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LUTHER ALLAN WEIGLE

AS A

RELIGIOUS EDUCATOR.

by

Treasie Ellen Hardy.

(Submitted in partial fulfillment of the
requirements for the degree of Master of
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LUTHER ALLAN WEIGLE

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INTRODUCTION.

A. The Problem Stated.

The work of Religious Education has come to the fore in the twentieth century as it has never done before. The work of the Church is being organized along definite educational lines; educators both in the secular and religious fields are thinking of the place of Bible teaching; prominent educators within the Church are endeavoring to introduce the methods of secular educational teaching into the methods of religious educational teaching; writers outside of the Church are endeavoring to show how a completely integrated personality may be reached by the means of the social process; young men and women are entering the field of religious education, definitely planning to give their lives for this work.

The Church is being asked to aid in the solution of the resulting problems in connection with this work. Problems of the curriculum, graded lessons, biblical and extra-biblical materials, teacher-training, relation with public education, are pertinent. Since the Church teaches that for the fullest development of a life one needs to be a Christian, then as an organized Christian body, the Church can render great service in the aiding of the solu-

tion of these problems.

B. The Purpose of the Study.

Church leaders are busy at this colossal task. One of today's leading Church writers in the field of Religious Education is Dr. Weigle. Church writers are being estimated in the light of the principles which they set forth. And that is the purpose of the present study. Ideally, it is to aid the cause of Religious Education by presenting an adequate summary and critical estimate of the principles of Religious Education as Dr. Weigle sets them forth in his writings.

C. The Plan of the Study.

This thesis has been divided into three major parts. They are as follows: Part I the life and times of Dr. Weigle, Part II the Religious Educational principles held by Dr. Weigle, and Part III a critical estimate of Dr. Weigle's writings.

PART I.

HIS LIFE AND TIMES.

CHAPTER I.

THE EDUCATIONAL SITUATION.

A. General Aspects.

Since the reconstruction days of 1865-1880 our educational system has received more and more attention from our national government. Certain forces have aided in this growing attention. One of these forces which has developed, is a national consciousness, without which an interest in education is hardly possible. It will be well in view of the present thesis to outline this interest in education.

Following the Civil War the national government made great strides in the acquisition of its powers. By 1890 the necessity for the Federal Government's entering into a larger sphere of administration as against the former limits set by the state governments was apparent. Big business had become national in its scope and operation, and it must of necessity be controlled by an administration equally as large. Some of the changes that were effected in the development of this larger administration need only be named to be understood. These are, the development of the department of Agriculture in 1889, the establishment of the parcel post and postal savings bank, (these with the organization of the rural free delivery have brought the federal government in reality to our doors), the passage of the income tax amendment, the levying of a federal

income tax, the national woman's suffrage amendment, the prohibition amendment, the cooperative arrangement between federal and state governments for the construction of highways, and the Federal Farm Loan Bureau. These are some of the outstanding and conspicuous cases of the enlarged federal prerogatives and the evolution of a nationally administered government.

Up to 1890 there were only the beginnings of factory legislation in the United States. Since then the states have cooperated with the national government in passing laws for the improvement of the sanitary conditions under which labor should be done, for the providing of compensation to workmen, for the protection of women and children from long and burdensome hours of labor, and for keeping children from the factories, who should be in school.

To the nation, one of the great unifying forces was the Spanish-American War. It was on this occasion that the American nation demonstrated to the world her unity, there being an entire absence of sectionalism between the North and the South. The clinching event in the evolution of this national unity was the World War.

Still another phase in this development was the public policy of the government. Following the Civil War there ensued a period of exploitation of the national resources. Holding the idea that the amount and the fertility of the soil was unlimited farmers were extracting from it its productivity and doing nothing to build it again. The

good land was rapidly being taken up and the worn-out land abandoned. The dangers of this policy, however, were so manifest that in 1887 the government made a donation to the Land Grant Colleges. This money was to be used for the scientific study of agriculture.

It is easy to see by these and similar acts that the federal government had accepted the responsibility of a system for the regulation of production and exchange which could only be controlled by federal law and administration. These factors all have their relation to and bearing upon a national consciousness in our educational system.

The industrial changes have been mentioned in the above discussion. Since the close of the Civil War, the United States has witnessed within itself a rapidly changing social and economic development which has borne a close connection with the industrial changes. Foreigners were swarming to her shores and cities were multiplying rapidly. In 1890 there were twenty-eight cities having a population of one hundred thousand or more; in 1900, there were thirty-eight such cities; in 1910, fifty and in 1920, sixty-nine. The greater number of these foreign people lived in the cities. Such numbers only increased the social problems. How would the nation be able to amalgamate these people? From 1890 a new social consciousness was in control and a new social efficiency was seen to be developing. An interesting phase of this development was seen in the interest taken both by the federal and state governments.

in relation to the public health. Great net works of railways were rapidly being developed. Great material resources as in farm properties, minerals, oil and gas were added to the wealth of the nation. Economically the government was rapidly developing.

Our chief interest in these events lies in the fact that in the ultimate analysis all the activities of our democracy are closely knit with its public education. This education may be described as the conservation, utilization and cultivation of the human resources in our democracy.

Having thus reviewed some of the undercurrents which helped to produce the educational system of the twentieth century, let us now turn to the system itself in order to ascertain what the conditions were in which our writer found himself. Some of the outstanding events which have direct bearing upon the development of our educational system follow.

B. Educational Aspects.

It was in 1862 that the Morrill Land Grant Act was passed by sweeping majorities in both houses and was duly signed by President Lincoln. It provided that thirty thousand acres of the public domain for each senator and representative in Congress should be given each of the states for the maintenance of a college of Agriculture and Mechanical Arts. Previously this form of education had

been secured in the denominational schools. From 1885 on, the period was marked by the development of the state universities. Within five years, twenty-three of the states had taken advantage of these provisions and had established colleges of Agriculture and Mechanical Arts, either as separate institutions or as departments in the existing state institutions.

"Certainly no grants which the National Government has made to the states for educational purposes have been so well administered as the agricultural grants, and probably no grants have given so large a return in the advancement of scientific knowledge or the general welfare of the nation." 1.

Five years after the establishment of the department of Agriculture, in 1862, Congress created the department of Education. Its purpose was, "collecting such statistics and facts as shall show the condition and progress of education in the several states and territories, and of diffusing such information respecting the organization and management of schools and school systems and methods of teaching as shall aid the people of the United states in the establishment and maintenance of efficient school systems throughout the country." 2.

Federal aid in education has been a policy throughout our country's history. The climax in this aid was

1. Cubberley, E. P. National Government of the United States
Monroe, Paul, Cyclopaedia of Education, Vol.4, p. 381.
2. Reisner, E. H., Nationalism and Education since 1789.
p.426.

reached in the enabling act for Oklahoma, in 1907. By this act grants amounting to three million, eight hundred and seventy-six thousand, one hundred and sixty-three acres of land valued at twenty dollars per acre were given for the interest of elementary education.

In 1887, the government began another policy, namely, the granting of money for the agricultural schools. This new grant proved so beneficial that a second Morrill Act was passed in 1890. This act provided for a direct annual grant to the above named schools. In more recent years additional proposals have been made for agricultural and industrial instruction in the secondary schools and for such further instructions in the normal schools. Though such a bill has not been passed yet these proposals are indicative of the general sentiment towards education, both elementary and secondary.

With regard to the present thesis, to make complete this survey, attention should be given to the two phases of education, namely, secular and religious education.

1. Secular Education.

a. Elementary Education.

The period following 1860 was a period of internal reorganization for our educational system. A new psychology for instruction which had come in during the period from 1860 to 1900 from foreign countries was being

recognized. In content this psychology held the child to be a slowly developing personality who demanded subject-matter and methods suited to his stage of development. Teaching as a process had been conceived in a new light - directing education rather than "keeping school." Psychology soon became the guiding science of the school. Teachers were trained in the methodology of instruction in the different subjects. By 1890 child study was introduced. The leading center of this movement was at Clark University under the guidance of G. Stanley Hall. Then in the period from 1880 to 1885 the schools also experienced a new and steady change in purpose and direction along the lines of the new social and democratic forces. This new trend began to have its telling effect about 1900. It was found that no longer could the "3R's" curriculum meet the changing character of our national life. New studies such as drawing, clay modelling, color work, nature study, sewing, cooking and manual training began to be introduced, especially in the city schools. These were first introduced despite the objections of conservative teachers and citizens, and the ridicule of the public press. An attempt was also made to organize these subjects in a definite psychological procedure even as the older subjects were organized.

In education the foremost interpreter of these great social and industrial changes was John Dewey. He did much to evolve and express for us a philosophy suited to the changed and changing conditions of our national life.

Both his experimental and theoretical work did much to psychologize and socialize American education. In his conception, education involves not only learning from the text but also play, construction, use of tools, contact with nature, expression and activity. The school, Dewey believed, should not be a place where pupils sit still and listen but a place where children are working and learning life by living life.

In consequence of the shaking up the nation received from the Spanish-American War, which showed that the nation could not live in isolation, public education awakened an interest heretofore unknown. New educational measures were enacted, minimum educational requirements were laid down by the state and the law caused the addition of new subjects to the curriculum while courses of study were revised and new types of text-books were added.

In 1900, seven out of every eight children were not continuing in school after their fifteenth birth anniversary. This meant eighty-seven per cent of the children were entering life with very little opportunity to participate in the culture of the race. Thus they received only the training that was offered by the first six or seven grades. As a result there came the lengthening of the required number of years to be spent in school. Both the federal and state governments came to assert their authority in compelling children to partake of the educational advantages which had been provided. There arose a new interest in child-welfare and hygiene. New attention

was given to the education of delinquents and defectives, and the education of foreigners received attention along with the extensive national interest in industrial, vocational, agricultural and household education.

So it was in a changed and rapidly developing elementary educational system that Dr. Weigle received his training. These new factors were at work during his school days.

b. Higher Education.

The American high school is a place for developing tastes, testing capacities and discovering those lines in which the individual pupil shows an aptitude that gives promise of further development.

The general cultural high school with modified subject matter was the successor of the general high school. Before 1900 there were the manual training, commercial and agricultural high schools. Early public opinion received a great stimulus for the building of high schools by the decision of Judge Cooley in the Kalamazoo case, in 1872. Moore quotes him as follows: "education not merely in the rudiments, but in an enlarged sense was regarded as an important practical advantage to be supplied at their option to rich and poor alike." 1. By 1890 there were two thousand five hundred and twenty-six public high schools. Each year saw their continued growth until

1. Moore, Fifty Years of American Education, p. 71.

in 1914 there were eleven thousand, five hundred and fifteen such schools. There was a growing conviction on the part of the public that an elementary education was not sufficient for the child to meet the problems of life. Because of this new conviction the old academy and private high schools were replaced by tax-supported schools.

No longer would the old curriculum suffice. After 1880 new subjects were rapidly introduced. The content of the curriculum came to include those subjects that would fit the child for active life and serve as a foundation for eminence in his chosen profession.

The high school was an outgrowth of the elementary school. Yet the college practice of admitting students upon examination made it an adjunct of the college. Consequently upon the introduction of electives in college, the high schools adopted a similar plan. The former discussion relating to the harmonious working of the high school and college was supplanted by the problem of securing harmonious relations between the elementary and high schools. The Junior high school was an outgrowth of this discussion taking form in 1908. The Junior college also furnished a means for the lengthening of the high school term. New courses were added as those of the parallel four-year courses. The elective courses gave freedom from fixed courses of study and emphasis was placed on aiding the pupils to take courses that would be of most service to them.

After 1885 the universities turned more of their attention to the serving of the state. As a result, the attendance increased rapidly and coincident with it large gifts of money were made for the advancement of education. The states also added millions of dollars for the same form of education. Then, in order that they could be of more service to the state, extension courses were added by the universities.

Let us summarize the whole of the secular educational situation. The national government took an active part in maintaining and forwarding education among its citizens. The states asserted their rights in demanding the education of all their future citizens at public expense. Parochial schools were permitted and parents might choose this form of school for their children, yet they must still support the public system. Schools were free. Free school supplies were provided in individual states. The resulting, present system is a free, non-sectarian one and equally open to every child within the state. The state can also set minimum requirements for the schools and demand their fulfillment by law. Then, too, the state must maintain an ever-developing educational policy. Slowly but surely public education has been established as a great national interest of the American people. As a result of this long evolving process, there has developed a thoroughly native series of American state school systems bound together by one common purpose, guided by the same

set of established principles, and working for the same national ends. This system of free non-sectarian public schools, in which equal opportunity is given for all, has come to be regarded as an obligation on the part of the state. Also there is nothing that the state can do which will contribute more to moral uplift, to civic virtue and increased economic returns to the state but to continue in its work of building up its educational program.

This then completes our survey of secular education and brings us to the situation existing in the field of religious education. Of this phase of education we should have knowledge as it furnishes a portion of the educational background for the life and works of Dr. Weigle.

