

1924

A community program for preparing teachers of religious education in a typical city and county of the Mid-West

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BOSTON UNIVERSITY
SCHOOL OF RELIGIOUS EDUCATION AND SOCIAL SERVICE

Thesis

A COMMUNITY PROGRAM FOR PREPARING TEACHERS OF RELIGIOUS EDUCATION
IN A TYPICAL CITY AND COUNTY OF THE MID-WEST

Submitted by

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In partial fulfilment of requirements for the
degree of Master of Religious Education

1924

PREFACE

A double interest of the writer in a comprehensive Teacher Training Program in a local community and in his own home City and County in Ohio is the reason for choosing this particular subject for a Thesis. Having been the pastor of a church in Dayton for eight years, and having been for six years of that time rather intimately associated with the Teacher Training program of the City and County, he remembers many of the difficulties, mistakes, failures, hopes, and successes of past attempts to prepare teachers for their work; and he knows something of the opportunities and the resources awaiting development. His prospective service as the executive secretary of the Sunday School Council of Religious Education in Montgomery County put a keen edge on his desire to think through the problem and to determine if possible a course of procedure for the coming year's work.

In many respects the treatment of the subject is unsatisfactory and incomplete. It is impossible at this time to foresee the degree of practicality of the plans and the program here proposed. A well-known proverb comes down to us from ancient Israel, "Let not him that girdeth on his armor boast himself as he that putteth it off." In a year from this time any member of the Sunday School Council in Dayton can judge of the value of this discussion and can point out its limitations and deficiencies more definitely and surely than it is possible to do now, even by a "First and Second Reader" of Theses.

No bibliography is offered. However, the writer must acknowledge his indebtedness to Dr. Walter Scott Athearn, Dean of the Boston University School of Religious Education and Social Service, who is the author of "The City Institute" and "A National System of Education" and is the editor-in-chief of "The Indiana Survey." These volumes have served to lay the foun-

dition and establish the principles underlying Teacher Training Programs. A very great deal of helpful material has been appropriated from the class room lectures and discussions by the same man during the school year 1923-1924. But Dean Athearn must not be held responsible for the crudities and impractical proposals contained in this Thesis.

Helpful discussions of various phases of Teacher Training have been found and used in several small leaflets and in Educational Bulletins, Nos. 5, 7, and 8, and in the forty-page pamphlet "International Standards for Leadership Training in Religious Training", (April, 1923) all of which are published by the International Sunday School Council of Religious Education, 5 South Wabash Avenue, Chicago.

Grateful appreciation is hereby expressed to Reverend Irvin E. Deer, the General Secretary of the Dayton Council of Churches, for twice supplying additional and needed information by filling out and returning questionnaires. The writer hopes to reveal his gratitude to his many friends and teachers who have been patient with him and have encouraged him to continue in his studies by devoting the remaining years of service that may be his to the cause of Religious Education and especially Teacher Training.

Frank A. Shults,

Boston, Massachusetts, April 30, 1924.

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CHAPTER ONE

NEED OF PREPARATION AND OF A PROGRAM OF PREPARATION

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The outstanding weakness of the religious educational system of the past has been located and acknowledged. It is the lack of adequate preparation on the part of its teachers. This is not a new discovery recently released by general secretaries of the Boards of Sunday Schools, nor is it propaganda sent out from the schools of religious education. But in recent years and months this lack of adequate preparation has been strongly emphasized and strikingly illustrated in many ways. The science of Genetic Psychology has overturned many old ideas of the process of education; modern principles and methods of Pedagogy are pointing to new ways of approach to the child-mind; new materials and equipment are now available for experimentation; and new and improved tests are prepared for measuring results of teaching. The standards of preparation of public school teachers have been raised so that the religious educator is greatly embarrassed at the comparison of the average teacher of religious education with the average teacher of secular education.

It is not necessary that this weakness should be pointed out by the critics on the outside. The teacher of religion is quick to acknowledge his own lack of preparation and to confess his inability to meet the requirements. For this reason it has universally been found to be difficult to find enough volunteers to supply the demand for teachers. Every superintendent in a Sunday School has heard time and time again the old familiar excuses, "I do not feel myself competent to teach", "I need to be taught myself", and "Surely there are others better prepared to teach than I." Whatever has been accomplished that was worth while in the religious instruction of the youth in the past was accomplished by love and patience and example and by characteristics and quali-

fications other than preparation for the teaching process.

It is not altogether the fault of the Sunday School teacher that he has not been prepared; he has had no chance. However zealous he might have been to become an efficient teacher, there was very little opportunity for him to secure the needed preparation. There was no insistent demand for thoroughly trained teachers from either the church or the home, and certainly there was no reward offered as an incentive to well-trained teachers. There has always been a conscious need for training, but the churches have, for the most part, been unwilling to pay for expert teaching, and no complete solution of the problem seemed to be possible.

A great many Sunday School teachers began their teaching at an early age, too early to have had time to secure the desired training. According to the Indiana Survey,* 27 $\frac{1}{2}$ per cent of the Sunday School teachers of Indiana began to teach before they were 18 years of age; and a recent investigation made among 450 Sunday School teachers of Boston reveals the fact that an even larger percentage of young people were below the age of 18 years when they began to teach religion in Boston. Preparation should by all means precede actual teaching; but a large number of young people were prevailed upon to begin their teaching experience before they could possibly take special training.

Learning to teach religion has been largely a matter of mere imitation of present and former teachers. When a young man or woman was asked to take a class the only recourse at hand was to fall back on imitation and to reproduce, as well as possible, the material and the methods of his elders. This procedure is not likely to improve the quality of teaching, and it will never produce the results that are so desired in religious education.

*The Indiana Survey, Vol. I, page 368.

The situation would not be so distressing if the teachers of religion had a solid foundation of general cultural education or of professional training for public school teaching. There are doubtless exceptional localities, and perhaps there may be whole sections of the United States enjoying educational advantages that are above the average. But there is no doubt that the Mid-West is fairly represented by the figures and conclusions published in the Indiana Survey. From this recent survey* we discover that considerably more than half of all the Sunday School teachers have had less than a full High School education. The majority of the Sunday School teachers have not been recruited from the people of exceptional educational advantages, and public school teachers with their special training have not generally felt any responsibility for teaching religion to boys and girls, either on Sundays or on week-days. Instead, the Churches have depended upon the well-intentioned and high-motivated, but poorly equipped, people both young and old who were willing to teach the religion which they themselves had been taught irrespective of its limitations or inaccuracies in the best way that they could discover.

Even the experience of teaching in a Church School for a number of years is of doubtful professional value. One of the poorest Sunday School teachers that the writer ever listened to insisted that he had "gone through" the whole Bible and had even "taught it all" and was therefore familiar with every lesson and did not need to study further or prepare himself to teach his class. This is no doubt an extreme case; but it still remains true that no amount of experience in teaching the Bible or religion with a poor method or in a haphazard way will ever make a good teacher. An "old hand at teach-

* Indiana Survey, Vol. I, pages 384 - 387.

ing" is not necessarily, or even probably, a successful teacher.

The quality and the results of the teaching of religion in the past might have been greatly improved if there had been the right kind of supervision. Under the direction of a trained supervisor, even an untrained and youthful teacher may be taught to profit by mistakes, and the way to success may be pointed out. Supervisors are presumably quick to detect tendencies and habits as well as to test results; and a willing beginner in teaching may learn a great deal through the wise counsel of a skilled supervisor. But few churches have made any pretense of providing any kind of real supervision over their educational program or procedure. What little supervision (so-called) has been claimed has consisted principally in watchful waiting on the part of the pastor or superintendent, or in veiled impersonal criticisms in occasional teachers' meetings, or in general instruction in a training class. Supervision is difficult, and few are qualified to be supervisors; consequently the churches have done practically nothing along this line. Instead, progress has too often been identified with the expensive and inefficient method of trial and error. Hit and miss efforts at teaching efficiency have not been distinguished by notable success. No untrained teacher is competent to judge of the quality of the results of his own teaching. None but a trained supervisor can adequately direct an inexperienced teacher in the ways of progress in the practice of the profession.

It may seem to be unnecessary to mention at this point the inadequate financial support that has been the portion of the church schools of the past. But it is nevertheless true that many a teacher that was helped and even inspired by the reading of a good book or by attendance at a Sunday School convention has been disheartened by the pitiful lack of room and equipment in the local church building. While a good teacher can make great and effective use

of meagre resources, and personality can make its impress upon youth with little help from things, yet certain "things" and definite educational equipment are of inestimable aid to the best of teachers; consequently how much more would it seem to be essential to the success of the ambitious but untrained teacher. The niggardly and often grudging support of religious education has undoubtedly retarded the education of our children, and the success of a program of educational opportunity for a church often waits for money and what money can buy. Time and time again the beginning of a worth-while educational program in a church has dated from the addition of a trained educator to the staff of paid workers in the church. Money invested in education is likely to yield large and important returns in Christian life as well as in citizenship and in community life.

It is a serious indictment of the religious educational system that there has been no assurance that its graduates would or could efficiently carry on the program. A student might be ever so faithful in attending the Sunday School year after year even to full maturity and yet never be exposed to any course of methods in teaching or even to a good teacher who was accustomed to get measurable results. With an occasional exception, here and there, the church has had no program that led to professional training in teaching. It is high time that the church shall more carefully select her teachers and train them for the particular service that is needed. It will not be sufficient to just look about and challenge certain trained public school teachers who are also qualified to teach religion, nor to offer special inducements to young people which will encourage self-preparation for educational work in the church. The church must not only encourage preparation of teachers but she must build an adequate program of preparation which will be adapted to meet the requirements of every church in any denomination, and which may be promoted by the local churches in any community as a community enterprise.

It is no small, after-supper task, this specialized task of training teachers of religion. There are difficulties that confront all teachers, and there are particular difficulties in the teaching of every subject, or course of study. The more we delve into the fields of Psychology and Pedagogy the greater is our respect for a real teacher. But difficulties must not be allowed to interfere permanently with progress and success. Any one who looks can see "the lion in the way", but the seer observes the chains, and the psychologist and the educator can see not only the chasm and the rocks but they can see also the bridge and the trail ahead. The solution of the teacher-training problem is not easily discovered nor will it be quickly accomplished when known. But the solution must be sought, and no doubt there will be many who will have contributed to the final success.

There is every incentive to undertake to train all teachers of religion for their specific tasks. Improvement within the church school and in the community councils has started with the training of teachers. As a rule, the teachers have been most aware of the deficiencies of the educational system and they could also see something of the educational opportunity. Whatever is done for the teachers of a community is worth while. Many a teacher in a church school has been aroused to a new sense of duty and opportunity through a first course in training. Many a school has been stirred and shaken to a realization of its inefficiency as a teaching agency through the agitation of teachers who have taken training. Many a church has come to feel a new sense of obligation and responsibility for its children and youth and has even been quickened to a genuine evangelistic passion for the Christianization of the community through the presentation and promotion of a program of religious education that started in a training class for teachers. Not all the problems of a church or of its school will be solved with the training of its teachers. Teacher-training of itself will not provide or insure adequate school rooms

or buildings such as are necessary for best results in teaching; nor will it furnish all the much-needed equipment for comfort and instructional efficiency; neither will it guarantee necessarily the best text books and graded curricula which the church is waiting for and even demanding; neither will it enforce a highly desirable system of supervision now almost unknown in the teaching of religion. But notwithstanding, a program for preparing teachers of religious education will be found a great asset in a church and in a community; and there is no doubt but that the working of a good program of training will ordinarily be the forerunner and the inspiration for a real revival of interest in religion and in Christian living. One of the first considerations of a church or community should therefore be a complete program for training teachers of youth.

