

Christian Education

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RELIGIOUS EDUCATION

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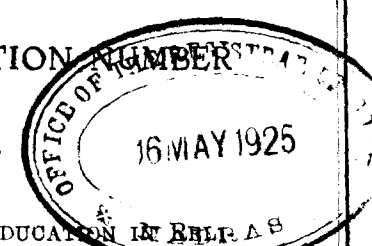
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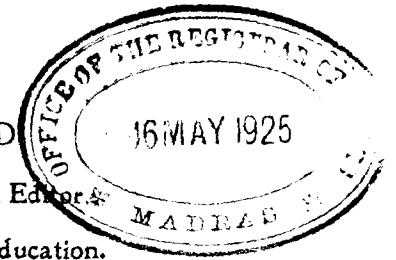
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“‘DO YOU TALK MUCH TO THEM ABOUT RELIGION?’

‘Not much,’ he said, ‘just enough to bring the whole thing to a point now and then.’ Finally he added a remark that struck me — ‘I do not want religion,’ he said, ‘brought into the school from outside. What we have of it we grow ourselves.’

“There you have reality both in religion and in education.”

There is something truly fine about all this. To quote Dr. Jacks again, “That all education should be religious we have often been told.” Here is evidently a great attempt to carry out this ideal. There are the usual elements of public school education; but the effort is made to bring into all and inculcate through all certain things that belong to religion as a matter of life. The whole is made to breathe the spirit of truth, reality and brotherliness. If education meant that in all our schools, would we not find resulting from their influence nobler character and truer living? Yes, we would like all our schools to reach that ideal.

SOMETHING LACKING.

But, in spite of the fineness of the ideal and spirit of such education, one has a haunting sense of dissatisfaction, of something lacking that ought to be there. Perhaps not all is said that might be said of the place of religion in the school and its programme. But nothing is said of any definite effort to give the children the meaning of Christianity, of Christ and of God as seen in Christ, of God’s love to men in Christ and His work on their behalf, of what His Church and Kingdom on earth should be, and of what is the Christian’s place in all this. “Do you talk much about religion?” “Not much, just enough to bring the whole thing to a point now and then.” Nothing is said of any attempt to make those who pass through the school and out into life acquainted with the content of the Christian faith, or even with the story of Jesus. Nothing is said of any attempt to bring them to personal, positive experience of the leadership and power of Christ. Nothing is said of what is done to lead them into association with other Christians in worship and in the cause of Christ. Here one is not concerned with the attitude towards denominationalism. Indeed, one is thoroughly in sympathy with any attempt to break down what may stand as a barrier between the denominations, and prevent them from joining heart and soul with one another in Christian things.

What one is concerned about is the greater, wider, fundamental thing,—the Christian faith and cause, all that religion means in Christianity, and all that Christianity means to the world.

RELIGION IS A MATTER OF LIFE, OF SPIRIT AND DEEDS.

We believe that this attitude towards Religious Education is not uncommon. Some have felt that religious instruction as generally carried out has resulted in one of two evils. Either it has tended to separate religion from all the other interests of life; it has been something done as a separate venture by the Church, and had no relation to ordinary education in which the things that men need in a practical world are dealt with. Or else, by introducing religion as a “subject” among other “subjects”, the tendency has been to make it a lifeless, ineffective thing, a thing of words and phrases and book-knowledge that has not influenced and moulded life. And so the tendency has been for some educationalists to look down on definite, planned educational efforts in religious matters. Religion is a matter of life, of spirit and deeds, and ought to be in everything; permeating everything; but it is not a thing to be talked about, or taught. Thus we have the catch-phrase, “Religion is not taught, but caught,” which has enough of truth in it to appeal to us all, and yet is by no means wholly true. As Dr. Jacks says, (and we would urge that the full implications of the statement be realised), not only should all education be religious, but “it is equally true that all religion should be educational . . . Religion might be defined as education raised to its highest power.” Whereas, many an educationalist, while feeling that there should be religion in education,—a spirit and life to be caught while other things are being carried on, has not realised that there is any place for education in religion.

RELIGIOUS INSTRUCTION IN MISSION SCHOOLS.

Has it not sometimes been said in India, that it would not matter very much if all definite religious instruction and worship were stopped in Mission Schools and Colleges, for the spirit of Christianity is there in all else that is taught and imparted, and students passing through the school could not fail to be influenced by it? Now, we believe it is true that the spirit of the Christian faith permeates everything

in the Mission School where work is as it should be and the Christian character stands out in everything. We would not have it otherwise. But is it true that it would not really matter if definite religious instruction and worship associated with school life were to cease? Notice, we do not say—if it were to cease to be compulsory for all students; but—if it were to cease. It may cease to be compulsory; it may not even figure in the actual time-table of school hours and yet be the most earnestly planned and earnestly performed activity in the whole work. It may have an even deeper influence than when compulsory. But is it a thing that matters, or is it not, that we should have our Bible Classes and Worship periods and Sunday Schools and other definite religious efforts among young people, planned to nurture and build up intelligent, earnest religion among them? Is it sufficient to think of religion as something merely to permeate other things, but never to be talked about or openly planned for? Shall we in that way be able to fulfil in the world and in individual lives, the purpose of Christ and the work He has committed to us?

WHAT IS RELIGION?

After all what kind of Christianity, or religion, do we want? What is a Christian? In the life of the true follower of Christ, there will certainly be "accuracy . . . truthfulness . . . humanity . . . breadth of mind . . . thoroughness . . . reverence . . . fair play . . . kindness . . . courtesy . . . good manners . . . friendliness . . ." the things mentioned by Dr. Jacks' friend. Everyone of these is a virtue of sterling worth. And let us recognise that these are things not imparted merely by teaching scripture lessons, by talking about religion, by singing hymns and praying. But is it not also true that if our religious teaching, our talking about religion, and all the rest of it, is done as it should be, it will help to open up heart and mind to these things, and build them into young lives as we work with them. Without the warmth of the Christ-like personality, the teacher's scripture lessons and prayers are empty, vain things. A gramophone might do as well,—perhaps better, for it will not show harmful inconsistency. But, given the Christ-like personality of the teacher, surely his teaching and speaking of the things dearest to his heart and evidenced in his winsome life, if done with the best he can give and with the endeavour to understand and reach the

child mind, is no negligible thing. Is it not altogether conceivable that the bright scripture message from his lips, and all that goes with this in Religious Education, would warm and quicken into richer, more stalwart life, the germ of ideals implanted by his influence? Do not these things go hand in hand? Yes, we believe that all those sterling virtues hold promise of healthier, more radiant growth where religion permeates all education, and where at the same time the best of educational zeal and ability are exercised in connection with the vital matters of religion.

SPIRITUAL ILLITERACY.

Furthermore, are we satisfied with a religion that is nothing more than abstention from unworthy habits, and living out certain listed virtues? Is the Christian life nothing more than that? True, there can be no real Christianity without these, but are they the sum and total of religion to us? We repeat, these virtues are things of sterling worth, and the building of them into young lives is worth our best effort. But it is possible for those abstentions from evil, and that incarnation of moral virtues to be found in one who has no religious sense or interest at all. One of my own friends is a man in whom there seems to be not a single vice—I do not know of one—and who is, I believe, as straight, courteous, kindly a man according to his lights, as can be found. But he has not the faintest interest in and only very little knowledge of religious matters. Christianity has been meaningless to him so far, though in a census in India he would be listed with the Christians. It has no appeal for him yet. He knows very little of Christ and of Christian truth, and does not bother about it. Such a character is by no means uncommon. There is a kind of personality which is characterised as "a thoroughly good sort", "perfect gentleman", "a good pal", "straight as a die", and so on, which is yet very largely ignorant of the most elementary things in the Christian faith. In some such cases there may be a bias against religion, due to some harmful influence of earlier days that has warped the whole outlook and attitude. In others there is neither antagonism nor interest, the attitude is merely neutral and negative as far as religion is concerned. In yet others there is a kind of sympathy with religion, but there is very little intelligent apprehension behind it, and nothing to carry it to earnest association

with the Christian cause. When the armies were mobilised during recent war days, the Churches in Britain and America carried out investigations among the men which revealed appalling "spiritual illiteracy." But mark this,—that was a condition not only of those who were living more or less on low moral levels, but also of many who, as far as morals and comradeship go, were very fine fellows indeed.

THE HIGHEST EXPRESSION OF RELIGION.

As followers of Jesus we can never be satisfied with that. We want all that goes to make up the kind of character we have described.—and very much more. Christianity is not a mere catalogue of general abstentions and virtues, though part of its finest expression is through these. Jesus would have appreciated to the full all the good there is in fine, upright manhood, but He would have tried, He was always trying, as a Teacher and Saviour, to lead to fuller life than that. He wanted to lead men into an intelligent trust in God, and to fellowship with Him in worship and self-giving service. To such a life He called, and for such a life he taught, not only those who might be Apostles to the world, but also those who were to stay in the ordinary walks of life. Paul emphasises again and again the cardinal virtues as being an inevitable part of the true Christian character; but the full faith of Christ, as he urges it, is much more than that. It is to know fundamental spiritual facts and truths, to live by their power, to stand for them in the world, and to seek to win others to them. Religion is not merely virtuousness; it is that and much more. It is not sectarianism or denominationalism, though there is a place for variety in vital religion. The highest expression of religion, as Jesus and all His followers proclaimed and exemplified, is through a knowledge of God, His will and works, and a whole-hearted identification of the whole man with Him and His cause in the world. To apprehend this a knowledge of Jesus is essential, and it is He who, as He is known, brings the complete life into allegiance to God's will. The religious life in this sense is for all, not for the few. Surely this is what we want for our young people. This is the kind of religion we want to see in our Churches. This is the kind of Christian we wish to see representing Christ in India. Moreover, we believe that religion as thus interpreted would make of the straightest, truest man living

a very much finer man. It would bring all his straightness and trueness into highest service to re-inforce the greatest cause in the world. It would enrich every virtue if He knew God and lived in intimate fellowship with Him. The world needs such, and God the Holy Spirit is working for such.

RELIGION THE SUPREME INTEREST.

Of course we are reminded that this is the work of the Holy Spirit. We shall be told that these fine fellows need to be "born again", born from above, quickened into newness of life by the Spirit. Which thing is true. But that is just what we want, and that is why we work definitely in religious things with our young people. Both mind and heart are to be opened up to his working. There is knowledge that is His own light; the imparting of that is part of our business. There is a sane, wholesome passion, which is His own life within the human heart, and which energises and directs the whole life, not merely in the channels of virtuous living, but in the wider, deeper, more far-reaching course of positive Christian service in the world. The quickening of that is part of our business, the Spirit of God working through our labours. But we certainly shall not realise these ends if we veil religion as a general thing, and just talk about it "now and then to bring the whole thing to a point". Religion must be more than something just to pervade as a subsidiary the other activities of a school. It deserves and must receive as much careful planning, and as much direct effort, as any other interest. Our children must realise that we give our best in things that are specifically religious. They must see that religion, while being as natural as games and history, is the supreme interest, and is worthy of effort and thought as definite as is given to their games and history. We demand their time for general class activities and plan these for them. We set aside time for athletics, demand that all enter into them, and organise these for them. They should see that while the spirit of religion underlies all these, it is an interest equally as important and definite as these,—nay, supreme over all these, and has a claim on time, thought, zeal and ability equality as challenging as these.

OBJECTIONABLE METHODS AND ATTITUDES.