2. Religious Education.

a. General Characteristics.

Of that period, 1860-1900, the first may be described as one of the most significant in the history of the Sunday School. This first half was marked by the leadership of remarkable men, and the movements, which they inaugurated, had far-reaching influence in the field of religious education.

This new interest in religion and religious education received impetus from the Civil War, even as it did following the World War. However, progress was manifest without considering the War. The National Convention of 1859 indicated that. The normal school movement which

was sweeping the country was certain to be felt sooner or later in the movement within the Sunday School for better trained teachers.

There was probably no faction which was more responsible for the success of the Sunday School movement in that era, than was the great interest in training the lay worker. This interest also made possible many of the later developments. It was in 1860 that John H. Vincent presented the report of the Sunday School Committee, meeting in Chicago, which contained the following statement.

"The importance of teachers' institutes to the educational interests of our country cannot have escaped your attention. May we not profitably introduce something similiar among us? Such an institute conducted by our ablest Sunday School educators could not fail to elevate our standard and improve our system of religious culture". 1. The report was unanimously adopted by the Conference. Surely this widespread interest in teacher training and the improvement of Sunday School methods made possible what some have called "the greatest single step ever taken by the Sunday School," namely, the creation of a system of International Uniform Sunday School Lessons. These lessons were the direct results of the efforts of B. F. Jacobs, a layman of Chicago, and John H. Vincent, a young Methodist minister.

The supreme aim and ideal of the Sunday School

1. Brown, A History of Religious Education in Recent Times, p. 69.

movement in this period was conversion, the winning of new recruits to the cause of Christ. As a secondary aim the individual was to be won through Bible study, his faith was to be established, and his growth in Christian character together with his usefulness as a Christian in the Church and the community was to be brought about through Bible study. As to the curriculum, since conversion was the supreme task, then the Bible was the essential text. Church history, missionary achievements and similar materials were recognized as useful but not proper for Sunday studies.

The Sunday School movement in this period was a vitally successful teaching movement. It had many imperfections but it was promoted by men and women who had a great, burning desire to win souls for Christ. They also had a passion for Biblical knowledge. Great weekly teacher's meetings were not uncommon, some of them having hundreds, and one instance is known of one thousand eight hundred gathering weekly in regular attendance. 1.

As an educational movement, the Sunday School declined during the nineties. Many continued the Bible study but the passion for the same and the winning of souls had waned. The great weakness of the period can be seen clearly in the following statement of Dr. Trumbull's;

"The threefold work of winning, improving and of exercising - of enlistment, of instruction and of drill - must proceed wherever the training process is

1. cf. Tompkins Avenue Congregational Church, Brooklyn, under the leadership of Robert Meredith.

made practical, to the completion of the religious life of young disciples of Christ to-day. The first factor in this work is represented by the pulpit; the second, by the Sunday School, the third, by the auxiliary agencies of guilds, and boards, and associations, and societies, and orders, and leagues, and circles for the prosecution of particular lines of effort, or for the cultivation of particular virtues, in which the young membership is to have practice in moral and spiritual athletics." 1.

The Sunday School leaders did undertake two of the aspects of education but if they had accepted the responsibility of the broadening of their curriculum so as to make effective training for Christian living, they would have set forward the cause of Christian education by at least a half century.

b. The Curricula.

In the fall of 1865 Dr. Vincent proposed to an institute conducted by the Chicago Sunday School Union the following question, "Is it practicable to introduce a uniform system of lessons into all our schools." 2. In 1866 he began to prepare such a course. So it was that to the genius of Dr. Vincent (editor of the Berean Series) and Dr. Eggleston (editor of the National Series) in showing

1. Brown, A History of Religious Education in Recent Times, p. 84.

2. Ibid, p. 96.

the possible values of having the entire Sunday School world united in studying the same lesson at the same time, and, to the organizing work of Mr. Jacobs that the International Lesson Series owed its origin. It was at the International Sunday School Convention, 1872 that Mr. Jacobs proposed to create an International Lesson Committee and his motion was carried by a great majority. Without delay this Committee set to its task of selecting daily home Bible readings, creating lesson outlines and determining the Golden Texts. It had been agreed that these lessons should be exclusively Biblical and that the Bible should be covered within a period of seven years. The remaining questions were concerning the proportion of Old and New Testament materials. From 1872 to 1914 the general plan of these lessons has remained the same though there has been modifications as to the above named proportion.

Expositions of the Bible passages selected were ably presented in quarterlies, in weekly periodicals, and often in the daily press. The lesson helps have been improved in form and method, but the general plan of having one common passage of Scripture for all ages did not prove so satisfactory. The result was that progressive educational workers exhibited a growing restlessness and opposition to the plan. This opposition was manifest through a number of ways. The National Primary Union was formed in 1884, changing its name to the International Primary Union in 1887, it being perhaps the most influential factor in the part of the opposition. Its primary aim was the securing

of better lesson materials for the younger children.

Another agency which became an effective exponent of graded lessons was the Summer School of Primary Methods which was founded in 1894 by E. Morris Fergusson, later being known as the New Jersey School of Methods for Sunday School Workers. The success of these supplemental lessons which were outlined, came to be a stimulus in creating a demand for international graded lessons. Teachers soon were asking why these graded supplemental materials could not be made the lesson materials. It was at the School of Primary Methods, 1897 that Margaret Cushman, a public school kindergarten teacher gave her lectures on child study. These were so impressive that in accordance with the request made of her she outlined a two years' course for children of the kindergarten age. These same lessons were later revised and published in book form (1899) proving to be popular forerunners of the new movement.

The most formidable opponent of the uniform lessons was the Rev. Erastus Blakeslee. Having come into contact with men who were applying the new psychological principles of learning to Bible study, he determined to introduce the same methods into the Sunday School. Failing to influence the Lesson Committee, he published his own series of lessons and won many supporters among pastors,

The work of Mrs. J. Woodbridge Barnes must not be overlooked in this connection for it was her influence,

working with the Lesson Committee and similar organizations which brought about the Graded Lessons Conference. Members of this Conference included men and women whose writings are still in standard use for churches today. This Conference worked harmoniously with the Lesson Committee and together they began to organize into final form the lesson outlines.

Since members of this Conference were educators, and in a number of ways the Sunday School was following the methods of the public schools, there arose important discussions on principles. Some now began to hold that conversion was not the supreme task of the Sunday School but only its beginning. The new standard held that any true education is essentially a method of developing lives which will be competent to do their share of the world's work. The battle no longer was whether the materials presented should be graded but whether there should enter any extra-biblical materials. The conservatives were willing that extra-biblical materials should serve as illustrative material but should not form the basis of the lesson. The "radicals" favored devotional Bible readings but if at any time the individual should study the career of a missionary hero, then the lesson title should indicate the theme. The result of this contest was a compromise. Extra-biblical material was approved but alternate courses containing biblical materials were offered for every course containing the extra-biblical material.

Since 1910 the graded-lesson courses have been growing in popularity. These contain the extra-biblical materials. In 1914 the Lesson Committee was reorganized. The present trend is that the curricula should be organized so that the approach would be made through problems arising within the pupil's environment. The future curricula will doubtless place more emphasis upon the student's immediate interests and problems, but will not neglect to equip him with the essential religious and social facts which are needed in his preparation for Christian service.

c. The Teacher-Training Movement.

Previous to the year 1860, the average Sunday School teacher was a volunteer in the local church where he or she held membership. There was a realization of the inefficiency of Sunday School teachers generally and one of the early moves to secure better trained teachers was forwarded by Rev. D. P. Kidder, D. D. in his proposed normal courses. But progress was slow. The awakening was brought about in a large way through the work of Dr. Vincent (aforenamed). He himself had a passion for biblical geography and so formed clubs for its study. Having left pastoral work, Dr. Vincent in 1867 organized a "normal college" for the promotion of religious education. The courses offered were, the Bible, interpretation of the Bible, contents of the Bible, how to teach the Bible. Lecturers upon the various subjects were to have been sup-

plied by the various denominations. It became so difficult to arrange for the required lectures that Dr. Vincent sought for a place where those who had read the prescribed books could assemble to receive the lectures. Accordingly he planned for a summer assembly, this being the origin of the Chautauqua movement.

This movement began with the assembly at Lake Chautauqua in 1874. Its primary purpose was the training of teachers. Associated with Dr. Vincent at this first assembly was Lewis Miller, a Sunday-school superintendent. For the first three years, teacher-training remained the primary purpose of the assembly, but soon its program was broadened and the Chautauqua became a kind of "university for the people." Textbooks not only on Bible study, but also on many phases of culture were prepared for popular reading and study. Little Chautauquas sprang up all over the country. Reading circles for the study of the course in the home community became popular. The movement became a blessing to thousands.

The textbooks of 1890-1910 were brief manuals dealing with the Bible, the teacher, the pupil and the school. The four authors whose books were most studied were Hurlburt, Oliver, Hamill, and Moninger. In some churches teacher training took the form of a ~~sort of~~ "mass movement" in which the whole congregation engaged in study. Later texts were prepared which simplified the outlines and put them into convenient forms for memorizing. The

examinations were based upon the text and the student memorized the outlines.

Naturally there arose a growing feeling against these outlines. In 1910 two courses, known as the First Standard Course, fifty lessons, and the Advanced Standard Course, one hundred lessons, were issued. In 1914 there was need for revision. The International Graded Lessons which had been published in 1910 had no strong teacher training movement to carry them along as had the International Uniform Lessons of 1873. The leaders of the Graded Lessons had however succeeded in arousing the Church and in convincing the people that the curriculum of forty years ago was inadequate. Also that the Sunday Schools needed new materials based upon the newer psychology and educational theory.

In 1915 the Sunday-School Council undertook the revision of the teacher training standards. In the first place it abolished the standards set up in the above named courses. It decided that there should be only one Standard Course having not less than one hundred and twenty units. A unit was defined as a recitation period of not less than forty-five minutes based upon a lesson assignment by an approved author, the lesson assignment to require a minimum of one hour for the lesson preparation. This longer course was made more usable by being divided into sections, texts being prepared for each section. These texts aimed to cover only a small portion of the entire field, and to do that so thoroughly that the student would be able to use

the principles set forth. Interdenominational syndicates determined the books for the first two years of the course and the particular denomination the books for the third year.

As a result the prevailing means for teacher training today are:

- (1) Training classes in the local church.
- (2) Community training schools.
- (3) Training by correspondence.
- (4) Training institutes.
- (5) Summer training schools.
- (6) Training in higher institutions of learning.

If these movements continue to progress then the dreams of Vincent, Eggleston, Trumbull and others may become a reality in the first half of the twentieth century.

d. Promotional Agencies.

"It is not enough to invent or create an instrument for the benefit of the race; some one must promote the use of the instrument, if it is ever to become effective." 1.

National Sunday School conventions had been organized previous to the year 1860 and they had been marked by a rising tide of interest. Following the War (Civil) the first meeting of this nature was held at Newark, New

1. Brown, A History of Religious Education in Recent Times, p. 165.

Jersey. Concerning this meeting the editor of the Sunday School Times May be quoted: "Never before had so many Sunday leaders of the land been brought face to face. Taken as a whole it was the most memorable Sunday School gathering ever assembled in the United States, if not in the world. Tongues of fire seemed to be given to the speakers. The spirit of brotherly love and union prevailed. It was estimated that there were over twenty-five hundred visitors, in addition to the five hundred twenty-six delegates in attendance." 1.

In addition to this manifest interest on the part of the church world, the succeeding convention, held at Indianapolis in 1872, showed another progressive step. It was at this meeting that an international lessons committee was created. At its next meeting the name of the convention was changed to the International Sunday School Convention. In 1881 the Convention chose an Executive Committee which in 1907 became the incorporated International Sunday School Association. B. F. Jacobs was the first chairman of this Executive Committee.

To this international convention there were added auxiliary state associations. Some of the organizers of these state associations were B. F. Jacobs, William Reynolds, and D. L. Moody. At present these state associations pay a small percentage of their annual income to the International Association looking to it for guidance in

1. Brown, A History of Religious Education in Recent Times, p. 168.

formulation of standards and programs but remaining independent of its authority. Through out the history of these associations it has been the policy to maintain them as laymen's movements.

The largest Sunday-school association was the World' Sunday School Association formed in London in 1889. This convention was made up chiefly of delegates from Great Britian and America. Through subsequent meetings the vast possibilities of missionary work were seen, so that at the convention of 1920, held in Tokyo, Japan, two significant things developed. They were (1) the Convention gave the Protestant churches a unique opportunity to express unitedly their ideal of a Christian world brotherhood, and (2) it brought inspiration and information on Sunday School work to the Far East in a powerful way. In recording the work of this Association one should not fail to list the activities of such distinguished American laymen as Dr. George W. Bailey, E. K. Warren, H. J. Heinz, Jas, W. Kinnear and Honorable John Wanamaker.