No dependence can be placed upon genius alone nor upon chance preparation of teachers. There have undoubtedly been geniuses in the teaching profession, and some of them have served the churches well. But geniuses are few and far between, and children are many. Many a church has no one who has been specially endowed by nature to guide the young of the church in the ways of religious experience. And even if there was one, or a dozen, teachers of this kind, they would need instruction in the use of equipment and materials and in the adaptation of the principles and practice of religion to the various ages of children.

Now and then, one may be found who is well trained in another department of the educational field and is well qualified to teach religion also. But in all ordinary cases a special task requires special preparation, and a program of preparation is essential to a system of educational procedure. The teacher of religion has a distinct end in view that demands a viewpoint all its own. No body of curriculum material alone can insure the quality or the completeness of the instruction in religion. A special and well-planned

preparation is essential. This brings us to the next chapter which discusses the character of the preparation needed.

CHAPTER TWO

CHARACTER OF PREPARATION NEEDED

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The standards of preparation for the teaching profession are constantly being raised higher and higher. The time was when it was considered enough to have mastered the contents of a book or to have read widely in a subject and become conversant with the knowledge that was to be taught. But more and more the scope of the desired preparation is widening until even the best teachers cannot think of their preparation as being fully complete. No longer does the teacher think alone of his text book or even of the great body of information which he is to convey to the understanding of his pupil. There is indeed the ever-increasing wealth of knowledge which must be the material of teaching. The facts and information regarding this present world and the life we are living are becoming so voluminous that one hesitates to claim mastery in any field of knowledge. But in addition to the knowledge of the materials of teaching, there must be a knowledge of the pupils to be taught, the principles and the methods of teaching, and the professional experience. The range and scope of the teacher's preparation is indeed great, and growing greater with the realization of the importance and far-reaching results of the teacher's influence. Hence, there is all the more reason to insist that the preparation shall be as complete and as thorough as possible; and no teacher should be prepared for his work more completely and more thoroughly than the teacher of religion. Let us examine a little more in detail the kind and extent of preparation needed in the field of religious education.

For the purpose of examining a little more in detail the kind and extent of preparation needed in the field of religious education, the following headings will be used to outline the scope: 1, Knowledge of the Materials of Teaching; 2, Knowledge of Pupils; 3, Principles of Teaching; 4, Methods of

Teaching; and 5, Supervised Teaching.

1. For a hundred years there has been increasing emphasis in the Sunday Schools on the teaching of the Bible. Sometimes the study of the Bible consisted almost wholly in the memorization and the recitation of verses and passages and chapters and even whole books of the Bible. At other times, the attention was directed to the stories of the Bible, or the historical facts, or the biographies or the prophecies, or the doctrines, or the spiritual interpretations of plain narratives, or what not. But the Bible itself has been the heart and centre of the curriculum, and in many places the Sunday School became known as The Bible School. Undoubtedly the Bible will always remain at the centre of the curriculum in the teaching of religion in America, and no Christian will desire to substitute any other text book to take the place of the Bible. Its place is secure in Christianity. No other medium can compare with the Bible as a means for the revelation of God to man and of the teaching of the Christian principles of living. From cover to cover it is a book of religion and a sincere study of its message is always rewarding. No teacher of religion can afford to be ignorant of the old Book. One should be steeped in its very words and phrases. The teacher should be familiar with the chronological order of its history, the names and the characterization of its great men, its meaning to the men of its day, as well as its universal message to all men of all ages, of time. It is unpardonable in a teacher of religion not to be at least a careful and enthusiastic student of the Bible.

But a knowledge of the Bible is not the only knowledge a teacher must have. There is the great field of history which includes Biblical history, secular history (ancient, medieval, and modern), church history, and missions. No one can be a master of all the knowledge included in this classification; yet it is important for a teacher to be conversant with history not only for a cultural background but because of the teaching values found in this material. Secular history unquestionably records the development of the human race, and it reveals

God's hand in the affairs of men. The history of the Christian Church shows how the life and teachings of Jesus have won their way and have spread to the present day. A knowledge of mission fields and missionary activity is necessary inasmuch as Missions is the great work of the Christian Church and the Christianization of the world is the great unfinished task of all Christians.

The teacher of religion should also be familiar with a great many of the biographies of great men and women of the world. In addition to the men and women of the Bible, he should know the great characters of the early Christian Church, the leaders of thought during Reformation times, the founders of the various denominations, and the heroes of Christianity who have pioneered in both home and foreign mission fields. This biographical material is real teaching material and no teacher of boys and girls can afford to be indifferent to the teaching value of biography.

Then there is the knowledge of religious music and religious art, both being great and important fields of study. In time to come these will make a more direct contribution in the teaching process. The teacher should also be familiar with the standard forms of worship so that he may use these to actually lead his pupils into the practice of worship. It is also coming to be necessary to know something of the methods and results of general science and even of philosophy; for the young people are striving to relate their religious knowledge with what they are being taught in the public schools and sometimes their questions about religion must be met and answered from the secular viewpoint. All of the above discussion regarding the knowledge of the materials of instruction may seem to overwhelm the average teacher and the required preparation may seem to be an impossible accomplishment. But the aim here has been to discover the scope of the material that is used in the teaching process and to show how necessary it is to be prepared to handle this material.

2. A knowledge of the pupils, the children and young people of the school, is also necessary in the preparation of the teacher. This will not be

obtained alone through mere observation of boys and girls nor through memory of one's own childhood. Memory is too faulty and incomplete, and untrained observation is too superficial to be an adequate means of understanding one's pupils, of interpreting their needs, or of knowing how to teach them. The prepared teacher will have delved more or less deeply into genetic psychology and child psychology to discover the capacities and needs of growing minds and to be ready with the proper mental food at the right time. The successful teacher will also know the habits and the tendencies of his pupils, their achievements in the public schools, and their home and community surroundings. All these things are important, for they reveal mental and spiritual attainments, the difficulties that must be met, and the special opportunities that the teacher may seize. Such a requirement in the preparation of teachers demanding a knowledge of the pupils, as here outlined, may greatly embarrass the prospective teacher; but no one will deny that such a knowledge will be an invaluable asset to the teacher.

3. A study of the principles of teaching is a stepping-stone to skill in teaching which is perhaps more fundamental than all else, and it forms a cultural as well as a professional background for all instruction. There are many underlying bases, formal steps, general principles, and necessary procedures which it is well that the teacher should know. There is no limit to the amount of preparation of this kind that would be desirable. This study should include the broad fields of general psychology, pedagogy, and the history of education. A life-time may be spent in study and investigation in any one of these fields; and there are many unsolved problems and baffling questions that yet await the time and attention of the students engaged in research. But notwithstanding the limitless field of knowledge, he must not be discouraged from at least a beginning of the study of the principles of teaching for he will be abundantly rewarded.

There is a tendency and a temptation on the part of many teachers, and even of some training schools, to minimize the value and to skimp the time for the study of principles. A study of methods seems to be so much more satisfying and practical and it promises immediate help for present need; whereas principles seem to be more intangible and theoretical and is sometimes difficult to apply principles to definite situations. It is indeed more or less anatomical, and sometimes even mechanical, to scrutinize the processes and consider the underlying causes and motives; but very rarely indeed should a teacher be so eager for quick results that he shall be indifferent to the general principles that absolutely determine the success or failure of his teaching in the long run. Psychology and Pedagogy are sound and tested sciences, and some knowledge of both should by all means be included in the preparation of all teachers who are said to be trained.

4. Less urging is needed for a study of methods in teaching.

Methods are thought to furnish immediate results and to relieve the pressure of emergencies. For this reason methods are popular, but they are not always satisfactory in the end. Methods that are not founded on sound principles are bound sooner or later to fail; and good methods in the hands of bungling or unthinking teachers will not produce the good results anticipated. Consequently there ought to be a preparation or a foundation course in principles before inexperienced teachers are exposed to a course of methods.

While methods should be rooted in scientific principles they should grow up through the soil of experience. It is not possible to predict with accuracy the results of particular methods until the methods have been widely used and tested. Consequently, while the preparation of teachers in the principles of teaching should be in the hands of scholars, the courses in methods of teaching should be taught by persons who are both scholars and practitioners. Otherwise one would expect a great many short cuts offered and ill-advised

plans presented which are based on a necessarily limited experience, or on the reflections of an untrained observer, or on what one has found in books and magazines. The preparation in methods of teaching should include a consideration of subjects such as the following: lesson assignment, conducting the recitation, testing results, expressional activities, discipline, etc. Every teacher, no matter how experienced or inexperienced, will rightly judge that a study of such subjects is of prime importance.

5. Along with the above paragraphs dealing with the scope of the preparation needed, this last must be added--supervised teaching. All that has been mentioned is valuable and a considerable portion of the theoretical material and "book learning" should be studied before the practice teaching is attempted. But professional experience is a necessary step toward professional proficiency. It is a mistake to suppose that all needed training can be acquired by experience in teaching although that seems to have been the commonly accepted working principle in the religious education of the past. Experience under a trained and competent supervisor is of inestimable advantage. Supervision of teaching is a comparatively new thing even in general education, and any adequate and really helpful supervision is almost unknown at the present time in religious education. But any program of preparation for teaching must include not only supervised practice teaching but also supervised teaching all through the system.

We have outlined the scope of the preparation for teachers of religious education so that it includes (1) a knowledge of the materials of teaching, (2) a knowledge of the pupil, (3) principles of teaching, (4) methods of teaching, and (5) supervised teaching. This is of course in addition to certain natural endowments of intelligence and common sense and tact which are presupposed, and to a willingness and a consecration to the task of teaching religion. It may seem to be a huge undertaking to prepare for teaching after

this fashion and some may think that the profession is not worth the preparation. But it must be remembered that the teaching of religion in our own day and in the days to come must not be compared with the achievement of the average Sunday School teacher up to this time. The Sunday School teacher never did measure up to this time. The Sunday School teacher never did measure up to the requirements of the situation and the new day that has already dawned is demanding greater and more specific technique in teaching. It is not intended here to mention a course of training which would fit one to teach as the adults of today were taught in the Sunday Schools in the days of their youth. We have instead an ideal in mind, and this is an attempt to discover the training that will prepare and produce ideal teachers of religion in Sunday Schools and in week-day schools.

There is no reason why religious school teachers should be prepared any less thoroughly and completely than public school teachers are. Indeed there are reasons why teachers of religion should be the most carefully trained people in the world. The words of St. Paul in his second letter to Timothy, "thoroughly furnished", (3:17) have been used again and again for generation after generation to apply to the training of teachers in religious education; but as a matter of fact the demand that the teachers of secular education be "thoroughly furnished" has been much more insistent and the demand has in large part been complied with by the state and city normal schools. What is needed by the church school teachers is a thorough training in a religious normal school where the educational standards are high and where sufficient time and study are allowed for adequate preparation. Many a local church can make a beginning in the way of training its young people for teaching efficiently; but the church is rare indeed who can provide for its school teachers who have for their equipment the equivalent of a normal school training for secular education. For this reason, communities and church federations must join forces to plan and promote such a program as shall meet the need and shall

challenge the young people of the churches to seek the necessary preparation for a great and worth while task.