May we not say that the objections to definite Religious Instruction that lie behind the quoted attitude are not really

objections to open organisation and planning of and worship classes in religious matters for young people. They may sometimes be misunderstood to be so. But in reality they are objections to certain ways and methods of doing these things, and to objectionable features in some forms of expressed religion, that have perhaps done a good deal of harm. There have been things in the attitude and methods of some religious workers with young people, that have turned away interest from religion, making them feel it is unreal, morbid, and divorced from life's ordinary pathways. These workers have doubtless sinned in ignorance; we are learning better ways in our work with young people. But the objections are really against these methods and attitudes, rather than against education in religion, talking about religion, and so on. As we learn these lessons, and try to avoid the errors of the past, we may expect that the old bad results may disappear. We may expect that our religious work with young people will result in the quickening and building up of religious living that will be marked by "accuracy . . . truthfulness . . . humanity . . . breadth of mind . . . thoroughness . . . reverence", and so on, and yet be more still,—Christian living that will be thrown definitely on the side of Christ in the ordinary walks of life, and that will tell in His work of redeeming mankind. Religion may still permeate everything in school life, and yet further, may command in a special way all the best that consecrated educational ability and knowledge can bring into definite things where religion is frankly discussed and openly expressed.

THE SUPREME THING IN EDUCATION.

It comes fundamentally to the question—Has the Universal Church of Christ and the Kingdom of God any meaning and value for the world, or has it not? Is the conception a mistaken one? Is the influence so negligible and the purpose so fanciful that the world can do without it? Did Christ, apart from any present-day organised form of Christianity, commit to His followers a cause for God and the world, or did He not? Is the world's need so insignificant, or so uncertain, that it would matter nothing at all if He had never committed any task to His followers, or if we made no effort to carry it out? And further—If there is such a task, has it any relation to all mankind; is the call to all who bear the name of Christ, to laymen and women; or is it something only for clergy and the paid ministry? Of

course we have but one answer to all this. If we could give an answer that would make the Christian cause a negligible, mistaken thing, then, and only then, might we have reason for saying that it is a thing to be veiled, not openly discussed and worked for. In this case we had better close our churches, cease Christian worship and preaching, for all this is associated with such work as the religious education of the young. But if, as we believe, God has worked in the lives of men for a definite purpose, revealed and consummated in Christ, who has committed His whole cause to His followers, whoever they may be, then it is surely a thing that men should know about, should hear about, and should be led into. This is, as Dr. Jacks suggests, the supreme thing in education, and we ought not to be afraid to frankly, honestly make it such, if that is our conviction. It should be an integral part, the crowning point and central thing in all that is done to mould the lives of the future. Religion and Education, Church and School, should be partners, working together for the youth of the day, sincerely acknowledging one another, each throwing the weight of its best help into their common task.

THE COMMON TASK OF CHURCH AND SCHOOL.

Perhaps the thought has been running in the mind of the reader. We believe and know all this; we have never thought otherwise; why waste time writing about it, or asking us to read about it? To this we have two answers.

One is that there certainly is in some quarters the feeling that Bible Instruction and Worship activities are things that, for the sake of other interests, we might exclude from school life without losing very much; it would make very little difference to our work and its effectiveness. There is perhaps some truth in this; but it is because our whole-hearted and best effort has not been put into this work. It has been a weak thing, poorly conceived and poorly carried out. So many other things have demanded our attention, and we have not had time to give to doing this as it should be done. If we continue that way, perhaps it would make very little difference sometimes if we stopped it (though the influence of such work may often be greater than we can rightly estimate).

This leads to the second answer—We have not really believed this to be the central thing in the common task of Church

and School. In spite of all we have said to the contrary, we have not really believed that definite Religious Nurture and Instruction is the central and supreme thing in Education. Had we really believed so, we would have gladly given to these particular things the very best and utmost possible. We would have spent time and thought and effort here above all, and never suffered this work to be crowded into a corner and receive second-best. We need to get anew the vision of the tremendous meaning of all that is done under the name of Religious Education among our young people. We need to be gripped afresh by this great conception of education, with definite religious activities as its natural, revered crowning point. We need to be so stirred by it all, that no teacher will feel he is true to his calling unless, as far as he has opportunity, he is putting his powers and influence into the endeavour to build up a religious consciousness and outlook that will bring his pupils, with all else that they gained from the school, into the ranks of the earnest, whole-hearted followers of Christ. We need to be so compelled by it that no Christian will feel he and his church are fulfilling their mission in the world until, into the life of every child within reach, is brought the wealth of Christian truth, and the experience of the power and call of Christ. If we really believe these things, then the Christian School will stand and work for Christ and His Kingdom as the Central thing in all it is called to do. And the Church, feeling its mission to be supremely that of building the Kingdom of Christ, with knowledge, love and faith, into life while it is young, will back up the School with heart and soul, and see that the best that educational experience and knowledge can give is definitely devoted to work in the cause of Christ.

Biblical Abilities of Burmese Children

REV. C. E. OLMSTEAD, THONGWA.

IN "Methodist Education", second quarter, 1923, appeared a report of some Scripture tests prepared by the Rev. E. L. King, M.A., of Narsinghpur, and applied to nearly 2,000 boys and girls in Indian schools. The first of these tests, on Biblical Information, has been translated and printed in Burmese and used among all the Methodist Anglo-Vernacular Burmese Schools, in Standards IV to VII, in Burma. A comparison of the results of the latter test is now available with the earlier test in India.

Six-hundred and forty-eight pupils in the four standards named took the test. In addition five small groups took it for the sake of comparison, namely, 41 pupils of a girls' high school; 9 pupils in Standards II and III of a vernacular boarding school; 6 pupils in the first year and four pupils in the third year of the theological training school; and 2 Bible-women who had completed the course in this institution. The pupils in the Anglo-Vernacular schools have been in the institution from one to ten years, and all their Christian training has been received there. Those in the vernacular boarding school have had no teaching of any kind before becoming boarders in this institution; and the students in the Theological School have had no Bible teaching, except in their homes, prior to entering the seminary. We shall indicate the results from the test among the Anglo-Vernacular Middle School pupils first, and afterwards briefly compare them with the other results.

I. COMPARISON OF SCHOOL MEDIANS.

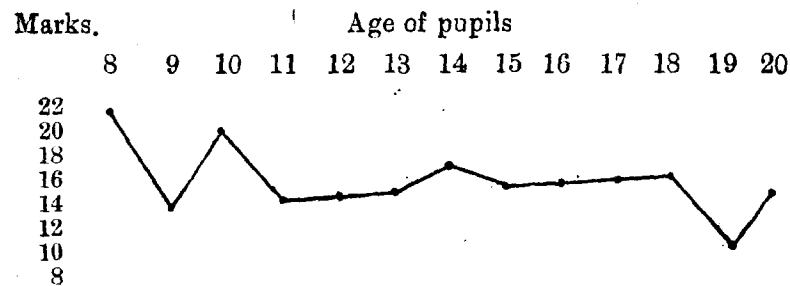
There was very little difference between the medians of the different schools entering the test, the highest being 16, and the lowest 10. The highest number of marks in any of the schools

was secured by a Christian boy in a mixed school. His score was 48. The highest median of any single class was 26 marks out of 100.

This does not compare favourably with the majority of Indian schools who took the test, for the Burmese ranks 29th among 46 schools!

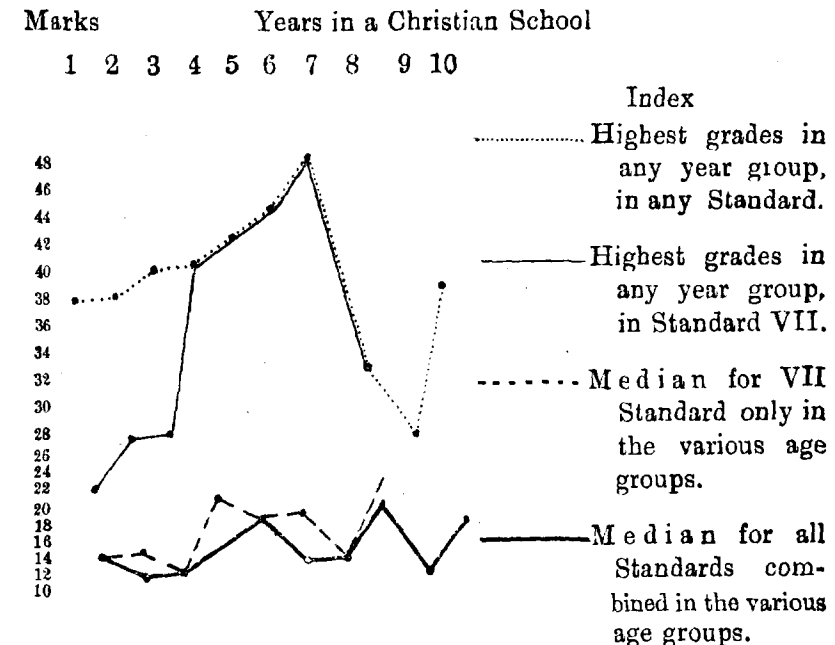
II. COMPARISON ACCORDING TO THE AGES OF PUPILS.

Of all the 643 pupils, ranging in age from 8 to 20 years, the highest median, namely 22, was found in a group of three boys each eight years old; and the lowest median in a group of four nineteen-year-old-pupils, namely 8. The accompanying graph shows the distribution according to age. A study of it indicates that there is little difference in the amount of information about the Scriptures in the minds of pupils of any age.



III. COMPARISON ACCORDING TO THE NUMBER OF YEARS IN A CHRISTIAN SCHOOL.

This to us is the most important part of the whole test. We had evidence previously that our pupils did not know a great deal about the Bible, but we had no knowledge of the progress they were making as they attended our Scripture classes year after year. The accompanying graph indicates the progress among pupils who had been in our schools from one to ten years. The lowest median is found among pupils who have had nine years of Christian teaching, and it is 12 marks out of 100. The highest median is found among those who were in the schools five and eight years respectively, and it is only 18.



As indicated by this test there is practically no improvement with added years under Christian instruction. We have had no means of testing the improvement in each pupil after each year spent in the Christian School; and if we had we might find that this conclusion is wrong. But there is little evidence of any great difference between the mental and spiritual abilities of the respective groups whose medians are found by this test to be so much alike. Hence our conclusion seems to be correct that there is little general improvement, despite the uncomfortable feeling it gives.

In the graph above the broken line indicates the situation among the pupils of the present Seventh Standard, those who have had eight years of Christian teaching showing a median only four marks higher than those for whom this is the first year in a Christian School.

While there seems to be little improvement taking the various groups together, yet when the highest score is considered, the result is much more encouraging, as shown by the dotted lines in the upper portion of the graph above. Up to the group which has been under instruction for eight years there is steady progress. This means that some individual students are more

interested in their Scripture study than are others, and consequently get better scores. Information is not at hand which would tell us in every case whether these pupils with the best marks are Christians or not; but that is the case with some of them.

The improvement in the highest grades for the Seventh Standards is more marked, because its first year pupils seem to get comparatively low scores. These scores are indicated on the graph by thin continuous lines.

Here is represented a situation which demands immediate and careful study. If our pupils are not improving in their knowledge of the Bible, how can we expect that our teaching is affecting in any appreciable degree their character? The very low percentage of Christians in our schools, about one in fourteen, is at once a cause and a result of this situation. The great preponderance of Buddhist sentiment hinders the progress of Christian thought, and at the same time continues unbroken by our types of religious education.

IV. CORRECT ANSWERS TO RESPECTIVE QUESTIONS

Question No. 16, "Who cut off a man's ear with the sword?" was answered correctly by 71 per cent. of our pupils, the highest percentage of any.

No. 4, "Name two disciples of Jesus", was answered by 67 per cent., while in India this question was highest with 91 per cent.

No. 1, "Who was the warrior whom David killed?" was answered by 52 per cent. in Burma, and by 86 per cent. in India.

No. 6, relating to the date of the writing of the Acts, answered correctly here by 51 per cent. and in India by 66 per cent.

No. 3, "Who was the boy to whom God spoke in the night?" was our fifth best, with 35 per cent. and in India was third best with 82 per cent. correct.

The following table gives the percentages of correct answers to all the questions. It will be seen that five questions were answered by none, and four by only one pupil each.

PERCENTAGE OF EXAMINEES CORRECT IN EACH QUESTION.

