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CHRISTIAN EDUCATION

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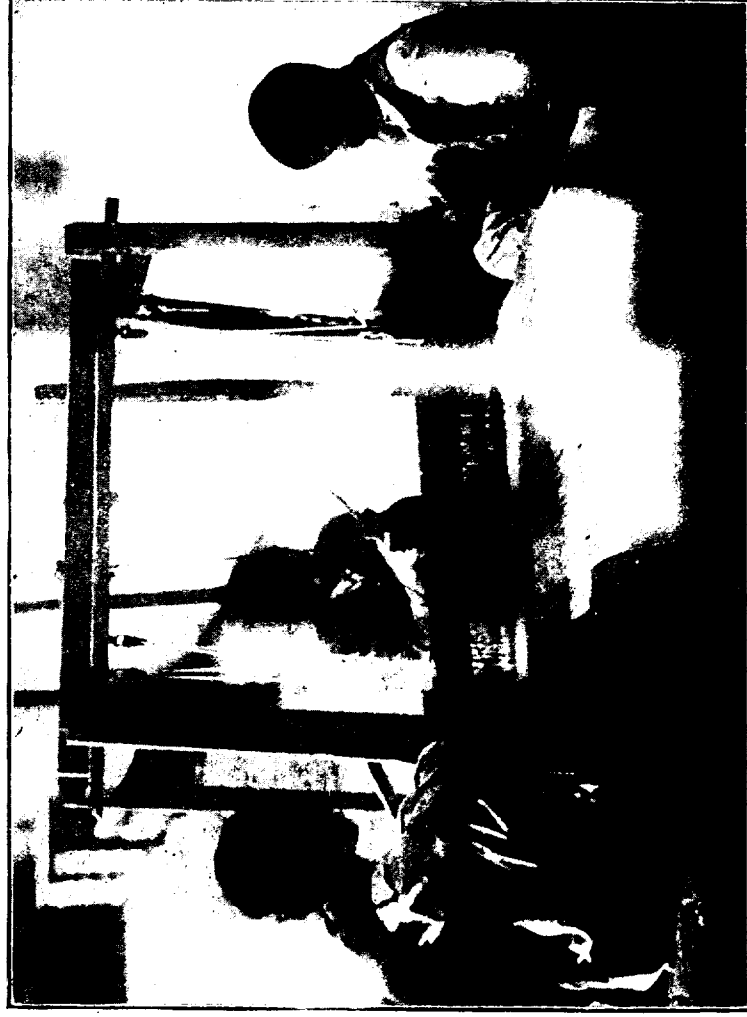
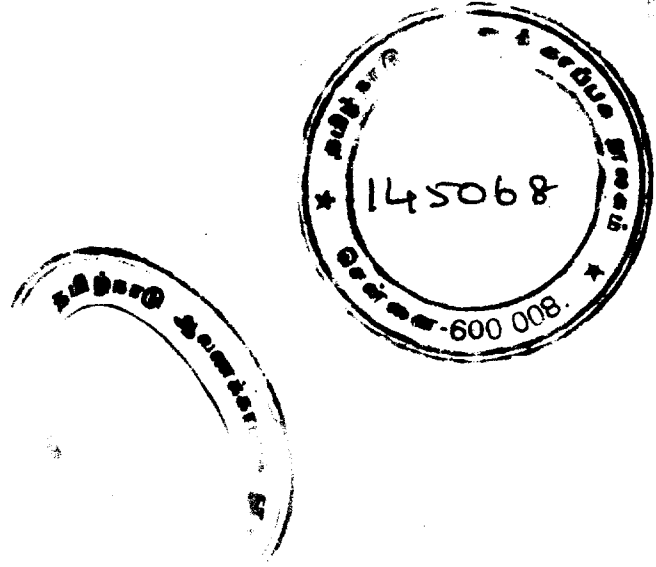
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Courtesy of H. R. Fenger.

WEAVING

Verified
M

Weaving

How many people helped in the making of the frock you wear?
Who?

(At least six ;—And therefore you should take better care
of it !)

What different kinds of materials are used in our clothes ? (Four)

From where do they come ? By whom and how is each made ?

Do you know of any cloth mills in India ?

For what purposes is each of the following best to use ?

Cotton, wool, silk, linen.

What other materials are used in the making of our clothes ?

