires and the text books.

The lessons are very definitely written for the one denomination and would not be suitable for children outside of the Lutheran Church. There is a strong emphasis on catechism and on Church history. The Bible study work is a secondary emphasis but is good in that it trains the student in using the Bible. The correspondence material is very good. It is attractive and there are a variety of kinds of questions with plenty of space for the answers. In each lesson there is a review section which draws the material together from week to week. The application of the lesson to daily living makes it a real learning experience.

Though the newsletter is not very attractive, its contents are very interesting and the personal touch creates a group feeling amongst the children.

The parents are given a good deal of help in the

lessons for the younger children and are responsible for all memory work. As the material is the closely graded type, every member of the family is studying something different. This makes it very difficult for families with several children and prevents them from having a unified experience.

There is no mention in any of the lesson material of the radio programme, The Children's Chapel. According to the publicity literature this radio programme is especially for the Sunday School at Home children.

D. Lutheran Church-Missouri Synod

a. Type of Material.

The lesson material used by the Lutheran Church-Missouri Synod in their Sunday School by Mail is known as the Concordia Sunday School Series. There are lessons for all children attending school, from the first to the eighth grade. The Concordia Sunday School Series is divided into four departments, primary, junior, intermediates, and senior. This is a uniform lesson series. The primary lessons are in leaflet form while the rest are incorporated into lesson books. To this material is added Sunday School by Mail worksheets. The lesson books are published quarterly and the material in them is all Bible centered with an emphasis on application to every day living. Each lesson also contains catechism.

There is also a church membership course in "fundamentals of our faith" for older children and adults.¹ A study of this material will not be included as it was not available.

The boys and girls in the junior, intermediate and senior departments are expected to have a Bible, preferably the King James' translation and if possible, a copy of Luther's Small Catechism.

b. General Appearance.

The lesson books and primary leaflets measure $5\frac{1}{4}$ by $7\frac{1}{2}$ inches. The books have very attractive paper covers, each printed in two colours. The over-all design on the covers is the same for all the departments but there is a different picture on each book. The primary leaflets have vividly coloured and clear pictures and good size printing. The lesson books have clear and interesting pictures to illustrate the lesson and the printing is very clear though in parts rather small. The pictures in the senior books are not as well printed as the rest but are still distinct.

The worksheets are printed in pastel coloured paper to match the colour of the books. The lithographing is very clear and the size of type varies with the age group. The primary and junior worksheets are double spaced

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1. Schmiede, November 1, 1950, Letter to writer.

and large spaces are left for answers in the intermediate and senior worksheets. All have the same distinctive and attractive headings and a place for the child's name and address.

c. Content.

The Bible lessons for all four departments are the same each week, though different emphases are made. The same portion of the catechism, based on Luther's Small Catechism, is taught to all departments each Sunday.

The cover of the primary leaflets has a picture illustrating the Bible story. The two inside pages contain the story written especially for the six to eight-year old. The back page varies. Sometimes there is a picture to colour, a poem or prayer, or occasionally another coloured picture relating to the lesson. The worksheet starts with a simple prayer for the child which is followed by a short introduction to the story found in the leaflet. The major part of the worksheet is made up of various types of questions and exercises relating to the Bible lesson and its application to every day life. There is a question on the memory work and also on the catechism. The worksheet ends with a prayer.

The junior lesson book contains lessons for three months. Each lesson begins with an introduction and is followed by the Bible reference and the story. The story is written very simply and the proper names are syllabified

and the stress marked for easy pronunciation. After the story there is a section called "For Daily Study." Each child is expected to spend fifteen minutes a day on this part of the lesson. There is no reading for Sunday. Separate assignments are given for each day. On Mondays questions are asked about the previous Sunday's lesson, Tuesdays there is a catechism study, Wednesdays there is a hymn study, Thursdays the Sunday lesson is reviewed and applied to today, Fridays the memory work is learned and on Saturdays the week's work is reviewed. There is a daily prayer for the week at the end of each lesson. At the back of the lesson book are the words of the five hymns studied in the daily study during the quarter, a Bible quiz and a Bible map. The worksheets are very similar in content to those of the primary department. The questions are a little more advanced and the children are expected to learn more about the catechism than just the memorization of the article. The Bible verses are called "A Gem from the Bible" and the child is expected to learn one verse a week.

The lesson outline in the intermediate lesson book is similar to that of the junior. There is more exact quoting from the Bible in the story and this quoting stands out in a darker printing. An explanation of difficult words or phrases is given in parenthesis. There is a section of daily activities for the week, similar to that

in the junior lesson book. The lesson closes with a prayer thought for the week rather than a prayer as in the junior book. The worksheets are similar to the other worksheets in that they include a prayer at the beginning, introduction to the story, questions about the story, exercises on the application of the story, a memory verse and its explanation and catechism. In addition the junior child is given an opportunity to express himself in writing a prayer or in giving his opinion on a problem. There is also a section on Bible reading in which a chapter is assigned for the week and questions are asked about the reading. It is to be noted that there are two suggestions for daily activities during the week, one in the lesson book and one in the worksheet.

The senior lesson book differs very slightly from the junior or intermediate. The story is in reality the Scripture passage written in paragraph form with the non-essential phrases and verses left out. Difficult words and phrases are explained in parenthesis. The daily study for the week is similar to the junior and intermediate. The lesson ends with a thought for the week. At the back of the book are hymns and a map but instead of a Bible quiz there are Scripture quotations. The worksheet is similar in all aspects to the intermediate. The questions are more difficult and more is expected of the child in the learning of catechism and Bible memory work.

d. Teaching Aids for Parents.