Question No.	1	2	3	4	5	6	7	8	9	10	11	12	13				
Per cent. right	52	13	35	67	20	51	15	9.3	25	12	22	3	7				
	14	15	16	17	18	19	20	21	22	23	24	25	26	27	28	29	30
	6	26	71	19	2	.7	3	10	1.8	9.8	1	13	7	4.4	3.6	24	8
	31	32	33	34	35	36	37	38	39	40	41	42	43	44	45	46	47
	4	25	25	9	9	.2	.2	11	.9	.9	.7	10	.2	0	0	0	0
	48	49	50														
	.7	.2	0														

V. SECTIONS OF BIBLE MORE CORRECTLY ANSWERED.

We grouped the questions into seven rough divisions, and the table below indicates the response to each section. Some parts of our Bible should receive greater stress in our teaching.

1. The Gospels, correctly answered by 25 per cent. of the pupils.
2. David and the Early Monarchs, by 19 per cent.
3. The Patriarchs, by 17 per cent.
4. Moses and the Early History of Israel, 12 per cent.
5. The Acts of the Apostles, 8 per cent.
6. The Prophets of Israel, 2 per cent.
7. The Epistles of Paul, 2 per cent.

VI. COMPARISON WITH THE SPECIAL GROUPS.

The highest median obtained by any standard was 26. The following table makes easy of comparison the medians from this standard and from the various special groups. The theological school pupils have had no previous training in the Bible, except

that received in Christian village homes, from which they have all come, as pointed out above.

Fourth Standard, Anglo-Vernacular	... 26 Marks.
Ninth Standard, Girls' High School	... 28 „
II and III Std., Vernacular Girls' Boarding	... 12 „
First Year Theological School Pupils	... 44 „
Third Year „ „ „	... 54 „
Bible-women „ „ Graduates	... 88 „

This comparison is valuable in proving that the test questions were not unanswerable. No doubt the ordinary Scripture teaching in the school lacks the thoroughness of that in the theological school, and the attitude of the pupils to the teaching is different. Yet it might be expected that had the pupils given proper attention to the lessons taught or had better methods been used, they could have remembered much more than they did.

Of the 15 questions which were answered correctly by less than 1 per cent. of the 648 Anglo-Vernacular pupils, 23 per cent. were answered correctly by the theological students and graduates. Of the 16 questions which were answered correctly by from 1 to 10 per cent. of the Anglo-Vernacular pupils, the other groups answered 56 per cent. correctly. Question 44 was not answered by any in any group. Thus we see that with this one exception, even the hardest questions were possible of being answered where knowledge of the Bible was adequate.

VII. CONCLUSION.

This test has revealed a disappointing situation. Our much prized opportunity for teaching the Scriptures in our schools is apparently not giving very large results, certainly not commensurate with the time and effort expended and the urgency of the need for such teaching. Why this is so we cannot yet fully say; but with more suitable methods and courses of study, it would seem that in spite of strong Buddhist opposition even, more adequate results could be obtained.

A Palestine Map Project

MISS M. F. CARPENTER, ASANSOL.

THIS is a brief outline of a double course, two forty-minute periods daily, in the Geography of Palestine, carried out with second year students at the Epworth League Institute, held at Rupnarianpur, near Asansol, November 4 to 10, 1924.

The group of students who entered into this project were Bengalis, eighteen of whom were young women, and six young men. As to age and training there was wide variation, students being from eighteen to thirty years of age and representing Middle School trained teachers, High School, and College students.

A fairly good location was available, A large tank off a little from the main Institute grounds served admirably as the Mediterranean Sea, and, while it was necessary to do some violence to the compass, one of the banks, sloping upwards in a general easterly direction, was a fairly good basis for the construction of the Mountain Ranges of Palestine. In determining the dimensions of the map to be constructed it was necessary to take into consideration certain points in the contour of the bank in order not to make the amount of digging involved impossible from the point of view of the time at our disposal, and the number of students who could be called upon to help in this work. As the location chosen was in a section where rocks abound, this was both an advantage and a disadvantage. Measurements brought the location of the Dead Sea just over a bed of rocks so that imagination had to serve largely instead of spades for the visualization of this interesting body of water; but on the other hand, there were plenty of loose rocks scattered over the hillside which were gathered up by the girls for the construction of the mountains, while the boys wielded the spades in the perfecting of the coast line and the digging of the Jordan system and other Rivers. We had available, along the east side of the tank, about 100 ft. north and south, and as much space as we cared to use, from west to east.

Before the beginning of the Institute the missionary in charge of the class had visited the site, found the most advantageous location for the project, and was prepared to suggest ways and means for carrying it out, as circumstances might demand. This was necessary because of the amount of work to be done in the limited time at our disposal. The site was assigned when the students arrived. Had there been more time we should have preferred a reconnoitering expedition for students and leader before the site was chosen.

As the program was so arranged that the two, Map Project periods made one unit of eighty-five minutes, and as we wished to use most of our time in the actual construction of the map, it was decided to divide the long period into one short period, the length of which to depend upon the amount and kind of material to be presented and the degree of familiarity of the material to the student, but which would usually not be more than twenty minutes—for study of the map of Palestine, and gleanings of information to be used in the construction work of the day; and a longer period, the full hour if possible for the actual construction of the map.

All the apparatus mentioned below was ready when the Institute opened:—Black Board.

Maps.—Eastern Hemisphere, Asia, Palestine political (Student's Map of Palestine), relief (Bacon's Bird's Eye view of the Holy Land), and a sufficient number of small blank outline maps of Palestine to allow of two for each student.

Measuring apparatus.—

Tape made to the scale of 6 miles to the inch, and to be used with the Student's Map of Palestine.

Cord, 36 ft. in length, knotted in 2 ft. units, to be used in the actual construction work.

Spades (we should have had more of these. If the boys and men do the digging it would be well to have at least half as many as there are "diggers", unless the number is very large).

Coolie baskets (We had half a dozen but could have made use of more).

Markers—for 35 cities. These were made from pieces of stiff card-board about 3" x 5" in size, a sketchy drawing of a city such as is shown in Bacon's Map, in coloured

crayon occupying the upper part of the marker, and the name of the city in large characters across the bottom. Two bits of split bamboo, sharpened at the ends, pasted to the back by means of a strip of calico, made legs for the marker. These were to be pushed into the ground so that it would stand upright. These markers as well as the camels were made by second year students before coming to the Institute.

Camels—about two dozen. Ordinary cut-outs with "legs" as above.

Cotton-wool—for the snow of Mount Hermon.

More apparatus might have been used to advantage, such as Arab tents, but this was all we were able to find time to prepare.

Our work was planned for five days, the latter part of the fifth day's period being reserved for a test, using the blank outline maps. The following was the plan for each day:—

FIRST DAY. (General facts about Palestine).

Preparation period.—On this and subsequent days the roll was taken quietly by a student appointed to do this, without taking time for a formal roll call. Attendance was 100 per cent. throughout the course.

Motivation.—Ordinary school work shows close connection between History and Geography. Last year this class had Bible Study. But the more we study Bible, the more we realize how much our understanding of any event depends upon our knowledge of the geographical facts connected with it. Reference to general results of the Narsingpur tests show that we are not getting a clear understanding of some of the most important things recorded in the Bible. If we knew more of the country in which many of the events of the Old Testament, as well as of the New, took place, we might better understand those events. It sometime helps us to get clear ideas about a thing, to try to make it. Plenty of room here for a good-sized model of Palestine if students care to undertake it. (Response unanimously in favor of doing so.) How would you go about it? Fix on site. More information about Palestine needed.

Information given or elicited by teacher. Pupils take notes, as on subsequent days, at this part of the period.

Following points covered:—Location of Palestine, names, central position and neighbors, boundaries, dimensions (determined by students, using scale) area, length of Jordan system, and of its different sections, distance from Gulf of Akko to western point of Sea of Galilee, and from Mediterranean to northern point of Dead Sea.

Construction Period.

Locate Mediterranean Sea.

Decide what part of Palestine is to be represented.

Decide on scale for flat measurements (2 miles to a foot used).

Develop coast line (while boys were doing this girls began collecting rocks from the hillside, some needed for Carmel at once, others piled up for further use).

Locate Carmel, (building of it begun).

Make necessary measurements for location

Jordan River

Sea of Galilee

Dead Sea.

SECOND DAY (Main Divisions).

Preparation Period. Locate on relief map, and describe following main Divisions of Palestine:—

Sea	Maritime Plain	Central Range	Jordan Valley	Eastern Range	Desert
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Construction Period.

Decide on scale for elevations and depressions (1,000 ft. = 6 in.)

Finish coast line.

Begin digging of Jordan system (using earth for mountains).

Collect and deposit stones for Mountain Ranges.

THIRD DAY (Important Natural Features).

Preparation Period.

From relief map locate following, noting elevations.

Mountains.—Lebanon, Jebel, Jermuk, Tabor, Gilboa, Carmel, Ebal, Gerazim, Mizpah, Moriah, Zion, Olivet, Calvary, Hermon, Nebo (Pisgah).

Valleys and Plains.—Sharon, Aesdralon, (Jezreel), Philistia, Aijalon, Bashan.

Rivers and bodies of waters.—Jordan, Kishon, Yarmuk, Jabbek, Arnon, Kidron, Merom, Galilee, Dead Sea.

Wilderness of Judea, and Plateau of Gilead.

Construction Period.

Continue digging of rivers.

First fifteen girls whose names appear on roll to construct mountains named, in order mentioned. (A marker showing in picture or some other way some event connected with it would have helped here). Pay attention to scale.

Collection of very small bits of stone to be used to mark Plains. (Used as seeds are used in kindergarten to outline letters spelling name).

FOURTH DAY (Cities).

Preparation Period. Drill in locating cities. On chart names of 35 principal cities, classified as follows:—

West of Jordan, in

Galilee,

Samaria,

Judea,

Philistia,

Others,

East of Jordan

Markers distributed among students. Names of cities called in order in which they appear on chart. Pupil having marker of city called locate on relief map.

Names of Regions called. Cities from those regions stand.

Construction Period.

Names of cities called. Pupil having marker of city called place it in proper position. One important event connected with that city may be mentioned. Some descriptive details may be given by teacher if it seems best.

FIFTH DAY.

(General features of life in Palestine in the time of Christ,—Roads, Flora and Fauna, Climate, People, Occupations).

The teacher will have prepared a series of questions, the answers to which will lead to the placing of the final details on the

map. Reserve last 40 minutes for test. The following questions are illustrative:—

Where are the highest mountains which we have constructed?

How would you expect this to affect the climate of Galilee?

What would you expect to be the principal occupations of the people of Galilee? (Fishing boats may be placed along the shore of the Lake. Pictures may be shown.)

Read from the Bible a passage descriptive of the fertility of Samaria. What does this suggest as to the occupation of the people of Samaria? (Picture of terraced hillsides may be shown.)

From its location would you expect Judea to be a fertile country? What occupation is often followed in dry, hilly districts? (Sheep cut-outs may be placed here.)

Read passage descriptive of extreme dryness of southern part of Judea. What would you expect as to the life of the people here? (Place camels and Bedouin tents.)

Examination.—For this there are on hand two sets of outline maps of Palestine. On the margin of each of one set is a numbered list of all the mountains, bodies of water, plains and valleys which have been made a part of the notes of the students. On the others are similar lists of cities.

Distribute first set of maps, face downwards. Students write name on back. Turn maps. Write in numbers as given in margin in appropriate places. 20 minutes. Collect.

Repeat with second set of maps.

The construction work of the last three days was considerably interfered with by the rain, which also interfered with the lecture and discussion periods to a lesser extent. Although for this reason the plan was not carried out in full as outlined above, the more outstanding features were developed, and the tests at the close showed, as was to be expected, that the material which had been concretely dealt with was very much more clearly apprehended than that which had simply been made the subject of discussion.

A Course of Study for Parents*

MRS. O. M. ADNER, KHANDWA, C.P.

I HAVE been asked by the Committee on Religious Education to outline a course of study for parents. Evidently the feeling of the Committee is that the training of the teachers, *i.e.* the parents in this most important Religious Education Institution should be given more thought and attention than it has hitherto received. We have taken some concern about the training in religious education of teachers in the Sunday Schools and Day Schools, and definite courses have been prepared in which examinations have been given, but little definite preparation has been received by those expecting to set up a home, the most important institution of our civilization.