A significant move in the field of religious education was made in a meeting held in Chicago, in 1903. The purpose of this meeting was the consideration of the religious education situation in the United States. It was at this meeting that the Religious Education Association was organized. Since then this Association, or its Council, has met every year for the discussion of various problems in this field. The constitution of the Association declares its purpose to be "to inspire the educational

forces of our country with the religious ideal, to inspire the religious forces of our country with the educational ideal, and to keep before the public mind the ideal of religious education, and the sense of its needs and values." 1.

It is yet too soon to determine the influence of this Association. In addition to its work in pointing out valuable findings to the Sunday-school teaching world that which it has inspired others to do will be to it a great glory.

There is yet one more agency in addition to the work of the individual denomination in promoting the Sunday-school movement. During that period of years from 1908 to 1914 quite a "fierce struggle" was waging on principles. As to the curriculum the outcome was the International Graded Lessons. A new society was formed in 1910 known as the Sunday School Council of Evangelical Denominations. The International Lessons Committee was reorganized in 1914. Then, too, the various denominations have been quickened in their interest in religious education. As a result during the years of 1910 to 1920 Sunday School methods and materials have been greatly improved and the numerical advance has been far greater than in any other decade of its American history.

Each of the agencies which have been noted have played an important part in the development of Christian

1. Brown, A History of Religious Education in Recent Times
pp. 177-178.

citizens. What their future will be as yet remains to be seen.

e. Week-Day Instruction.

The problem of Christian workers has been, for a number of years, the securing of more than one hour a week for religious instruction. Different plans have been formulated and we shall now discuss a few of them.

In New York City some years ago the clergy, including the Protestants, Catholics and Jews tried to agree in requesting the public school authorities to dismiss the public schools for one hour a week, at which time the children would go to their respective churches for religious instruction. For a number of years the Jews and Catholics maintained after school classes for such instruction but the Protestants, because of a lack of teachers, did not maintain such classes.

It was in 1900 that H. R. Vaughn, in Traux Prairie, Wisconsin, and in 1901 that Robert G. Boville, in New York City, inaugurated types of Vacation Bible Schools. In each the underlying principle was to use from ten days to six weeks of the vacation time for religious education. Bible stories were given large place, and to emphasize the play element, hand work was provided, especially in the eastern schools. By 1921 this movement had spread into a large number of communities throughout the country. At present the movement is still growing

and has made a valuable contribution to the general interest in and specific technique of religious education.

Several interesting and significant experiments have been made in week-day religious education which in the present thesis can only be briefly named.

Through the influence of Vernon P. Squires the State Board of Education of North Dakota has prepared a syllabus and authorized that high school credit should be given on the historical and literary facts of the Bible as indicated in the Syllabus. The work may be taken in the Sunday School or outside of it under defined conditions. and credits be given for the successful passing of examinations. The Gary Church Schools under the direction of Professor William Wirt, who is also superintendent of the Gary public schools, established a notable place for religious instruction. Professor Wirt believed that a good school should guide a student in the use of his leisure time as well as in his study time. He also believed that instruction in religion should be given as well as in the public school subjects. A great forward step was taken when, in 1918, five Protestant denominations united in forming a community Board of Education and created a community system of church schools. The chief significance of this plan is that religious instruction has been provided at a time when children are not fatigued.

The Van Wert plan (Van Wert, Ohio) follows largely the Gary plan. Its significance is that it has been made to fit into a rural community life. Another modification

of the Gary plan is the Batavia plan (Batavia, Illinois) where each Thursday through the school year, the children go to their respective churches for religious instruction. In Chattanooga, Tennessee, the churches provide a teacher for the public schools who teaches Bible the same as the other subjects.

For the perfection of such plans, one must wait. One more phase is to be noted in the training which the college and graduate schools offered for professional leaders in religious education.

f. Religious Education in Higher Institutions

In 1915 Walter S. Athearn made an investigation of the conditions of religious education in the colleges. He found that the denominational colleges were aiding in the training of teachers for the state but they had not responded to the call of the churches in supplying teachers of religion. In 1923 it was held by some that the emphasis on religious education was a fad.

The denominational colleges since 1900 have contributed most to religious education through the installation of chairs for Bible study. Beginning in 1920 and 1921 the importance of training in religious education itself had been realized and there has been a decided gain in such instruction. The influence of the Religious Education Association should be noted in this connection. It has been through its conventions and magazine that the leading religious educators have found channels for the

publishing of propaganda in behalf of Bible study and other phases of Christian instruction. Theological seminaries have been heartily committed to the principles, materials and methods of religious education since the first fifteen years of the twentieth century.

State universities are introducing into their schools, departments of religious education. Such instruction has been given under the following plans: (1) the development of the local churches so as to serve the religious interests of the students; (2) the schools introduced such courses as Bible, Greek, Philosophy, Ethics, Sociology, depending upon the character of the instructor to make effective the religious element of the subject; (3) a union college of religion was located on the campus and was closely affiliated with the university in the giving of credits taken in religion; (4) a denominational college was developed adjacent to and in affiliation with the university.

Another factor of importance both in the colleges and universities has been the Young Men's and Young Women's Christian Associations. These held great summer conferences where students were enlisted for life service as professional Christian workers. On the whole they have perhaps given more trained Christian workers than any other agency. Their system of volunteer Bible study classes has done much to maintain high standards among students, though it did not compete with the accredited courses.

At the present time a number of the privately

endowed schools are taking the lead in offering courses in religious education. Some of these leading schools are, the School of Religious Education, Boston University; the University of Chicago; Columbia School of Religion, Columbia University. The interest in religious education may not have developed as rapidly as some may have wished but on the whole the development has been substantial and institutions are entering whole-heartedly in the work.

C. Summary.

The present situation in the field of religious education is more favorable than in any former period. There is an appreciation for religious instruction which has not been manifest before. The tragedies of the war have made clear that a happy world cannot be achieved through the production of a superman. The political chaos, the industrial unrest, the business instability, all point to the need of a spiritual quality in life. Such a quality is found, and, where given a proper chance to function, has proven successful in Christian nurture. Public school educators are coming to test the educational process by conduct. It is reasonable to claim that America sees the need for an adequate system of religious education.

The principle agencies today for the use of the religious educator are, the Sunday School, the week-day schools, the Christian college, graduate schools of religion and the Christian home.

Leadership is one of the great problems of the present day in religious education. Christianity sets the spiritual goals towards which the race strives. For one to go forth as a living example of this religion one must be as nearly perfect as it is humanly possible. The great eagerness with which the young people face this stupendous task is encouraging.

Usually the training given the religious worker is inferior to that given the public-school teacher, yet the results have been gratifying. The recent interest of seminaries, colleges and other institutions of higher learning, in religious education is one of the most significant evidences of the better training of leaders.

These educational conditions and developments, both secular and religious have been treated at length, as they give us a view of the influences which aided in shaping the career of Dr. Weigle. They also reveal the educational world into which his writings have been introduced.

An account of the personal life of Dr. Weigle will be interesting at this point and to it we now turn.

CHAPTER II.

PERSONAL LIFE.

A. His Home Life.

Luther Allan Weigle was born at Littlestown, Pennsylvania, September 11, 1880, the son of Elias Daniel and Hannah Bream Weigle. His father was a well-known minister of the Lutheran Church and a member of the General Synod. Taking an active part in his church, he was at various times President of the Allegheny and West Pennsylvania Synods and often delegate to the General Synod. In the merger which formed the United Lutheran Church in 1918, he was one of the delegates. He was also President for many years of the Board of Directors of the Lutheran Theological Seminary at Gettysburg, Pennsylvania. Dr. Weigle, himself, says, "I had the best of childhood training from a Christian point of view, and was associated with my father in his work as long as I can remember. I began at ten years of age to do secretarial work for him by copying his sermons on the typewriter."

B. His School Training.

Luther Weigle received his early school training in the schools at Altoona, Pennsylvania. He did not enter school until he was nine years of age but made rapid progress. During his junior year in high school his parents moved from Altoona so that he completed his preparation for college in the Dickinson Preparatory School at Carlisle,

Pennsylvania. In 1896, at the age of sixteen, he entered college and completed his work for his bachelor's degree in 1900 and the master's degree in 1903. During the period 1900 to 1902, he was a student at the Lutheran Theological Seminary at Gettysburg. In the period from 1902 to 1905 he studied philosophy at Yale under Professor George Trumbull Ladd. From Yale he received his Doctor of Philosophy degree. In 1916 he received his Doctor of Divinity degree from Carleton College and the same degree in 1917 from Gettysburg College. Then in 1925 he received the degree of Doctor of Letters from Muhlenberg University.

C. His Professional Career.

During his studies at Yale University for his Ph. D., Dr. Weigle was pastor of the Lutheran Church at Bridgeport, Connecticut (1903-'04) and the following year was assistant professor in psychology at Yale College. In 1905, he left Yale for Northfield, Minnesota, where from 1905 to 1916 he was professor of philosophy at Carleton College. While here he established a new department of education, and as its head and later dean of the college, he became a vital factor in the educational activities of the entire section. It was in this way that he helped to prepare and place hundreds of teachers in the public high schools of Minnesota and adjoining states.

In 1913 he was made president of the Minnesota Educational Association. In 1916 he returned to Yale and became the Horace Bushnell Professor of Christian Nurture

in the Divinity School; in 1924 he was made Sterling Professor of Religious Education in Yale University, and in 1928 he was elected dean of the school. Thus through experience he has assimilated the points of view of both the East and the West, making his outlook and influence national in character.

In 1924-26 he delivered the Sprunt Lectures at Union Theological Seminary in Richmond, Virginia, the Duncan Lectures at the Presbyterian Seminary in Louisville, Kentucky, and the Avera Lectures at Duke University in Durham, North Carolina.

In 1925 he was chosen to write the report on education in America for the Universal Christian Conference on Life and Work, held at Stockholm, and for the Missionary Council, held at Jerusalem in 1927, he made the American report on religious education.

He has influenced the current developments in both the church and school by being a member of the executive committee of the International Council of Religious Education, chairman of the Commission on Christian Education of the Federal Council of Churches, chairman of the joint advisory committee on Religious Education in Foreign Lands, and author of "The Pupil and the Teacher." Other books which he has written are "Training the Devotional Life" (co-author with H. H. Tweedy), "The Training of Children in the Christian Family" and "American Idealism."

In recent years he has been associated not only

with the Lutheran faith but also with the Congregational faith. His contacts through summer assemblies, colleges and seminaries have been with the leading Protestant denominations. From this increasing variety of contacts he has been instrumental in opening new vistas in the historic developments of current religious movements.

In the beginning of the movement for religious education, leading men of the various denominations were possessed of a vision: a Church in which the members had instruction in the Bible. They did much for the fulfillment of the same.

Dr. Weigle is gripped by the same ideal. For the complete fulfillment of such a hope the child must be taught concerning God and the Church. How is such instruction to be imparted? Part II of this thesis is our answer. Suffice it to say here, that secular and religious education cannot be separated. Both make their contribution to the child's life. The child must see religion functioning in every day life if he is to have the fullest understanding of it. Every day's experience is an educational development. The principles of educational development are an asset in the field of religious education. Education is growth; religion permits the fullest growth. In the succeeding part of this thesis the religious educational principles are set forth. With this we shall now proceed.

N. B. See the appendix for Dr. Weigle's own statement concerning his life.

PART II.

HIS RELIGIOUS EDUCATIONAL PRINCIPLES.

CHAPTER I.

THE AIM OF RELIGIOUS EDUCATION.

A. Definition of Terms.

Dr. Weigle was reared in a home where Christian training and education had due emphasis. So to him the term religious education has its own connotation. He would lead us to define it as follows:

"Religious education in the Christian sense includes all efforts and processes which help to bring children and adults into a vital and saving experience of God revealed in Christ; to quicken the sense of God as a living reality, so that communion with Him in prayer and worship becomes a natural habit and principle of life; to enable them to interpret the meaning of their growing experience of life in the light of ultimate values; to establish attitudes and habits of Christ-like living in common life and in all human relations; and to enlarge and deepen the understanding of the historic facts on which Christianity rests and of the content of Christian experience, belief, and doctrine." 1.

In his writings he uses the term religious education to describe those processes which have to do with the specifically religious interest as contrasted with the other interests of life, while the term Christian education is used to signify a system of schools and colleges under

1. Weigle and Oldham, Religious Education, p.5.

Christian direction and control as contrasted with the national or non-Christian systems of education. But since for Christians religious education has its particular Christian content, the emphasis being on the Christian character of religious education, the two terms may be synonymous. The context will make clear the sense in which the term Christian education is used.