(buttons, thread, needles, sewing-machines, etc. Do you
know the interesting story of the invention of the sewing-
machine ? What sort of needles did primitive people use ?
From what are buttons made ? etc., etc.)

What other things are woven besides our clothes ?



Courtesy of H. R. Fenger.

BRICK-MAKING

A Song of Brass

Pink ! Pink ! Pink ! Upon the sounding brass,
The ringing, singing, tingling brass,
The golden, gleaming, shining brass,
That's found in India's homes.

The bread is mixed in trays of brass,
The rice is cooked in bowls of brass,
And water's drunk from a brazen glass,
In all of India's homes.

The roadside bather's lota's brass,
The dancer's tinkling cymbals—brass !
The sacred, ugly idol's brass,
Near each of India's homes.

Oh, casted, carved, beaten brass,
Oh, hammered, inlaid, polished brass,
Oh, homely, useful, common brass,
You brighten India's homes.

Christian Education

Significant Elements in English Education

B. C. HARRINGTON, M.A., LUCKNOW CHRISTIAN COLLEGE.

I.

THE subject of Comparative Education has unfortunately come to be associated in many minds with ponderous text-books or university lecture courses. Few of the men and women teaching in Indian schools have time for the selective study which it requires. Foreign systems and ideals of education may often, however, be studied with great reward. There is something quickening, for instance, in learning that the infant nation of Thuringia in Europe does away with the school principal and replaces that seemingly indispensable officer with a Teachers' Council in each school which elects one of its members as its executive to serve for three years. We do not study foreign systems primarily to copy their arrangements but to deepen our appreciation of our own problems and to arouse some ideas in advance of those we have held. One might call such comparative studies the "indirect method" of promoting thought on one's own educational problems. With many a student or teacher its challenges are most effective.

The variation in the systems of education as we go from nation to nation possesses greater significance to us when we bear in mind the many obvious factors of difference which account for it. We find our minds stirred to explore the matter further by the bare consideration of the list of some of the most prominent of these differences, particularly if we have in mind two such countries, such as India and England, or England and America.

Brick-Making

What sort of new house are people building down on the next road?

Of what various kinds of materials do people build houses in India?

From where do they obtain these materials?

Through what processes has each gone to prepare it for use?

Which houses are the cheapest?

the most quickly made?

the coolest?

the most permanent?

the best protection from white ants? etc., etc.

Which look neatest are most easily decorated?

In which kind of house do you live?

Do you keep the compound neat and clean?

Have you planted any trees or flowers or vegetables there this year?



THE WORKER IN BRASS

I mention the following without further comment, save the remark that they serve to *explain* rather than to justify educational variation in some cases:—

(1) Geographical factors; location, accessibility, balance of rural with urban, climate, natural resources. (2) Historical development and traditions. (3) Economic conditions. (4) Social stratification. (5) Status of woman. (6) The "National character." (7) Religious situation. (8) The force of press and public opinion. (9) National literature. (10) Languages used. (11) Political philosophy and organization.

II.

In a land where English officials and educational literature have so continuously been the formative force in the educational system, the members of our profession cannot well give either intelligent co-operation or criticism without some appreciation of the English scheme of education and its dominant ideals. I would leave for my English colleagues the exhaustive or even intimate account of the matter, for neither of which tasks I would be qualified; but I trust that the description of certain aspects of English education which impress an "outsider" may have value for the Indian and American readers of "Christian Education." I write not as an authority on the subject but as a student, striving to share some of the facts gleaned in recent studies.

III.

CONTROL OF ELEMENTARY EDUCATION.

The actual control of elementary education in England lies in the hands of some three hundred "local education authorities." Nearly half of that number, the authorities in counties and "county boroughs," are independent of direct control likewise in the fields of secondary education and teacher training. Figures before me for the situation in a recent year show the "L.E.A's." to be distributed as follows:—48 counties, 78 counties, 78 county boroughs, 119 municipal boroughs, 41 urban districts, and the London County Council,—a total of 287 authorities. The county boroughs are really cities of over 50,000 population; the municipal boroughs are cities of between 10,000 and 50,000, and the urban districts are the rural areas. The Local Council is an

elective body with its mayor, councillors, and aldermen, carrying out its educational responsibilities through its Education Committee. All educational matters stand referred to this latter Committee by legislative statute. It is composed of elected councillors and co-opted members. In 1919, the London County Council's Education Committee was composed of 50 members, 9 of them being women and 12 co-opted members. The Cardiff (Wales) Committee had 23 members of which 5 were co-opted. These large committees work through sub-committees. The executive officer of these Education Committees is generally known as the "Director of Education". This official is an expert in his field, selected for administrative ability as well as broad familiarity with the whole field of education. I understand that his tenure of office is long in most cases. He is assisted by a staff of inspectors, organizers, attendance officers, and a medical staff.