A system of religious education similar to the system of public school education has been recommended to churches and communities by Dean Walter S. Athearn of Boston University School of Religious Education and Social Service in his book "A National System of Education." This system would closely parallel the public school system and it would lead to certain desirable and sure accomplishments. Such a system will necessitate a parallel system of normal school training that will furnish for the church schools prepared teachers. These normal or "training schools" will belong usually to the city or community as a part of its system of religious education, and they will be promoted as a part of the program of the Community Council of Religious Education. The local churches must co-operate in the support of these schools and they must be induced to set a value on the preparation of the graduates of these schools. The establishment of the normal schools on a high scholarship standard and the winning of large numbers of young people as students cannot be accomplished immediately; but in this direction lies progress.

CHAPTER THREE

DIRECTING PERSONNEL

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DIRECTING PERSONNEL

With a growing appreciation of the need of teacher training and of a program of teacher training in church and community, and with an expanding conception of the scope of preparation needed by teachers of religion, there comes a realization that the task of program building and promotion in teacher training is a major consideration. The problem must be thought through and the work must be placed in the hands of competent persons.

Many excellent schemes and plans have been presented by Sunday School Board secretaries and International Sunday School Council secretaries and by authors of books and magazine articles; but few adequate systems of training have been actually put into operation. The schemes have broken down or have vanished into thin air somewhere between the sources of the ideas and the places of need. A plan of organization or an outline of proposed activity may be ever so carefully and thoroughly worked out, and yet it may never produce any results. There is no necessary and inevitable connection between planning your work and working your plan. There are likely to be many leaks in the line from the long-distance overhead supervision and the actual preparation of teachers in local churches. We have not lacked plans, but somehow the plans have not been put across. Someone has failed; someone has not felt the responsibility; someone has not had the ability to inspire his fellows with the ideal of training for every teacher, and the community program has either been indifferently done or it has not even been begun. An occasional church here and there has had the vision and the courage to propose for its slogan that by the end of a three or five-year period fifty per cent or one hundred per cent of its teachers shall have had a certain specified amount of training; but where indeed is the community that

has seriously determined that all of its religious teachers must have at least three years of preparation of high standard of value and has begun to work for the realization of that goal. There are plenty of communities that would like to have none but trained teachers, and some are making progress in the matter of providing opportunities for training, and others hope to get an aim or ideal accepted as a goal; but the consummation of a definite deal program has not yet been reached.

A great difficulty in the situation has been that the educators with vision and real leadership have not been the ones who had contact with the teachers and the prospective teachers. In a sense, the real accomplishment in teacher training has been largely self-directed. For the most part, the forming and promotion of a teacher training program has been done by local people who have had but little advantage of knowledge and training in teacher preparation over their fellows. A well-recommended book now and then and an occasional convention or conference has been the inspiration to undertake to "do something"; and it has usually turned out that the better qualified a person was to plan and present a program of preparation the farther removed he was from actual contact with the teachers and schools whom he wished to help. If this be true, then final success will await the training of a multitude of technicians in religious education who will go to local communities and so influence the communities that a new desire and demand shall arise and a new ability shall be available to do the thing that needs to be done.

There is no reason why a City or a County should not call in to its service a City Superintendent of Religious Education who shall be as highly and as technically trained for his position as is the superintendent of the city system of public school education. He will need to be a scholar, an educator, a specialist in religious education. Such an expert will be qualified to survey the needs of the whole community and he will set himself to

the task of providing a normal training school for teachers and officers. The head of the city religious educational system must be a technician who, on the one hand, will know the character of preparation that is needed in the community and, on the other hand, will enjoy the confidence and support of his community in the program that he proposes. He must be an out-standing man, or woman, of undoubted ability, and well qualified to do a specific piece of work for which he is called to serve his community.

On his staff the city superintendent must have help that is trained for specific duties. A city system will need more than one specialist. The promoting agency must be in thorough sympathy and accord with the superintendent of religious education and the general secretary of the city or county council of religious education must be a person of sound educational ideals as well as a specialist in methods and in finance.

In a city system of week-day schools, supervisors of teaching will be needed whose work and training will be different from the work and training of the supervisors of teaching in local church schools. All supervisors of teaching need special training for their particular profession; and a very much misunderstood but tremendously important thing has been neglected when communities have failed to make provision for the training of supervisors. In some cases, the supervisor may be called from outside the community; but in a city system of religious education there should be provision made in its normal training school for the preparation of a sufficient number of technically trained supervisors for the local church schools and for the week-day religious schools.

It need scarcely be said that all technically trained teachers of religious education as well as the directing personnel of a city or county system that demands trained teachers must be regularly employed and be given a salary. The unsalaried volunteers are very greatly appreciated and we cannot by any means afford to dispense with their service either now or in

the immediate future. In all likelihood there will always be abundant opportunity for service in a church school by people whose training has been incomplete or whose wide experience in religious education has made them capable of rendering useful assistance of a certain kind. However, in all but exceptional cases, the technically trained professionalists must be paid in order to engage their services. This is not at all unreasonable. It takes time and expense to prepare one's self for specialized work and there is no more reason to ask a religious educator to work unsalaried than to expect a public school man or woman to donate his time and ability to the community.

In casting about for competent directing personnel in a community program for the preparation of teachers of religious education, the city or county can ordinarily do no better than to look to the graduates of such a school as the School of Religious Education and Social Service of Boston University. Graduates of such a school are fitted to accomplish particular things according to the courses pursued. Under the direction of trained and mature scholars a technique in religious education has been developed which can not be duplicated in any one individual's experience and it must not be ignored. In increasing numbers the technicians and educators will be furnished by the colleges and graduate schools of religious education.

CHAPTER FOUR

A TRAINING PROGRAM FOR THE CITY AND COUNTY

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A TRAINING PROGRAM FOR THE CITY AND COUNTY

Because of the writer's eight-years' residence in Dayton, Ohio, as a pastor of one of the churches in the city, and because of his interest and participation in the work of the County Council of Religious Education, the discussion from this point will be limited to a consideration of Dayton and Montgomery County, Ohio. For various reasons, it may be assumed that they are a typical city and county of the mid-west.

Dayton including the incorporated Village of Oakwood adjoining Dayton on the south, is a prosperous and growing city of 175,000 people. It is essentially an industrial city, known throughout the state as the "City of a Thousand Factories". Montgomery County, total population is 210,000, is in the rich and fertile "Miami Valley" with as good land as there is in Ohio. There are fourteen villages in the county every one of which has a thousand or more population. These villages are: Miamisburg (7,783), Brookville (3,886), Germantown (3,527), Vandalia (1,757), Clayton (1,750), Phillipsburg (1,748), Englewood (1,451), Centerville (1,027), Pymont (1,000), and Sulphur Grove (1,000),

Dayton and Montgomery County have very efficient public school systems. The City Superintendent of Public Schools draws an annual salary of \$10,000. The County Superintendent is also a man of rare ability and well trained for his position. The buildings are commodious and modern, for the most part, the teachers are well-paid comparatively speaking, and the systems enjoy the confidence and support of the citizenship generally. Many of the county districts have consolidated their interests in well-planned centralized schools. The people of the city and county are wide-awake and progressive, and nothing in the way of public school education is too good for their children. The annual

expenditure (not counting the money spent on new building construction) of the City Board of Education is \$1,973,000. The city maintains the Dayton Normal Training School, and the Catholics own The University of Dayton.

There are 101 Protestant Churches in Dayton, with 41,542 church-members, 19 Roman Catholic Churches, and 3 Jewish Synagogues in the city. There are 97 Protestant churches and one Catholic church in the county outside Dayton. The Protestants have a substantial majority over the Catholics in both city and county. The Protestants get along very amicably. The pastors of the city get together regularly twice a month for conference and friendly discussion; and a number of co-operative projects were undertaken and carried through with success even before the Dayton Council of Churches was formed six years ago. This Council of Churches now enrolls seventy-eight Protestant Churches all of which are voting and contributing members of the Council by official action of their respective official boards. Practically all other Protestant churches are cordial and sympathetic in their attitude toward the Council. This Council of Churches has an annual budget of \$8,150, with a very efficient general secretary on full time. The churches have a settled attitude and habit of working together.

No small amount of credit for the friendly relations between the churches of city and county is due to The Sunday School Council of Religious Education in Montgomery County which was organized about 15 years ago and has had a continuous existence to the present time although it has been under several different names. For at least ten years there has been a salaried general secretary devoting his whole time to the promotion of religious education throughout the county, and the annual budgets of the County Council of Religious Education have increased steadily until at the present time it amounts to nearly \$20,000. Within the last month, a financial campaign was conducted throughout the county for money for the new budget and for the pay-

ment of an accumulated indebtedness and \$33,000 was secured in cash and pledges from individuals and Sunday Schools, all of which is to be paid within one year.

There are two Theological Seminaries located in Dayton; the one belonging to The Reformed Church in the United States and the other to the United Brethren in Christ. These two institutions enroll approximately one hundred fifty students who are preparing themselves for whole time Christian service.

With this information about Dayton and Montgomery County, and having considered briefly the distribution of population, the strength of the school systems, the financial prosperity of the various communities, and the strength of Protestant Christianity, we are prepared to consider a training program for the preparation of the religious teachers of the city and county. First, the present program of training will be reviewed, then, an evaluation of the program will be made, and lastly, a proposed program will be presented.

A. The Present Program.

The present program of the County Council of Religious Education in so far as it relates itself to the preparation of teachers of religious education is confined almost wholly to the city of Dayton. There has been no intention or policy of limiting the promotion of the teacher training program to the city alone; but the city Sunday Schools have been more responsive to the program of the Council, and individuals of the city Schools have taken advantage of their opportunities. The country schools have scarcely been influenced for teacher training except through the county, township, and village institutes and conferences. Here and there in the county there is a small teacher training class, but the credit for its promotion belongs to the denominational promotional agencies. Occasionally students from outside the city have come in weekly during the school year and have joined classes in The Dayton Training School of Religious Education, but such students have been few and are limited to those who live along an interurban street car line. There has been much talk and some planning to extend the training program into the

county; but up to the present time it has not been done.

Within the city itself the teacher training program has had a measure of success along four lines. These will be taken up in order.

1. Local Teacher Training Classes.

An effort has been put forth by the general secretary through personal visitation and conferences in local Schools, through printed suggestions and appeals, and through public conferences and conventions to induce the local churches to organize and maintain teacher training classes for their own teachers and prospective teachers. These have been urged so that the Schools might feel their own responsibility for discovering and training their own teachers. The School has the closest and most intimate touch with the young people of the church who ought to be challenged for the teaching profession, and a School that has not itself made even a beginning in training teachers for its own needs is not usually very enthusiastic or successful in sending its young people to a community training class. Nearly every School should maintain a Beginners' Class for the preparation of teachers. Quite frequently a "First Standard Course" is conducted which can be finished in one year. This is very elementary indeed, and great care should be taken in a class of this kind that the students shall not consider themselves in any sense "trained" when they have finished the course of forty or fifty short lessons. If this mere taste of preparation for teaching can so whet the appetite for real preparation then it is all right. But it is better by far to induce a School to offer the first year's work (which constitutes the first four units of the twelve that are required) of the three-year course known as The Standard Training Course. (See Educational Bulletin No. 3, entitled International Standards for Leadership Training in Religious Education, published in April 1923 by the International Sunday School Council of Religious Education.) This course will also serve as a pre-requisite to the Advanced Training Course.