B. The Aim of Religious Education.

Dr. Coe states that "the aim of instruction is not to impose truth but to promote growth," 1. Viewing the psychological ideal of education Dr. Horne states "that the end of education is a rounded and complete personality." 2. Dr. Weigle holds that in one respect neither the actual public schools of America nor even the schools which Professor Dewey's educational theory would have established are true to the life which they seek to transcribe, or to the society which it is their function to reproduce because they omit religion. In instructing the teacher he states,

"You must do more than instruct. It is not enough to give your pupil a knowledge, however true and full, of the Bible, or of Jewish history, or of Christian doctrine..... You must reach his life and mold his action..... Yet you must do more than

1. Coe, A Social Theory of Education, p. 64.
2. Horne, The Philosophy of Education, P. 240.

train your pupil in right habits of action.....

You want, more than the action, the will behind it.

Your pupil is to become capable of acting for himself

in a voluntary, self-initiated expression of what he

knows and believes..... Character is something

which each must make for himself. As a teacher you

aim, then, to develop a personality. You want your

pupil not simply to know, but to live Christianity.

You want him not merely to do right deeds, but to do

them of his own will, knowing what he is doing and

why he is doing it, and loving the right for the sake

of the Father who gave him that freedom." 1.

He holds that education without religion is incomplete. The distinctive characteristic of religion and the basis for its need in education is that it views all the interests and activities from the standpoint of the whole, being concerned with the ultimate meaning of life. The greatest service of the school is to enable the pupil to find some ultimate meaning in his life, so that his life may become unified through dedication to a controlling purpose. Fostering the growth of the individual in view of the ultimate values of life, is the central purpose of education.

"Christian education is thus at one with modern education in having as its purpose the enhancement, enrichment and enlargement of life. It believes, how-

1. The Pupil and the Teacher, p. 9.

ever, that that aim receives its richest content when it is interpreted in the light of Christ..... An essential part of the Christian purpose in education is to reveal the character and spirit of Christ as they are manifested in the Gospels, in the light of those who throughout history have drunk of that spirit, and in His living followers and disciples today." 1.

The final goal is thus a spiritual one. No building up of knowledge or outward molding of action can bring an individual to fulness of life. The ultimate goal of the teacher centers about the pupil's personal decision to accept the love of God as revealed in Jesus and to live as God's child. Before this decision, the teacher seeks to prepare the pupil in due time to make it. Following the decision, the teacher tries to help the pupil the more fully to carry it out and thus to come to the full maturity of spiritual manhood.

1. Weigle and Oldham, Religious Education, pp. 34-35.

CHAPTER II.

THE EDUCATIONAL SERVICE OF THE CHURCH.

A. The Need for Religious Education.

The responsibility for the training of the young rests upon three institutions, namely, the Home, the Church, and the State. Free public education became a policy in America after a struggle. Church and State became separated in their training of the youth in religion; hence the present danger to society from the present educational practice. Two factors which produced this secularization were (1) the principle of religious freedom, and (2) the principle of public education for citizenship in a democracy. Three trends of circumstance which have been contributing factors are (1) the religious heterogeneity of the population (2) movements towards the centralization and standardization of education, and (3) the growth of knowledge and the development of the sciences and art.

The principle of religious freedom, America should never surrender. Too, the majority must never overrule the minority and so force doctrines and practices through education upon their children which are not in accord with their religious beliefs and desires.

A second principle which America must hold is public education for its citizenry. The investigation of State constitutions and similar documents, together with

the advice of Washington 1. reveals the truth that religion is a part of the original plan for the schools. But the various denominations by their contending views have hindered the inclusion of the religious element. The Catholic element also has been a hindering cause. As larger units for school administration have been made, more people have to be considered and greater diversity in opinion has resulted. Thus the Bible has been omitted. The schools as standardized and centralized, in introducing the new sciences and arts has crowded out the religious teaching. With the school aiming to transcribe life or to reproduce the functions of society

"it is of vital importance that the transcript and epitome of life which they furnish shall be true, rightly proportioned, and inclusive of all its fundamental values and interests. The omission of religion from the public schools conveys a condemnatory suggestion to the minds of children." 2.

The state in its educational program and policy should afford religion such a recognition as will offset this condemnatory suggestion and help children to appreciate the place of religion in human life.

It^{is} with the Church that the way out of this difficulty lies. Let the churches agree on an educational policy with respect to their teaching work and to the sort

1. cf. Washington's Farewell Address.

2. The Teaching Work of the Church, p.23.

of recognition they desire from the State and a fit measure of recognition is made possible and will almost certainly follow. This is said with regard to the Protestant churches.

Viewing the teaching work as a whole and the Sunday School in particular, evidence shows us that the educational work of the Church has not measured up to what it should be. In the main the work has been fragmentary and disjointed, having no unified and consciously rounded program of education. The Church has yet far to go before it can claim to have made earnest with its inescapable duty as a teacher of the Christian religion.

B. The Educational Function of the Church.

"In a general but vital and fundamental sense the whole life of the Christian Church is an educational enterprise, and its entire work is that of teaching." 1.

The Church as a whole bears all the typical characteristics of an educational enterprise. The characteristics of an educational enterprise are (1) that it shall be concerned with growing, developing persons, (2) that it seeks to engage such persons in definite and purposeful activity, (3) that its primary interest is the development of such individuals, (4) that it seeks to com-

1. The Teaching Work of the Church, p. 38.

municate to these individuals the riper experiences of others, (5) that the whole process has its face set towards the future and (6) that the whole process is socially motivated, implying fellowship and the betterment of human society. All these characteristics are to be found in the Christian Church.

The primary interest of the church is with individuals and its aim for them is the regeneration of the whole life in all of its social, economic, industrial and political relations. But it aims at more than these externals. The Church is convinced that no one can attain the abundant life without God. So that it seeks to promote the moral and spiritual growth of individuals by bringing them into fellowship with God through Christ. The work of the Church is evangelism through education.

"Religious education includes all that moral education involves, plus the recognition of the presence and power of God."

"Religious education means growth in Christian living through guided experience therein. It means the development of Christian attitudes, Christian purposes, Christian standards of conduct, Christian convictions, a Christian way of life in each succeeding stage of the enlarging experience of childhood, youth and maturity. The fulfilment of the Church's educational purpose requires nothing less than continuous fellowship in the whole of its life and work." 1.

1. Teaching Work of the Church, pp. 41-42.

In a more specific sense the teaching work of the Church may be understood as those particular aspects of its life and work which are more immediately and directly educational in purpose and method. These aspects are as follows:

1. The Moral and Religious Education of Children.

The educational function of the home can never be abdicated. Since the primary principle underlying the Christian education of children is fellowship with older people in social groups which are whole-heartedly and genuinely Christian in spirit and life, the home becomes the most important of these groups. The home is the best training place for character. The first essential in such training for children is the Christian education of parents. The Church should expect nothing else of the parents than single-minded, whole-hearted Christian living. The child should have a place in the Church comparable to the one in the home. Instruction is vital and meaningful when rooted and grounded in fellowship. Similarly moral and religious instruction becomes meaningful when it appears as communication motivated by the exigencies, opportunities and enterprises of fellowship in the life of the home, the community and the Church. Religious education as such passes beyond the parent's time and ability so that it becomes the duty of the Church to aid in the teaching of religion. ~~Schools for~~ the teaching of religion have been

organized by the church. Such schools should be as thorough as are expected of the public schools.

2. Fostering Adult Growth in Christian Experience.

The Church seeks through the means of special classes, worship and other pastoral relations to further the growth of its adult congregation. The growth and development of character on the human side is the work of regeneration, enlightenment and sanctification by the Spirit on the divine side. Such a development of character cannot be made a matter of habit and custom. Religious education begins not with indoctrination but with the experience of fellowship in Christian purposes and activities. Protestantism greatly needs to care for the intellectual aspect of moral and religious education.

3. Creating Christian Public Opinion.

The development of a Christian personality takes place in a social environment. The concern of the Church should be that all the social conditions be such that they would promote good-will and love and so minister to moral and spiritual growth. If a Christian social life is to be developed, there must be a Christian social opinion. To apply Christianity to the social problems of today demands patient and skillful research. The Christian principles are clear enough but few Christians know the economic structure of society. There needs to be an understanding

of how goodwill may be practically applied. To provide such agencies for study and research has been a too much neglected phase of the teaching program of the church.

4. Training for Leadership.

The maintenance of institutions for the training of the leaders of the Church is essential to its perpetuation and service to the welfare of mankind. The work of training leaders in theological institutions is the crown of the Church's teaching. Such institutions should train men to carry forward the mission of the Church. Leadership must be qualified, if the educational responsibility of the Church is to be properly discharged.

Many students in seminaries support themselves by serving as pastors in surrounding churches. Such work affords the seminaries opportunities for the re-organization of their curriculum along practical lines, looking forward to the needs of the future leaders in their chosen occupations. Such re-organization would give place to methods analogous to the internship of medical education. It would seem advisable that seminars of practice be organized where students could discuss with their major professor the problems and interests of their field work. Research should also be one of the functions of a seminary.

C. The Church and International Education.

"We are one of another! - nations as well as

individuals." 1. Through world conferences the secular educational forces are aiming to promote international goodwill. The development of world friendship is a natural function of the Church and the Church School. Yet even there world friendship has not been realized as Christ would have it be. Though the Churches have given both men and money for the promotion of Christian brotherhood, yet they have sometimes failed to give the friendship of heart and will.

The organization of church-schools with a pupil-centered curriculum, inclusive of and founded upon activity, throughout the week days as well as on Sunday, makes it possible to afford to the enterprises of world-friendship and world service their normal and proper places in the Christian education of children. For such education the Church has the advantage of Christian facts and of appeal to definite Christian motives. For the proper promotion of such a brother hood all the Churches must work together.

"There is no clearer call to Christian unity than that which comes from the childhood and youth of the world. We must not abandon our children to schemes of education that ignore religion. Can we honestly, in the name of Christ, educate them to perpetuate the over emphases upon differences that have marred the life of His Church and delayed the coming of His kingdom." 2.

1. The Church and Christian Education, p. 32.
2. The Church and Christian Education, p. 37.

CHAPTER III.

THE CHRISTIAN HOME AND EDUCATION.

"The educational function of the family is the mental, moral and spiritual perpetuation of the race."

1. "All that is natural in education leads straight to the fireside, which is the place of all places to make religion normal." 2.

The period of helplessness of the child must be a time of education. Then must take place the transmission of the higher ideals of life, the reproduction of thinking, feeling, and doing, the communication of habits, information, skills, interests, purposes, opinions, beliefs, ideals, standards, and hopes which constitute the achievements of human society. Just what is to be the balance between the formal school life and the informal vital influences of the home will doubtless have to be settled by every generation. The family cannot surrender wholly its educational function without ceasing to exist.

For as has been said, "the home is the whole pedagogical system in miniature." The importance of the home as an educational center will be clearly seen when it is remembered that (1) the family has the child first and his impressions received therein will serve as a background, foundation and apperceptive basis for his later education, (2) these earlier years are the most impression-

1. Training of Children in the Christian Family.

2. Landrith, "The Religious Opportunity of the Home," pp. 21-25. The R. E. Association, Philadelphia, 1904.

able ones, and (3) the influences received are of special importance in their bearing upon the growing character of the child. The family must face its responsibility squarely. The training of the children is no mere side issue, it is the main business of parents.

A. The Home Atmosphere.

The most potent influence for good is a whole-minded Christian home. In such a home the lives of the parents are an expression in every day living of their religious principles. The instruction to the children is easy and natural for it is an explanation of the motives which determine the behavior daily seen in the lives of the parents. Such a home is characterized by quietness and unhurriedness, a freedom from strain and stress. The emotions inducted within the children are unhectic, sound and wholesome. The parents are worthy of imitation. The home authority is reasonable, a spirit of mutual affection prevailing. The members are friends and comrades, sharing their interests and achievements. God's kingdom is manifest through the uncounted, unintended, vital influences of its atmosphere.

B. Educational Practices in the Home.

The child needs to be taught the simple rules of health upon whose observance strong bodies are built. They

need to be led to appreciate and acquire right hygienic habits and to understand the means whereby they are maintained.

The bases of the child's education are his native instincts, capacities and active tendencies. Parents need to give training in the control and direction of instincts. Since the primary value of instincts lies in their potential relations to habits, ideas, and ideals, the earnest parent will seek to aid in the proper directing of these potentialities. If the limitations of habit would be avoided, parents must seek to supplement habit with ideas i.e., sound practical judgments, and build habits upon instincts. Two ends will thus be attained, namely, the instincts will be directed and controlled, and habits will be motivated.

Play is the principle instrument of the child's development, being the impulse which nature has implanted that the child might educate himself. Parents should encourage children to bring their amusements to their homes that they may play together, work together and be amused together.

The enterprises and concerns of the home, the child should share in accord with his ability. In such sharing they should have definite training to act purposively and creatively. Each home must meet the problem of training the child in the work of the home. The permitting of the child to enter the avocation of the father and the assuming of duties for the mother are definite aids.