The responsibility delegated by the Councils to these Education Committees is further shared by them with the Boards of Managers of Schools, on many of which it has representation, with Care Committees in which the voluntary efforts of public-spirited citizens are utilized for child welfare and social relief purposes, and with Advisory and Consultative Committees, on which teachers are represented. The extent of devolution of responsibility has yet another phase within the school itself, where, as will be seen later, the individual teacher has an unusual degree of confidence imposed in him.

It has been said that English educationalists "fear most of all the eclipse of local autonomy by centralized control, and uniformity." The long tradition of local self-government in England has made impossible the centralized control after the French and pre-war Central European patterns. Two incidents in connection with the famous Fisher Bill (later the Education Act of 1918), illustrate admirably the tenacity of this ideal. One requirement of the bill was that local authorities should present comprehensive schemes for educational advance within their areas. The original bill provided for a grouping of the "L. E. A's." in some seven or eight areas, each with a central authority. These "schemes" were then to be reviewed and amended with final

authority by these new organizations. Such subordination of the Local Authorities was so vigorously opposed that it became necessary to withdraw the bill. When the bill came up again in 1918, a very different provision was made for dealing with the "schemes." If a disagreement occurred in regard to them, it was to be considered in conference; if that proved of no avail, there was to be final reference to Parliament! When we come to consider the function of the Central Authority, that is, the Board of Education, we shall see more clearly how little interference is actually made with the local authorities in the administration of their school systems.

Not only is there a great variation, therefore, as between the schools of one city or county and another; there is a similar individuality within the area of a Local Education Authority as between different schools. Someone has said by way of comparing England and America in this connection;—"In America you are told to visit city R if you want to see a fine school system. In England you are advised to visit the school on S Road, if you want to see a fine school." In the former case most of the schools of a fine system will be uniformly on that high level. In the latter, you could not judge the system by any one school. In England we find "variety set in a framework of national organization."

THE BOARD OF EDUCATION.

The Central Authority is the Board of Education with offices in London. This so-called "Board" is in reality a legal fiction—for the Board has seldom, if ever, met—for the President of the Board and his Secretariat. Its two main functions are to see that standards are maintained in the schools and to encourage local initiative. To carry out the former, it makes regulations to define and maintain certain national minimum standards as to buildings, care and attendance of pupils and the teaching staff; it provides inspection, and approves or criticizes courses of study sent up by the local authorities. To encourage local initiative it grants financial aid to the local authorities in proportion to their expenditures, approves schemes sent up by them for local educational changes, and publishes reports and suggestions. Obviously these several duties overlap in relation to the two

functions mentioned. The Board does not prescribe courses of study, nor does it interfere with the administration of local committees except in the most extreme cases. It is advised by a Consultative Committee of 21 members representing all educational interests and by the Teachers' Registration Council. There is an extensive use of non-official opinion and services, here as in the local educational administration. National goals of education are jointly determined by private bodies, Local Authorities and the Central Authority.

EXAMINATIONS.

During the greater part of the nineteenth century the chief standardizing agency for education in England was the examination, particularly those qualifying for admission to the universities. By 1912 there were fully a hundred different examinations of an external type. The report of the Committee which investigated the matter in that year resulted in a progressive reduction in their number until there are only eight at present. But when the Board of Education was established by the Act of 1899, an agency was set up for promoting a more effective unity and national bias to the highly localized school system of that day. Universal elementary education was a late development under the care of local authorities. Even London, where progress would be early found, did not make its own Board (*i.e.* municipal) Schools free until 1891. Free elementary education in all schools under the London County Council was not available until another fourteen years had passed. Indeed up to 1902 the financial powers of the local Councils were meagre for educational purposes. In that year Parliament defined the "L. E. A." and permitted them to tax for education up to two pence in the pound (excluding higher education in some cases). Not until the Act of 1918 was this restriction on taxation removed. The awakening of England to the national scope of this problem came, as in other countries, as a result of the Great War. The Act of 1918, sponsored by Mr. Fisher, then the President of the Board of Education, laid new duties on the Local Authorities, increased their powers, and through the "schemes" for a comprehensive advance in every local area, secured a nation-wide forward movement under the guidance of the Central Authority.