An information bulletin is sent to each new or prospective member. In it is found the organization and purpose of the Sunday School by Mail. One section is devoted to a special message for parents. Instructions are given for parents on how to help the children study the lesson. The following are the steps suggested for the parents:¹

1. Have the child read the lesson aloud from the Sunday school lesson book. Help him learn the pronunciation and meaning of difficult words.
2. Discuss the lesson with your child, covering three points:
 - a. What does God say in this lesson?
 - b. What does the lesson mean?
 - c. What does it mean to me?
3. Have the child tell you the story. . . several times during the week.
4. Help the child with the written exercises. Parents may write the answers for children in the Primary Department. . . Whenever parents write the answers, they should act the part of a secretary for the child. Children in departments above the Primary should write their own answers. Parents may, however, help the children with questions they find difficult. It is suggested that parents check the written work before it is sent in.
5. Check any corrections or comments on the lessons that are returned to you. The child should correct any mistakes he may have made.
6. Encourage your child to do some drawing or other art work related to the lesson.

In the worksheets for primaries and juniors, the children

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1. The Lutheran Church-Missouri Synod, op. cit., pp. 2-3.

are directed to ask help from the parents.

Directions for mailing the worksheets for correction are included in the information bulletin.

e. Newsletters, Rewards and Personal Contact.

There are no newsletters or rewards. The only personal contact is through the pastors who visit the homes when possible. In most cases there is no pastor and thus no personal contact is made.

f. Summary.

The material used by the Lutheran Church-Missouri Synod contains nothing else but the lesson and the quiz sheet. The general appearance is very attractive and the content is excellent with a good balance of Biblical and catechetical material. The study book gives the child a permanent record of the lesson which is less easily lost than the paper or leaflet type of material. The separate quiz sheet enables the child to send in his answers and still keep the lesson for future reference. The various types of questions hold the interest of the child. The personal application leaves the child with something more than a factual knowledge of Biblical material.

There is no material for pre-school children nor any Bible study materials for senior highs or adults.

There is no daily reading for Sunday thus making the lesson take the place of the daily reading rather than being in addition to it.

There are no newsletters. Therefore, the children are not drawn together in any way. The children are unable to learn of others like themselves and are not able to feel that they are a part of a large organization. A means of motivation is lost by not having some form of newsletter. The only form of motivation used is the fact that no lessons are sent after six weeks unless the quiz sheets have been returned.

A great deal is expected of the parents and this material could only be used where parents are vitally interested. But the directions for parents are not complicated and therefore, if the parents take the time, they should have no difficulty.

E. United Lutheran Church of America

a. Type of Materials.

The Christian Growth Series is the lesson material used in Lutheran Sunday School by Mail of the United Lutheran Church in America. The material is prepared on the group-grade plan. This series is a cooperative effort of the boards of publication and parish education of the United Lutheran Church in America, the Evangelical Lutheran Augustana Synod, and the American Lutheran Church. It consists of leaflets for the beginners and primaries and quarterly study books for juniors, intermediates and seniors. There are special questionnaires for the correspondence work.

There are also adult courses prepared by the United Lutheran Church. These include At Home, a lesson study based on the International Bible passages, and studies on the Gospel of Luke and I Corinthians. There is a catechism course for children and also one for adults. None of the adult material was available for study.

b. General Appearance.

The coloured pictures in the leaflets are not very attractive for the young child. The colours used are too dark and there is too much detail. The wording is clearly printed in a good size type. The black and white illustrations are very good.

The quarterly study books have a two colour cover with a drawing and title. The headings in the books and the illustrations are also in colour. The type varies in size according to the age level of the group. The lessons are divided into several sections.

The correspondence material consists of printed question sheets for those in the primary to the senior age level and a parent instruction sheet for the beginners. These are all printed on different coloured paper. The same title is used on all the papers. The paper may be used with both ink or pencil.

The newsletters are very attractive. They follow a set form each month. They too are printed on coloured paper.

The lesson books and leaflets all measure the same size of $8 \frac{3}{4}$ by $5 \frac{3}{4}$ inches. The questionnaire leaflets for junior, intermediate and senior children all measure 7 by $8 \frac{1}{2}$ inches. The correspondence material for beginners and primaries is on one sheet of paper measuring $8 \frac{1}{2}$ by $1 \frac{1}{4}$ inches.

c. Content.

The beginners' leaflet is for children three to five years of age. There is a coloured picture covering most of the cover. The stories on the inside do not always directly correspond to the picture. Both Bible and Christian life stories are included. Each paper contains a note to the parents explaining the lesson and suggesting how to apply it at home. There is a short simple Bible memory verse. The back page contains poems, black and white illustrations referring to the lesson, or pictures for colouring. The correspondence material is for the parents. It gives teaching suggestions, prayers, and activity suggestions. Four lessons are covered in each parent sheet.

The primary leaflets are for the child age six to eight. Each leaflet has a coloured picture on the first page similar to those on the beginners' leaflets. They have too much detail and the colouring is very dark. Under each picture is a thought provoking question regarding the picture and though the idea is good sometimes the questions

are not suitable for the primary child. Inside the leaflet is a story which does not always directly correspond to the picture. Besides the story there is also a Bible verse to remember and a suggestion for the parents. Occasionally on the back page there is a song, a question to answer, or a picture to draw or colour. The correspondence material contains two lessons on each paper. Each lesson has an opening prayer, a note on the lesson and use of the leaflet, approximately thirteen questions with space for answers, a place to record the memory work learned and a closing prayer. The questions are very good though all of the same question-answer type.