But it must not be inferred that any considerable degree of success

is attained in the preparation of teachers in classes that are conducted under the auspices of the local Sunday Schools in Dayton and there are but six or seven teacher training classes in the local Schools to train all these teachers. Only sixty-five or seventy teachers or prospective teachers are this year studying in local School teacher training classes which is two and a half per cent of the total number of teachers. As a matter of fact, the churches are not accepting their share of responsibility in teacher training, and the County Council is accomplishing practically nothing in this way.

2. Dayton Training School of Religious Education.

The Dayton Training School of Religious Education is just finishing the eighth year of its history. The School has had several official names during this time. It is one of the pioneer schools of the Community Training School type and has consistently maintained a high standard of work done by the students enrolled. It is operated under the direction of the ten members of the Commission on "Leadership Training" of the County Council. The instructors have been Professors in the two Theological Seminaries, Christian public school educators, well-qualified Y. M. C. A. and Y. W. C. A. secretaries, pastors of Dayton churches, denominational Sunday School Board secretaries and specialists, and in a few cases outstanding expert teachers in local Schools in Methods courses. The faculties have been composed of men and women of recognized ability and they have done credit to the School.

For several years the Dayton Training School of Religious Education has met weekly for thirty weeks in the Parker High School which is centrally located, has an auditorium, and is well-adapted to the needs of this School. The use of the building, including janitor service, is free. Dayton is a great city for Night Schools of all kinds, and the Board of Education considers that the Training School of Religious Education is a truly educational project and is strictly non-sectarian in character. Consequently, no charge

is made for service. It may be said that the members of the Board of Education (public school) are very friendly to the cause of Religious Education, and the president of the Board of Education is the Professor of Religious Education in Bonebrake Theological Seminary. Very cordial and mutually helpful relations have been maintained between the two systems of education.

The Dean, or director of the Dayton Training School of Religious Education this year is one of the professors in the Central Theological Seminary. For several years previously, the Dean was a pastor, the writer of this paper. The executive secretary of the County Council of Religious Education has served as the Secretary and Registrar of the Training School, and he together with help from his office force has kept all the School records and reports.

The faculty instructors were not paid this year. In previous years the instructors were promised fifty dollars per year for one course taught continuing throughout the school year, or they were to receive seventy-five dollars if they taught two courses. But as a matter of fact, few of the instructors were ever paid anything. Those who needed the money and asked for it were paid, and the others said nothing. A registration fee of one dollar was charged every student this year in an effort to secure a much larger enrollment of students. But neither this year nor in former years, when as much as five dollars was charged for a two-course registration, has the school been self-supporting. The total expense of the School this year was approximately two hundred dollars. Some years, when more or less was paid in salaries to the instructors, the expense amounted to seven hundred dollars. But in every year there has been a deficit at the end. This deficit is always met with funds from the general treasury of the County Council of Religious Education.

One year the enrollment of the School touched the two hundred mark. Last year, because of a long evangelistic campaign in the city under the leadership of Reverend William A. Sunday, the School was not conducted at all during

the year although the plans were all laid and the printed matter was all in hand. This year the total enrollment of the School was approximately seventy-five, of whom twenty-five are males and fifty are females. It is not known to the writer, certainly it is not asserted, that the Billy Sunday Campaign of a year ago last fall was responsible in any way for the decrease in enrollment in the School this year.

Other courses, both regular and elective, than these that are mentioned were offered to students in the eight-page announcement published last summer; but these are the courses, and the number of lesson periods in each course, that were actually taught this year:

New Testament History	30	lessons
Church History	30	"
A Study of the Pupil	10	"
A Study of the Principles of Teaching	10	"
A Study of the Life of Christ in Religious Education	10	"
Child Study, and Teaching Material and Methods	20	"
Story Telling for Primary Children	10	"
Psychology of Adolescents	10	"
Agencies of Religious Education	10	"
Teaching Materials and Methods with Young People	10	"

Only the first two courses, those in New Testament History and Church History, will be credited on the Advanced Training Course; the others, being the ten-lesson courses, are for credit in The Standard Training Course. There was a distinct drop this year not only in the number of students in the School but also in the character of the courses of study chosen by the students.

There are six students graduating from the School this year, all in The Standard Training Course. It has been found difficult to hold students to their work until they have completed a three-year course. In the eight years of the School, there have been probably between eight hundred and one thousand different students enrolled; but there are now approximately only fifty graduates all told. (See accompanying exhibits of the last three annual Announcements of

The Dayton Training School of Religious Education.)

3. Dayton Normal School.

The Dayton Normal School is a part of the public school system and is operated by the Board of Education. For two years, the supervisor of the Week-Day Schools of Religious Education has taught two courses in Religious Education in the Dayton Normal School with the result that several young women who were being trained for public school teaching have offered their services in the teaching of religious education in week-day schools.

4. Institutes, Graded Union Meetings, Conferences, and the County Convention.

Attempts have been made to stimulate a deeper and more wide-spread interest in teacher training through various group meetings. Two-day or three-day or four-day institutes for the intensive study of teacher problems have been held on different occasions. Several Graded Unions have been organized and maintained for a longer or shorter length of time and the Children's Division Graded Union was for a time especially active and effective. There have also been conferences of almost every conceivable group, as for example the Superintendents' Conference, in which teacher training was presented and urged, as well as an effort made to impart instruction to those present. And the teacher training program was always presented and stressed in the annual county and township conventions. The Commission on Leadership Training and the Executive Secretary of the County Council were ever seeking an opportunity to have the preparation of teachers and officers discussed and they frequently secured non-official members of the Council to give voice to the challenge. In all probability, as much time and speaking and outlay of money were spent in promoting the preparation of teachers as was spent in promoting any other major activity of the County Council in the course of the last five years. And yet the results have been and are far from satisfactory.

B. Evaluation of Present Program.

It is not necessary that a plan or a system should work out well to prove that the plan is good and workable. It is not fair to urge the practical outcome as the criterion of judgment of a system of schools. It is true that a well-conceived program of organization and promotion of religious education ought so to commend itself to its friends and supporters that it will accomplish all desirable and expected results. But plans do not work themselves, and the personal element always enters in where the effort is put forth by and in behalf of human beings. Consequently, an evaluation of the present program of teacher training in religious education in Dayton and Montgomery County must not be judged alone by the actual accomplishment.

The plans that were proposed and adopted were in themselves well thought out and in harmony with the International Standards for Leadership Training. The Executive Secretary, Mr. Ira S. Richmond, recently resigned, who for five years guided and directed the County Council, was a layman trained for business but he was wide awake to the needs and opportunities of the Sunday Schools. He was an eager student of the best methods in vogue in his field of service and was always willing to adopt a new plan provided it seemed to be good and provided it gave promise of working out well for his purpose. As a result, the organization was built up, and the executive committee of the Sunday School Council chose a Commission on Leadership Training of ten well-qualified members. The plans that were prepared by this commission year after year had the approval of denominational Sunday School Board secretaries, of State and International Sunday School Council of Religious Education secretaries, as well as of local educators in the fields of religious and secular education. So far as is known, the best advice obtainable was sought and followed in planning the program of teacher training, and year after year modifications were made in the hope of accomplishing results on a large scale. Those who took the work offered were unanimous in their praise of the courses

and their instructors; and the most enthusiastic supporters of the Dayton Training School were the students who were pursuing courses there. By a careful comparison with the announcements of similar schools and systems of teacher training in other cities, the Dayton program was widely praised and it was spoken of in other places as in some respects a model in its conception.

As a matter of fact, however, the teacher training schools throughout the county reached only a very small number of teachers. The county outside Dayton was almost untouched by any of the schools, and even in the city there was nothing like an adequate response. Dayton is a great place for night schools of all kinds. These are promoted not only by the Board of Education but also by the Young Men's Christian Association, by the Young Women's Christian Association, and many manufacturing establishments, stores, and public utilities. Somehow all the other educational institutions and trade schools could draw students in abundance, but Sunday School teachers and young people of the churches had no time for the teacher training classes.

A surprisingly small number of Churches were reached by the county training program. There is not a pastor or a superintendent in the county but says he is fully aware of the woful need of trained teachers; but very few of them could so present the plans of the County Council in such a manner that there would be any response on the part of their teachers or prospective teachers. A few Sunday Schools furnished practically all the teacher training students there were in the county. Either those who were in the official positions in the local churches did not sufficiently feel the need of insisting on the training of teachers, in their respective churches, or they were wholly unable to secure the necessary response to their challenge and appeal.

The present training program of the County Council is apparently well conceived and in accordance with accepted standards of excellence; but the program is not close enough to the individual teachers and the local Sun-

day Schools to be considered really effective in its working. It must be rated high as a conception but scaled low in its achievement. It presents great possibilities for the preparation of teachers but it exhibits a pitiful paucity of results.

G. Proposed Program.

From the foregoing it will be apparent that no radical change in the conception of the various training schools and classes can be proposed for the county. Courses similar to those which have been offered for several years past must be again offered,* and both the Standard Training Course and the Advanced Training Course must be taught in their entirety. No doubt special elective courses must be provided for particular groups and these shall be taught by thoroughly competent instructors. If a three-year course is too long to challenge the interest of teachers and young people, particular classes in timely subjects must be announced by means of which a permanent interest in thorough preparation can be aroused. But ultimately there should be at least five hundred students constantly studying in the Standard and Advanced Training courses in community schools in addition to at least as many more who are taking elementary and first year training in the local churches. The suggestions here presented however are for the immediate future only.

Every church in the County must be led to face its own need. Every church must seriously study its own educational situation and outline for itself its own educational task. No outside job-setter can come into a church and command that all teachers be trained. The very smallest and most out-lying church must consider its own task. Heretofore it has been tacitly understood that the County Council was mostly responsible for the whole training program; but the re-

*See accompanying exhibits of the last three Announcements of The Dayton Training School of Religious Education.

responsibility must be thrust straight back into every church. The sooner the local teachers and officers say to themselves "What are we going to do about it?" the sooner they will become aware of the need of a County Council of Religious Education and of a Community Training School. The county officers and committee members can never go over the heads of the officials of the local Sunday Schools and place a teacher training program down on the church.

Every church must determine for itself to have trained teachers, yes, NONE but trained teachers. Those responsible in each church as well as those who are interested must address themselves to this task in dead earnest. They cannot shift the obligation resting upon them for the full measure of religious education of their children and they must see that teachers are both willing and prepared to do the work. They will find the County Council instantly ready to enter into their councils and even to recommend a course of procedure: but the responsibility will rest on the church.

Every church must outline its own policy and decide what shall be its own program of teacher training. It will not be enough to have it generally known that there is such a thing as a Community Training School and that the local Sunday School supports the Sunday School Council of Religious Education with an annual appropriation of money. A Teacher Training Conference should be held in every church and a definite policy settled upon. This will be something to build on, something permanent to hold before all the young people as a goal. It will then be their own job and they will eagerly seek assistance in the accomplishment of their task.

This involves a reversal of the conception of the location of responsibility. It is not intended in this Proposed Program that there shall be any diminution of effort to promote teacher training on the part of the Sunday School Council. The aim is that the insistence and demand for teacher training shall come from the level of the parents of the children, the membership of a

congregation, from the local Sunday School rather than from the officially appointed representatives of the churches or of the County Council. In other words, the leadership should not get too far up and beyond the individuals in local churches.