While it is true that increased oversight over educational matters has been given in recent years by Parliament and the Board of Education, resulting in a system of education which may be called "national" in some senses, there is still the determination to keep the chief authority in the Local Councils. A recent Reuter message (November 28th, 1925) refers to "far-reaching" proposals issued by the Central Authority to the "L. E. A's." Among other changes we read that there will be "less control by Whitehall and a freer hand for local authorities to develop their own ideas."

The underlying theories on which this largely decentralized plan of education is based seem to be the following:—(1) Democracy can require its children to go to adequate schools but it should not specify the school to which they should go. (2) There must be as little interference as possible with the way in which local authorities look after the education of their children. (3) The aim of the school is to develop the individual pupil to the limit of his capacity. (This must be interpreted of course as a very partial statement, emphasizing one phase of the matter). (4) Character is not formed by dictation or uniform regulations. (5) A school is an institution whose individual character must be preserved. Most of these principles seem to be implicit in the organization of education which we find in England.

IV.

CARE COMMITTEES AND MEDICAL INSPECTION.

Reference has been made above to the assistance of voluntary workers on Care Committees for needy children and their families. The plan of the London Education Authority brings out the characteristic practice in this regard. One of the sub-committees of the Education Committee—the Central Care Committee—is charged with the supervision of the several Care Committees of the schools. The latter's duties include; (1) the selection of children regarded as free meals and the care of their families, (2) the care of children needing medical treatment, (3) the care of neglected children, and (4) the care of children leaving school, including advice as to suitable employment. All these duties are carried out in close co-operation with the head teachers and social and relief organizations.

The medical inspection service in English schools has been well called the "finest in the world." From the outset it has aimed at something more than relief of suffering. Its goals have been social and educational as well as physical; its function is "to enable the child through improved physique to benefit from instruction in school and to lay the foundations for the physical well-being of the nation".

Medical inspection was first made compulsory in 1907, but it then applied only to pupils in elementary schools and was required at admission only. Later regulations made inspections more frequent, but as late as 1912, Local Authorities were only legally compelled to provide medical inspection (not treatment) in elementary schools and appropriate education for the blind and deaf. By 1922, the legal requirements had added medical *treatment* to inspection in the elementary schools and medical inspection for secondary schools; all mentally defective children as well as those in any way physically defective were likewise required to be provided with appropriate education. About 46 per cent of all the children enrolled are inspected every year, but special attention is of course given to "entrants", "leavers", and special cases.

This Medical Service publishes valuable studies in school hygiene (350 such between 1910 and 1918, for example). As a result of its careful system of reports and record keeping it can now be truthfully said that the number of defects to be expected, the staff needed, and the cost of the service can be known in advance of any measure.

An impressive group of statements is this list of "Minimum Standards of the School Medical Service" (1919):—

I. "That every child shall periodically come under direct medical and dental supervision, and if found defective, shall be 'followed up'."

II. "That every child found malnourished shall, somehow or other, be nourished, and every child found verminous shall somehow or other, be cleansed."

III. "That for every sick, diseased, or defective child, skilled medical treatment shall be made available, either by the Local Education authority or otherwise."

IV. "That every child shall be educated in a well-ventilated school-room or classroom, or in some form of open-air-school-room or class-room."

V. "That every child shall have daily, organized physical exercise of appropriate character."

VI. "That no child of school age shall be employed for profit except under approved conditions."

VII. "That the school environment and the means of education shall be such as can in no case exert unfavourable or injurious influences upon the health, growth, and development of the child." Any teacher with normal sensibilities and a professional ideal will reflect with chagrin on the low attainment, of the average Indian school when measured by these English medical standards.

ATTENDANCE.

A word as to attendance is fitting in this place, since much of the impetus to the activities of Care Committees and to the movement for medical inspection and treatment has come from the conviction that regular attendance was a prime necessity in schools. Any system trying to educate with the individual in mind must have mighty concern for this matter. Administrative provisions for safeguarding attendance include an interrelation between grants and attendance records, a sub-committee of the Local Authority on attendance, a staff of attendance officers and final resort to the Courts. The attendance officers are increasingly welfare agents rather than police officers in their relation to irregular pupils. Teachers give every co-operation through class competitions and the like. The result of this constant effort has been to place the average attendance in English schools (elementary) at the high percentage of 88 over a period of several years. In the city of London itself, in the final year of the War, 1917-18, when conditions were exceedingly difficult, the average attendance was 85½ per cent of the average roll.