The nine to eleven-year old child receives the junior study book. The lessons are well illustrated with two-colour pictures. Each lesson contains an introduction, questions including map work, a Bible story, memory work and an explanation of difficult words and terms. The correspondence material is a four page leaflet containing questions for two lessons. Each lesson starts with prayer. Then there is a short paragraph containing directions on how to use the study book. Questions are copied from the study book or new questions are given and there is adequate space for answers. There is a place to check the memory work learned. The questionnaire closes with a prayer or a space for the child to write out his own prayer. Bible work predominates in both the study book and the correspondence questionnaire.

The intermediate children are the twelve to fourteen-year olds. They receive material similar to the junior. The study book has two colour illustrations but they are not as clear as those in the junior book. Each lesson begins with an introduction to the Bible passage. There is a Bible reference and questions based on the Bible passage. One section of the lesson is the application of the lesson to the child's life. The memory work in this department consists of a portion of the catechism. The correspondence material is similar to that of the juniors.

The senior material is for the fifteen to seventeen-year olds. The quarterly study book contains Bible work, information on Bible passages, written tests, discussion and application of the lesson to daily living. The material is peculiar to the problems of a senior high student. The black and white drawings which illustrate the book are very good but the reproductions of photos are not always clear. The correspondence material is similar to the junior questionnaire with the exception that there is a verse of a hymn instead of a closing prayer.

The questions in all the correspondence material are clear and require simple yet thoughtful answers. The child must turn to the Bible for the answers. There is no variety in the type of questions asked.

d. Teaching Aids for Parents.

In the mimeographed paper entitled study instructions there is a special message for parents asking them to help the younger children. The beginners' and primaries' leaflet contains notes for parents and the beginners' correspondence material is addressed directly to the parent and gives definite directions for teaching the lesson. The parents are encouraged to study a course for themselves and thus set an example to the children.

The junior, intermediate and senior children are expected to do their lessons without help.

e. Newsletters, Rewards and Personal Contact.

A monthly newsletter is sent out from the office in Saskatchewan. It contains a letter from the secretaries, a missionary story in the form of a letter from "Uncle Missionary," games, puzzles and quizzes, and suggested worship services for the home. In ordinary months it is a four page letter on the same size paper as the junior correspondence material. At Christmas and Easter it is twice as long and contains extra material in the way of poems, patterns of things to make and stories.

There are no rewards for the work done and the only personal contact is made by the pastors if and when they can visit.

f. Summary.

The material used in the Lutheran Sunday School

by Mail is good in that it is simple enough for the child to understand. It is attractively printed. The pictures on the leaflets are not as clear or as simple as could be desired but the lessons are written for the young child. The material in the study books is good, especially the senior book as it deals with the specific problems of the senior high school student. The material is Bible centered with the catechism placed in a secondary position.

The correspondence material is very attractive with its coloured paper and well set printing. The questions are not difficult but require using the Bible. They are all of the same question-answer type.

The same form is used in each newsletter and the content is excellent. It is one-sided with no opportunity for the children to express themselves.

The parents are responsible for encouraging the child to do the lessons. They are given excellent help in the beginners' lessons but more help could be given in the primary.

F. Presbyterian Church in Canada

a. Type of Materials.

The materials used in the Presbyterian correspondence work are the Presbyterian Uniform Lessons published by the Board of Sabbath Schools and Young People's Societies of the Presbyterian Church in Canada. Five different age

groups are covered in the material. There are two groups among the pre-school children, and there are also the primary, the junior, and the intermediate-senior lessons. Besides the material for the children, there is teaching material for teachers of primary, junior and intermediate-senior children.

There are three papers; the Story Hour is for all those who are primaries and younger. The Young Canadian is sent to juniors and The Challenge to intermediate-seniors.

There are no separate quiz sheets and the parents are responsible for correcting any work done in the quarterlies.

b. General Appearance.

The materials for the pre-school child are small cards and leaflets containing very well reproduced coloured pictures and a story. The type is very clear. The quarterlies for the primary, junior and intermediate-seniors are clearly printed but lack interest. The pictures are small and the space provided for answering questions is not sufficient. The covers on the quarterlies all follow the same formal pattern and are not very attractive.

The story papers are printed on a poor quality newsprint. The make up of these papers follows no set pattern. Regular articles do not have a special place or page. The only use of colour is found in the heading

of the Story Hour. Here there is a dark blue background with black printing and the title does not stand out well.

The Teacher is well printed but without any illustrations. The Primary Teacher is similar to the primary quarterly.

c. Content.

The lesson material for the pre-school and the primary child is the uniform type of lesson and follows the International Uniform Lessons. The very tiny child receives a small three by four inch coloured picture card with a short Bible story on the back. This series is called Little Bible Lesson Pictures. Each card has a Bible reference. Some of the pictures are too detailed and too old for the child. An example of this is Da Vinci's Last Supper. The primary child is sent both a Bible story leaflet entitled All Bible Stories and the Primary Quarterly. These leaflets measure 5 by 7 inches. The pictures on the leaflets are enlargements of those on the small cards. The story on the inside is similar with a little more detail. Besides the story with its Bible reference the leaflet has a memory verse printed with reference and a picture to be coloured by the child. This picture is too detailed for a small child.

The Primary Quarterly is a booklet 6 by 9 inches in size. In appearance it is similar to the other quarterlies but in content it follows the uniform lesson used in

the materials for the younger children. The first pages of the quarterly contain poems, short articles and songs with and without music. The lessons are numbered and dated. Each lesson contains a Bible reference, a golden text and a story. Occasionally after the story there is a prayer, poem or a suggestion of something to do. The story is very simply written and in large print. There are black and white illustrations which are good but small. At the back of the quarterly is found a list of pictures to illustrate the lessons, a recommended book list and songs with music.