Parents can further materially the work of the school in providing a home life that breathes of the higher concerns and real interests of life. Cooperation in home study is a definite help. Parents can help in the development of sound, intelligent habits of study. If possible, a separate place and materials should be afforded each child. Regularity of times for study and security from interruption need to be provided. Parents need to read educational literature in order that they may be acquainted with the aims, materials and methods of the school. Developing a desire for good literature is a service which parents may render, not only to the school but also, with immeasurable benefit, to the child. This can be aided by the early telling and reading of stories and later directing in reading aloud with the family.

Children are educated by means of their social contacts as well as through work, play and study. Wise parents will bring their children's friends into their home. Parents should enter into the new relations of friendship of their children.

Children have potentialities which may be developed into a life of selfishness or unselfishness. They possess both the self-regarding and other-regarding impulses - the raw materials which will be shaped for selfishness or unselfishness. Since the Christian way of life is one of productive efficiency, the whole of the child's education should be motivated by the Christian

spirit, and it should contribute to his service in the Christian way. Children may be trained in unselfishness through (1) association with unselfish parents and with the spirit of loving helpfulness in the home, (2) the proper regard for the rights and duties of the child, (3) experiences in wider fields of unselfishness, realizing their relations with other individuals, as the postman, etc., and (4) opportunities for cooperation and appeal to the higher unselfish motives in service.

C. Training the Devotional Life.

Parents cannot begin too early in training the child in Jesus' way. Such education is not to be considered apart from the phases of education. This training consists in the Christian motive and spirit animating their whole upbringing.

There are two complementary principles in the training of the devotional life of the child. They are the principles of personal association and adaptation. Children are best taught to worship and serve God by the examples of their parents, teachers and friends. Parents make a mistake in sending their children to the Sunday School and not attending themselves. Children need in addition to personal association, well-adapted, definite instruction in the Christian belief. Graded instruction is the best. Definite phases of the training of the devotional life of the child will be discussed in the following subtopics.

1. Teaching Children to Pray.

The mother will need to frame the first prayers of the child. Forms of prayers can well be furnished throughout childhood. Care must be taken however that such forms do not curb the free expression of the child. Revision of such forms will be necessary from time to time. At the prayer time, a definite atmosphere for prayer should be created by the parents. Encourage spontaneity in prayer. Permit him to say his prayers in the natural freedom of childlike trust but in all reverence. Teach him the meaning of worship in prayer. The ultimate training of his prayer life is often conditioned largely by that which he sees incarnate in the parents and that spirit which they exhibit.

2. The Child and his Bible.

It is a great loss to the child today that he fails to receive acquaintance with the Bible as did the children of former generations. Bible stories should have their place in the life of the child. Well chosen books of Bible stories should early be given him. When he can read, present him with a Bible. Teach him to use it daily and to take part in the family worship. Also, teach him the use of the Bible with his stated times for prayer. Both the Old and New Testaments should receive emphasis in his training.

3. Family Worship.

Though such habits of prayer and Bible study are imparted to the child, yet the most effective means for the training of his devotional life is in association with older people in worship. Much influence is exerted when the child finds the Bible revered and admired and prayer an established custom by those whom he loves.

"And it is not simply for the sake of the children; it is for the maintenance of our own spiritual lives that we stand sorely in need, in this twentieth century, for a reinstitution, in countless homes, of the good old custom of family worship." 1.

4. The Child and the Church.

Just as parents desire that their children should be followers of Jesus Christ, even so will they bring them under the influence of the Christian Church and desire them to become its members. The Church affords them instruction and natural avenues of expression for their growing Christian impulses and motives. In the early life of the child parents can do no better than, as an act of their own consecration, to dedicate the child to God. By so doing they are brought into a heightened conscious relationship of their task to God and the Church. The child should be allowed to realize the importance of his membership in the Church. Permit him to contribute to its support. Parents cannot afford to miss attending the services of the Sunday

1. The Training of Children in the Christian Family, p. 203.

School and the Church with their children. This habit of church attendance needs to be begun early. Children of nine or more years should remain for the worship service in the care of the parents.

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CHAPTER IV.

RELIGIOUS EDUCATION FUNCTIONING.¹

"The distinctive characteristic of religion is that it views all interests and activities from the standpoint of the whole. It is concerned with the ultimate meaning of life. Hence, if the central purpose of education..... is to foster the growth of persons, the greatest service it can render to them is to enable them to find some ultimate meaning in their lives, so that life may become unified through dedication to a controlling purpose. Education is thus compelled to be religious in its outlook and aim." 1.

Education may be regarded as the opening door into a fuller and richer life. Yet this life is not complete without the perspective and influence of the Christian religion. Christianity and religious education are at one with modern education in that at their best both are concerned with individuals. Historically, the recognition of the value of the individual is due to Christianity.

Education in the light of the Christian purpose becomes the fullest respect for the personality of the individual.

1. Weigle and Oldham, Religious Education, p. 27.

" N.B. Some of the principles stated in this chapter are a restatement of the principles in the preceding chapter. However, they are here set forth from a different point of view, even as Dr. Weigle presented them. The emphasis is not the same as was noted in their previous use.

"The supreme task of Christian education is to discover the means of bringing those whom it seeks to help into vital contact with the spiritual realities revealed in Jesus Christ and in the living fellowship of those in whom His Spirit dwells. It is also the legitimate task of Christian education to assist growing persons to find and to understand those interpretations of Christian experience which the conscience and mind of the historic Christian community have found to be the richest, most adequate and most satisfying..... The Christian can joyfully recognize and acknowledge spiritual illumination, goodness, heroism, and love wherever they are found, believing that they have their source in God and are part of that same revelation which reaches its climax and completion in Christ." 1.

Again Christian and modern education are at one in having as their purposes, the enhancement, enrichment and enlargement of life. But Christian education believes that education receives its richest content when it is interpreted in the light of Christ. The revealing of the character and spirit of Christ as shown in the Gospels and in the lives of all Christians enters into the Christian purpose of education. The spirit of service receives its deepest interpretation as Christian education reveals its true source in the nature of God Himself. Since at the heart of Christianity is the Cross, it is the task of Christian education to interpret the Cross so that it will

1. Weigle and Oldham, Religious Education, p. 33.

illuminate the mystery of life and of human suffering and lead to a transvaluation of customary values, and to a complete conversion of the will. In its last analysis, the Christian purpose in education is to inspire men with faith and courage to fight life's battles, to fill their minds with hope, and to enable them to meet the demands and problems of life with a song of victory in their hearts. Since man sins it becomes the duty of the Christian educator to seek to awaken the guilt, one to a sense of his guilt or to help such an awakened one to deal with the remorse that follows.

A. The Practice of Religious Education.

"Religion can be truly apprehended only as it enters into experience and life." 1. Religious teaching has content and meaning only when these moral values partake of life experiences. The Christian education of children is not apart from life, it is a part of life. The primary principle underlying such education is that of fellowship with older individuals. The only real religious education is one in which habits and ideals of Christian living are acquired in actual life relationships.

Children are capable of religious feeling before they can organize their thought concerning it. So that in worship, prayer and Bible study each child should be given definite graded instruction. Materials for such education

1. Weigle and Oldham, Religious Education, p. 39.

will be founded in the records of Christian experience and aspirations of mankind, in the sense of mystery which pervades nature and surrounds life, in the heroisms of history and in the homely sanctities and kindly relations of life.

Christian education is motivated by intelligible convictions about God, man and the universe. Thus, it is not to know the Bible as a textbook but that the life of the Bible should take possession of the heart, control the thoughts and deeds, and transform the life into the likeness of Christ.

B. The Relation of Christian Education to the National Systems.

The extent to which the Church and the State may cooperate in reference to education depends upon the two parties concerned. The State has for its purpose the making of citizens and the Church desires to make Christians. These are not inherently contradictory. Everything depends upon the interpretation of the aims.

"If the State recognizes that the best citizens are those whose individuality has had free and full development and who have a strong sense of social obligation, and if the Church is not content with merely making converts but sets itself with educational understanding and insight to form men and women of Christian character, inspired by love of country and a desire to serve their people, there is a large field in which effective and friendly cooperation should be

possible." 1.

National education is beginning to realize the need of help from religion. In order that Christian education shall have opportunity and freedom to make its contribution, it must be awake to modern educational requirements. With the expansion of education into all countries, Christian education may have to be content in some areas by taking a relatively small part. But Christian educators need not feel that national systems are necessarily hostile to Christian belief and to the Christian view of life.

"If we are justified in believing that modern ideals in education find their deepest and most satisfying interpretation and fulfilment in Christian revelation, there is no ground for discouragement in regard to the future of Christian education. Whatever may be the surface currents, the deeper movement of the tide is with the Christian cause..... Christian education may now be entering on its greatest opportunity. There are no limits to the enrichment and inspiration it may bring to the developing national systems in these countries, nor to the contribution it may make to international and inter-racial understanding and good-will." 2.

1. Weigle and Oldham, Religious Education, p. 60.
2. Weigle and Oldham, Religious Education, p. 62-63.

CHAPTER V.

THE CHILD AS A PUPIL.

A. Stages of Development.

Periods of development are recognizable. All pass through these periods on their way from babyhood to manhood. As to the age limits of each, there are no fixed boundaries. Growth is continuous and gradual. Entrance into any stage is not marked. Individuals develop at differing rates, so that some may enter a given stage at an earlier or later time than his companions. Also one may pass through a stage relatively slow or fast. The most definite transition is from childhood to adolescence, this transition being marked by deep-seated physical and mental changes. There is a vast difference in the mind of the average boy or girl between the ages of twelve and thirteen. They are glad to enter their teens - they are so much more "grown-up." And they are not far wrong. This passage is in fact life's greatest and most definite material transition. Rooted in the development of the new physical powers, it changes both the mental and spiritual powers. This change has well been called a "new birth." It is the awakening of manhood and womanhood.

Puberty varies with the individual. Circumstances are a contributing factor. The boy who must leave school early to go to work, the girl who must assume the responsibility of a household, mature more quickly mentally.

Each period has its particular characteristics. That is, certain activities and characteristics tend to be dominant in a given period. This does not necessarily mean that they will not be found in other periods but in such periods they will assume a minor role. In the immediate following pages will be found the five periods of development with their characteristics in outline form. The sixth period, known as manhood and womanhood, includes individuals over twenty-one years of age. The characteristics of this period are outside the consideration of the subject as such.

For the Sunday School these periods would be known as

- (a) Early childhood- Beginners.
- (b) Middle childhood - Primary.
- (c) Later childhood - Junior.
- (d) Early adolescence - Intermediate.
- (e) Later adolescence - Senior.
- (f) Manhood and Womanhood - Adult.

1. Periods of Deveolpment

Early childhood, ages, under six.

Middle childhood, ages, six to eight.

Later childhood, ages, nine to twelve.

Early adolescence, ages, thirteen to sixteen.

Later adolescence, ages, sixteen to twenty.

2. Characteristics of this Development.

- a. Early childhood, under six.

(1) Lives in a world of play

Becomes a preparation for life.

Essential to the best development of the
body, mind and character.

Becomes largely dramatic and imitative.

Plays alone.

At first it is a matter of the senses
and muscles. Later rhythmical.

(2) Eager and impressionable senses.

Lives in a world of perception rather
than thought.

Curiosity - first, a sensory curiosity,
and second, a rational curiosity
appears.

(3) Intensely imaginative.

Tends to personify everything.

Lives in a world of make-believe.

Makes no clear distinction between im-
agination and reality.

Comprehends no symbolism save that of
reality.

Intensely eager for stories.

(4) Credulous and suggestible - has no fund
of established ideas.

(5) Exceedingly imitative.

(6) Naturally self-centered - but not selfish.

b. Middle Childhood six to eight.

(1) Physically, a period of rapid growth.

- (2) Physical activity and play continue, but activity is more purposeful and controlled.

Play takes the form of games.

Plays with companions rather than alone.

The appearance of rivalry and competition.

Imaginative play reaches its culmination in the first half of this period.

- (3) The senses are as eager as ever - new ideas are growing out of the old - he apperceives things and experiences.

- (4) Imagination is active as before, but more coherent.

Marked by an eagerness for stories and there is a distinction between fact and fancy.

- (5) Reason is awakening. "The child is putting his world together." 1.

- (6) Still self-centered but the instinct of imitation is gradually leading him out.

c. Later Childhood nine to twelve.

- (1) Period of slow growth, of health and hardihood.

1. Weigle, The Pupil and the Teacher, p. 35.

(2) Independence and self-assertion.

(3) Social instincts begin to ripen.

Sexes now draw apart.

Social motives predominate in the games.

Games almost wholly competitive.

"Gang instinct" prominent.

Controlled by the opinion of his peers.

Strong sense of honor.

(4) Life's first idealism - age of hero-worship.

Interested in achievements of the hero.

(5) Hunger for books and reading.

(6) Habits are more easily formed and are more lasting.

(7) Memory is best in this period.

(8) Marked awakening of interest in religion.

d. Early adolescence thirteen to sixteen.

(1) Physically a time of very rapid growth.

Time of vigor and energy.

(2) A time of expansion.

Expansion of selfhood.