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(To be concluded)

(The Teacher's Status and Training and the Secondary School Problem will be considered in the concluding article to be published in the next issue.)

*A Course on Health and Physical Education

REV. F. R. FELT, M.D., JUBBULPORE.

CHAPTER VIII

WATER

WATER constitutes about two-fifths of the total weight of the human body, being found in all the tissues. It consists, as we know, of two gases, Hydrogen and Oxygen which are combined in the proportion of two of the former to one of the latter. It is essential to life and well being so the problem of a water supply is one of the most important which we have to consider.

SOURCES

We know that water exposed to the rays of the sun quickly dries up and disappears, it has evaporated, has passed into the air. The greatest amount of evaporation, of course, takes place on the ocean where it has been estimated that as much as seven hundred gallons a minute are evaporated from each square mile of surface. This vapour passes into the air, clouds are formed and when the temperature falls it again becomes water and falls in the form of rain or snow. This is the ultimate source of our water supply.

As the rain falls on the ground it partly evaporates, partly flows over the surface of the ground forming streams and partly sinks into the soil. Our principal sources of water then are,—

1. Rain water
2. Water stored up in the form of ice or snow
3. Water collected on the surface of the ground as in tanks, rivers, etc.
4. Water which has passed into the soil.

1. RAIN WATER

This, as it falls, brings down with it many of the substances present in the air, as soot, smoke, dust, etc. The first rain of a shower is always less pure than the later for this reason. In many places in the world where the rainfall is scanty, *e.g.* Venice, Jerusalem, Buenos Ayres, and some parts of South Africa and Australia

* *Note.*—By courtesy of the author, selected chapters of this valuable Course are to be printed in this magazine. The entire Course is being published under the auspices of the Epworth League, and will be available from the Central Office, Jubbulpore.—*Editor.*

the water is collected from the roofs of houses or on prepared areas lined with cement and stored in underground tanks. The first of the rain will be contaminated by the excreta of birds, leaves, dust, etc. The system is very little used in India, and in some places might well receive more attention than is given to it.

2. ICE AND SNOW

In the regions where these are found in winter they constitute a source of supply for the hot months when they melt and run down to lower levels of the country.

3. SURFACE WATER

This drains from larger or smaller areas and collects finally into tanks or lakes or rivers. The water will carry with it something of the various kinds of substances found on the ground. If near a village and from ground that is not only cultivated but on which may also be found sewage, stable manure, human excreta, urine, decayed animal and vegetable matter, in fact all kinds of animal and human and vegetable filth it will carry more or less of all these things along with it. Tank water contains a solution of these things along with the germs that always accompany them and is one of the most impure of waters with little to be said in its favour.

RIVER WATER

During the rainy season all sorts of surface dirt and filth which have accumulated in nallahs and on the surface of the ground generally are washed into rivers, which will also contain in its water more or less of suspended clay and fine sand.

4. WATER IN THE SOIL

Water which falls during the monsoon and sinks into the soil may be available for use from either springs or wells.

(a) Springs.—Spring water has filtered through the various layers of soil until it meets with one through which it cannot pass, an impervious one. If this be on a slope the water may then find its way out to the surface again at a lower level in the form of a spring. This water is usually sparkling and pure, and from having been filtered through so many layers of the soil it contains very little organic matter but does have more or less of mineral substances in solution. It is a good drinking water.

(b) Wells.—These may be divided into two classes (1) Shallow, which get the water from the surface or from the upper layer of soil ;

and (2) Deep, which have been dug through one or more impervious layers.

The water in shallow wells is simply surface water of the same nature as that found in the ordinary tank, but it may be even more impure in that in addition to the surface water filth it may contain matter that has soaked into it from drains, latrines, cow sheds, etc., in the vicinity. At first the soil may be able to remove much of this filth by filtration but in the course of time this power is lost and the sewage, etc., pass unchanged into the well. The presence of these may make no difference in the clearness or taste of the water, and only a chemical analysis can detect the dangerous materials.