It goes without saying that the best time to begin the training of parents is while they are still children in our schools. We know of one Missionary who has made it a practice to put suitable literature into the hands of her girls before their marriage, and we believe this is a plan which might be followed profitably by all who have charge of young men and young women contemplating establishing a home. A course on "Home Craft" should be prepared, and candidates for marriage should be able to pass it before they should be considered prepared to take up the duties and responsibilities of home life. Of course this applies to all countries, but the problem is greater for India because of the dearth of suitable literature along that line. For those who have a knowledge of English many books are available, but the chief problem before us is to prepare a simple course from the literature available in the vernacular, and to prepare books necessary for the course, which are not at present in existence.

For the devotional side of home life, there are many books which might be suitable for a simple course, among them is a book on Christian Ethics. Some of Fosdick's devotional studies,

* Read before the Board of Religious Education of the Central Provinces Conference, November, 1924.

if translated might be very useful in the family devotional life. There is a translation of Gordon's "Quiet Talks on Power" which ought to be helpful in the spiritual aspect of family life. But after all the Bible should be the chief text-book.

I found no books in Hindi on the idealistic aspect of home life in fact there is no word in the language as far as I know for *home* aside from the word "ghar" which means *house*. Christianity will have to create a new word, or breathe into the word "ghar" all the beauty and idealism which we associate with the word *home*. There ought to be a translation or adaptation of S. D. Gordon's "Quiet Talks on Home Life" or a book of similar nature written.

I found a few simple books which ought to be in our course for parents—at least till something better is available. They are as follows:—

1. Training Children.—Balakon ka sudhrao.
2. The Christian Mother.—Isai Mata.
3. Healthy Children.—Balakon ki Arogyata.
4. The First Laws of Health.—Swasthya Raksha Ke Prathamik Niam.

The latter is an excellent little book which I have just received lately from McMillan's in Bombay.

5. Duties of Husbands.—Laukik Bauhar.

Newer books with the present day thoughts concerning mother craft and father craft ought to be substituted for this as soon as possible.

Undoubtedly the course should contain something along the line of social and purity reform for which there are several books which could be used.—

Purity Reform in India.—Bharatvarsh men Pawitrata ka Sudhar.

Social Reform.—Samajik Sanshodhan.

There is a great need for pure knowledge of, and pure thinking concerning the origin of life. The only book I know of on this subject is "What a Young Boy Ought to Know" or "Janam Bodh". This ought to be used more widely, and the other books of this series ought to be prepared for the parents' course and for use in our schools.

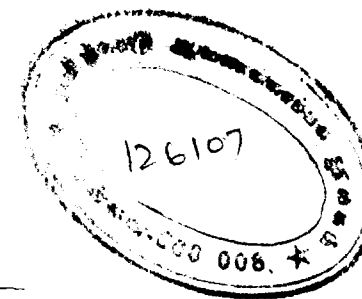
Some books showing the evils of liquor, drugs, tobacco, etc., might be included in the course.

Perhaps two little books, "Giving Abuse", (Gali Dena) and "Love of Hoarding and Jewellery" (Abhushan Ka Lobh) might be read very profitably since these are evils met with in so many homes.

Without doubt there ought to be a book on thrift, and the evils of debt, for debt is a thing which ruins many of the homes of India. A little book in Hindi called, "Hindrances to the growth of India" contains something along this line.

Then, too, a book on Indian Christian etiquette or manners should have a place in our course.

After a course is decided upon it will not be of much value unless we can get the parents to take it, and attempt to make it a real part of their home life. This will remain our great problem. Or rather the great underlying problem will be to get lives in vital contact with Jesus Christ, for after all, parents and everybody else can teach only what they *are*. Pre-eminently in the home life is it true that example is stronger than precept.



Working towards a Policy for the Church in regard to the Home *

REV. E. L. KING, JUBBULPORE.

THIS paper is put in outline form that each main point may stand out as clearly as possible without the distraction of sub-ordinate or supplementary features. Quotations are inserted for their suggestive values. I am aware that some do not represent Indian conditions, but think all are capable of adaptation.

I am presenting this in the hope that Boards of Religious Education may agree with me in the basic place I assign to the home and concentrate their study and thought on the problem as a whole or in part until something gets done. As a method of procedure I may suggest the following:

1. A preliminary outlook such as this.
2. Settling on some specific problem for study, further discussion at the next meeting, or definite experimentation. Also, a definite literature project such as shall be suggested below.

These will establish *definite* aims, fix *definite* responsibilities on *definite* people, and require that each session *check up* on the work accomplished since the last session.

I. An Outlook on the Situation.

Proposition 1: The Church and the Home are the only educational bodies engaged in religious education and so should work together in closest coöperation.

Proposition 2: This natural affiliation is borne out by history.

(a) Religious influences in the Jewish family—Cronbach, *RELIGIOUS EDUCATION*, XXI: 1, pages 5-14.

* Read before the C. P. Conference Board of Religious Education, July, 1924.

(b) "The results of Jewish respect for family life can also be seen in the health of their own children. In 1910 for instance, among poor Jews in Manchester the mortality of infants under one year of age was found to be 118 per thousand; among poor Gentiles, 300 per thousand; and comparisons made some six years ago between Jewish and Gentile children in schools in the poorer parts of Manchester and Leeds (England) have shown that the Jewish children are uniformly taller, they weigh more, and their bones and teeth are superior" COPE: page 41.

(c) Christ brought all the forces of religion to bear on the home, and though He taught in only general terms with regard to most of the burning questions of His day. He was most specific and insistent in His teaching on the home and family.

"If we sum up all the teachings of Jesus and separate them from our pre-conceptions of their theological content, we cannot but be impressed with the facts that he seized upon the family life as the best expression of the highest relationships; that he pointed to a purified family life, in which spiritual aims would dominate, as the best expression of ideal relationships among his followers; and that he glorified marriage and really made the family the great divine, sacramental institution of human society.

"We can hardly overestimate the importance of such teaching to the character of the family. The early Christians not only accepted Jesus as their teacher and saviour; they took their family life as the opportunity to show what the Kingdom of God, the ideal society, was like. Family life was consecrated. Men and women belonged to the new order with their whole households. Religion became largely a family matter. The worship that had been confined to the temple now made an altar in every home and a holy of holies in the midst of every family. The scriptures that belonged to the synagogue now belonged in the home. Above all, this family existed for the purposes taught by Jesus, that men might grow in brotherhood toward the likeness of the Divine Fatherhood. It was an institution, not for economic purpose of food and shelter, not for personal ends of passion or pride, but for spiritual purpose, for the growth of persons, especially the young in the home, in character into 'the measure of the stature of the fulness of Christ'.

"Christianity is essentially a religion of ideal family life. It conceives of human society, not in terms of a monarchy with a king and subjects but in terms of a family with a great all-father

and his children, who live in brotherhood, who take life as their opportunity for those family joys of service and sacrifice. It hopes to solve the world's ills, not by external regulations, but by bringing all men into a new family life, a birth into this new family life with God, so securing a new personal environment, a new personality as the centre and root of all social betterment. He who would come into this new social order must come into the divine family, must humble himself and become as a little child, must know his Father and love his brothers.

"Christianity, then, not only seeks an ideal family; it makes the family the ideal social institution and order. It makes family life holy, sacramental, religious in its very nature. This fact gives added importance to the preservation and development of the ideals of family life for the sake of their religious significance and influence. It not only makes religion a part of the life of the home but makes a religious purpose the very reason for the existence of the Christian type of home. It makes our homes essentially religious institutions, to be judged by religious products".

Proposition 3: Insistent emphasis on this affiliation as a necessity to-day is a pressing obligation on all religious educationalists.

(1) "I can conceive of no message which this age needs buried more deeply into its thought than that of the supreme and unalterable obligation of the home and parenthood"—

PASCAL HARROWER.

(2) "It is the matured opinion of every one who has thought upon the history of the world, that the thing of highest importance for all time and to all nations is Family life . . . not for centuries, but for millenniums the family has survived. Time has not tarnished it; no later art has improved upon it; nor genius discovered anything more lovely; nor religion more divine".—HENRY DRUMMOND.

(3) "The Church must grapple with one of its old time duties: it must evangelize parental as well as civic relations; it must train men and women to educate the children in their own homes . . . In a word, it must make the family that which Jesus made it, the symbol of the Kingdom of God"—SHAILER MATHEWS.

Proposition 4: In this partnership the Home is senior, both in years and in importance.

(1) "Before Church or School the family stands potent for Character. We are what we are, not by the ideals held before us for thirty minutes a week or once a month in a Church, nor by the instructions given in the classroom; we are what parents, kin, and all the circumstances that have touched us daily and hourly for years have determined we should be"—HENRY FREDRICK COPE.

(2) "The family is the most important religious institution in the life of today. It ranks in influence before the Church, It has always held this place"—COPE.

(3) The family is "a religious institution, the most influential and important of all religious institutions"—COPE.

(4) "No amount of Sunday School teaching on the Beatitudes or week-day teaching on civics is going to overcome the down drag of envious, antisocial thought and feeling and conversation in the Home. Home action and attitude count for more than all besides"—COPE.

(5) "The ideal of the work of the Church for the child ought to be, nothing done for the child in which the parent does not have a share of responsibility"—IRVING F. WOOD.

(6) "A Meeting-house religion is not the moral equal of a dwelling-house religion"—SHAILER MATHEWS.

(7) On an average in India

The School has the child 30 hours a week.

The Church has the child 4 hours a week.

The Home (a Hostel) has the child 78 hours a week.

Proposition 5: Into the Indian situation there enters a series of formidable complications in any effort to give the home its rightful, Christian place.

A. Hindu and Christian ideals of the home and family vary widely enough to make any carry-over from the former to the latter unusual, except in an undesirable sense.

B. The economic situation in the great majority of cases militates strongly against the establishment of high home ideals, but not finally or wholly.

C. The necessity (now, however, being looked upon as far less of a necessity than previously appeared) of a boarding school system, coupled with a spirit of dependance all too long fostered by the Missions themselves, has practically limited the period of family life on the one hand, and parental responsibility on the other, to 5 to 6 years in the case of each child. Of this there are more outgrowths than are apparent at first sight:

(1) "Character grows in paying the high price of maintaining a family. It is the most expensive form of living for adults"—COPE.

(2) "No child ever knows what he has cost until he has children of his own"—COPE—and he doesn't then if he is a product of a mission school.

(3) "Where the hands are unsoiled the heart is the easier sullied"—COPE.

(4) "One of the tests of a worthy character is whether the life is contributory or parasitic, whether one carries his load, does his work, makes his contribution, or simply waits on the world for what he can get"—COPE.

(5) "Let a boy remain *the passive beneficiary* of all the advantages of a home (or hostel or school) until he is sixteen or eighteen, and it will be *exceedingly difficult* to convert him from the *pauper habit*"—COPE.

(6) Anything that fosters or perpetuates this "pauper habit" this dependance, abrogates the rights and duties of parenthood: A "newborn life stands before its parents and says; you have brought me here, not I. You have made me, not I. Out of your life I have come. You have put me in possession of my rights as a soul. You cannot rob me of yourselves. You cannot turn me adrift. What will you two together do for me, who hold my mortgage on you, and claim my own?"—HARROWER. These are things that are not transferable except in the most extreme circumstances and under carefully guarded conditions.

(7) "Let no parent, shifting off his duty to his children, think to have his defects made up, and the consequent damages mended afterwards, when they have come to maturity, by the comparatively slender, always doubtful, efficacy of preaching"—HORACE BUSHNELL. Read again, substituting "5 years or so of age" for "maturity" and "a mission school or hostel" for "preaching".

(8) "The ordinary boarding school, of course, destroys any possibility of cultivating right family relationships"—BENSON BAKER.

Proposition 6: The Church still further Complicates the situation by its failure to adopt a definite policy of training for worthy parenthood.