If this Proposed Program meets with any success whatever, it will be an essential part of the program that the communities contiguous to the churches shall provide every possible opportunity for advanced study and for supervision of teaching. If teachers and Sunday Schools demand preparation the County Council must stand ready to install and oversee a sufficient number of community training schools throughout the county as may be necessary. In this view of the situation, as far as the preparation of teachers is concerned the County Council of Religious Education will justify its existence only in so far as it greatly increases the demand for training in the local churches.

The agencies of training will be the same as those now in operation; Teacher Training Classes in local churches, the Dayton Training School of Religious Education, The Dayton Normal School, and institutes, conferences, and conventions. Every effort should be made also to arouse such an interest in teacher training that it will be necessary to establish Community Training Schools in some of the smaller communities such as Miamisburg, Brookville, West Carrollton, New Lebanon, Trotwood, Farmersville, Germantown, and Vandalia. By the payment of a comparatively small compensation, it will be easily possible to secure thoroughly competent instructors for as many community training schools as may be needed. For the specially trained teachers and supervisors of the Week-Day Schools of Religious Education, the Council will have to depend, as in past, upon graduates of a School of Religious Education of collegiate rank. The problem in establishing this proposed program will not be in providing the necessary schools to train teachers but in securing the proper number of applicants for training. Methods of recruiting students will therefore be the subject for the next chapter.

CHAPTER FIVE

SUGGESTED STEPS TOWARD THE REALIZATION OF THE PROGRAM

C H A P T E R F I V E

SUGGESTED STEPS TOWARD THE REALIZATION OF THE PROGRAM

In establishing a program for preparing teachers of religious education, Dayton and Montgomery County, Ohio, have certain advantages and rather unusual resources. After all these years of effort and seed-sowing more definite results should have been accomplished. The curricula and the printed matter have been changed, amended, and improved upon with very little difference in achievement. It would seem to be the time and the opportunity now to draw on some of these resources. Too much dependence has evidently been placed upon the availability of the training schools and upon the public invitation to take advantage of the opportunities offered to Sunday Schools and teachers. The power of personality must be utilized, and the necessity for trained teachers must be brought close to the feelings of individuals in every local church. To accomplish this result, three courses of procedure are proposed every one of which must be adopted and used.

A. Every possible man and woman in the city and county, who is qualified to do it, must be conscripted and used in personal conferences in local churches. There must be a teacher training conference held in every church. Appointments shall be made and plans all drawn in advance. In many cases a visit shall be made to a local Sunday School on a Sunday morning to establish friendly relations, and a week-night conference announced. In a few cases, wide-awake and well-informed pastors can take full charge of these conferences and manage them entirely within their own groups. Such pastors as those of the First Lutheran, the Euclid Avenue United Brethren, and the Fourth Reformed Churches can be trusted to adequately present the teacher training opportunity to their own churches. In these local Sunday

School conferences, the members of the church and School must face squarely their absolute need of trained teachers, their own unescapable responsibility for providing thoroughly trained teachers and supervisors, and their own obligation to plan for a teaching staff which shall include none but trained teachers. It is not expected that an ideal situation shall result at the end of one year nor that the desired results shall all grow out of one conference. But the leader of the conference must see to it that the individuals of the local church and School take to heart very seriously the terrible truth that their own boys and girls are not getting the education in religion that is essential to the Christian living of the next generation, and that they, the adults of the Church, will be wholly to blame for the lamentable situation from now on. As was said before, a few pastors are well enough informed and are brave enough to face these conditions and to lead in a discussion of the solution of the problem. These pastors will be encouraged to continue their efforts and to do their full part in the general forward movement within the county.

There are two denominational headquarters permanently established in Dayton, with a full complement of denominational Sunday School Board officials and Secretaries; that of The United Brethren in Christ, and that of the Christian Church (not the Disciples of Christ). Among these recognized leaders of their denominations there are several that would be able and willing to give some time in this particular way to local churches in their respective communions. Such persons as Dr. C. W. Brewbaker, Miss Ida M. Koontz, and Mrs. F. E. Bullock could be counted on to render very efficient aid of this character, and in the past they have shown their interest in a very limited way by a participation in the counsels of the County Council. They would be expected to take the initiative in calling teacher training conferences in at least some of the local churches of their denominations, and their recognized standing and experience would enable them to render ex-

pert service.

There are men in both of the Theological Seminaries of out-standing ability and leadership in the field of religious education. Such men as Professor W. A. Weber (who is receiving his Ph. D. in Religious Education this coming June from Yale), of Bonebrake Theological Seminary, President H. J. Christman, D. D., and Professor M. Spinka, Ph. D., both of Central Theological Seminary, are well-qualified to lead a teacher training conference, and all three of them have been members of the County Council's Commission on Leadership Training. These men are everywhere regarded as specialists and would be accepted as authoritative spokesmen in The United Brethren and The Reformed Churches respectively. Their co-operation in a program of this kind could be counted on, and they would be certain to prove proficient in winning churches to a worth while program of training.

There are other men and women of the city, laymen and laywomen, some of them on the staff of the County Council, who could help in this project. For instance, there is Professor Paul F. Stetson, the superintendent of the public schools of Dayton, Professor Frank D. Slutz, the principal of the Moraine Park system of private schools, and former mayor of the city. Jesse M. Switzer, all of them great Sunday School men as well as genuine educators, who would be very well qualified to meet and lead teacher training discussions in Methodist Episcopal and Presbyterian Churches. With the active co-operation of men and women of this caliber it ought surely to be possible to really change the attitude of apathy and indifference in many a church.

Little help is anticipated from the various township officers throughout the county. The townships are fairly well organized, but the workers are all volunteers, untrained and unpaid. This particular form of service in local churches calls for more specialized preparation than the ordinary local church worker has or can secure readily; and it would not be

wise to attempt to conduct a teacher training conference without the probability of accomplishing the definite results aimed at.

B. The Executive Secretary of the County Sunday School Council shall outline for himself a personal visitation schedule which shall include the farthest out-lying, the most inaccessible, the most neglected, and the most needy churches and Sunday Schools as well as those in the city that seem to offer the greatest opportunity for an immediate and hearty response to the challenge of teacher training. The Executive Secretary (the writer of this paper is to be the Executive Secretary after July 1st, 1924), will undertake to spend a Sunday forenoon with a subsequent week-day evening in a different church and Sunday School somewhere in the county. It will take him more than three years to get entirely around and visit every church in this personal fashion, but some visits can be delayed until other that are more necessary and pressing shall have been made. The County Council has been providing an automobile for the use of the Executive Secretary, but heretofore no such a schedule for Sundays has been attempted. It is hoped by this system of visitation to establish personal and friendly relations between the County Council and its officials and every church in the county. The county secretary ought to see every school at work in its own locality and see for himself first-hand some of the difficulties, the limitations, the personnel of the church, and the needs of the School. Following this visit on Sunday, if the secretary can attend a meeting of a considerable proportion of the local workers for a conference on their own needs, their responsibility, and their proposed program for the adequate preparation of all the teachers in their School, he will have an opportunity to answer their questions, guide their thinking, and offer some suggestions for their adoption. The aim of the secretary will not be to carry to a local church the plan and the program of an overhead organization, be it international, state, or county. The program that a local church will approve and adopt will be a democratic one, arising

out of its own need and its peculiar situation. This may be a huge undertaking on the part of the County Secretary, and some churches may be closed to him; but in the end it promises the most hopeful solution of the problem of reaching every church and Sunday School effectively in the interests of teacher training. With the aid of the individuals mentioned in the earlier section of this chapter, the secretary ought to be able to establish helpful contacts and help in outlining training programs in nearly every church in the County. Teachers can be found for a hundred or more teacher training classes in local churches. Hundreds and hundreds of young people should be directed to The Dayton Training School of Religious Education. And nearly a dozen smaller Community Training Schools should be established and well-attended in as many communities in various parts of the county.

C. Another thing can be done which will undoubtedly arouse great interest in religious education and in the preparation of teachers. There should be a wide-spread use of Biblical Knowledge Examinations and of Standardized Tests. The wise use of examinations and tests commonly reveals a pitiful ignorance on the part of the students in Sunday Schools, and the conclusion may be pressed home that in one way or another the teaching has been ineffective. Experience with examinations in Sunday Schools is practically unanimous in showing the inadequacy of the instruction imparted by the typical teacher. There should be no intention to show up to disadvantage or to ridicule any teachers or any pupils; but a good examination will disclose a condition that will be a powerful challenge to any average School.

There are peculiar conditions in Dayton that make possible the skillful use of examinations on a wide scale in many schools. On the one hand, the courses in Religious Education are very popular courses in both Theological Seminaries; and on the other hand, the students of both seminaries are quite close in their relations to the various churches in Dayton and nearby communities. All of the students of the Central Seminary are definitely assigned for regu-

lar attendance and service on Sunday mornings in the seventeen Reformed Churches of the city and county: and the students of the Bonebrake Seminary scatter out quite widely among the forty United Brethren churches of the city, county, and Miami Valley. Many of these have regular preaching appointments, and every student is always in some church and School. By a little co-ordination between the Sunday School Council and Professor W. A. Weber, who is the Professor of Religious Education in both Seminaries this coming year, he can give his students some detailed instruction in giving, grading, and interpreting the results of examinations, and there can be an assignment of examination-giving to every student. The County Council through its executive secretary will stand ready to prepare and have on hand as many sets of "Multiple Choice" and "True-False" examination questions as may be needed, and the appointments may be made also through the County Council headquarters. This ought to be a very effective way of having the examinations conducted in the most skillful manner, and it might be possible to arrange to examine all the young people between the ages of nine and eighteen inclusive, in all of the Reformed and United Brethren Sunday Schools in the city and county on one day. This "demonstration" might be a little hard on the two denominations mentioned, but they are among the leading and progressive denominations of the county and there would probably be no difficulty in securing the consent of practically all the Schools. Professor Weber and the Executive Secretary, as well as the two Seminaries represent both the denominations, and little or no difficulty is anticipated.

The seminary students could be taught how to interpret the results of the examination in each School and there might be an assignment of a written report for credit in the course. No doubt the local Sunday School officers would be eager to get a report of the results in their own School, and this ought to prove helpful.

The county secretary would receive the results from all the schools

which had taken the examination and he and his office help could prepare the statistics for summarization. No one particular School would need to be exposed to publicity, but school averages and age averages could be computed. Graphs and diagrams could be made, and the results on particular questions could be enumerated. All else that would be needed would be the publication of a thoughtful interpretation of the summarized results of the examination by some outstanding educator like Supt. Stetson of the Dayton Public Schools. One can imagine that the daily papers would give this interpretation, together with statistics and graphs, the widest publicity, and the cause of teacher training and of religious education would be foremost as a topic for discussion in teachers' meetings and in group conferences. Such a report would have an effect and influence in Dayton and Montgomery County comparable in some respects to that of The Indiana Survey in the State of Indiana.

It ought to be added that this first examination--which would probably be the multiple choice "Church School Examination Alpha"--should be followed up later with other examinations in order that by comparison achievement can be known and progress may be measured. It will be a notable contribution to the establishment of supervision in the local Schools if the examination can be introduced and accepted as a means of determining the efficiency of teaching and of measuring progress.