Independence and self-assertion -

often a desire to go to work.

Genuinely and passionately idealistic -

begins to discern inward qualities.

Recognition of social values.

Life now first becomes genuinely

altruistic.

A new sense of social dependence.

A desire to be recognized by others
and to be helped by them.

Emotional instability.

Lack of organization.

Over-exact in some respects and
careless in others.

(3) Development of the sexual instincts.

Altruism and self-sacrifice are parental
instincts.

In the first of the period sex-repulsion
but in later years emotions become
sentiments.

(4) Intellectually, development of the higher
powers.

Reasons and seeks to understand.

Critical - accepts no imperatives.

(5) A critical period,

It brings a multitude of new in-
instincts.

He thinks himself a man but is not.

He is peculiarly open to suggestions.

e. Later adolescence.

(1) The development of individuality - a
time of selection and concentration.

(2) Appearance of difference between indi-
viduals, namely,

Those who have only gotten an elementary education.

Those who are finishing high-school and entering upon work-a-day life.

Those entering college or professional school.

(3) Experiencing a contact with reality.

(4) Transition from economic dependence to self-support and independence.

The physical energy is turned into activity and the development of strength.

The intellectual energy is just as great - the mind is restlessly active.

(5) New forces to tear life down as well as to build it up are present.

(6) Religion may easily be lost either through doubt or disuse.

It may simply die out of the youth's life.

This is life's doubting time.

(7) There are also reconstructive forces.

Education - he seeks the truth.

Love between the sexes.

Altruism and social service.

(8) Time of the danger line in religion - it is the time for the acceptance of God in the individual life.

These characteristics of development indicate the growth of personality in the individual. Each stage in this development shades in with the preceding and the oncoming stages. Then there are fundamental laws which determine action. To these we next turn.

B. Laws that Determine Action.

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The laws determining action are under the control of instinct, habit and will. Not that actions are classified into mutually exclusive groups. In most behavior the three are present together as determining factors. Any action is partly instinctive, partly voluntary, and partly habitual. Instincts determine the general tendencies in the presence of a situation; the will determines its specific character and purpose; habit takes care of the details of its execution. Let us note each of these laws.

1. Instincts.

"Instincts are natural tendencies to act in certain ways which result from the inborn organization of the nervous system. This organization is a matter, partly of inheritance from the race as a whole, partly of inheritance from our immediate ancestors, and partly of the original variations which constitute our individual endowment. In any case, an action is instinctive just in so far as one does not need to learn it, or to acquire the tendency to do it." 1.

1. The Pupil and the Teacher, pp. 65-66.

A complete list of instincts is not possible, as it is often difficult to determine what is instinctive and what has been learned. If such a list were possible it would be found to cover a wide variety of actions, from the simplest reflex of the infant to the sacrifices of mother love.

Many attempts to classify instincts have been made, but no result has been entirely satisfactory. Using Kirkpatrick's classification (2) as a basis, the following classification is of the most advantage to the teacher of religion.

(1) The individualistic instincts which serve to maintain the life of the individual.

(2) The parental instincts which are those associated with reproduction and the care of the young.

(3) The social instincts or those concerned with relations to persons.

(4) The adaptive instincts or those which bring the child into closer contact with his environment and enable him to adapt himself to his environment.

(5) The regulative instincts or those which are concerned with the formation of ideals and regulation of life in light of them.

(6) There follows a miscellaneous group in which will be found those concerned with collecting, constructing, destroying and the love and enjoyment of the beautiful.

The human instincts possess certain general

(2) *op cit*, pp. 66-67.

characteristics. They are, indefiniteness, appearance in accordance to and with the development of the nervous system, gradual development, its ripening resulting in the awakening of a new interest, transitoriness and modifiability. The child stands at the beginning of life ready for action and he will act. Many of these actions will be in accord with those of the race. What are these acts and instincts in relation to the work of the teacher?

The first duty of the teacher is the detection of the instincts and interests as they manifest themselves, so that knowledge may be gotten and the right habits acquired. The second duty of the teacher is the control of the instincts. An instinct once used becomes more definite and intelligible, having added to it a habit and an idea. Instincts may be controlled through disuse, through directing the instinct to the formation of a right habit and through so using the law of habit as to get the instinct fixed into definite right habits. Substitution is the only sure way to deal with an undesirable habit. Real control is never negative. Training must be positive. Instincts are bad only when they distort the well rounded personality. Childish activity due to its instinctiveness should never be considered as annoying but as an essential element in development.

2. Habit.

The law of habit is the broadest and most fundamental of all the laws of mental life. Without it there

would be no acquiring of tendencies, abilities, or information. Perception, memory and reasoning depend on the laws of habit as truly as do acts of the will.

The law of habit may be stated as follows:

"Any connection, nervous or mental, which has been made, tends to recur. The degree of probability of its recurrence depends on its frequency, recency and intensity in past experience." 1.

The applications of the law of habit may be divided according to habits of thinking and habits of acting. In thinking, the law of habit lies at the foundation of the association of ideas. Association determines largely what ideas shall come before the mind. Past experiences determine present understandings. The importance and value of this law can hardly be overestimated. Most actions are controlled by ideas. The practical conclusion in relation to this law is,

"Refrain entirely from actions you do not wish to become habitual. Keep absolutely apart, both in mind and in life, the things you want kept apart. There is no moment of life too valueless, no action or attitude or thought too insignificant, for habit to take account of and fasten upon us." 2.

The way to make sure that good habits are being securely established is by keeping steadily working at them. Just keep on doing the right thing. The only safe rule is:

1. The Pupil and The Teacher, p. 72.

2. Ibid, pp. 78-79.

Put all the strength you can into the act that is to become a habit. Center your whole mind upon the fact you wish to remember.

3. The Will.

The will and the mind are not independent one of the other, neither is the will master of all its ideas, feelings and actions. The will is a part of the mind and must develop as any other of its faculties. One's will depends on his ideas and feelings, instincts and habits as truly as they in turn are controlled by it. The secret of the will is the power of concentrated attention. Associations measure the degree of freedom which one's will possesses. The will aids in the determination of what ideas shall come before the mind. Of the many associated ideas which may arise those are most likely to arise which are in most accord with the general trend or purpose of thought at the then present time. To get the right ideas and hold them is a matter of willing. To secure strength and efficiency of will one must act. Seek opportunity to apply what you believe.

"The final secret of strength of will is the grace of God..... There is no love like His, no feeling mightier than the sense of His presence and help. Not upon ideas and sheer effort of attention merely, not even upon the strength alone that comes from earthly affection, need the wills of men rely; they may lay hold of the love and grace of an

Almighty God." 1.

From the discussion of the instincts, habit and the will, their application is apparent. More definite means of their application generally will be noted in the next chapter.

C. Morality and Religion.

As Sunday School teachers our primary interest is in the moral and religious growth of the pupils. We next turn to note the development of morality and religion in childhood and youth.

1. The Child and Morality.

"A child is neither moral nor immoral. He is the creature of his instincts. His actions are neither good nor bad; they are simply natural. Morality begins when he can will his actions, and when he first sees a difference between a better and worse way, and chooses one or the other." 2.

The moral nature is inborn, yet ripens slowly, blossoming forth into promise of maturity at adolescence. The moral instincts are indefinite and modifiable. Our ideals will be determined by experience. Conscience is not infallible but needs definite training. It becomes more completely rational as life goes on.

1. The Pupil and the Teacher, p. 87.

2. The Pupil and the Teacher, p. 89.

The child is a natural law maker and observer. The natural roots of the laws which the child consciously and unconsciously forms are derived from habit and association, imitation, authority and social initiative. In this order, the roots of the same tend to appear, and after their appearance none of these roots cease to be productive of laws.

Habit and association, imitation and authority may be called the adaptive root and social initiative, the initiative root. Throughout early and middle childhood, morality develops mainly from the adaptive root. His laws are statements of natural consequences. In later childhood and adolescence morality becomes more and more largely a matter of social initiative. Law making and observance are spontaneous and natural under the following conditions; (1) the boy feels himself a member of the social group; (2) there is a common end towards which the activity of the group is directed and he feels a responsibility for its success; (3) there is a physical material for this activity which makes possible the expression in some concrete way of its results. The laws of this stage of development are more than statements of natural consequences. Life becomes genuinely moral.

The fuller obligations and opportunities in moral development will be discussed in the following chapter. But a few general rules may be noted here. They are as follows:

- (1) Moral training must go along with moral in-

struction.

(2) In early and middle childhood training must be mainly through the pressure of external condition; in later childhood and adolescence, it must be secured through appeal to internal initiative.

(3) Training upon the adaptive basis requires consistency and inflexibility.

(4) Training upon the basis of social initiative requires us to share the life of the boy and let him share ours.

There are two difficulties. One is the pupil and the second is the teacher. With the boy difficulty may be encountered in making the situation real. Often the teacher will need to throw himself whole-heartedly into an apparently trivial enterprise in order that he may maintain fellowship with his pupil and so win him to more serious things. For the teacher himself he will need to answer the question of whether he can really be a boy with the boys and yet remain their teacher and guide.

2. The Child and Religion.

Since religion includes morality, the above discussion will aid us in understanding the development of religion. Belief is a matter of the intellect, feeling and the will. It develops with personality. One's religion is always a reflection of what one is. Like morality religion rests upon an inborn capacity. Again, it is

supernatural in character. Revelation depends upon the capacity of the recipient as well as upon the will of the Giver, and the hardened heart may resist even the Spirit of God.

The religion of early and middle childhood is centered about the home and nature. The child's interest in nature is manifest through his unwearied senses and his eager questions concerning the causes and purposes of things. At first he accepts unquestioningly whatever is told him about God. Rationality develops and if the parents will meet the child's questioning with truth, credulity becomes faith. The child's conception of God as the Heavenly Father will be conditioned by the manifest purity of love which he sees in his home. The general attitude of worship and prayer found in the home acts directly upon the suggestibility of the child. The positive content of religion comes from the home.

The religion of later childhood is one of life and law in life. The boy's interest is in God's dealing with men rather than in nature. The social instincts brings a new sense of law. A new interest in life as it is revealed through history and biography develops. To him God is a God of right and might who moves in human history and accomplishes His will through the lives of the great heroes of faith. This period is significant in religious education because of its plasticity, its quick and retentive memory, and the fact that life decisions appear at its close.

In adolescence religion becomes personal. Decision at the age of twelve and thirteen is usually the natural result of a normal religious nurture and of social suggestion. Conversions at sixteen or seventeen are more apt to be of the emotional type while conversions at nineteen or twenty are more apt to be intellectual.

In this chapter we have attempted to review the nature of the child in the light of his religious instruction but no teaching situation is complete without the instructor. To this phase of religious education we turn in the following chapter.

CHAPTER VI.

THE WORK OF THE TEACHER.

"The greatest service that can be rendered to the growing person is that he should be brought into contact with what is best and richest in human life. The most successful teacher is one who most fully embodies in his person the highest human values. The school fulfills its function in proportion as in its own society and in its teaching it introduces its pupils to those conceptions of life that are richest in meaning..... The discussions of education are bound to come back in the last resort to the fundamental question of the personality of the teacher." 1.

In answering the question why a religious teacher needs training two things must be granted. First, that religion is not merely a human product, and, second that no teacher can beget religion within the pupil unless he possesses religion himself. Most of the present day argument for better trained public teachers can be applied to Sunday School teachers. Three reasons can be adduced why one, though he has good general training in education and deep personal religious life, should have specific training for religious work. These reasons are (1) the Sunday School teacher deals with immature growing minds, (2) he

1. Weigle and Oldham, Religious Education, pp. 26-27.

deals with religion upon the level of conscious ideas, and (3) he must cooperate with other educational influences in the life of the child he teaches.

The Sunday School teacher's aim is to develop a personality. He aims to do more than instruct or train. In view of such an aim the Sunday School teacher needs to remember that he or she has God's help in his work and that each one as a teacher is to be a channel of His Spirit.

A. Methods of Teaching.

"The teacher must do more than study his lesson; he must plan definitely just how to teach it. You cannot know your subject too thoroughly. It is the primary requisite of good teaching. But it will not insure good teaching. You must know how as well as what to teach." 1.

"There is no one method for Sunday School teaching. Methods are means to an end. They depend upon the nature of the pupil, upon the subject to be taught, upon the material conditions which the teacher faces and the resources at his command. Each Sunday presents its specific problem. You must fit your method to conditions, it is your solution of the problem of the day." 2.

An outline of suggested methods follow.

1. The Pupil and the Teacher, p. 112.
2. The Pupil and the Teacher, p. 112.

(1) Story-telling.

May be used in the presentation of the lesson or as a preparation for the lesson or as an illustration. Can best be used in the beginner's and primary departments.

(2) Recitation,

Involves three steps: (1) assignment of the lesson, (2) pupil's study and (3) the recitation proper.

Questions that arise with regard to the use of this method and their answers follow.

(a) How to get the pupil to study?

Show him how.