1. At its Source

IMPURITIES

The polluting of rivers and tanks is going on most of the time. Drainage of surface water into them has already been mentioned. In addition, tanks are polluted by bathing, washing clothes, washing and watering animals. People as they bathe wash their mouths and then spit into the water. Pigs and buffaloes often wallow in the mud near the banks, and the vicinity is often used for latrine purposes. The tank problem is one of the largest and most difficult to solve because such a large number of people have to depend on these for their supply of drinking water and because it is so difficult to prevent pollution of the water.

Rivers to a certain extent purify their own waters through the beneficent work of Oxygen, especially if there be falls and eddies which favour the amount of Oxygen distributed. The process is a chemical one probably started and favoured by the sunlight. The slow flow of the water permits the sending to the bottom of heavier particles as clay, sand, etc. The various green river plants are continually giving off Oxygen also, and small fish, shell fish, microscopic plants and certain bacteria live on organic matter, such as sewage, etc.

Wells are polluted, not only in the manners already mentioned but also from the practice of bathing and washing clothes on the ground near them so that some of the dirty water runs back into the well. The use of dirty buckets and ropes also pollutes wells. A bucket which has been standing on the floor of a house where there are the vomit or bowel discharges of a Cholera patient will have enough of infection on it to infect the well and so cause the disease in many people. All wells should have brick or stone walls with a sloping parapet high enough to prevent any return flow of water into them, and only clean vessels should be used in drawing the water.

The wells should also be covered with wire netting to prevent leaves, sticks, excreta of birds, etc., from getting into it, and all wells should be thoroughly cleaned at least once in two years. Wells with steps leading down to the water are very objectionable because of the soil and infection which are carried down into them on the feet.

2. During Transit

Cities, as a rule, have a system of pipes to carry water from the source to the users. Many of the houses will not have the water piped to them and the people have to depend on the public stand post or water tap in the vicinity. Piping does not always mean a pure water supply even when the water at the source is pure. Pipes may become dirty, and in the use of a common tap there is always the possibility, if not probability, of the tap becoming polluted from the dirty or infected hands of those using it. In many places the bhisti with his mashak is the means by which water is brought from the well or pipe to the house. The skin is very apt to become dirty and dangerous, the more especially if there should be a case of a communicable disease, as Typhoid Fever, Dysentery or Cholera in the house.

3. During Storage

For house use water is usually kept in copper or unglazed earthen vessels. These latter while cooling the water are open to the objection that they are porous and are not always kept covered. These porous vessels may take up dirt through their pores, and the uncovered mouth of any sort of vessel readily admits dust, flies, etc. Dirty hands and cups dipped into them may convey dirt and infection. One cannot be too careful about the drinking water. It should always be boiled, and the vessels in which it is kept should not be placed on the floor and should be kept covered.

DISEASES CONVEYED BY WATER

An insufficient supply of water, even though it be pure, may lead to various troubles and may be a predisposing cause of disease. In such a condition bathing and washing of clothes is not done often enough, and the same water may have to be used more than once. Houses and drains and streets cannot be properly cleaned and the whole situation may lead to serious disease.

DISEASES NOT MICROBIC

Earthy matter in water, such as fine sand, clay, may cause Diarrhoea by irritation of the intestinal tract. 'Hard' water, that is

with much lime may cause constipation, and stone in the bladder has been ascribed to the same cause. Water deficient in Iodine will cause Goiter.

GERM DISEASES

Those carried by water are probably always due to the pollution of the water by fecal matter. The ones most commonly met with are Cholera, Typhoid Fever and Dysentery.

PARASITIC DISEASES

These are certainly spread by water when the eggs or embryos have gotten into the water supply. The round worm, thread worm, Guinea worm and hook worm may be conveyed in this way, some of them directly, that is without a life cycle in an intermediate host, and others as the Guinea worm after spending a phase of life in such a host.

1. Natural Purification

MEANS OF PURIFYING WATER

This is constantly occurring in nature in several ways, as ;

(a) Filtration through the soil which removes matter that has been suspended ;

(b) Oxidation, by which organic impurities are broken up into their constituent parts through the agency of Oxygen. The Oxygen of the air acts directly upon impurities on the surface of water, so moving water like that in rapidly flowing streams is more quickly purified than still water, because the impurities are being constantly tossed about and come to the surface. Aquatic plants also give off a certain amount of Oxygen to the water.

(c) Sedimentation.—When water is at rest or flows slowly the sediment or matter suspended in it is gradually settled to the bottom. This action is constantly going on and is of great value as it is one of the first steps in purification.