(1) "There is danger that our emphasis on child-welfare may be that of the tools instead of the man; that we may become enmeshed in the mechanism of well-being and lose sight of being we should be well. To fail at the point of character is to fail all along the line. And we fail altogether, no matter how many bathtubs we give a child, how many playgrounds, medical inspections, and inoculations, unless that child be in himself strong and high-minded, loving truth, hating a lie, and habituated to live in good-will with his fellows and with his ideals for the universe"—COPE.

(2) "If it is worthwhile to study the minor details; such as baking cakes and sweeping floors, surely it is even more important to study the larger problems of organization and discipline"—COPE.

(3) "At present the exercise of parenthood is subject practically to no conditioning law. The highest prerogative of man and woman, it is absolutely uncontrolled, undirected, free from all effective restraints, and without preparatory training directed to that end"—HARROWER.

Proposition 7: All these factors issue in a series of evils the separate and combined effect of which we cannot estimate.

A. Social Impurity: Rampant and all-pervasive touching every aspect of our work.—

"I profoundly believe that the maintenance of moral ideals in families will do vastly more for the maintenance of chastity than a perpetual discussion of eugenics"—MATHEWS.

This statement may suffice to indicate the problem; the situation is familiar enough.

B. Absence of effective, constructive discipline—

"Parents make many mistakes, but these mistakes are not due to too much affection but to untrained minds and uneducated affections"—COPE. Nor do hostel conditions afford the same type of opportunity for constructive discipline as does a good home.

C. Undisciplined parents themselves—

(1) See proposition 5, C. above

(2) "A family is humanity's great opportunity to walk the way of the cross"—COPE.

(3) "The building of a home is a work that endures to eternity, and that kind of work never was done with ease or without pain and loss and the investment of much time"—COPE.

D. Absence of those virtues peculiarly home-bred and rarely obtainable otherwise—loyalty, capacity for high moral indignation, ability to live in social relationships, education through constant questioning, choice of the right because it has been learned in a book, social minded citizenship, kinship to nature.

(1) "Recalling religious impressions, the writer would testify to feeling nothing deeper, as a result of church attendance in childhood, than the shapes of seats and the colors of walls; but there remain deep impressions of wonder, beauty, and the meaning of God from Sunday mornings spent with his father under the great beeches in Epping Forest, listening to the reading and singing of the old hymns, or joining in conversation on the woods and the flowers, and even on the legends of Robin Hood in the Forest."—COPE.

(2) "A child is a peripatetic interrogation". How largely do schools and hostels take advantage of this matchless opportunity for education at a time when need is most felt and interest is at a climax?

(3) "Where no voice speaks for high things, where no tide of indignation against wrong sweeps into language, where the children never feel that the parents have great moral convictions—where no vision is, the people perish."—COPE.

(4) "The family is the primer in the moral education of the race"—FRANCIS G. PEABODY.

E. Weakness on the expressional side (most possible of training in the home) and almost exclusive attention to the church with its too easy breeding of passivity in religion has produced a verbal piety which is fatal to a vital experience and a conquering Faith.

(1) "Avoid the mistake of confounding conversation on 'religion' with religious conversation, of thinking that the desired end has been attained when you have discussed the

terminology of theology. To illustrate, in the family one hardly ever hears the word hygiene, but well-trained children learn much about the care of their bodies in health, and the family economy is directed consciously to that end. A good, nourishing meal always contributes more to health than many lectures on dietetics. Yet back, hidden away in the manager's mind, is the science of dietetics. So is it with quickening the child's power and thought in the spiritual life. The child's aspiration, his religious devotion, his love for God will find expression in almost every other way before it will be formulated into questions of a serious theological character. Nor ought we to force upon him the phrases of religion to which we are accustomed. He will live in another day and must speak its tongue. His faith must find itself in consciousness and then be permitted to clothe itself in appropriate garments of words. Those garments must be woven out of the realities of actual experiences in the child's life. We cannot prepare or make them for him. The expression of religion will be consonant with the stage of development. If his faith is to be real he must never be allowed or tempted to imagine that if only he can use the words, the verbal symbol, he has the fact, the life-experience.

Proposition 8: A genuine program of religious education, therefore, will touch many fields, cover many interests and involve many agencies—

(1) "Religious education, then, means much more than instruction in the literature, history, and philosophy of religion. It means the kind of directed development which regards the one who is developing as a religious person, which seeks to develop that one to fulness of religious powers and personality and which uses, as means to that end, material of religious inspiration and significance and, indeed, regards all material in that light. In simplest possible terms, religious education means the training of persons to live the religious life and to do their work in the world as religious persons. It must mean, then, the development of character; it includes the aim, in the parent's minds, to bring their children up to the measure of the stature of the fulness of Christ. It is evident that this is a much greater task, and yet more natural and beautiful, than mere instruction in formal ideas or words in the Bible or in a catechism; that it is not and cannot be accomplished in some single period, some set hour, but is

continuous, through all the days; that it pervades not only the spoken words, but the actions, organization, and the very atmosphere of the home. This growth of religious character is going on all the time. It is not separable into pious periods; it is a part of the very life of the family. Perhaps this increases the difficulty of our task, for it removes it from the realm of the mechanical, from that which is easily apprehended and estimated. It takes the task of the religious education of children out of the statistical into the vital, and reminds us that we are growing life every second, that there is never a moment when religious education is not in operation. This demands a consideration, not alone of lessons, of periods of worship and instruction, but of every influence, activity, and agency in all the family life that in any way affects the thinking, feeling and action of the child. We are thinking of something more important than organizing instruction and exercises in religion in the home; we are thinking of organizing the family life for religious purposes, for the purpose of growing lives into their spiritual fulness."—COPE.

(2) Such subjects as housing, interior decoration, hygiene and sanitation, the Hostel Sunday, family worship, relatedness to school and community, self-government in schools and hostels, all come with others—in one degree or another into our problem if it is to be solved.

Proposition 9: There are some ways out—

A. Parents' classes in Sunday Schools, League Institution, District Sunday Schools and the like. Underline parents. We do not mean only mothers.

(1) "In the vast majority of cases the church must expect that the children will be what the parents make them"—IRVING F. WOOD—and this holds even though the parents directly influence them only in their first 5-7 years.

(2) "There are many specific subjects on which most parents are waiting for help from the church, before they can properly train their children."—WOOD.

B. A Pulpit more aware of its obligations to "the Home, more educational in method and content, more practical in its objectives. Why not a course for parents in prayer-meetings?

C. A large extension of the present Child-Welfare Movement, with more follow up.

D. The Cottage System in boarding schools. e.g. Kalimpong, Kaity, Kolar.

E. Boarding Schools in village centres as suggested in the McKee Conferences. This is only partial, but makes less of a break than the present system.

F. A New Literature.

1. Mothercraft.
2. Fathercraft. Note this.
3. A varied literature for the children themselves.
4. Family Worship.
5. The Christian Ideal of the Family.

G. A determined fight against

1. Parental attempts to evade a just share in financial responsibility.
2. The whole spirit of dependance and pauperism.
3. Too early devolving of parental responsibility on the school and hostel.
4. The problem of social impurity.

Proposition 10: This Board has both an opportunity and an obligation in this unworked field—

By concentrating on one major problem and taking it up steadily and continuously in its several phases it may render a large service to the church and nation. In this case so many of our problems which we have been working on as though distinct can be clearly tracked down into the home so that in concentrating on the home we are likely to go far towards the solution of a wide range of subsidiary problems.

II. Some Problems to Consider.

1. Ways and means of enlarging and dignifying the place of the home in relation to the Church under Indian conditions.
2. Materials for religious education of Indian children up to 5 years of age.
3. Introducing elements of home into the hostel organization: loyalty, right family relationships, development of individuality, etc.
4. Materials for parents' courses.
5. Correlating home and other religious education agencies.
6. Dependence, the "pauper habit".

7. Materials for books on mother- and fathercraft.
8. Some moral outcomes of a verbal piety.
9. The Hostel Sunday.
10. Materials for family worship in home and hostel.
11. Self-government as one means to partially establish family ideals in the hostel.
12. A service program for the hostel, approximating home relationships as far as possible.
13. Guidance for the pulpit in its educational program with regard to Christian ideals and practices in the home.
14. The possibility of the cottage system.
15. Possibilities in village Boarding Schools.
16. A literature program for the Conference under this general head.
17. The sex question.



The Charterhouse Institute

MISS E. M. CALKINS, MORADABAD.

FOR a week beginning March 12th a small group of missionaries from various parts of India who are giving special attention to the cause of Religious Education met in Jubbulpore to study and discuss the Charterhouse Course of Study in Religious Education.

The daily program began at 7-15 when the group met in the little church near the girls' school for the morning watch. Each member, individually following the outline suggested on page 40 of the Course consisting of a study of the Gospel of Mark, and intended for use in classes IX—XI. The result of this study was that most of the members felt that this outline of study was a bit too difficult for these classes, and that a variation and simplification of it would be useful, and several members of the group were appointed to prepare such outlines for boys and girls in the various classes. The purpose of such plans being to give the child both the habit of personal Bible Study, and a method of pursuing it.

This Morning Watch period was followed by an hour or more of rather lively discussion upon the work of the previous day, or some phase of the course as printed. Mr. King will give a more detailed report of the results of this discussion period at a later date.

PRACTICAL WORK.

The Course calls for a large number of periods of practical work for all classes below the IXth beginning with a number of lessons equal to the number of Clayton's stories in the lower classes and decreasing somewhat as the classes advance. This is done in order to have the children express themselves in some sort of activity, thus making the story more part of their lives than the mere verbal memorization has done in the past. The next two periods of the institute were given to demonstrations of this practical work. Miss Montgomery, the Educational Secretary of the Methodist Church in South India, demonstrated that connected with the work of the Middle School, and Miss

Carpenter of Asansol demonstrated a Palestinian map project. The practical work for the Middle School consisted of illustrating stories on the sand-table and by drawings of various types, and the making of note-books which call out thought from the pupil. A series of maps showing elevations, rivers, locations of cities and mountains, the flora and fauna of Palestine were made first on paper, and later with clay and on the sand-table. Miss Carpenter is to get out a small hand-book for teachers as a guide to this map project.

USE OF LEISURE.

After these two practical lessons, Mr. Clemes of Delhi gave very interesting and profitable addresses on how we should train our boys and girls to use their leisure time. We heard of stamps and stars and birds and books and games of all sorts. Two from the group were appointed to work out and experiment with a *point scale* for measuring the physical and social development of our boys and girls. A suggested schedule for sports and games was given as follows:—

Mon., 4—5 ... Mass Games.	Thurs., 4—6 ... Team Games.
„ 5—6 ... Bird Study.	Friday, 4—6 ... Public Speaking.
Tues., 4—6 ... Field Sports.	Sat., 4—6 ... Scouting.
Wed., 4—5 ... Group Games.	Sunday ... Bible Games.
„ 5—6 ... Stars.	

At 11-20 the group adjourned for breakfast and returned at 1-30 to a most interesting demonstration of the practical work period for the primary classes. The teacher for this class was Miss Schlemmer of Jubbulpore, and her pupils were the members of the group who tried to return to their childhood days of six and seven years. We cut out and mounted a picture of the flower which told us that God cares for it and moulded from clay water jars such as the thankful people used to draw water from the well which a king had dug for them; and we drew, cut out and mounted a picture our ten little helpers who do things for us every day, and drew a picture of the shepherds who heard the angels' song about the coming of the Baby Jesus.

TRAINING IN WORSHIP.

After this period came one in which Mr. Atkins of the I.S.S.U., gave very helpful and suggestive talks upon perhaps the most important subject of all, the training of children in worship.

which is “the highest activity of men”, and which he said should be the central thing in religious education. He spoke of the necessity for leaders of children's meetings giving time for preparation for the worship part of services, speaking of the beginning of a service as opening exercises for which no one makes preparation, and into the spirit of which neither leader nor children enter as being largely responsible for the absence of a spirit of worship in our Christian community. In early years the emphasis should be upon personal and individual response to God, gradually developing the feeling of responsibility for family, group, nation-wide and world-wide worship. He told of the necessity for a proper place and time for children's meetings and for breaking away from set forms. A variation in the order of service, and of the individual parts of worship such as prayer and Scripture-reading aids in attracting the child. Often Indian touches add to the interest and spirit of the service. The test of an Indian detail should be, does it aid in the true expression of worship? The International Journal of Religious Education into which the Church School has been merged is giving each month very suggestive programs for children's worship for each Sunday of the month. These lectures by Mr. Atkins will probably be printed in a fuller report of the Institute to be given by Mr. King.