The teachers that are already trained and at work in the system of Week-Day Schools of Religious Education should also give this or a similar examination as well as a series of standardized tests to their students in the week-day schools. In all likelihood, a comparison of resulting scores will be greatly in favor of the Week-Day Schools, and it will also demonstrate the efficiency of the trained teacher. The thing that everyone wants is results, achievement, in religious education as well as in public school education; and a demonstration through the use of examinations will undoubtedly aid in

the promotion of a community program for the preparation of teachers of religious education in Dayton and Montgomery County.

CHAPTER SIX

THE CHALLENGE

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THE CHALLENGE

If we have fairly judged the present attainment and condition of the religious educational movement in the great Mid-West, if we have rightly estimated the possibilities that lie ahead awaiting realization, if we have plainly outlined a reasonable program of procedure for a typical city and county, and if we have thought straight and have presented clearly the material under discussion it surely constitutes a mighty challenge to all the forces engaged in promoting the cause of Religious Education. One ought not face such a challenge without a serious determination to do something, to throw one's influence and resources to the support of so important a movement. It is big enough and difficult enough to call for all the help that is available. Christian people everywhere ought to be made to feel the greatness of the present opportunity and to acknowledge the commanding power of the obligation to do their very utmost for the children of this generation.

1. What is the challenge that confronts the people of Dayton and Montgomery County? It is a challenge first of all to go to the very heart of the religious educational problem, facing actual facts and conditions, and learning the truth about teachers, the quality of teaching, and the resulting attainment in those taught. Dayton has a reputation for "seeing it through". No price is too great to pay for what Dayton wants. Dayton wanted absolute and guaranteed protection for all time from danger of floods and she spent \$34,000,000 for a system of artificial locks and dams which now ensure safety from the waters of the Miami River. Nothing is too good for Dayton's Children educationally and the finest buildings and equipment that money can provide

are furnished. Dayton and the County must see what is the matter with the religious education of its children and the difficulty must be attacked at root and heart.

The challenge then is not only to discover the seat and the extent of the deficiency in religious education but it is also to intelligently seek the solution of the problem. A faint heart may discover that something is wrong, may even uncover the cause of the trouble; but it takes a stout heart and a strong determination to find an adequate solution and to undertake to work it out. The achievement of Religious Education among the boys and girls of Dayton and Montgomery County is of such vital importance that it demands the sober thought and the careful consideration of the people of every community in the county, and they must keep working at the problem until the solution is known and endorsed generally in all the communities.

The challenge is one also to generosity and endurance. The desired goal of the religious education of every boy and girl within the county will not be reached without the expenditure of large sums of money and real sacrifice on the part of many for the sake of children whose own parents may not care or appreciate what is being done for them. But the ultimate religious education of boys and girls is absolutely dependent upon the preparation and training of teachers who can do the work and produce the results. The real challenge, therefore, of the present situation is to train all teachers so that they may be able to give adequate instruction in religion and in Christian living.

2. To whom is the challenge?

This challenge comes first of all direct to the Sunday School Council of Religious Education and especially to its Executive Secretary. This organization is specifically charged with encouraging and promoting a program of teacher training throughout the whole county. The officials of the Council and the Commission on Leadership Training must present this program to the

various Schools and it must be so presented that individuals will be enlisted in large numbers for training. The executive secretary should work through other individuals in the Council and in the local Schools; but he will have failed utterly in this department of his activity unless he can succeed in interesting individuals all over the county to work for teacher training. The county officers can never hope to influence the teachers of the county to any great extent by holding committee meetings and by planning to conduct community training schools. More intimate contact must be sought with the teachers and officers of the county, and a share in the responsibility must be passed along to them.

The challenge comes also with a unique emphasis to the two theological seminaries, the Sunday School Board secretaries, and the professional educators in religion who live in Dayton. Denominational service does not mean that there are no local responsibilities to the communities where they live their private lives. It has often been repeated that the light that shines farthest shines most brightly at home; and men and women who are able to direct denominations ought to help their neighbors at home. Besides, there is plenty of opportunity in this case for demonstration work and research, and laboratory methods can be applied here under the direction of skilled specialists. These educators have always been friendly, but it will be a good thing to lay before them individually the challenge to help make Montgomery County a model county in the matter of teacher training.

Pastors, churches, and Sunday Schools ought to be quick to catch the challenge and eager to seize the opportunity that is within their grasp. The Ministerial Association and the Dayton Council of Churches should give cordial endorsement and support. The Superintendent's Conference ought to grow enthusiastic over the movement, and the local churches must not only give moral encouragement, but they must be willing to provide money for the support of teacher training classes and schools. Every religious group and organization

in the county must be approached and challenged to do its part to complete and perfect the preparation of teachers throughout the county.

Lastly, this plan and movement ought to commend itself for hearty co-operation to all the intelligent and progressive Christian people of all the communities and neighborhoods. To many it may seem like an unwarranted innovation to forsake and repudiate the standards and traditions of the Sunday Schools of the past; but the educated people ought to see the necessity of the movement. Not much dependence can be put on printed pamphlets and the secular press to present arguments or to win friends to a teacher training program, but the occasional bulletins and the newspapers can support the cause by making public the facts which individual enthusiasts can use in the conversion of their neighborhood groups.

Altogether, it would seem that Dayton and Montgomery County faces an opportunity unprecedented in its possibilities for success in the preparation of all teachers of religious education. The prospect of a happy outcome of a community program of teacher training is so promising that some of the leaders of the county are eager to join forces in the attempt. If the public spirit and interest can be aroused and the friends of a genuinely educational religious school system will rally to the effort, even Malden, Massachusetts, may eventually hear of Dayton, Ohio, and they may rejoice together in a fellowship of pioneering achievement in religious education.

(Frank A. Shults.)

APPENDIX I

1921-1922

Seventh
Annual
Announcement



Dayton Training Schools
of Religious Education

SEASON 1921-1922

A SYSTEM OF COMMUNITY TRAINING
SCHOOLS FOR TRAINING A CITY'S
CHRISTIAN LEADERS AND
TEACHERS

I—FIVE DISTRICT REQUISITE SCHOOLS

Location and Time

West Side—Fourth Reformed Church, Cor. Summit St. and Home Ave., Monday evenings.

Riverdale—Warder St. M. E. Church, Monday evenings.

East Side—Grace Lutheran Church, East Fourth and Torrence Sts., Monday evenings.

South Side—Wayne Ave. U. P. Church, Park St. and Wayne Ave., Monday evenings.

Central District—Parker High School Building, First and St. Clair Sts., Tuesday evenings.

II—ONE GRADUATE AND SPECIALIZATION
SCHOOL

Located at Parker High School Building and conducted on Tuesday evenings.

CALENDAR

Schools open and class work begins in four of the District Requisite Schools—West Side, Riverdale, East Side and South Side—on Monday evening, October 3d, promptly at 7:30 o'clock. The Central District Requisite School and the Graduate and Specialization School both open for work on Tuesday evening, October 4th, at 7:30 o'clock, in the Parker High School Building.

December 26th and 27th—holiday recess.

January 2d and 3d—schools resume their work.

March 20th and 21st—school year ends.

March 28th, Tuesday evening, joint banquet for students, faculty and friends of all the schools.

April 2d, Sunday evening, Commencement Service.

Class Periods

First Class hour, 7:30. School Assembly, 8:25.

Second Class hour, 8:45.

COURSES OF STUDY AND
INSTRUCTORS

I—IN DISTRICT REQUISITE SCHOOLS

The courses offered in these schools will be for first and second year students only. Courses numbered 3 and 4 will be offered in the Central District Requisite School only, this year. Next year both first year and second year courses will be offered in all the District Requisite schools.

Course 1. Old Testament History and Literature

This Bible course will give a comprehensive view of the Old Testament as a whole and a working knowledge of the teaching material of its different books. These materials will be considered from the standpoint of their place in the national life of the Hebrew people, their religious development and God's revelation of Himself to them. The course will also provide both a method of study and an abiding appreciation of the permanent value of the record.

INSTRUCTORS:—

West Side District—Rev. J. C. Goodrich.
Riverdale District—Rev. John W. Owen.
East Side District—Dr. George Stibitz.
South Side District—Rev. Philip W. Hull.
Central District—Prof. Matthew Spinka.

Course 2. Elementary Psychology and Religious
Pedagogy

The first twelve weeks will be devoted to an introductory study of the mind and its phenomena, giving special consideration to the functions of the mind and its development. The second twelve lessons will consider principles and methods of the teaching process from the standpoint of the mind's development and natural unfolding. This is a very practical course for first year students and lays the foundation for future courses in advanced or Specialized Psychology and Religious Pedagogy.

INSTRUCTORS:—

West Side District—Rev. W. H. Bransford.
Riverdale District—Prof. Gilbert A. Morris.
East Side District—Rev. C. A. Robertson.
South Side District—Rev. A. H. Doescher.
Central District—Rev. J. C. Goodrich.

Course 3. New Testament History and Literature

A comprehensive Bible course giving an intensive survey of the New Testament in two parts:

1. A chronological study of the Life of Christ and His teachings, using the Gospels as the text and aiming to teach a method of study while securing a knowledge of content material.
2. A study of the Book of Acts and the Epistles. Outlining of the various books will be required.

—Rev. Frank A. Shults.

Course 4. Theory and Practice of Christian Education

It will be the aim of this course to give students the proper conception of the scope, aims and means of the program of Christian Education as it may be effectively worked out in the modern church school and its various departments. Several lessons will be devoted to the consideration of the social theory in Religious Education and new ways to solve old problems.

—Prof. William A. Weber.

II—COURSES OFFERED IN THE GRADUATE AND SPECIALIZATION SCHOOL

A—Departmental Specialization Courses

NOTE: The courses for workers with children and youth are equally essential for parents and teachers. The nature and development as well as the needs and problems of childhood and youth will be carefully considered.

Course 5. Early Childhood and the Beginners' Department

A specialized study of children from birth to six years of age, their characteristics and instincts, and the means of developing the religious life. The work of this class will include a thorough study of available lesson materials and such topics as; department program, music, worship, equipment, pictures, models, illustrative material, special days and methods of presenting the lesson.

—Mrs. Bess F. Lucas.

Course 6. Middle Childhood and the Primary Department

This course will be for teachers and parents of children six, seven and eight years of age. The physical, mental, social and religious characteristics of this group and the factors that condition the proper unfolding of the religious life will be given thorough consideration.

The work of this class will include a study of lesson material and methods of presentation together with such topics as; department program, worship, music, handwork, dramatization, memory work, equipment and other things necessary to bring about the proper development of the religious life of this period.

—Mrs. Martha E. Haeussler.

Course 7. Later Childhood and the Junior Department

A course for teachers and parents of children nine, ten, eleven and possibly twelve years of age. A brief specialized study of this period with its peculiar characteristics and problems. This will be followed by a study of lesson materials and methods of instruction and such topics as; department program, worship, music, hand work, dramatization, memory work, department and

class equipment and such other things necessary to bring about the proper Christian conduct of juniors.

—Miss Helen Currier.

Course 8. The Young People's Division of the Church School

This is a thorough course for leaders and teachers of young people between the ages of twelve and twenty-four. An intensive study of the physical, mental, social and religious characteristics of early, middle and later adolescence, together with the controlling factors that influence the life and an analysis of the problems faced by the boys and girls of these periods, will be made. Special consideration will be given to the religious needs of young people, methods of teaching, the curriculum organization and management, the program and social life of the organized class, the organized department and opportunities for service, community work and methods of meeting adolescent doubt.

—Rev. Earl L. McFetridge.