(d) Sunlight probably has more or less to do with the purifying processes.

2. Artificial Purification

This is intended to remove both organic and inorganic matters and the methods used may be summed up as :

(a) Physical—Distillation, Boiling.

(b) Chemical—Precipitation, Germicides.

(c) Mechanical—Filters, as gravity, or pressure or domestic.

Distillation.—By this method the purest water is obtained but it is insipid to the taste. The method is used for getting a pure article for chemical and medicinal purposes, is often used on board ship to obtain drinking water and in places like Aden where little or no fresh water is to be had.

Boiling is the most valuable of all the methods, and one of the easiest to carry out. It renders the most impure water safe. All bacteria are killed but not all spores unless the boiling is kept up for a little time. The water is also made 'soft' by precipitating the lime. Distilled and boiled water must, of course, be kept from being polluted during storage.

Precipitation.—This is for the removal of suspended matters, including bacteria. It is frequently done by common Alum using about 6 grains for each gallon of water. In 'Hard' water the Alum forms a bulky precipitate of the Hydrate of Aluminum and as this falls to the bottom it carries with it much of the suspended matter, including bacteria. The nut of the Strychnos Potatorum tree, often called the clearing nut is grated and put into the water to clear it. This is apt to give it a bitter taste, the Alum also may give a disagreeable taste should too much be used.

Germicides are substances used to kill germs. Several are used but the most common ones are Potassium Permanganate and Chlorine. The former contains a large proportion of Oxygen in the molecule and readily gives up part of this in the presence of organic matter. It is this which makes it valuable. It is used in purifying wells and tanks, especially during Cholera epidemics. A handful of the Permanganate is dissolved in a bucket of water and this is let down into the well and pulled up and down until thoroughly mixed through the water of the well. It makes the water a pink colour and as oxidation goes on this is gradually lost. If it should all disappear in less than twelve hours another lot of the salt should be used.

Chlorine in the shape of some of the products on the market is quite largely used. Dangerous germs are very soon destroyed and no objectionable taste is imparted to the water. It is used also for purifying drinking water in small quantities, as its action is fairly rapid.

Filters.—The object of filtration is to remove harmful impurities suspended in the water. The practice has been known in India since the time of Manu. It is usually necessary to filter the water supply of a city before distributing it. There are two general methods of doing this. One is by the GRAVITY method. The water stands for a day or two in a large tank which permits the heavier suspended matter

to sink to the bottom. It is then led into the filter beds which are composed of bricks below covered with gravel of varying degrees of coarseness and then with sand. The sediment that accumulates on the sand must be removed from time to time and the sand renewed. The action of the filter is in part mechanical, as indicated above, and partly chemical for oxidation is going on also. A daily bacteriological test of the water is made.

The other is the PRESSURE method. Large steel cylinders are filled with sand and the water forced through under pressure. The sediment and impurities are cleaned out every day and the output is greater than by the gravity method.

DOMESTIC filters of various kinds have been used, sand, charcoal, etc. All are open to the objection that they soon become fouled with the sediment and require careful attention to make them at all effective and further that they cannot be depended on to remove the organisms of disease. Various kinds of filters have been on the market and have gone out of use as they have failed to remove bacteria. The ones most generally used now are the Berkefeld and Pasteur filters. They consist of a glazed container in which is the filtering area, a hollow candle. These candles become clogged more or less quickly depending on the turbidity of the water passed through them. They should be cleaned every few days in order to free the surface of the candle from the sediment that has collected on them which prevents the passage of water, and also to free the surface from germs which tend to grow through the pores of the candle.

The Spirit of a School

J. M. DOUGLAS, FRIENDS' MISSION, SOHAGPUR, C. P.

A CERTAIN lady of my acquaintance was once having a dispute with her servant, and had developed some heat, as we all do on such occasions. When she had disposed of him, she remarked to me, "I can't understand these people. This boy has had every advantage, brought up all his life in a Mission Orphanage, and now here he tells me a deliberate lie."

You will doubtless agree with me that that lady's standard for judging our Mission schools was rather lofty. Yet we do need some reasonable standard of judgment, and I hope that our discussion to-day will help us to form some such.