The assignment should be such that it arouses interest and gives a motive for study.

Each pupil should be assigned a definite task for which he is held responsible.

Never fail to call for and use at the next period all of the assigned material.

(b) How gain and retain the interest of the pupil throughout the recitation?

Use the pupil's answers and reports in a further development of the subject.

Make the recitation a cooperative affair. This is the ideal.

Take plenty of time in developing the subject. The ideal recitation is no mere recitation at all. It is rather a discussion using the results of preliminary assignments. Reciting is just a part of the whole. This

method can be effectively used in the junior and intermediate and senior periods.

(3) The Discussion.

Such a lesson is carried forward by the skillful questioning of the teacher. The virtues of this method lies in its live and cooperative character. Its dangers are, (1) attempting to educe particular facts, (2) pupils will not study, (3) wandering from the point.

(4) Cooperative.

This is the best method, it being a combination of the recitation and discussion methods. Its essential characteristics are,

The teacher keeps a week ahead of the class.

Following the teaching period proper, five or ten minutes are devoted to the next assignment.

The lesson for the Sunday is developed by discussion in which every one participates.

The motive for the hour is social.

The method may be adapted to the character of the pupils by changing the character of the assignment.

The method can best be used in the Junior and higher departments.

(5) Research.

This is the cooperative method carried to its highest development. In this method the teacher is the leader, definite assignments having been made to the pupils. This method for its successful working must be developed by a strong and well-equipped teacher as well as by pupils

of intellectual ability. It can only be used in adult classes.

(6) Lecture.

In this method the teacher does the talking. Its virtues are that (1) it gives a definite and systematic presentation of the lesson, (2) it saves time, (3) it attracts busy men and women who do not have the time or inclination to study. It is an excellent method with adult classes, if they do not study the assignment.

(7) Project.

In this method a definite unit of purposeful activity which is of worth to the child is carried on in a natural and social setting. The learner determines in a large way the content and procedure of the learning process. The teacher increasingly assumes the role of advisor and counsellor. The aim is to seize upon a crucial problematic point and through the coordination of experience and points of view to secure understanding and mastery of the point in question.

(8) Review.

Mere repetition is not review. The purpose of review is to organize and give perspective to the past series of lessons. Any means that will secure such reorganization is legitimate. It may be accomplished through stereopticons, special talks, blackboard outlines, special topics, etc. The ingenuity of the teacher must determine these.

(9) Examination.

The true function of an examination is the organization of the pupil's knowledge. Such a method will not be unpopular, if given correctly. All papers should be carefully graded and returned. Recognition should be given to the successful pupils. If conducted sanely, the examination can be made to rescue the educational work of the Sunday School from much of its indefiniteness, lack of motive and low level of intellectual vigor.

But with all the methods considered the secret of genius is hard work. The perfect mastery of a plan gives surety of movement to the thought of the teacher. The true teacher loves his work so much that he never dares attempt his work without preparation. Let us think now of the planning of the lesson.

B. The Plan of the Lesson.

The foregoing discussion has made plain the necessity for the adequate preparation of the teacher. He must not only know but organize his materials for teaching. The eight fundamental steps in lesson planning are given in the following discussion.

(1) The teacher must get the meaning of the lesson. The first fundamental is to view the lesson in the light of what the author intended to say. To do this successfully he must (1) view it in the light of its literary form, and its relation to the book from which it is taken, (2) in the light of the historical circumstances under which it was

said or written, and (3) sympathetically.

(2) The teacher must choose an aim for each lesson. The ultimate aim is always the spiritual development of the pupil. The aim for the lesson must be specific. Each lesser aim must contribute to the ultimate aim. The teacher may accomplish this by one of the three following alternatives, (1) choosing a single aim, (2) permitting each lesson to bring its own conclusion - not every lesson need aim directly at the formulation of some moral or spiritual truth but may be a lesson as a link in the development of the greater truth and (3) presenting the meaning of the Bible passage itself.

(3) The teacher must lay out a plan for each lesson. He dare not rely upon the inspiration of the moment.

(4) The teacher's plan must vary with the aim and the material. There are three parts to a good lesson plan. They are,

(a) Preparation -

Begin with the pupil's ideas.

Arouse the pupil's interest.

Set a definite subject for the lesson.

(b) Presentation or body of the lesson -

Varies with the method employed.

Present the essential facts first.

Then the class is ready for discussion - reports, ect.

Use illustrative materials - pictures, etc.

(c) Conclusion. Intellectually this is the final step in the organization of the lesson materials. Practically it brings home an obligation.

It should end with a definite summing up of results.

When the lesson is one in a series, the conclusion should state its bearing upon the preceding and succeeding materials.

The pupil should make the conclusion for himself.

(5) The teacher's plans must be adaptable. They must fit the pupil and the exigencies of the occasion. No class can have real life that is held too rigidly to a prearranged plan.

C. The Pupil at Work.

The question to the teacher is not how can I do, but how much can I inspire my pupils to do. His aim is to enlist the purposeful activity of the pupil. Three principles underlie the work of the pupil. They are (1) there is no learning without mental activity. The pupil must make his own ideas but the teacher is an agent in the arousal of his mind. (2) To insure definite mental activity the pupil must in some way give expression to the results obtained. In this way expression becomes a means of impression and so aids learning. And (3) there is no expression

without a social motive. It is the work of the teacher to provide situations which naturally call forth expression.

In the beginner's department the teacher needs to provide for and use the child's physical activity and play. Simple plays are sufficient if they enlist the body and imagination. In the primary department the work is best centered about the reproduction of a story. Three ways for the reproduction of the story by the child are, (1) by telling it, (2) by drawing, in which the work is done either on paper or blackboard or in silhouette, and (3) by playing the story. These three may be used in the beginner's department also. In this department all the home requirements should be based on the story of the preceding Sunday rather^{than} in preparation for the work of the succeeding Sunday. The interests of the Junior child can be enlisted through handwork. This handwork will be construction by the pupil of some object or record which shall express the results of his study in a more or less permanent way. In adapting or determining the handwork for her class, the teacher will need to decide the following questions. (1) What sort of handwork should be tried and how much? (2) Shall the work be done in the class or at home? (3) Shall the work be done before or after the presentation of the lesson?

Memory drill should have an increasing place in the first three departments of the Sunday School, culminating in the Junior department. The Juniors are in the "golden memory period." Bible passages and memory materials

should be stored in the mind. It will be an aid if the teacher remembers that memory work (1) requires actual class drill, (2) depends upon the law of habit, that (3) the time for drill should be early in the hour, that (4) a clear and definite understanding of the materials to be learned is needed, that (5) drill should be quick and snappy so as to maintain interest, and that (6) there should be frequent reviews. In the higher departments pupils are assigned definite tasks. In the junior department however it is for the teacher to (1) assign a specific duty to each pupil and hold him to it, (2) suit the assignment to the class, and (3) show the pupils how to study.

There are definite ways of keeping the pupil's attention and so facilitate his work. To these we now turn.

D. Attention and Apperception.

The problem of this section is to set forth those potent means of securing and keeping the attention of the pupils so that they in turn imbibe the imparted knowledge. This discussion will be viewed from the standpoint (1) of psychological principles and (2) of methods in attention.

1. Psychological Principles.

Every moment of consciousness has its focus. We are always paying attention to some thing. Attention can not be kept long on an unchanging object. To have a new thought is to change the object of attention.

Attention is apperceptive. We attend to things

that we may understand them. Attention is really that point where past and present meet to determine a meaning. The former experience becomes stale without the new and the new is meaningless except as it is interpreted in terms of the old. The best way for the teacher to secure and maintain the interest of the class is by fulfilling the laws of apperception.

An outline of the teacher's task would include the following points.

(1) The securing and holding of the class' attention.

If teaching is done well the class will pay attention. Teaching without attention is fruitless. Such teaching is harmful in that it begets inattention.

(2) Engaging the interest of the class. How?

Remove all distractions. Each class should have an individual room. Provide good physical conditions. Each pupil should be in such a position that the teacher can be seen easily. The mannerisms of the teacher should not detract. There should be no interruptions from the administrative department. The teacher should know the lesson thoroughly. A definite and careful study of each lesson should be made. The teacher must know more than the immediate lesson.

Be interested in the lesson yourself.

Find a point of contact with the pupils.

Make your subject live.

(3) Appealing to those interests whose apperceptive values are highest.

"Our problem is not to make a lesson interesting by tricks of method or by adding to it stories or other materials pleasant but extraneous; it is to bring out of each lesson its intrinsic interest. To know how to call forth the right interest is one of the vital secrets of effective teaching. We cannot learn that secret all at once. But we shall be kept from many mistakes if we remember that interest is more than a means which the teacher may employ; it is an end of education." 1.

2. Methods.

In the study of methods it shall be the aim to show the ways and means whereby the teacher may apply some of the above principles of attention.

(1) Continuity. Strive to make one lesson carry over logically with the following one. The teacher will need to aid the pupil in the systematizing and unifying of the new ideas. It is to be remembered that such organization must be done bit by bit, the established connections must be real and the whole subject needs to be known before attempting the parts.

(2) Correlation. Correlation is the establishing of connections between the teachings of the Sunday School and

1. The Pupil and the Teacher, p. 152.

the teachings of the public school. Such correlation (1) arouses the interest and self-activity of the pupil, (2) gives the class confidence in the teacher, (3) begets in the pupil a sense of the unity of spiritual truth and material fact of religion and every day life, (4) means that truths learned in Sunday School are more permanent and usable. There are dangers from such correlation. There may be a lack of knowledge on the part of the teacher, a dislike for school by pupils and a wandering from the point. All these must be guarded against.

(3) Illustration. Jesus in His teachings used both stories and figures of speech. In the use of illustrations, the illustration must be more familiar than the truth. To accomplish such simplicity in material one must find an experience in the child's life to which it can be likened and so develop the new on the basis of the old. Illustrations should be natural, spontaneous, to the point, not too many in number, congruous and not too suggestive.

(4) Telling a story.

"The most effective lessons which enter the human heart are not those which take the form of lessons. It is when we are least conscious of the process by which we are impressed that we are impressed most deeply." 1.

In telling a story, the teller should practice for the telling, make the story a part of himself, reduce it to its simplest forms, maintain logical movement and unity

1. The Pupil and the Teacher, p. 162.

and use direct discourse.

(5) Pictures. These as illustrative material have a three fold value. (1) Sense-value, appealing to the eyes as well as to the ear; (2) fact-value, seeing gives more definite knowledge than hearing; (3) ideal value, the Sistine Madonna is not only a photograph but it reveals a spirit. Only the best pictures should be provided. Photographs of life in Palestine today and stereoscopic views are valuable in making real the scenes and circumstances of the Bible stories.

(6) Objects. These have both a sense and fact value.

(7) Blackboard. Every class should have one and the work done thereon should be free, living, and personal.

E. Questioning.

As well as being able to tell stories it is as essential that the teacher should know how to ask questions. The assimilation of the given materials is greatly aided and made a mental possession through the questions asked. If the story is the most effective means of presentation, the question is the most effective means of association. The kinds of questions are, preparation, recitation, development, review, examination and personal questions. Some definite suggestions on how to ask questions follows. The question

(1) Should be clear and definite.

(2) Should stimulate thought.

- (3) Should deal with essentials.
- (4) Should be put in logical order.
- (5) Should be so put as to maintain the interest of the class.
- (6) Should maintain the social motive of the hour.

The real test of all questioning comes in answering the question whether a real exchange of ideas is being maintained and whether expression is being given to them in genuine social ways.

F. The Class as a Social Institution.

In the light of all the previous discussion both on the subject of the pupil and on the teacher the aim of religious training is to help the individual to develop into a Christian character. This is only a general statement. Let us turn to the more particular meaning.

"The Sunday School is indeed a social institution and an evangelistic agency, as well as a school. A true interpretation of its educational character must include the social and evangelistic motives." 1.

In this section we will discuss it as a social institution and in the following section as an evangelistic agency.

A characteristic of life today is a new social consciousness. Human nature is essentially social and the world conscience has awakened to the duty of social betterment.

1. The Pupil and the Teacher, p. 183.

"However true it may be that society is what individuals make it, it is no less true that individuals are what society shapes them to be We are living in the midst of a great ethical revival."

1.

Education today is socially motivated and the ultimate aim is the development of socially efficient men and women. The method of education is determined by the social motive. True religion works toward a social end. We are God's fellow-workmen. And the church is the organization that marks our partnership.

Because it is religious and educational the work of the Sunday School is social. The practical question is, what can the Sunday School do as a social institution? In answering, let it be said that it can (1) provide social life and enjoyment, (2) maintain a social motive and atmosphere in its work of instruction, (3) give its pupils a concrete understanding of social facts, and develop within them high social ideals, and (4) give its pupils something to do, organizing them in actual social service. Religion is life and we learn to live by living.

"The only true preparation for life is life itself; the only effective training for service is to serve. Every Sunday School Class should organize for service. It should get something to do that is real social value." 2.