Course 9. The Adult Division of the Church School

A thorough course for officers, committees, teachers and leaders of this Division. The scope, aims, curriculum, organization, relationships and service program of the Organized Adult Class, the Organized Department, the Home and Extension Department, Parent Training and methods of teaching in the adult class will be covered. The aim will be to learn the best ways and means of presenting the Gospel message and securing its application to the social problems of today as well as to understand fully the duties of Adult Division officers, teachers and committees and their relations to the Home, Church, School and Community.

—Dr. Charles W. Brewbaker.

Course 10. Administration Division of the Church School

This course is for Ministers, Superintendents, Secretaries, Treasurers, Librarians, Choristers and other Church school officers. It will deal with school organization, management, gradation, discipline, program, finance, records, reports, workers' conferences and school relationships to Home, Church, School and Community.

—Rev. F. K. Stamm.

B—GENERAL SPECIALIZATION COURSES

Course 11. Social Principles and Teachings of the Bible

This course will deal with the social conditions of Bible times, out of which the social teachings of the Bible grew, and the

application of these teachings to the problems of the present day. Special emphasis will be placed upon the social teachings of the Prophets and of Jesus.

—Rev. C. O. Hawley.

Course 12. History of Religions

A study and evaluation of the fundamental principles and teachings of the great religions of the world, including the supreme revelation of God in Jesus Christ.

—Rev. Irvin E. Deer.

Course 13. Church History

A knowledge of the past is essential to a full understanding of the present. The history of the Church is rich in valuable lessons and inspiration for our day. The aim of this course will be to present a general view of the subject with as much information as possible about the great landmarks in the life of the Church.

—Prof. Matthew Sprinka.

Course 14. Advanced Psychology and Religious Pedagogy

Course number two or its equivalent is a pre-requisite to admission to this course. One semester will be devoted to advanced Psychology and one to Religious Pedagogy.

—Prof. Frank D. Slutz.

Course 15. Stories, Story Telling and Dramatization

This will be a thorough course for parents and teachers, and workers in both Sunday-schools and Vacation Bible Schools. It will deal with story materials and their sources, the art of story telling and Bible dramatization. The actual selection and telling of stories will comprise a large part of the class work as well as a study of the value and methods of dramatization and its practice.

—Mrs. Martha E. Haeussler.

Course 16. Church Vacation and Week-day Schools

A detailed study of the various items of the Daily Vacation Bible School curriculum, including worship, music, available Bible courses, health and habit talks, patriotic exercises, various types of hand-work, etc. This course, together with Course 15, will be found invaluable to all who expect to supervise or teach in Vacation Schools next year. A few lessons will be given to a study of various types of week-day schools of religious education now being conducted in many parts of our country.

—Prof. William A. Weber.

Course 17. Missionary Education in the Church School

A combined course of mission study and missionary methods including a survey of various types of both home and foreign mission work. Classified bibliographies and other necessary materials of instruction will be considered during the first semester. The second twelve weeks will be given to a pedagogical study of methods of teaching missions in the various grades of the Church school and the ways and means of securing life work enlistments.

—Mrs. Frank D. Slutz.

GENERAL INFORMATION

No class will be operated which does not have a bona fide enrollment of at least twelve students.

Choosing Your Course—It is the desire and best judgment of the Committee on Training Schools, that all students should enroll with a view to completing a sufficient number (six) of courses to earn a diploma. The courses offered in the District Requisite Schools for first and second year students are meant to be somewhat easier and simpler than those offered in the Graduate and Specialization School. The classes will be larger and more enthusiastic for this reason. New students will not be enrolled in any class in the Graduate and Specialization School if they are working for a diploma, unless they have first taken the courses offered in the District Requisite Schools. The only exception to this rule will be where students want to complete three year's work in two by taking two courses in a Requisite School on Monday evenings and courses in the Specialization school on Tuesday evenings.

Diploma—The International Community Training School Diploma will be granted all students who have completed three full years' work.

Recognition of Outside Credits—Students who have the required credits on any of the above courses earned in any other standard school, may have the same recognized and applied toward earning the above diploma by submitting proof of the same to the Committee on Training Schools.

Tuition—A tuition fee of \$4.00 a year will be charged all students, the same to be paid the school registrar at the beginning of the school year and applied toward the expense of operating the schools.

Text and Note Books—Students will be required to furnish their own text books and a suitable note book. Announcement of text and reference books will be made at the first session of each class. The aim will be to have the required textbooks on hand for the students so they may be purchased the first session.

Reference Library—Special arrangement will be made with the Public Library for use of reference books which will be placed on special racks for the use of students in these schools.

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MR. J. MASON PRUGH, Vice-President.

MR. W. H. MCCAIN, Second Vice-Pres.

MR. NETUM RATHBUN, Rec. Sec.

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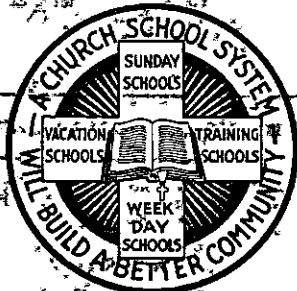
Dayton, Ohio

1922-1923.

Dayton Training School of Religious Education
1922-1923

Training a City's
Church School Leaders
and Teachers

- I In the Local Sunday School
- II In the Community Worker's Conference
- III In the Community Training School
- IV In Institutes of Principles and Methods



Issued by the
Sunday School Council of Religious Education

I. S. Richmond, Executive Secretary
Offices: 500 American Bldg.
Dayton, Ohio.

Serving the Council of Churches as a Religious Education
Department for Dayton and Montgomery County

Schedule of Classes

First Semester

Dayton Training School of Religious Education
1922-1923

Opening at Parker High School Building, Monday, October 9, 7:30 P. M.

Class Periods	Bible Courses	Professional Courses	Specialization Courses
FIRST PERIOD 7:30 to 8:30	<p>Our Bible and How to Study It. (1 unit.) Rev. Shults, Room 7.</p> <p>Old Testament History and Literature. (2 units.) Not offered this season.</p>	<p>General Elementary Psychology. (1 unit.) Prof. Spinka, Room 5.</p> <p>Religions of the World. (2 units.) Rev. Deer, Room 3.</p> <p>NORMAL CLASS—First year, Standard Course, unit No. 1. (For T. T. Teachers only.) Rev. C. O. Hawley, Room 8.</p>	<p>Beginners' Dept.—Child Study. (1 unit.) Mrs. Hauessler, Room 4.</p> <p>Primary Dept.—Child Study. (1 unit.) Mrs. Hauessler, Room 4.</p> <p>Junior Dept.—Child Study. (1 unit.) Miss Carrier, Room 6.</p> <p>Y. P. Division—Psychology of Adolescence. (1 unit.) Rev. Deitz, Room 15.</p>

ADULT AND ADMINISTRATION UNITS OF SPECIALIZATION ARE NOT OFFERED THIS SEASON

SECOND PERIOD 8:30 to 9:30	<p>New Testament History and Literature. (2 units.) Rev. Shults, Room 7.</p> <p>Social Teachings of the Bible. (2 units.) (Not offered this season.)</p>	<p>Church History. (2 units.) Prof. Spinka, Room 5.</p> <p>NORMAL CLASS—First year, Standard Course, unit No. 2. Rev. C. O. Hawley, Room 8.</p> <p>Graded Missionary Education. (2 units.) (Not offered this season.)</p>	<p>Beginners' Methods. (2 units.) Mrs. Hall, Room 2.</p> <p>Primary Methods. (2 units.) Mrs. Hauessler, Room 4.</p> <p>Junior Methods. (2 units.) Miss Carrier, Room 6.</p> <p>Y. P. Community Agencies of Rel. Ed. (1 unit.) Rev. Deitz, Room 15.</p>
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Second Semester, Opening January 8

FIRST PERIOD 7:30 to 8:30	<p>Biblical Geography, Manners and Customs. (1 unit.) Rev. Shults, Room 7.</p>	<p>Psychology of Religious Education. (1 unit.) Prof. Spinka, Room 5.</p> <p>Religions of the World. Rev. Deer, Room 3.</p> <p>NORMAL CLASS—First year, Standard Course, unit No. 3. Rev. C. O. Hawley, Room 8.</p>	<p>Beginners—Story Telling. (1 unit.) Mrs. Hauessler, Room 4.</p> <p>Primary—Story Telling. Mrs. Hauessler, Room 4.</p> <p>Junior—Christian Conduct. (1 unit.) Miss Carrier, Room 6.</p> <p>Y. P.—Teaching Materials and Methods. (1 unit.) Rev. Deitz, Room 15.</p>
SECOND PERIOD 8:30 to 9:30	<p>New Testament History and Literature, (continued). Rev. Shults, Room 7.</p>	<p>Church History (cont'd). Prof. Spinka, Room 5.</p> <p>NORMAL CLASS—First year, Standard Course, unit No. 4. Rev. C. O. Hawley, Room 8.</p>	<p>Beginners' Methods, (continued). Mrs. Hall, Room 2.</p> <p>Primary Methods, (continued). Mrs. Hauessler, Room 4.</p> <p>Junior Methods, (continued). Miss Carrier, Room 6.</p> <p>Y. P.—Organization and Administration. Rev. Deitz, Room 15.</p>

FOUNDATION PRINCIPLES

There are three foundation stones upon which the modern Training Program for religious leaders and teachers rests:

1. Religious Education is an essential factor in the Christianizing of the world.
2. Religious Education demands a body of trained religious teachers in all church schools. There is a special method required for the teaching of religion exactly as there is a special method required for the teaching of mathematics or science, or any other subject. It is not enough that children be given religious information. Religious education seeks to enrich religious experience and teachers must be trained so to present bodies of teaching matter as to re-instate in the minds of the young the great religious experience of the race and to preserve the ideals and institutions for which the church stands; and all this requires that the teacher of religion must be thoroughly trained in religious literature, must understand the nature of the human mind and the nature of religion.
3. The Training of the religious teachers of a city is a community problem which can be facilitated by cooperative effort. Very few churches in our entire country could command the equipment necessary to give their teachers the highly specialized training required for the various activities of the modern church school. The community training school federates the resources of all the churches of the community and places these federated resources at the disposal of each of the churches of the community. The community training school does not interfere with what any denomination is able to do within the local church, but it does make possible a type of training which the local church needs and which the local church cannot get without sharing the combined resources of all the churches of the community.

I. THE TRAINING PROGRAM IN THE LOCAL SUNDAY SCHOOL

The one hope of improving the Sunday school of the future lies in providing adequate training for those who are to become its officers and teachers. The Sunday school is an educational as well as a religious institution and as such requires professionally trained supervisors and teachers. The present method of instruction in the Sunday school is not producing satisfactory results through its failure to qualify its own pupils to become its leaders and teachers.

EVERY SUNDAY SCHOOL SHOULD HAVE:

1. A REGULAR WORKERS' CONFERENCE. Whether it be held weekly, monthly or quarterly, such a conference is indispensable. No Sunday school can really succeed without it. A common understanding of the school's program, together with its problems is very necessary. Reading courses can be pursued and the best books reviewed in the departmental sections of such a conference. The conference should not be ALL BUSINESS but MOSTLY EDUCATIONAL—a training agency. If you do not have such a conference in your Sunday school, why not try it? Suggestions and help may be secured from your Denominational Board or from the Sunday School Council of Religious Education.