The junior quarterly and the intermediate-senior quarterly are very similar. The inside covers of both books have prayers. The lesson outline is the same. Each lesson has a title, a golden text, Scripture lesson which is printed, a catechism question and answer from the Shorter Catechism, and a missionary question and answer. The actual lesson consists of alternating explanations and questions. A very small space is provided for the answers to the questions in the junior book and no space is provided in the intermediate-senior book. Both quarterlies have the same daily Bible reading assignments but no notes. There are two or three short weekly questions about these readings. The material is Bible centered and the child is expected to do some Bible work.

The Primary Teacher and The Teacher are for regular Sunday school teachers. The Primary Teacher is the

primary quarterly plus a section for the teacher. This section includes an over-all picture of the quarter's work and information for each lesson. These suggestions for the weekly lesson include the aim, list of materials required, and teaching suggestions. Special emphasis is placed on the conclusion and application of the lesson.

The Teacher covers the lessons for junior and intermediate-senior classes. The material for each lesson may be divided into two sections, first the material for the teacher's own preparation and understanding of the lesson, and secondly, the methods for teaching in the class. The first section is very long and detailed. There are regular articles written by various Bible scholars. "Notes on the Text," "The Exposition of the Lesson," "The Heart of the Lesson," "Linking the Lesson to Life" are the titles of these articles. There are also questions for study and discussion with Bible references to assist in finding the answers. The section dealing with class presentation is divided into three parts, with notes for the superintendent, the intermediate-senior class and the junior class. The teacher is given ideas of how to present the material and especially how to bring out the application of the lesson to every day living.

The Presbyterian Lesson Leaf is included with the material sent out. This is a sheet of paper containing the Scripture printed for the current Sunday and also the

Scripture for the next Sunday with explanation of same, shorter catechism questions and answers and a missionary question.

The weekly reading papers are for three different age groups. The Story Hour is a four page paper for primaries. It contains stories from the Bible, poems, secular stories with a distinct Christian emphasis and cutouts or pictures to colour. The type is small for primaries but the content very suitable. The Young Canadian is an eight page paper containing stories, articles of both a secular and religious nature and suggestions of things to do or make.¹ There is a Sunday school lesson reference and a memory verse which corresponds to the lesson in the junior quarterly. This paper is well illustrated. The Challenge is a twelve page weekly paper for the older children. It contains continued stories, articles on Biblical material, Christian life and careers. On the back page are stories and jokes.² In all these papers the main emphasis is on the Christian rather than the secular life.

d. Teaching Aids for Parents.

The parents are expected not only to teach the

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1. This paper is the identical paper as The Explorer used by the United Church of Canada. The only change made is in the Sunday school lesson reference and memory work. Post, p. 85.
2. Certain parts of this paper are similar to Onward published by the United Church of Canada. Post, p. 85.

children but also to correct the answers to the questions in the quarterlies. The material provided for the parents is the same as that given to regular Sunday school teachers, and the average parent would have great difficulty in using it. It is necessary to adapt all the suggestions for group work for use with the individual child. Much of the suggested equipment would not be available to the isolated family.

e. Newsletters, Rewards and Personal Contact.

There are no newsletters or other contacts between the family and the office. Since the children's work is never sent back to the office for checking or correction, no records are kept. Therefore, there is no way of determining a reward system.

Personal contact is made by the vanners who have been out for only one summer. Due to the size of their district they visited very few children.

f. Summary.

The material for the pre-school and primary children is good on the whole, but at times it is a little too old for the children. The pictures are very well coloured and reproduced. The quarterlies for the juniors and intermediate-seniors contain excellent material but lack space for answering the questions. Especially noteworthy is the emphasis on missions found in the junior and intermediate-senior quarterlies.

There is no material especially for the parents, and the teachers' material provided for parents is far too difficult and too extensive for the average parent on farms and in isolated areas. No consideration is given to parents who have had no Christian teaching or to whom English is a second language.

There is no real incentive for the child to do the lessons unless the parents provide it.

G. United Church of Canada

a. Type of Materials.

The materials used by the United Church of Canada in the Sunday School at Home are their regular Sunday school materials supplemented by a booklet entitled The Family Teacher. The junior, intermediate and adult materials are published cooperatively by the United Church Publishing House and the Baptist Publications Committee of Canada. Lessons are provided for six different age groups ranging from three-year olds to adults. The material for the nursery, beginner, primary and junior children is graded while a uniform lesson series, entitled Canadian Bible Lesson Series, is used for intermediates and adults.

All the lesson material is published and sent out on a quarterly basis.

Besides the lesson material there are weekly Sunday school papers for the juniors, intermediates, and

adults.

All the lesson material is published and sent out on a quarterly basis.

Besides the lesson material there are weekly Sunday school papers for the juniors, intermediates, and adults. These same papers are also used with a different title by the Baptist Church. They are mailed out monthly and only to those who complete the quiz sheets.

b. General Appearance.

All the materials are very well printed with the exception of the junior work book. The coloured pictures on the nursery and beginners' cards and on the primary leaflets are excellent. The type is large and clear. The printing in the adult and intermediate lesson books is very clear but there are no pictures or other illustrations except the cover picture.

The junior workbook is not nearly as attractive as the rest of the material. The paper is a grey-white and the illustrations are not clear. The cover is coloured but the rest of the book is in black and white. The material is not laid out well and ink cannot be used on the paper.

The papers are attractive and well printed on a heavy newsprint paper. With the exception of the section headings in Onward there is no colour used in the papers.

c. Content.

The nursery cards are sent to three year old

children. The cards measure $4\frac{1}{2}$ by $5\frac{3}{4}$ inches. On the front is a coloured picture while the back usually contains a short story relating to the picture. The pictures are clear and beautifully coloured. In one or two cases there is too much detail for a nursery child. The stories on the back are very simple and could be easily understood by a three year old. Of the thirteen cards which were studied, seven were lessons on Christian living while the other six contained Bible stories. Both Old and New Testament stories were included. One card had a song instead of a story lesson. The cards are in a folder on which is printed a song with music and a finger play poem.