CLASSIFICATION.

The Charterhouse Course of Religious Education calls for a certain number of different types of lessons for each class. For the aid of those who are untrained teachers, and those who have not the time to work out the Course in detail for each grade various members of the group volunteered to work out a program or sequence of lessons for the different classes. The fact that classes are numbered very differently in the various provinces made it somewhat difficult to organize the work on a uniform basis. For the United Provinces it was decided to use Clayton's First Book in A and B Classes covering half the work in each class, and to cover Book Two in First and Second Classes, standardizing the work in Class Three. Where there is a Kindergarten Mrs. Pelly's Beginner's Course is to be followed. Since this course is to cover the work of the Junior and Senior Epworth Leagues as well as the Bible periods of our school sessions it was decided that the work for the Leagues should be chosen from among the following subjects:—Methodism; Old Testament History;

Church Membership; Church History; Religious Literature; Story of the Bible; and Worship. Each individual as he makes out the program of sequence of lessons will decide for that particular class which of these subjects will be assigned to the Leagues. These programs are simply to compose the order of lessons in the various subjects, and to give simple suggestions for the type of practical work to follow these individual lessons. It is hoped that these will be completed and printed in time for use from the opening of schools in July.

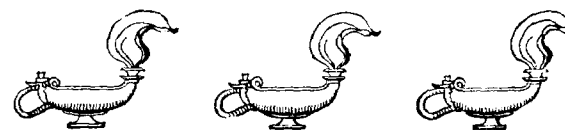
A number of books not yet published are necessary for this course and there are no funds for the publishing of these, so a request was sent to the general publication agency of the Methodist Church in America to co-operate with us in the publication of these books.

It was the opinion of those gathered at the Institute that at District Conferences and Institutes such teachers' training courses should be conducted along the lines of this Jubbulpore Institute in which the lecture method was almost eliminated, and the discussion and demonstrative method was used.

Early in the school year an examination on general Bible knowledge and interpretation is to be given in all schools to both teachers and pupils in order to discover our starting point, and subsequent examinations will show the improvement made through the use of this course of study.



Light on Books



THE EPWORTH LEAGUE, A HANDBOOK FOR WORKERS IN INDIA AND BURMA: E. L. King.

This attractive volume of 101 pages just off the press, and to be had from the Central Office of the Epworth League, Jubbulpore, for the small sum of one rupee, should have an enthusiastic reception. It commends itself to us first of all by its appearance in its neat binding, exhibiting the Epworth League colors of red and white. The cuts of John and Charles Wesley, The Epworth Rectory, "some of our standard Blocks" (with explanations of their meaning, and two pages of reproductions of photographs of recent Epworth League Institutes and their activities add to its attractiveness; while the loose-leaf form in which it appears allowing for the insertion, in appropriate place of material as it shall subsequently be made available, is thereby an added recommendation.

A glance over the table of contents will suggest the type of valuable helps which the book contains. Some of the items dealt with are:—the Institute, the Epworth League Program, the Survey, the Charterhouse Course of Study, League Hymns, Institute Mealtime Jingles, (with the music), Literature and Supplies, the Place of the League in a Program of Religious Education, Constitutional Features, the Ritual and other Services, Epworth League Methods, and the Departments.

In bringing together in this compact and easily accessible way, something of the wide range of literature which has issued from the Central Office of the Epworth League during the past

three years, together with other material of a like stimulating and challenging nature, the General Secretary of the Epworth League in India and Burma has again put under a deep debt of gratitude all those who seek to bring the young people of our Christian community, especially of the Methodist Church, into the richer heritage of life which may be theirs.

The book outlines a splendid, constructive program of endeavor, modern in its psychological basis, and furnishes for the carrying of this program concrete and detailed help of a most practical kind. No Epworth League worker can afford to be without it and any worker among young people would find many valuable suggestions under almost any of the heads listed above.

MARY F. CARPENTER.



THE CHARTERHOUSE COURSE OF STUDY IN RELIGIOUS EDUCATION FOR METHODIST DAY SCHOOLS AND EPWORTH LEAGUES: By E. L. King, on behalf of the Council of Religious Education in India and Burma. *Methodist Publishing House, Mount Road, Madras. Loose Leaf, in board covers, p. 47, Price Rupee 1.*

This syllabus, comprising a graded course of Religious Education for Day Schools and Epworth Leagues of the Methodist Episcopal Church in India and Burma, takes its name from the famous Charterhouse School, England, which John Wesley attended between the age of 11 and 17. The syllabus has been prepared under the direction of the Council of Religious Education; and while it ostensibly intends to cover the school period, beginning with the Primary and ending with the completion of the High School, the course as outlined in this edition stops with the completion of the VIII Class. The basis of the Charterhouse Course is the Clayton Graded Series, which it follows for two periods a week; as also the Pelly Graded Course, which is intended to supplement the Clayton Course by its adaptation to Anglican Schools. This the Charterhouse Course will now do for day schools of the Methodist Episcopal Church.

It is a valuable syllabus and guide for School Principals and Teachers, who have long felt the need of an informative, broadening course of scripture study, which would hold the interest of

students to the main and central subject-matter of the scripture curriculum. It does not purport to be a text or detailed exposition of Religious Educational subject-matter; but rather an index of procedure to the teacher, who is really anxious to make the scripture period vital and compelling.

The inevitable lack of Text-books bearing on collateral reading matter may suggest to indolent teachers a reason for delay in experimentation with the Charterhouse Course; but until such supplementary literature is available, and we are assured by the author that plans are already under way to provide the needful, the only way to obtain this enrichment is to accept this syllabus as a guide to sources of great contributing value, which will finally lead all keen and energetic teachers to a true appraisal of this supplementary reading, when it does appear; or what will be better still, stimulate initiative and independent production of subject-matter, which our schools in India so greatly need for Religious education. The Syllabus is in English, but in its relation to Lower Primary classes it will not be difficult for schools Managers to use it as a guide in directing the work of classes, which only use a vernacular.

Under each distinct feature of the Course, Reference books are listed, many of which, we are told, may be procured from the Methodist Publishing House, Mount Road, Madras. These Reference books constitute a most valuable Library on Religious Education. Many Managers of schools may, at first, hesitate at what looks like a considerable outlay, but distributed over the 11-year period which the course covers, it only involves an annual output of not more than Rupees 25.

The Charterhouse Course in the thought of its author consists of 264 periods a year. He suggests an experimental Time-program. For the first 3 classes, the Clayton Course, practical work controlled by the Clayton, memory work and worship constitute the unit. In the IV, V and VI classes, Biblical geography is added, less time being given to those features previously mentioned, except that of worship. In the VII class, 25 periods are suggested for Church Membership in conjunction with 28 on Methodism, regarding which there is a "follow up" of 27 periods in the VIII class, along with 20 periods on the story of the Bible. Church History is introduced here, and the author intends that it shall find a place to the end of the High School period. The

Clayton Series and worship continue to hold their place throughout the entire period of 11 years.

One is not quite clear as to the content of this feature of worship. Is it merely a study of the worshipful act, or is it the appreciation of the spiritual attitude and privilege which ought to come from engaging in worship? If the latter, why should not worship be found a place of 264 periods rather than 44 in the primary and Middle School and 22 in the High School? Why should not the entire daily Scripture period be invested with the spirit of worship a unifying whole comprising all the subjects of Religious Education?

The features of Practical work are those applicable throughout the first 8 years of Religious education and are related to the Clayton Graded Series. In this application, Dramatisation, Pageantry, the Sand Table, Paper Cutting, varieties of modeling and Picture games all find a place.

One has a feeling of unavoidable disappointment, when after appreciating the great value of this syllabus in the classes preceding High School, he finds that important section of the student's life, has yet to receive the careful consideration of the author. It is just here, that the Clayton Series has apparently reached exhaustion. This being the case, and until such time as the author can provide practical suggestions, it would have been more correct had the Charterhouse Course been defined as a syllabus for Methodist Primary and Middle Day Schools.

Accompanying the syllabus is a supplement being an abbreviated publication of the pageant "Bearers of Light" by Allen Leroy Eddy. This naturally would relate itself to the periods of Church History. Valuable as it is, dealing with the growth of Occidental Christianity, does it not suggest the fine field awaiting the imaginative mind, for the dramatisation of the vicissitudes which befell Christianity in Asia; the entry of Syrian Christians to India and the latter day impact of Protestant Missions on the social and political life of India and Burma? This to our mind would be an appeal much more direct and appropriate to the end, which the Charterhouse Course must ultimately foster and stimulate.

The Rev. Earl L. King and the Council of Religious Education in India and Burma of the Methodist Episcopal Church are to be sincerely congratulated upon the helpful contribution, which

has been made towards solving the problem of Religious Education in their Day Schools; and there is no reason why, all missionaries engaged in educational work should not avail themselves of the stimulus that experimentation with the Charterhouse Course must inevitably produce.

C. B. H.



CROSS-SECTION STUDIES OF CHILDHOOD AND ADOLESCENCE: Richardson, being Part II of the Report of the Commission on Correlation to the last General Conference, 78 cyclostyled pages. Not for sale, but probably procurable from the Commission on request (Professor Richardson, North-western University).

This is a study of the purely educational features of the Commission's assignment made without reference to actual promotional programs. It, plus a study of these programs with a view to co-ordination and correlation, represents the yet unfinished task of the Commission.

In this study "one basic law has been kept in mind, namely, *the spiritual needs of the individual pupils are paramount.*" It is based on the ten fundamentals of Christian character or "types of conduct" as stated in what is known as the Iowa Plan of Character Education.*

Thus in each of the usual age-groups the procedure is:—

1. Physical Characteristics } first a succinct characterization,
Mental Characteristics } then a summary of limitations
Social Characteristics } and needs.
Religious Characteristics
2. "Training Centers" or "Nascencies of Development".
3. Training Centers and Correlative Aims.

* "(1) The maintenance of physical health and fitness — of abounding physical vitality. (2) Mental efficiency, culture, soundness. (3) Such control in making social contacts as results in mutual helpfulness and satisfaction. (4) All business of economic relationships maintained in a spirit of righteousness, justice and fairplay. (5) Vocational efficiency. (6) The conservation of leisure time, surplus energy, spare money, and non-vocational talents through profitable avocational pursuits. (7) As a member of the family circle, whether as parent or child, conduct that is free from vulgarity and sustained by lofty filial or parental sentiments. (8) Maintenance of right civic or the larger social relationships. (9) Ability and disposition to build society on a world basis. (10) Vital, personal religion maintained through direct fellowship with God in prayer, worship and devotional study of sacred literature."

Under this head each of the 10 "types of conduct" is related to the nature of the child in the given age-group, the appropriate "training centers" being listed, together with "activities and habits", motives and attitudes and "useful knowledge".

This material, naturally, does not make easy reading, but its study is profitable. Our work in religious education in India bristles with problems (and every problem an opportunity) but surely among the most pressing is a *knowledge of the children we are attempting to educate to Character*. Such studies as this of Professor Richardson may do the work for us (for as yet we cannot say with certainty one way or another as to whether the Indian child follows a developmental system all his own or conforms in general to that of Western children). In any case they deserve a close study for the guidance they provide and their general suggestiveness.

In this connection let me here refer to, though I do not at present attempt to review, the first publication of the Children's Foundation—*The Child: His Nature and His Needs*, edited by Professor O'Shea. In 516 pages sixteen of the foremost students of children in America give us one of the most complete studies yet made, and all for one dollar. (The Children's Foundation, Valparaiso, Ind. U. S. A.)