2. **A TRAINING DEPARTMENT.** The first and second years' units of the Standard Teacher Training Course, adopted by thirty of the leading denominations, should be made the study courses in this department. Volunteer students should be recruited from among the young people's and adult Bible classes and a trained instructor provided if possible. These training classes may meet on Sunday morning at the regular Sunday-school hour and complete a year's work in forty weeks; or during the week and by using two study periods one evening each week, can complete the forty hours work in twenty weeks.

THE COMMUNITY TRAINING SCHOOL WILL PROVIDE NORMAL CLASSES FOR PERSONS DESIRING SPECIAL PREPARATION FOR THE TEACHING OF THESE COURSES IN THE LOCAL SUNDAY SCHOOLS. THE THIRD YEAR'S UNITS OF THE STANDARD COURSE WILL BE OFFERED AS SPECIALIZATION COURSES IN THE COMMUNITY SCHOOL.

Students in the local training classes may finish the Standard Course by taking these specialization units in the community school and thus be assured of larger classes than could be had for these units in the local schools and more interesting and efficient work.

A SUGGESTION

Why not feature the RALLY DAY PROGRAM this year by calling for volunteers to enlist as leaders and teachers in training for future service and by organizing a training class for them. Of course, this matter must have some attention before Rally Day and some tactful personal work among the most promising young people will need to be done. TRY IT! START SOMETHING!

II. THE COMMUNITY WORKERS' CONFERENCE

Just as the Business and Professional men and women of our city find it necessary to organize themselves into clubs and associations of various kinds which meet regularly for conference and mutual help, so should the Religious leaders and teachers of a community organize and meet for council and aim to foster the professional spirit in the work of our church schools. The time now seems opportune for enlarging the program of the Graded Union to meet this need. Therefore, the type of work done in the past by the Graded Union will be extended to workers in all departments of our church schools. The Executive Committee of the Sunday School Council of Religious Education has authorized the call of such a conference to meet monthly and to embrace the following features:

(1) Supper and Fellowship. (2) Address by outstanding leader in the religious education field. (3) Departmental conferences which will deal with the practical phases of church school work and will be in charge of the best available leaders.

Watch for special announcements of these Community Workers' Conferences to be held monthly as far as possible. All workers—ministers, officers and teachers from all Sunday schools, will find these conferences both interesting and profitable. Decide now to attend the first one to be announced.

III. THE COMMUNITY TRAINING SCHOOL

The Dayton Training School of Religious Education will open its eighth season 1922-1923, Monday evening, October 9th, at the Parker High School Building. This evening will be used for enrollment and assignments only. Regular class work will begin October 16th, and continue for a semester term of ten weeks until December 18th. The school will reopen for enrollment and assignment on January 8th, and for regular class work, January 16th, and continue for a second semester term of ten weeks. Each semester course of ten lessons will be called a UNIT of work. The completion of twelve units of work will be required for graduation. All other features of the school will be the same as in former years. These changes are made to conform with the new standard for Community Schools which recognizes the shorter ten lesson units. Some courses offered will of necessity have to be two units in length, while the Departmental Specialization Courses will consist of four units of work, in order that they may be completed in one season. Classes pursuing these courses will use both the 7:30 and 8:30 class periods for their work.

COURSES OF STUDY

A. BIBLE COURSES

1. **Old Testament History and Literature.** (2 units.) It is the purpose of this course to present the literature and history of the Old Testament in as thorough going manner as the time will permit. (Not offered 1922-1923 season.)
2. **New Testament History and Literature.** (2 units.) This course aims to place the teaching material of the New Testament at the command of the student by a survey of the history of the Jews in the time of Christ; an outline study of the life of Christ; and a historical study of the early church with emphasis on the life of Paul.

REV. FRANK A. SHULTS, Instructor.

3. **Social Teachings of the Bible.** (2 units.) While the major part of this course will deal with the social teachings of the Prophets and of Jesus, some attention will be given to the period between the Old and New Testaments and the important political, religious and literary movements and products which shaped the life and thought of the people among whom Jesus worked. (Not offered 1922-1923 season.)

REV. FRANK A. SHULTS, Instructor.

4. **Our Bible and How to Study It.** A practical course every Bible teacher should take. It will deal with the origin and nature of the Bible and various methods which may be used by individuals in a systematic study of the Bible as a whole or by Books.
5. **Biblical Geography, Manners and Customs.** (1 Unit.) A very valuable course designed to give students a clear understanding of the people and lands of Bible times and the part they played in developing those parts of the world where civilization and Christianity began.

REV. FRANK A. SHULTS, Instructor.

B. PROFESSIONAL AND GENERAL COURSES

1. **Elementary General Psychology.** (1 unit.) A non-technical, but scientific study of the mind, the analysis and control of human behavior and their bearing upon the interest and activities of the various grades of pupils in the church schools.

PROF. MATHEW SPINKA, Instructor.

2. **The Psychology of Religious Education.** (1 unit.) A very practical study in methods and principles of teaching and of how to teach religion.

PROF. MATHEW SPINKA, Instructor.

3. **Graded Missionary Education.** (2 units.) An introduction to the fundamental purpose and principles of Christian Missions, including a critical study of materials of missionary education with some emphasis on methods of teaching missions in the various grades of the church school; this is not a Method's Course, but is essential to the mastery of missionary methods and will be of great value to workers in all types of missionary organizations.

(Not offered 1922-1923 season.)

4. **Religions of the World and the World's Religion.** (2 units.) A comparative study of the great religions of the world and evolution of their fundamental principles and teachings. One can teach his own religion with greater insight and power if he knows something of the history of other religions.

REV. IRVIN E. DEER, Instructor.

5. **Church History.** (2 units.) A knowledge of the past is essential to a full understanding of the present. The history of the church is rich in valuable lessons and inspiration for our day. The aim of this course will be to present a general view of the subject with as much information as possible about the great landmarks in the life of the church.

PROF. MATHEW SPINKA, Instructor.

6. **Normal Course.** Offering the first and second years' units of the Standard Teacher Training Course (4 units each) to students who desire preparation for teaching these courses in local church training classes. The following units will be offered during 1922-1923 season:

REV. C. O. HAWLEY, Instructor.

FIRST YEAR—

- (1) The Pupil. (Ten Lessons.)
- (2) Principles of Teaching. With emphasis on general psychology. (Ten Lessons.)
- (3) How to Teach the Life of Christ. A typical example of the proper use of Biblical material for the different grades. (Ten Lessons.)
- (4) The Sunday School. An outline of the aim, curriculum and organization of the modern Sunday School. (Ten Lessons.)

SECOND YEAR—Will not be offered until season of 1923-1924.

- (1) The Significance and Teaching Value of the Old Testament. (Ten Lessons.)
- (2) The Significance and Teaching Value of the New Testament. (Ten Lessons.)
- (3) The Program of the Christian Religion. (Ten Lessons.)
- (4) How to Train the Devotional Life. (Ten Lessons.)

C. DEPARTMENTAL SPECIALIZATION COURSES

1. **Beginners' Department.** (4 units—both periods of both semesters.)

- (1) Child Study, early childhood. (Ten Lessons.)
- (2) Stories and Story Telling for Beginners. (Ten Lessons.)
- (3) Methods with Beginners. (Twenty Lessons.)

MRS. E. D. HALL, Instructor.

2. **Primary Department.** (4 units—both periods of both semesters.)

- (1) Child Study, middle childhood. (Ten Lessons.)
- (2) Story Telling for Primary Children. (Ten Lessons.)
- (3) Primary Methods. (Twenty Lessons.)

MRS. MARTHA E. HAUESSLER, Instructor.

3. **Junior Department.** (4 units—both periods of both semesters.)

- (1) Child Study, later childhood. (Ten Lessons.)
- (2) Christian conduct for Juniors. Including special reference to habit and Christ-like actions. (Ten Lessons.)
- (3) Junior Teaching Materials and Methods. Story Telling, analysis, and emphasis with practice teaching. (Ten Lessons.)
- (4) Junior Department Organization and Methods. With practice teaching and observation. (Ten Lessons.)

MISS BLANCHE CARRIER, Instructor.

4. **Young People's Division.** (4 units—both periods of both semesters.)

- (1) Study of Adolescence. (Ten Lessons.)
- (2) Agencies of Religious Education for Adolescence. (Ten Lessons.)
- (3) Teaching Materials and Methods of Adolescence. (Ten Lessons.)
- (4) Organization and Administration of the Intermediate-Senior Department. (Ten Lessons.)

REV. PURD E. DEITZ, Instructor.

5. **Adult Department.** (4 units—both periods of both semesters.)

- (1) The Characteristics and Needs of Adults. (Ten Lessons.)
- (2) Religious Education of Adults. (Ten Lessons.)
- (3) The Principles of Christian Service. (Ten Lessons.)
- (4) The Organization and Administration of the Adult Department. (Ten Lessons.)

(Not offered 1922-1923 season.)

6. **Church School Administration.** (4 units—both periods of both semesters.)

- (1) Outline History of Religious Education. (Ten Lessons.)
- (2) The Educational Task of the Local Church. (Ten Lessons.)
- (3) The Curriculum of Religious Education. (Ten Lessons.)
- (4) Problems of Sunday School Management. (Ten Lessons.)

(Not offered 1922-1923 season.)

GENERAL INFORMATION AND REQUIREMENTS

1. **TUITION.** One dollar for each semester unit will be charged.
2. **TEXTBOOKS.** Each student will provide his own texts, notebooks, etc.
3. **REFERENCE LIBRARIES.** Reference books are available at the Public Library and the Council's office, 500 American Building.
4. **TO SECURE CREDIT FOR OUTSIDE WORK.** See the Dean or Director.
5. **REQUIREMENTS FOR GRADUATION.** Students working for a diploma should complete four units in Bible; four units in Professional and General courses; and four units in Departmental Specialization.
6. **CLASS PERIODS.** First, 7:30 to 8:30. Second, 8:30 to 9:30. Assemblies, called when needed, will follow study periods.
7. **ATTENDANCE.** Students are expected to attend four-fifths of the class periods. Work not completed because of enforced absences may be made up by tests or special arrangements with the instructor.

IV. INSTITUTES OF PRINCIPLES AND METHODS

Such institutes are an intensive type of school, providing for not fewer than twenty study periods of forty-five minutes each, covering a week or ten days with evening sessions only.

The subjects including Bible, Psychology of Religious Education, Departmental Methods, etc., may be connected with reading courses designed to coordinate the succeeding years. These institutes may be held by local churches, by communities, or by County and State associations. The Sunday School Council of Religious Education will provide for a County Institute each year, (during May or June), and will gladly help local churches and communities to organize and conduct similar institutes for their respective constituencies.

The Principles and Program outlined in this booklet may be applied as readily throughout the County in smaller and even rural communities. It is our hope that many of the community centers will adopt the principles herein stated and adapt the program as outlined, to their needs. We are pleased to announce that Germantown will have a Community Training School, offering the first year's units of the Standard Course. This Community has a Religious Education Committee which is representative of all its churches and under whose auspices the Community School will be held. When shall we hear from other community centers?

For Further Information Address, I. S. Richmond, Executive Secretary, 500 American Building, Dayton, Ohio, or Telephone, Main 716.

THE ABOVE PROGRAM APPROVED BY

REV. FRANK A. SHULTS, B.D., Chairman HONORION E. BOWMAN
REV. C. W. BREWBAKER, D.D. REV. W. R. SLOMAN
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COMMISSION ON LEADERSHIP AND TEACHER TRAINING.