The beginners' cards are a little longer than the nursery cards but contain the same pictures. The pictures are easily understood by the four, five and six-year olds' who receive them. The stories on the back are not always closely related to the pictures. Six of the thirteen cards studied had lessons on Christian living and had no direct reference to any Bible material. The folder containing the cards has a song and a letter to parents. The letter was for parents of children attending regular Sunday school and would be of little help to parents using the lessons as correspondence material.

The children seven, eight and nine years of age receive the primary leaflets. These leaflets have a coloured picture on the front and the story on the other three pages.

Only one out of the thirteen leaflets studied did not have a Bible story. On the back page there is a verse to remember and occasionally a song or suggestion of something to make or do. The folder has cut-outs of articles mentioned in some of the lessons. These are to be coloured and cut out by the child.

The junior workbook is for the ten to twelve-year olds. This workbook has no stories or lesson but contains different types of questions based on a Scripture passage. The Teacher's Guide to Workbook contains the lesson material but it is not provided unless the parent orders and pays for it. Some of the material can be used only in a classroom situation. Memory work is an important part of the book and there is a chart to record the child's progress. At the back of the book is a quiz on the work covered during the whole quarter.

All the children over thirteen receive the intermediate lesson book entitled The Intermediate Class. The adult lesson book, The Adult Class, is very similar both in design and content to The Intermediate Class. Both groups study the same lesson which is a Bible book study. The lessons are developed from outlines copyrighted by the International Council of Religious Education. The lesson book begins with an introduction to the Bible book to be studied during the quarter. This introduction describes the author, the conditions under which the book was written and the main theme. Each lesson starts with the Bible

reference followed by a printed portion of the whole reference. The adult book also has a devotional reading reference. The intermediate book has a short study of the material covered in the weekly lesson. The adult book has a longer study divided into two sections, one entitled "The Purpose of the Lesson" and the other "Light on the Scripture." The first brings out the key message of the passage while the second explains certain phrases and words. Both books have a daily reading assignment based on the lesson. This is usually a few verses from the larger portion assigned for the lesson. Explanation and application of the reading are made in the paragraph for each day. There is no reading for Sunday in the adult book and it is sometimes missing in the intermediate book. The Intermediate Class has questions to be answered and a suggestion for notebook work at the end of the week's work. The adult book has a section "For Thought and Discussion" containing questions. At the back of each book is a list of daily Bible readings. The readings are the same in each book but they do not correlate with the lesson material. Though from the same book of the Bible as that being studied in the lesson for the day, a different reference is given at the back for the daily reading. A three dimensional map of Palestine is found on the back of both books.

The Family Teacher is the book published for the Sunday School in the Home-by Mail and Air. This is the

parents' manual of directions. It contains a letter from the National Supervisor telling something of the spread of the work. There are four sections of lesson guides for the parents, one for each of the nursery, beginner, primary and junior departments. These guides include an introduction to the quarterly material and an outline of the aims and purposes of the lessons in the life of the child. Then there is a short note on each lesson telling the parents how to bring the lesson into the life of the child. There are notes on how to teach the child to pray. Suggestions are given for drawing and creative activity. There are no quiz sheets for the nursery, beginners or primary children. The junior child does have a quiz sheet which is found in The Family Teacher. The quiz sheet is divided into sections for each weekly lesson. Five or six questions are asked. Some of the questions are in the form of puzzles and games. The space for the answers is not large enough for the handwriting of a junior child.

There is no parent guide for the intermediate child but there is an intermediate quiz in The Family Teacher. The type of question asked is similar to the junior quiz and again not enough space is provided for the answer.

Toward the back of The Family Teacher is found a family report form which is to be filled out and mailed quarterly to the District Supervisor together with the

completed quiz sheets. There is also a catalogue of good books for children and parents. These books are obtainable through the Sunday School in the Home--by Mail and Air. The inside back cover contains the names and addresses of the District Supervisors and the quarterly order blank for the supplies. Where there is more than one child in a department, families may order extra quiz sheets.

The papers which are sent out monthly, are called The Explorer for junior boys and girls, The Canadian Boy for intermediate boys and The Canadian Girl for intermediate girls. Onward is the title of the adult paper. The first three mentioned have eight pages each while Onward has sixteen pages. The children's papers contain stories, articles of both a secular and religious nature, suggestions of things to do or make, competitions in drawing and writing, and the results of such competitions. The Canadian Boy has cartoon Bible stories on the back page.

Onward contains similar material to the others but it also has several regular sections. "News of the World Church" gives brief notes on the church around the world. An opportunity to seek guidance is given in the section called "The Business of Living" which is described as a question and answer department for personal problems. The section entitled "Nature, Science and Invention" contains

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short notes on interesting and varied subjects. The editorial page has two or three short Christian articles.

d. Teaching Aids for Parents.

The parents carry a large responsibility in the Sunday School in the Home--by Mail and Air. They must order the material every quarter and also complete quarterly reports. The directions in The Family Teacher are for parents with quite a bit of secular schooling and also a good knowledge of the Bible and Christian living.

The directions for teaching the smaller children are very detailed and very helpful.

e. Newsletters, Rewards and Personal Contact.

There are no newsletters outside of the letter from the National Supervisor in each issue of The Family Teacher. A certificate is awarded to the junior and intermediate child for three or more satisfactory quiz papers sent in during the year. As the nursery to primary materials have no quiz sheets there is no form of reward or encouragement for these children.

f. Summary.