1. op. cit., p. 184

2. The Pupil and the Teacher, p. 191.

The class is a natural unit of social and religious life.

G. The Spiritual Goal.

In addition to the social phase the Sunday School teacher must recognize that the ultimate goal of her work is spiritual. The true teacher is an evangelist. He not only teaches about God but seeks to help his pupils know God in a personal relation and to love and serve Him.

The work of the teacher centers about the personal decision of the pupil. Before this decision he aims to help him to make it and following it he aims to help him keep it, and carry it out in his every day life. The natural time for such decisions is during adolescence. Decisions are not all of the same type. Some are emotional while others reach the same experience through a process of education. Decisions are always an act of the will. Such decisions may involve a refusal - a decision against God.

Early - in fact it cannot be begun too soon - the teacher should prepare for this decision time. Since the adolescent tends to build up his own concepts, indirect suggestion is usually the more potent. With little children the direct method should be used, as they are unable to reason for themselves, whereas with the adolescent, endeavor to lead him to see the truth himself. The atmosphere of the class should be uplifting. A contributing

factor to such an atmosphere is a brief service of real worship. The influence of older people should be such as influence young people to the Christian life. Parents need to maintain an active interest in the Sunday School. Having the pupil engaged in actual Christian work may lead them naturally to desire to remain in such service.

How may the pupil be induced to make such a decision? In those churches where they are used, confirmation classes are an aid. Decision days provide another means. This means is questionable, however, in that many adolescents sign the card because of the social group and realize no spiritual value. The appeal for such a decision should be made individually. The personal talk is an effective means. This is a holy task and one may well tremble before it. But to win a soul is the fulfillment of the greatest opportunity of life. Some cautions for such a task are: (1) do not ask too frequent or too personal questions, (2) do not use pious phraseology, (3) talk directly as friend to friend, (4) watch your opportunity, picking your time carefully, (5) do not fail unless you must.

Following the decision the youth should be directed in actual life and service so that he may grow spiritually. Work, friendship and knowledge are the three great agencies of spiritual nurture during the critical period between decision and maturity. In all three the youth demands reality. The Church today is meeting more and more this demand. Intellectually, socially, practically, the

Church is stronger and more virile than ever before.
 Every teacher should catch the spirit of twentieth century
 Christianity and make as his own its intellectual vigor,
 its business methods and its devotion to social life.

H. The Ideal Teacher: Jesus.

There remains one more thing to be said about
 the teacher's work which expresses its dignity, and that
 is, it was the work of Jesus. He was not only an Ideal
 Man but He is also our Ideal Teacher.

How did He reveal Himself as an Ideal Teacher?
 He taught by both word and deed.

(1) His sayings reveal the method of an Ideal Teacher.

He had an effective use of illustrations.

His teachings were not in the abstract.

He was a wonderful story-teller.

He was a good questioner.

He always found a point of contact.

His teachings dealt with essentials.

From His lessons He always brought out definite
 conclusions.

(2) His actions were those of an Ideal Teacher.

He frequently taught by object lessons.

Both His words and actions were socially motivated.

His training of His disciples was by life with
 them and for them.

He was Himself the embodiment of all He taught.

(3) In knowledge He was an Ideal Teacher.

There was no doubt in His mind as to what to teach.

(4) His source of knowledge and authority made of Him an Ideal Teacher. This consisted in His perfect sonship to God. Throughout His earthly life He maintained the highest filial relationship to God.

(5) His supreme faith made Him an Ideal Teacher. He had faith in God, in men and in His work.

In summary, then, let the teacher draw this lesson - he must needs be a man of faith.

"And we need..... the kind of faith that can give up when the time comes, and let another go on with the work that we have been able to do only that far. The teacher's work is by its very nature vicarious. We teach that another may know. We serve that our pupils may become able to dispense with our service. We begin a work in them that they must finish for themselves. We all need to pray for the love that will move us to lay down our life for our pupils, and for the faith that will gladly entrust to them the work that we can never finish." 1.

1. The Pupil and the Teacher, pp. 216-217.

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PART III.
CONCLUSION.

CONCLUSION.

In part one of this thesis, the current secular and religious educational movements have now been reviewed. These are the direct and indirect influences which aid in the development and beliefs of a writer. Then in part two, the principles of Dr. Weigle have been set forth. In these are seen his reactions to the whole environmental influences of the day. Before an estimate is made of these principles, it will be well to list the leading ones.

A. Leading Principles.

1. The aim of religious education is the development of a personality.
2. Education, secular and religious, receive its richest content when its aims are interpreted in the light of Christ.
3. The whole life of the Church is an educational enterprise.
4. The home is the best training place for character.
5. The child should have a place in the church comparable to the one he holds in the home.
6. Instruction is vital when grounded in fellowship.
7. Religious education begins in Christian fellowship.
8. Parents need to cooperate with the public schools.
9. The ultimate training of the child will be largely conditioned by those principles which he sees incarnate in his parents.

10. Religion can only be truly appreciated as it is apprehended in daily living.
11. Conversion is the natural and normal experience of adolescence.
12. Adolescence is a time of conflicting emotions and doubts.
13. Past experiences determine present understandings.
14. The work of the teacher is to bring the pupil into an experience with the richest and best in human life.
15. Methods are only means to an end.
16. Every lesson should be planned.
17. In teaching appeal should be made to those interests which have the highest apperceptive value.
18. The work of the Sunday School is religious, educational and social.
19. The teacher must be a man of faith.
20. Individuals are won to Christ through personal contact.
21. The program of the Sunday School should be graded.

Having listed these leading principles, what is to be the estimate of the same?

B. Critical Estimate.

"It is our ideals that give value to life; they put into our experience those qualities we deem most

valuable..... Ideals are valuable because (1) they introduce values into life, (2) they regulate life, and (3) they motivate life." 1.

In answering the above question, it can safely be said that a man may be an educational influence by his writings, his teachings, his ideals. Let us so estimate Dr. Weigle's writings.

In a period of eleven years Dr. Weigle has written four books and in a later period of three years he has written three pamphlets, all dealing with the subject of religious education. Characteristics of these writings are as follows; simple and concise language used, easy reading, absence of technical terms, materials used have an appealing interest, they deal with modern problems in a practical way, the general principles set forth are sound, the general tone is positive. An added estimate of his writing comes when we know that his leading book "The Pupil and The Teacher" has reached its half a million in circulation.

In viewing the value of Dr. Weigle's writings, we should note further their religious content. In his writings he maintains the aim of education to be the full development of a personality which can be fully done only as the life of Christ is followed. The teacher is an important agent in introducing the child into such a life. His must be a life motivated by Christian principles, if he is to lead his pupil to such a Christian experience.

1. Horne, H.H., Jesus - Our Standard, p. 20.

He must be a man of faith in his work, in his purpose, and in his Ideal. The home is the other important agency in helping the child to attain a Christian experience. Early the home should consecrate the child to his Lord.

To this estimate of the teaching value of his writings, the activities of Dr. Weigle are of interest. They are: Chairman of the Commission on Christian Education of the Federal Council of Churches, Chairman of the Executive Committee of the World's Sunday School Council of Christian Education, Chairman of the Administrative Committee of the Congregational Educational Society, member of the International Sunday School Lesson Committee, since 1916 he has been Horace Bushnell Professor of Christian Nurture, since 1924 he has been Sterling Professor of Religious Education, and since 1928 he has been Dean of the Divinity School, the last three named activities being in connection with the Yale Divinity School.

The closing chapter of the book "The Pupil and The Teacher," Dr. Weigle entitled "The Ideal Teacher - Jesus." Throughout his writings emphasis is found on the Christian content of education. This closing and summarizing chapter sets forth the ideal work of the teacher in comparison with the Great Ideal. In this chapter an appreciation of the work of the teacher is given in the light of the life of Christ. The teacher who desires to lead his pupil to know Christ, must be an example of the life of Christ. This is the full content of his ideal.

In estimating the principles of Dr. Weigle it can safely be said that, in the content, the message and the ideal of his writings, which have now been estimated according to their literary features, their teachings, and their ideal, he is one of the leading religious educators of our day.

In his well-known work, "The Pupil and The Teacher," Dr. Weigle in his psychology followed Professor James quite largely. This places the emphasis upon the individual. In his more recent educational writings, Dr. Weigle stresses the more social phase of religious education. However the two are not unharmonious. The later writings tend to supplement the earlier ones. Thus far in his writings the emphasis on the individual and social education are well balanced. This proper balance of emphasis again marks Dr. Weigle as one of the leading religious educators of the day.

APPENDIX.

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APPENDIX.

Duplicate copy of Personal letter received.

YALE UNIVERSITY
THE DIVINITY SCHOOL.

LUTHER A. WEIGLE, DEAN

NEW HAVEN, CONNECTICUT

December 26, 1928.

Miss Treasie Hardy
235 East 49 Street
New York City

My dear Miss Hardy:

I am sorry that you were obliged to write me again. It is good to know that you are taking my writings as a subject for your M. A. essay. I wonder whether you know the last of the books in which I have dealt with the principles of religious education. It is Volume II in the series of eight volumes on the Jerusalem Meeting of the International Missionary Council, March 24-April 8, 1928, and is entitled "Religious Education." It can be secured from the International Missionary Council, 419 Fourth Avenue, New York. I assume that you know my chapter in "The Teaching Work of the Church," which is the Report of the Committee on the War and the Religious Outlook, published by the Association Press. I am sending you, under separate cover, a copy of the Report on Christian Education at the Stockholm Conference, which I wrote, though it is not signed by my name. You might be interested, also, in Chapter V of the volume entitled "Parents and Teachers," prepared under the auspices of the National Congress of Parents and Teachers, and edited by Martha Sprague Mason.

I assume that you know the main outlines of my life as set down in "Who's Who in America." Put briefly, I was from 1905-1916 Professor of Philosophy and Dean of Carleton College, in Minnesota. In 1916 I became Horace Bushnell Professor of Christian Nurture in Yale Divinity School. In 1924 I was made Sterling Professor of Religious Education in Yale University, and in 1928 was elected Dean of the Divinity School.

I have written "The Pupil and the Teacher", a text book for the training of Sunday school teachers, which has had a sale of more than half a million copies, "Training the Devotional Life", "The Training of Children in the Christian Family", and "American Idealism". The last is

the title of Volume 10 of "The Pageant of America", now being published by the Yale University Press, and is a history of religion and education in this country.

I am Chairman of the Commission on Christian Education of the Federal Council of Churches, Chairman of the Executive Committee of the World's Sunday School Council of Christian Education, Chairman of the Administrative Committee of the Congregational Education Society, and a member of a number of other boards of national character. I have been, since 1914, a member of the International Sunday School Lesson Committee, and have been its Chairman. I was Chairman of the commission of Seven, which was appointed eight or ten years ago to devise a new policy for the Committee. It would be well for you to read the Report of that Commission of Seven, as it was published in The Church School for July, 1922 (Volume III, Number 10) and an article dealing with it entitled "The Biblical Argument for Graded Lessons" in the same magazine for November, 1922 (Volume IV, Number 2.).

I have delivered the Sprunt Lectures at Union Theological Seminary, Richmond, Virginia, the Duncan Lectures at the Presbyterian Theological Seminary at Louisville, Kentucky, and the Norton Lectures at the Southern Baptist Theological Seminary in the same city.

My father was a well-known minister of the Lutheran Church, belonging to the General Synod. He was a member of many committees and boards of his church, was at various times President of the Allegheny Synod and of the West Pennsylvania Synod, and often a delegate to the General Synod. He was one of the delegates to the Merger which formed the United Lutheran Church in 1918. He was for many years President of the Board of Directors of the Lutheran Theological Seminary at Gettysburg, Pennsylvania.. I had the best of childhood training from a Christian point of view, and was associated with my father in his work as long as I can remember. I began at ten years of age to do secretarial work for him by copying his sermons on the typewriter.

My early schooling was at Altoona, Pennsylvania. I did not enter school until I was nine, but then made rapid progress as was to be expected. My parents removed from Altoona in the middle of my Junior year at high school and I completed preparation for college in the remainder of that year in Dickinson Preparatory School, Carlisle, Pennsylvania. I entered college in the fall of 1896, at the age of 16.

My professional experience was as a teacher of philosophy and Dean of Carleton College until 1916, when I came to Yale and transferred to the work of religious education.

There is an excellent biographical article concerning me in the pamphlet entitled "The New History and Its Great-ors", published by the Yale University Press, 386 Fourth Avenue, New York. You will find it on pages 42 and 43. Please write to Mr. Arthur H. Brook, at the above address, asking him for a copy, telling him why you want it and telling him that it is at my suggestion that you are writing. I am sure that he will give you a copy.

With high regard, I am

Sincerely yours,

Luther A. Weigle.

LAW:HF.

REPORT ON THE
LITERATURE OF THE
ARTS AND SCIENCES
OF THE
UNITED STATES OF AMERICA
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