E. L. KING.



THE CURRICULUM OF RELIGIOUS EDUCATION: Betts, The Abingdon Press, New York, 1924. Pages 535. \$3.

Emphasis in education has in recent years shifted from *Method* to *Measurement* and now to *Materials*. Not that Method and Measurement were each fads only to be discarded when another appeared, but that the best of methods and the most exact of measurements were seen to avail little if the material used failed to relate itself with life and issue in socially worthwhile life-values.

This volume by Dr. Betts and that by Professor Shaver on the Project Method indicate how much more responsive to new methods and attitudes in general education religious educationalists now are. Religious education has entered into the current of educational thought and practice. But one more step is essential, that it in turn offer distinctive contributions to the solution of common problems.

In this volume Dr. Betts has broken new ground. He has stated his three major purposes to be:

" (1) To give a brief but sufficiently comprehensive outline of the origins and historical development of the present religious curriculum.

" (2) To formulate the educational principles and state the fundamental theory which should govern in the making of a curriculum of religious education.

" (3) To describe and in some measure estimate the essential value of the current curricula of our church schools."

Each of these has been satisfied in a treatment as thorough as space would permit, the third being particularly valuable because not previously attempted in spite of definite need. This need of evaluation of present materials has given us another valuable tool—his "Score Card for the evaluating of Religious Curricula" under the heads.

Measures of Content Values

Literary Technique

Pedagogical provisions to aid the learner

Pedagogical provisions to aid the teacher

Mechanical features.

Our provision of materials in India is of the Topsy-turvy "just grew" type and it behooves us before it becomes unwieldy in bulk, to evaluate in some definite way and let our future production profit correspondingly.

Part II.—"Theory and Principles" is a valuable summary of material bearing upon the problem of the curriculum, particularly in regard to the demands made upon it by the individual, the Church, and society.

Part I.—"Historical Background"—while of less immediate value to India, is of much interest. Considering what America has gone through to attain her present efficiency, we may well be heartened as we face our own problems.

This is a book to be read, marked, and inwardly digested. While the actual makers of curricula may be few there is not a religious educationalist who can escape the responsibility of reading this book, particularly Part II, to the end that curricula may be evaluated and utilized to the fullest extent. Our contentment with what the past—usually unthinkingly—has found good, and our perpetuation of it—as unthinkingly—rises up against us as we become—even though faintly—aware of the fact that it is *life* for which we ought to prepare our young people and not a mere fitting into a scheme which we have rarely taken the trouble to analyze and evaluate, even the *actual* results of which we have rarely, if ever, scientifically come to know.

E. L. KING.

THE PLACE OF BOYHOOD IN THE NATIONS OF THE WORLD: World's Committee, Y.M.C.A., Boys' Division, 3, Rue General Dufour, Geneva. Paper, 355 pages.

A report of a Conference on Boys' work attended by nearly one thousand representatives of 54 nations at Portschach am Zee, Austria, May 30—June 10, 1923. Much of the material is suggestive. Commission Reports cover the physical, legal, religious, vocational, domestic, civic, national and international aspect of boys' work. Several valuable addresses are also reported.



FAMILIAR FLOWERING TREES IN INDIA: Colthurst, Thacker Spink & Co., Calcutta. Rs. 6. Pages 161. With 61 illustrations from the author's own sketches or photographs, of which 5 are in color.

Those interested in the use of leisure time and the development of vital interests will welcome this book, which comes nearer than any previous volume to doing for trees that which has been increasingly done recently for birds. The descriptive matter might have been more enriched with the tree lore which is so plentiful in India, but the illustrations are a very valuable feature.



THE INDIANA SURVEY OF RELIGIOUS EDUCATION: Vol. II—Athearn, Measurements and Standards in Religious Education. By Professor W. S. Athearn and 10 collaborators. Pages 519. \$ 5. Charts and Photographs. Doran, New York.

An extended Study of Volume I of this great survey was made in CHRISTIAN EDUCATION last year by D. A. Macgavran. Vol. II has been long delayed, but is well worth the waiting. Sponsored by a man of Dr. Athearn's standing it comes with authority. Of it the publishers say:

"In its scope, ingenuity and usefulness this book is unequalled in its field. It contains the standards, score-cards, scales, and other instruments of measurement developed for use in the famous Indiana Religious Education Survey. By means of these measurements the conditions of religious education in the territory surveyed were studied, compared and interpreted with accuracy and uniformity. The making of these measuring devices was a long, tedious, and expensive under-

taking, and reproduced in this handy volume they constitute an essential guide for all who contemplate survey work on any scale or in any community."

The first section—Measuring City Church and Religious Education Plants—will probably be but little used in India.

The second—Measuring the merit of Text-books—is by far the most complete scale yet worked out, and most suggestive. It will appeal to but few, but those few will revel in it, and the rest may ultimately share in the results of their work.

The third section—Measuring the results of Teaching—is the most applicable to India. It includes the Girls' Sunday School Examination A and its revision by Hanson, the Whitley Biblical-Knowledge Tests, the Chassell Multiple-Choice Tests of Religious Ideas, and the Voelker Moral Conduct Tests.

The last is the beginning of an effort to establish an Index Number for Church Schools and should prove suggestive for India.

We hope to return more in detail to this remarkable book in later issues, but insert this brief notice at once lest the opportunity it offers be overlooked.

E. L. KING.



Notes and Comments

AN AEROPLANE CONTEST

A 400 per cent. gain in attendance has been the result of an aeroplane contest between the classes of the Methodist Anglo-Vernacular School, Thongwa, Burma. The planes were of various colored card board, four inches broad and five inches long, marked with identification circles in the upper corners with colored crayon. Each plane was provided with a bent-pin hook on one side, by which it was hung on a huge cloth map of the part of the world between Burma and America. Each class chose its own plane.

The contest started just at the time the American around-the-world flyers were in Rangoon. The classes vied with each other to see who could keep nearest to the American flyers. The course started from Rangoon, and passed through Akyab, Calcutta, Delhi, Bombay, etc., following the Americans' course to Washington, D.C., U.S.A. The attendance and collection of each class determined the distance their plane would progress each week. The attendance and collection of the first Sunday of the contest were taken as the basis of operations, and any increases or decreases were based upon those figures. The scheme is as follows :—

Perfect attendance of all members	...	300 miles
Increase in attendance	...	200 „
Increase in collection	...	100 „
Decrease in attendance a loss of	...	100 „
Decrease in collection „	...	50 „
For each new member, added after he had been present three Sundays	...	400 „

These figures are larger than used in a similar contest in America, for the reason that we found interest harder to maintain when the progress each week was only a few miles. The pupils wanted to reach America quickly.

As to the results of the contest. For several weeks while the contest was new and the American flyers were only a little ahead

of us, interest ran very high. Each Sunday found more of the day pupils in their respective classes. And when a new pupil's name could be added to the roll, the extra 400 miles produced great enthusiasm. The contest has been running over four months. The Americans beat us to America, but one of our planes has been on American soil for three weeks, and two others are not far behind. The one which first reaches Washington, D. C., receives a large framed picture as a prize to hang in its classroom. Enthusiasm has now waned considerably, for two reasons principally. The contest has ceased to be a new project, and the ten-day Buddhist holidays in October diverted attention to this big Buddhist feast. Ninety-five per cent. of our pupils are Buddhist children, hence continued interest in any scheme connected with Christian teaching is difficult to maintain. The plan has, however, brought to us each week more pupils than ever before, and a much-prized opportunity for Christian teaching. The older as well as the younger pupils seem to have been both about equally interested.

C. E. OLMSTEAD.

MINUTES OF THE COUNCIL OF RELIGIOUS EDUCATION

Jubbulpore, 26th January, 1925.

The meeting was called to order by the Chairman, Bishop Fisher, in the home of Rev. C. H. F. Gusé at 6 p.m.

Miss Carpenter led in prayer.

The following were present:—Bishop Fisher, A. A. Parker, E. L. King, C. B. Hill, Miss Carpenter, Miss Gould, C. E. Olmstead, C. D. Rockey.

The following visitors were present:—Bishop Robinson, Mrs. Fisher, W. L. King, Miss Morgan, Miss Austin, Miss Montgomery.

C. D. Rockey was elected Minute Secretary.

A. A. Parker gave the gist of his report which was in type-written form and a copy of which was in the hands of each member.

E. L. King presented his report in a similar manner.

The Epworth League budget was presented, discussed and passed without alteration.

The Sunday School budget was presented, discussed and passed without alteration.

The Charterhouse Course of Study was presented by E. L. King. It was approved by the Council with the hope that it be introduced into the schools as soon as possible.

For the purpose of aid in publishing the texts required in the Charterhouse Course, the Secretary (E. L. King) and the Chairman (Bishop Fisher) were authorized to present the situation to the Methodist Book Concern, the Board of Sunday Schools and the Epworth League Board and ask them to aid in whatever way they could in the issuing and completing of this Course.

It was further resolved that we request the Isabella Thoburn Normal Department and all other Normal Departments of our Schools or Colleges to give special attention to the introduction of the Charterhouse Course into their curricula so as to lead to the proper training of teachers and also to give suitable aid in the translating of the text-books of the Course.

A. A. Parker reported on the introduction of the Village Sunday School lesson leaflets. He was authorized to give the leaflets free to those districts which would prepare their people for examinations in the course of lessons presented in these Village Quarterlies.

E. L. King's suggestion for the carrying on of the Epworth League office in his absence was accepted. This involved a general supervision or oversight on the part of A. A. Parker, and the continuation of E. B. Paul for the office and also for some touring in connection with the Village League section of the Epworth League program.

Bishop Fisher, A. A. Parker and E. L. King were authorized to appoint an editor for *Junior Methodist* from the following nominees:—Mr. and Mrs. Clemes, Miss Carpenter, Mr. and Mrs. C. D. Rockey, Mr. and Mrs. G. Garden, Mr. and Mrs. D. C. Baldwin.

Resolved that the Council welcomes the idea of the proposed visit of Dr. Hargraves and Mr. A. L. Ryan with the idea of their holding institutes while they are in India. The matter of arranging for all the details was left in the hands of Bishop Fisher, and the two secretaries. The Educational Secretaries were invited to co-operate.

Resolved that we bid God-speed to E. L. King and family and hope to hear of great improvement in their health.

After prayer by C. E. Olmstead, the Council adjourned *sine die*.

C. D. ROCKEY.

MINUTES OF THE COUNCIL OF EDUCATION

Opening.—Minutes of First Meeting, Jubbulpore, January 28, 1925. Bishop J. W. Robinson presided, since in the absence of Bishop B. T. Badley it had been decided that the Bishops present should preside in turn. The session opened with singing and prayer.

Members Present.—Mrs. A. H. Holland, Miss M. E. Newton, Miss U. Montgomery, C. H. Conley, A. A. Parker, T. C. Badley, C. B. Hill, C. E. Olmstead. C. H. Conley was elected minute secretary.

Register of Educational Policy.—On motion, it was ordered that a committee of the Educational Secretaries, with power to co-opt, be authorised to present to the Board of Foreign Missions our suggestions on general control which had been referred by the Executive Board. The committee presented the following, which was approved by the Council: "Joint action will be expected on all matters of administration and policy which require the financial support of the Board of Foreign Missions, and also on all matters involving inter-Board or inter-denominational consultation or action."

Formulation of Policy.—On motion, the Educational Secretaries were requested to draft a statement of the general educational policy for Southern Asia, and circulate to the members of the Council for approval.

Outstanding Problems.—The Educational Secretaries asked for suggestions as to what problems should have their immediate attention, and after considerable discussion the following were recommended for their study and development:

(a) The improvement of the qualification of teachers, by such methods as local institutes, follow-up work, etc.

(b) The preparation of teachers for village Schools, as by introducing teacher training in Theological schools, etc.

(c) The development of "Community Middle Schools" first in connection with existing institutions, and later establishing such schools in rural centres.

(d) The collection and preparation of building plans, and information relative to building projects, with a view to both standardization and variety.