With the exception of the junior workbook the material used in the Sunday School in the Home is very good. The content of the material is what is termed basically life-centered.¹ More Bible references could be

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1. Philip Henry Lotz ed.: Orientation in Religious Education, p. 106.

given in the nursery, beginners' and primary material as an aid to the parents.

A great deal is expected of the parents and this material could not be used properly with the new Canadian families from Europe. These families are found extensively in Saskatchewan and in many cases the parents do not speak English and therefore would not be able to help the children. Nor could the materials be used in families where the parents have not had at least a partial high school education.

There is no real weekly activity for the primary children who are all school age. These children are able to read and write and could answer a simple quiz. The material supplied them is a little below their age level.

The junior workbook is most unsatisfactory for correspondence work as there is no lesson. The child answers the questions in both the workbook and the quiz sheet but only the quiz sheet is corrected.

Having all the quizzes for all ages in one book makes it very difficult for a whole family to work at the same time. Separate quiz sheets are more satisfactory.

H. Summary

This chapter has consisted of a brief study of the materials used by the six denominations. These materials have been considered in the light of their use by

the children with little or no help and encouragement from the home.

The two main types of lesson material, uniform and graded, are both used. The Anglican Church, Lutheran Church-Missouri Synod, and the Presbyterian Church use uniform lessons, while the rest use graded material. For use in families the uniform material is more suitable as it enables the whole family to work together. It is more helpful to parents to have all the children studying the same Bible passage. With the exception of the Evangelical Lutheran Church all the material is grouped into departments.

All types of material are used by the various denominations. The Anglican Church uses solely the leaflet and card type of material. The others, with the exception of the Evangelical Lutheran Church, use the leaflets for the younger children but have quarterly books for the juniors and older children. The Presbyterians use quarterlies with primary children. The Evangelical Lutheran Church uses a yearly book with all children from the first to the eighth grade.

The Presbyterians do not expect the children to mail in the answers to any questions and do not provide quiz sheets. The Anglicans do not have separate quiz sheets but have a space on the lesson leaflet for the answers and the child must send in the whole leaflet for

for correction. Some denominations vary the type of questions, others use only the question-answer type. The Lutheran Church-Missouri Synod and the United Church have the greatest variety of questions and their quiz sheets are more interesting to the child. The United Church does not leave enough space for answers on the quiz sheet and the printing is too small.

All the materials have a certain amount of Bible work which trains the child to use the Bible. Daily Bible readings are a part of the Anglican, Lutheran Church-Missouri Synod, Presbyterian and United churches' lessons. Some of the United Lutheran materials also have daily readings. Church doctrine is taught in all the Lutheran and in some of the Anglican materials. It is only in the material of the Evangelical Lutheran Church that the emphasis on the catechism is greater than on the Bible or Christian living. The United Church material is the only one with Christian living as its basis.

The United Church and the Presbyterian Church provide good secular reading material in addition to their lessons. The Anglican Church includes the secular reading with their lesson leaflets. The United Lutheran Church is unique in that it has a rental library.

The parents are given excellent help by the Evangelical Lutheran Church. Too much is expected of the parents of children using the United Church or the

Presbyterian materials. The Anglican and United Lutheran churches give too little in the way of help to the parents. The Lutheran Church-Missouri Synod gives no directions in the lesson but they do give very helpful suggestions in the information sheet sent to new members.

The newsletters of the Evangelical Lutheran Church and the United Lutheran Church are very friendly and give the children a group feeling. The United Lutheran letter contains material for the parents as well as the children. The Chapel Bells of the Evangelical Lutheran Church gives opportunity for self-expression.

There is no one series of lessons and materials which completely answers all the problems of the child who must receive correspondence lessons. Improvements are needed in printing and content. Some materials are lacking in motivation both in the lessons and in outside items such as newsletters and rewards. But regardless of the improvements which should be made, the materials are answering the needs of many children who would otherwise never have any Christian training.

CHAPTER IV
SUMMARY AND CONCLUSION

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A. Summary

The first chapter of this study dealt with a survey of Christian education by correspondence in Canada. This included the reasons for the need for Christian education by correspondence and a description of the work being carried on by six denominations. The denominations are the Anglican Church of Canada, Evangelical Lutheran Church, Lutheran Church-Missouri Synod, United Lutheran Church of America, Presbyterian Church in Canada and the United Church of Canada. The Province of Saskatchewan was chosen for a specialized study of the method of organization and for a study of the materials used by the above six denominations. Throughout this study an effort was made to evaluate the organization and the materials in the light of their use with children who are working alone with little or no help from parents or other supervision.

B. Conclusion

Children living in isolated areas far from other children have no opportunity for experiences in group learning. This study has showed how the church is seeking to overcome the difficulty through establishing a new type

of Christian education program. The Sunday school by correspondence requires different methods of organization and different teaching materials from the ordinary Sunday school if it is to fulfill its purpose. The success of the venture lies in its being a two-way experience. The children should have opportunity to express themselves in returning the lessons for correction. The Presbyterian Church fails to complete the experience in that it does not provide for the child to respond to the lessons.

The children cannot be contacted through the ordinary channels of visitation. The Anglican Church has enrolled most of its forty thousand children in Saskatchewan by means of the Sunday School Caravan Mission. The Presbyterian Church has followed suit and in 1950 began its own van work. Radio advertising, reaching many isolated homes, has been used successfully by the Lutheran Church-Missouri Synod.

The work requires more money than ordinary Sunday schools for the children are not always able to give and the expenses are higher due to the office work entailed, mailing costs and extra materials. In most denominations the work is considered a part of the home missions program. In all but the Presbyterian Church there is an opportunity for the children to give through offering envelopes.

Mail reaches most isolated areas of Canada once or twice a week at the most. Therefore it is important

that the materials being sent out reach the homes in time for the Sunday lesson. A regular and not too infrequent contact with the children is also very important. In respect to time, quarterly mailings are advantageous. However, unless other contact is made during the three months' period, the children are left without much motivation to do the lessons. The United Lutheran Church, the Presbyterian and the Lutheran Church-Missouri Synod all use quarterlies but the United Lutheran Church and the Lutheran Church-Missouri Synod make other contacts during the quarter. The United Lutheran Church sends out its quiz sheets and newsletter monthly while the Lutheran Church-Missouri Synod sends out its quiz sheets bi-weekly. The Anglican Church and the United Church send all their material on a monthly basis. The Evangelical Lutheran Church uses yearly lesson books but also makes weekly or bi-weekly contacts with quiz sheets and a newsletter is sent out monthly.

As many of the children do not really belong to any denomination nor have other contact with the church, it is important that the content of the lessons cover the essentials of the Christian life. Material which tends to emphasize the particular aspects of one denomination can only be used with families of that denomination. The material of the Evangelical Lutheran Church is catechetical and could not be used successfully with non-Lutherans. The

Anglican Church, United Lutheran Church, and Lutheran Church-Missouri Synod use the catechism in the lessons but it is secondary to the Biblical material. Those materials which start a life-long habit of daily Bible reading and study are superior for they give the child a basis for further growth and study when the Sunday school by correspondence is over. Some denominations do have adult lessons and the Evangelical Lutheran and United Lutheran Churches are noteworthy in this. Uniform lessons are far more suitable for home study than the graded lessons, for then the whole family may work together and it is easier for the parents to help the children when all are studying the same lesson.

The use of illustrations is important and it is here that most of the materials fail. The lessons used in the younger age groups, where the story is based on the picture, were very poorly illustrated in every case. The pictures were in many instances unsuitable for the age of the child. The reproductions were not good, many were poorly coloured and the printing was blurred and uneven. The United Church had very good printing and attractive pictures but they did not always match the stories.

Very little help is available from the parents due to lack of interest, time, knowledge and language barriers. Therefore, the lessons must be simple enough for the child to be able to teach himself. Directions

for parents to use with the primary and younger children must be easily understood. The Evangelical Lutheran Church and the United Lutheran Church provide excellent parent help. The United Church and the Presbyterian Church give extensive material for the parents but it is far too complicated. The other churches do not provide enough help. The United Church assures itself of parent cooperation by having the parents send in both a monthly report and an order form for the new material.

The importance of motivation cannot be stressed too much. Both the parents and the children must be motivated in order that the lessons be done properly. The primary stimulus is good material. Newsletters encouraging the children and stressing the importance of Christian education to the parents are very important. The newsletters of the United Lutheran Church are especially good for helping the parents while the newsletter, Chapel Bells, of the Evangelical Lutheran Church gives the children an opportunity to express themselves. Rewards and certificates are also used as an incentive. These should only be given for effort and not on a competitive basis, due to the varied backgrounds and opportunities of the children. The Anglican Church follows out this practice.

Each of the denominations studied is unique in one way or another in its Christian education by correspondence. For the initial contact the Anglican Church uses

special workers and in this way they have covered a greater area than the other churches. The Evangelical Church gives the children an opportunity to express themselves in the monthly newsletter. They are the only church with a regular children's radio programme. The United Church keeps in touch with every family monthly by insisting that the parents make a report and order the material for the next month. The United Lutheran Church is unique in its lending library of religious and secular books for all ages. The Lutheran Church-Missouri Synod is the only church which absolutely insists on the quiz sheets being returned. The Presbyterian Church provides only the material and leaves all the responsibility for its use to the parents.

The only opportunity many Canadian children have for receiving any Christian education is through the various correspondence Sunday schools. All the large denominations in Canada are doing something in this field with the exception of the Baptist Church. In most cases the work is new and in the experimental stage. Nevertheless, it is providing a measure of Christian training for the otherwise unreached children in Canada's isolated areas.