(e) Development of character-building aspects of our educational work, until missionaries, teachers, house-fathers and matrons shall have this on their hearts as of first importance, and shall live in close personal fellowship with the students.

(f) The extension of our village school system to provide at least lower primary education for all Christian children in villages where not now available, and the securing where practicable of co-operation of village pastors and their wives in this.

(g) The investigation of the matter of study periods, both from the standpoint of health of students and the right relation of teachers.

Christian Education.—The report of the Business Manager was presented by C. B. Hill. The audit of his accounts was reported. The policies and programmes were discussed and approved, including inviting the co-operation of other denominations; further departmentalising the paper, and making department editors responsible for their sections; introducing a clearing house department for questions, answers, and discussions; and allowing a club rate of subscription of Re. 1 to teachers in case three or more copies are sent to one address.

Effect of the "Cut."—After a discussion of the probable effect of the Cut in appropriations on our educational work, the following suggestions were approved:

(a) The resolution of the Executive Board referred to the Council as follows: "In as much as the Central Conference of 1923 took the following action:—'We re-affirm and strongly recommend the policy of having our Lower Primary Boarding Schools for Boys placed under the supervision of women wherever expedient', and

'We recommend that the putting into effect of this policy be placed in the hands of the Board of Education of each Conference, subject to the approval of the Finance and Field Reference Committees', we, as an Executive Board urge that the

Conference Educational Boards and the Finance and Field Reference Committees take into consideration ways in which this can be put into immediate effect in reference to Boys' Primary Boarding Schools affected by the Cut, and that each Field Reference Committee in its estimates for next year include asking for such Boys' Primary Schools as the Finance and Field Reference Committees shall approve." The Secretary was instructed to communicate this action to the various Secretaries of Conference Boards of Education, and the Council expressed its appreciation of the action of the W. F. M. S. members of the Executive Board, in making the above proposal.

The Council adjourned for breakfast, and re-assembled at twelve o'clock, with Bishop F. W. Warne presiding. After the opening, the discussion as above was continued, and the following approved:

(b) Proposals for effective presentation to the Home Church, including a tabulation of the projects effected temporarily and the presentation of our present system of education and its outstanding needs.

(c) Definite plans for utilising the World Service Commission of Southern Asia,—by co-operation with its Secretary, the collection of material, pictures, etc.

(d) The request that Bishop Fisher, in his proposed visit to America, present the educational needs as above mentioned, as well as the urgent need for a large educational endowment fund.

Institutes.—The Council approved of the plan for holding Teachers' Training Institutes, and on motion of A. A. Parker, the Educational Secretaries were authorised to appeal to the Home Church for special gifts to replace the Cut in their appropriation with a view to making it possible to finance Institutes and other projects.

Hostels.—The Educational Secretaries were instructed to get out printed forms for hostel reports covering all essential points. On motion of Bishop J. W. Robinson, they were also requested to work toward an improvement in quality of house-fathers and matrons. A definite course of instruction was suggested, including institutes, lectures, reading courses, and special training. The Secretaries were asked to keep in touch with the Provincial Councils in this connection.

On motion, the Secretaries were asked to co-operate with the Principals, in connection with hostels, curricula, etc. of Conference, inter-Conference, and general Theological Schools.

Reports.—The Educational Secretaries reported on the work of the year, and, on motion of Bishop J. W. Robinson, the Council expressed its keen appreciation of their work, and the splendid progress made.

Forman College.—C. B. Hill reported that the scheme for Indus River Conference participation in Forman Christian College had been put into operation.

Raewind.—C. B. Hill reported that with the unanimous approval of the Council, he had taken temporary charge of the School at Raewind, filling the vacancy made by the departure of Mr. Fawell on health leave.

Budget.—The Budget report of C. B. Hill was adopted on motion of A. A. Parker. On motion of Bishop J. W. Robinson, the Secretaries were instructed to request both Boards to allow them to adjust their budgets on the field.

Medical Council.—Miss U. Montgomery presented recommendations of the Medical Council, for records, etc., and they were approved.

Charterhouse Course.—The matter of the Charterhouse Course was brought up from the Council of Religious Education, and the Secretaries were asked to co-operate in the scheme.

Children's Day.—On motion, the Educational Secretaries and the Secretary of Religious Education, with power to co-opt, were appointed a committee on Children's Day programme, with a view to raising funds for the Central Conference Educational Endowment Fund.

The following resolution, presented by C. B. Hill, was adopted.

Teacher-Helpers.—"We recommend that wherever twenty or more village schools exist in any district, steps be taken as soon as practicable, to appoint a trained Teacher-helper, who shall itinerate among these schools for the purpose of increasing their efficiency."

Indian Members.—On motion, the Council expressed its regret that none of the Indian members attended, and urges them to avail themselves of this opportunity in the future.

Miss Montgomery.—On motion, the Council expressed its opinion that Miss U. Montgomery is eminently fitted for the work of Educational Secretary, and requested that she return to this work after her furlough.

The matter of caring for the work of Miss Montgomery during her absence was referred to the Secretaries, with power to act.

The Session closed with prayer by C. B. Hill.

C. H. CONLEY,
Minute Secretary.



FROM the Minutes of the Council of Education, printed in this issue, it will be noted that the following actions were taken relative to this magazine :—

1. The co-operation of other denominations is sought.
2. The General Educational Secretaries are to have editorial responsibility for the phases of work specifically committed to each.
3. A section of the magazine is to be devoted to publishing questions bearing on urgent practical problems of Christian Education, with a view to eliciting discussion and solutions based on experience.
4. In order to introduce the magazine more widely among teachers, a club rate of Re. 1 each may be granted when three or more copies are sent to one address.

Since plans had already been matured for making the present issue a Special Religious Education Number, the proposed changes will be introduced in the Second Quarter.



IN connection with the policy of inviting the co-operation of other societies, it is encouraging to note that The Christian Educational Union of the United Provinces anticipated this action by passing the following resolution: "That the Union ask permission to use *Christian Education* as their regular organ: members of the Union to do all they can to increase the circulation of the paper".

The action of the Council of Education makes it possible for *Christian Education* to grant this permission, whole-heartedly, and to assure the Educational Unions of other Provinces that the magazine stands ready to co-operate in every way possible to serve the highest interests of the common cause of Christian Education.

ACORDIAL invitation is hereby extended to readers to initiate the new "Clearing House Department" by sending to the General Editor questions which they would like to have discussed, or solutions of difficulties which they would like to share with other educationalists who may be struggling with the same or similar problems in their schools or hostels.

Any suggestions for making the magazine more interesting or of greater service to the cause of Christian Education will be gratefully received.

AT the meeting of the Executive Committee of the North India Annual Conference Board of Education held at Bareilly on the 19th February, 1925, it was decided to recommend to the Methodist Educational Service Council that an Education Bulletin be published semi-annually by the Area Educational Secretary, containing the appointments of all Christian teachers, the Minutes of the meetings of the several Annual Conference Boards of Education and other official actions relating to the educational work of the area. A copy is to be sent to each teacher and it is hoped that this Bulletin will prove an effective aid in developing an *esprit-de-corps* and sense of professional unity among the Christian teachers.

IT has been felt for some time that the artificial grouping of schools according to Annual Conference boundaries militates against the most effective use of some institutions. This difficulty has been accentuated by the changes that have taken place in Upper India during the past few years. The area Educational Secretary has been asked to give special consideration to this problem and to present his findings to the Mid-year meetings of the Boards of Education and Finance Committees. Suggestions from those interested in this subject will be gratefully received.

THE Methodist Educational Service Council at its meeting on the 9th February decided to revive the uniform examination for all boys in the VIII class of our schools in the area, and entrusted the work of conducting such an examination to a Representative Committee. Such an examination should serve the double purpose of clearly designating the Christian students who have the ability to continue their studies to the School Leaving stage, and of demonstrating the need of diverting other students to vocational or industrial lines of training.

THE drama entitled "The Victory" which appeared in our last issue, was written by Miss U. Montgomery and not by Miss E. Stouffer. This mistake, for which the General Editor is responsible, gives him an opportunity of calling special attention to this splendid production with the hope that it will be enacted in all our leading boys' schools.

AN Educational Conference representative of the Christian Colleges and High Schools of the United Provinces was convened at Lucknow, March 2nd, 3rd and 4th, under the auspices of the United Provinces Christian Council.

A full account of this important gathering, together with the "Findings" of the Conference, will appear in the next issue of this magazine. In view of the common nature of the fundamental problems of Christian Education throughout India, the conclusions of the leaders of Christian Education in the United Provinces will have a valuable bearing on educational work in other parts of India.

THE second annual Intensive Training Course for teachers under the joint auspices of Ewing Christian College and Lucknow Christian College began at Allahabad on March 6th and will continue to April 28th. The aims of this course are:—

- (1) To acquaint teachers with the principles of modern education, the best methods of teaching, and the findings and methods of educational psychology;
- (2) To give demonstrations and practice in actual teaching;
- (3) To impart enthusiasm for the continued study of the science of education, and for its application;
- (4) To create a wider professional outlook among teachers.

The course is open to teachers of Christian schools who have passed the School Leaving Examination, or its equivalent, and have taught for at least one year, together with a limited number of educationally qualified prospective teachers.

Rev. J. C. Manry, M.A., Ph.D., of Ewing Christian College, is Director of the Course and he is assisted by a corps of specially qualified Professors selected from the Ewing Christian College and Agricultural Institute and Lucknow Christian College.

The course of study includes Educational Psychology, Child Study, The Technique of Teaching, Religious Education, Bible Study and Christian Doctrine, the Curriculum and the Teaching of Special Subjects. The Practical Work provides for demonstrations and opportunity for observation, together with a certain amount of practice teaching under supervision. This work is supplemented by Public Lectures, Field Trips and Excursions, and Social and Athletic activities.

The course is carefully planned to meet the special needs of teachers in Christian Schools and one cannot but regret that it must be given at a time when only a very limited number of teachers can be deputed for training.

The authorities of the two colleges are to be congratulated upon this splendid effort to meet the most outstanding needs of Christian Schools today, and it is hoped that this is but the fore-runner of a Union Training College, which will bring to our Christian Schools that professional training and those character-building elements of education which are so notably lacking at present.

In the last issue reference was made to the serious situation confronting our education work in consequence of the financial "cut." With characteristic loyalty and promptness of action, the Woman's Committee of the Executive Board presented the following recommendation which was adopted by that body :—

"We reaffirm and strongly recommend the policy of having our Lower Primary Boarding Schools for Boys placed under the supervision of women whenever expedient, and we recommend that the putting into effect of this policy be placed in the hands of the Boards of Education of each Conference, subject to the approval of the Finance and Field Reference Committees. We as an Executive Board urge that the Conference Educational Boards and the Finance and Field Reference Committees take into consideration ways in which this can be put into immediate effect in reference to Boys' Primary Boarding Schools affected by the "Cut." And that each Field Reference Committee, in the estimates for 1926 should include askings for such Boys' Primary Schools as the Finance and Field Reference Committees of the Conferences shall approve.

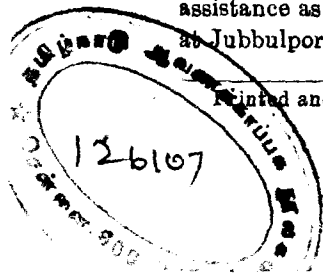
2. We recommend that the above resolution be reported to the Foreign Department of the Woman's Foreign Missionary Society in America at its May meeting: and that we ask for their favourable consideration of estimates for boys' education sent by the various Field Reference Committees."

Judging by the past accomplishments of the W. F. M. S. we will not look to this organization in vain for very substantial help in conserving the educational interests threatened by the "cut," and we record our sincere appreciation of this sympathetic and generous action.

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BY holding up this issue for a short time, we have been able to include a brief account of the Charterhouse Course Institute, held at Jubbulpore, March 12-19. It will be seen from Miss Calkins' article that the work of the Institute was along thoroughly practical lines and that those who are looking forward to introducing this course into their schools and Leagues may confidently expect very valuable assistance as a result of the work accomplished and plans projected at Jubbulpore.

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