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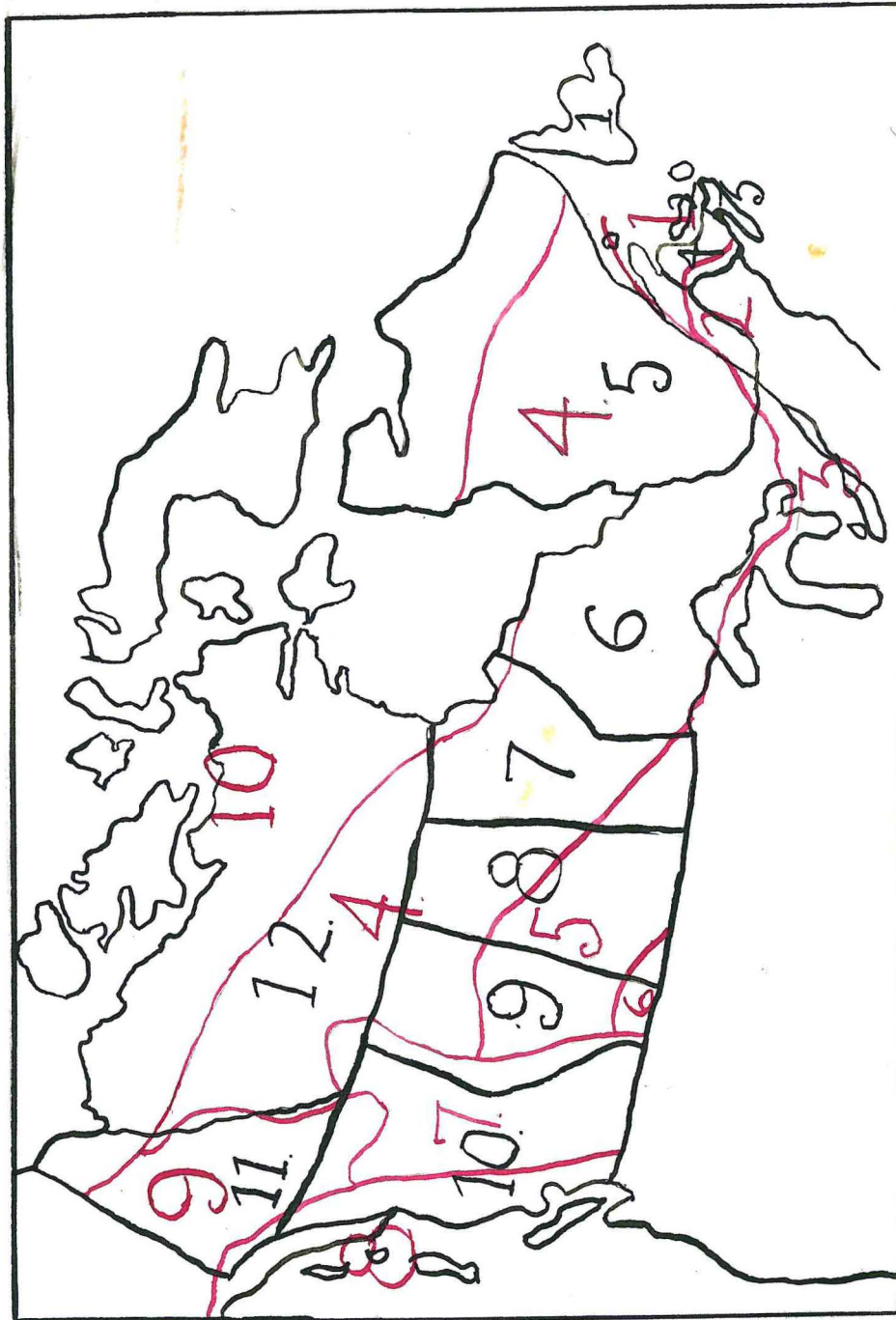
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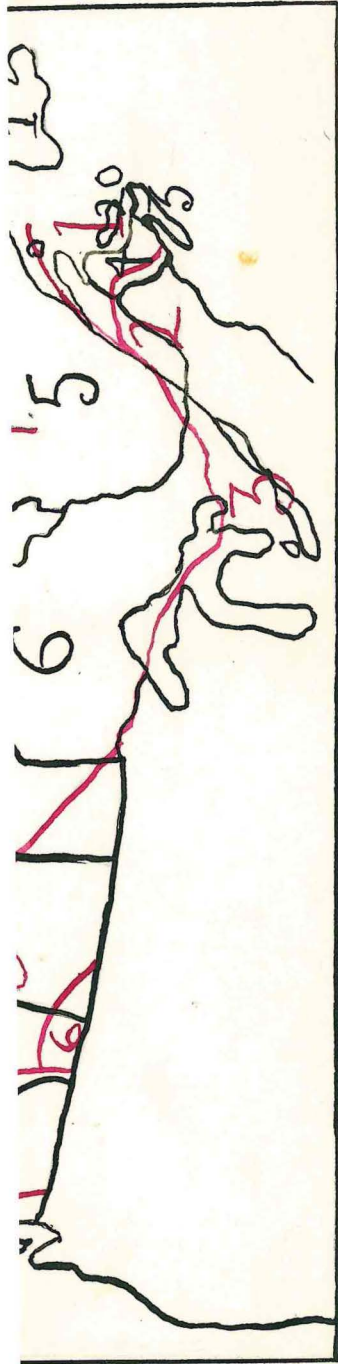
Dicken, M. Joyce: "Lessons Through the Mail." International Journal of Religious Education, July-August, 1950, pp. 6-7.

APPENDICES

APPENDIX A



A Map of the Dominion of Canada
Showing Political and Geographical Regions



A Map of the Dominion of Canada
Showing Political and Geographical Regions

Political Regions

1. Province of Newfoundland
2. Province of Prince Edward Island
3. Province of Nova Scotia
4. Province of New Brunswick
5. Province of Quebec
6. Province of Ontario
7. Province of Manitoba
8. Province of Saskatchewan
9. Province of Alberta
10. Province of British Columbia
11. Yukon Territory
12. Northwest Territories

Geographical Regions

1. Drowned North Atlantic Coast
2. Northeastern Uplands
3. American Manufacturing Belt
4. Northern Continental Forest
5. Interior Grain Belts
6. Great Plains
7. Rocky Mountains
8. North Pacific Coast
9. The Yukon, Kuskokwim Basins
10. The Tundra

APPENDIX B

Province of Saskatchewan Population by Principal Religious Denominations in 1941

	Total	Rural
Adventist	3,510	3,032
Anglican	117,674	63,308
Baptist	19,460	11,807
Brethren and United Brethren	1,014	789
Confucian and Buddhist	1,513	136
Christian	1,654	1,395
Church of Christ, Disciples	1,912	1,457
Christian Science	1,114	416
Evangelical Church	4,130	2,980
Greek Orthodox	37,699	29,910
International Bible Students Association	2,028	1,802
Jewish	4,076	609
Lutheran	104,717	83,921
Mennonite	32,511	28,242
Mormon	1,365	929
Pentecostal	8,294	5,320
Presbyterian	54,856	31,390
Protestant (no other standing)	641	418
Roman Catholic	243,734	182,180
Salvation Army	1,966	558
United Church of Canada	230,495	134,304
Other	20,464	15,434
Not Stated	1,165	509
Totals	895,992	600,846

1. Canada: Dominion Bureau of Statistics: op. cit., pp. 544-545.