There should be no need for me to stress the importance of our boarding schools. In my own neighbourhood there are a number of nominal Christians whose only conception of Christianity is the memory of their life in the orphanage. In our Mission at present the meeting of children in the boarding school is a real teacher of brotherhood, bringing together those who would otherwise only know the children of their own village or station. It is clearly the interest of every missionary, whatever be his special line of work, to know more about these schools and to help in their improvement. If you are keen to raise the community into a truly Christian Church these schools are the most hopeful place to begin. If you are dissatisfied with the quality of your helpers in medical or other work, you lay the blame on the school, and perhaps rightly so. And if you are working among non-Christians you will find that a good Christian school of any grade is a very fine advertisement for Christianity. Now our boarding schools are most completely under our control, and if we cannot make them into good schools, it will be judged that there is something wrong with the Gospel we preach.

TRADITIONS.

What really makes up the life of a school? Certainly something much wider than the formal teaching. In every community we find a number of customs and taboos, things we always used to

do this way, and things that are simply not done here. These customs may be stronger than written rules and more difficult to change, they affect the moral and spiritual as well as the intellectual sphere, and are more important in a boarding than in a day school. In England the subject has been considerably discussed, and there has been a tendency to revolt against the so-called tyranny of the public school tradition. I believe every school is bound to develop such traditions, good, bad, or indifferent, and if this view is correct, then we foreigners who have the courage to run schools in India should make efforts to ascertain what the tradition of our schools really is. For without such knowledge, our efforts at progress or reform may be in vain.

Who are the makers of this tradition, consciously or more often unconsciously? As a rule the Principal has little to do with it, unless a very old resident. Too often he or she stays but a few years, and then having learned about human nature, is replaced by another. But seeing he has the power to make written rules, it may be well that the making of unwritten ones should be withheld from him. The teachers have a greater share, and the matron or housefather is still more powerful. Then there are buildings and gardens, air and water, which change little from year to year. The parents and home surroundings must also be considered, as each set of new pupils bring ideas from home and struggle a little before falling into line with the rest. But the tradition itself is made and reposes in the minds of the children themselves, handed on unceasingly from older to younger, inarticulate and unreasoning, so deeply rooted that the only way to extirpate a bad tradition would be to send away all the pupils and start again in a new place.

PRINCIPAL AND TEACHERS.

Principal, teachers, matron, housefather, buildings, climate, parents, and, the herd instincts of children, poverty—how little we can hope to change any of these factors. None the less let us consider them in turn.

The position and work of the teachers vary so much in different institutions that one cannot make many generalisations. We assume that the management has chosen the best available teachers for the purpose, and as I have been informed that the average has been considerably raised in the last twenty years,

I will not waste time in criticising those of to-day. Whatever the type of school or of teacher, it is extremely important that the teachers should understand our educational aims, and help us actively in them. How this can be done when the principal is already overworked I must leave you to discover.

I suppose the great danger of teachers living in a small town is mental inertia, and we ought to struggle against this in every possible way. Where they are really interested in their work, much might be accomplished by sending them to visit other schools, or by some system of exchange of teachers as is done in other countries. Other special dangers are quarrelling, clique spirit, and favouritism, for which I know of no easy remedy. When such difficulties arise, one longs for some established ideal of the conduct becoming in a teacher, and some pride in an honourable profession to which one could make appeal. If such a professional ideal has not yet been formed, it may be our duty to help in its formation. At Moga I think they have a series of lessons on "Jesus, the master teacher." Will some one kindly produce such a book in Hindi? Again in an English school in which I taught, it was a point of honour that disagreements between members of the staff should not become known to the pupils. I wish we had such a rule here. Favouritism is less simple a matter. To pretend that the pupils should not guess whom the teacher likes best is too hard a rule for many. I know a splendid teacher who works on the opposite principle. Certain boys are openly known to be his friends. They are expected to behave twice as well as other folk, and receive double punishment if they fail. Seeing that all teachers have to face problems of this kind, could we not help them to solve them?

HOUSEFATHER AND MATRON.

Housefather and matron may be considered along with the teachers, as their authority and also their temptations are similar. But they are really more important because they have to do with every day habits, eating, sleeping, washing, etc. and are present when the children are least under restraint. We should all like to get the best people for such an important post, but hardly know how to set about it. Special training seems out of the question when the number of posts available is so small. Mere raising of possible salaries, or demanding exami-

nation qualifications will not get us what we want. Intelligent experience is needed, and the most hopeful idea that has struck me is to send experienced employees around to compare notes with other institutions. Even this is difficult.

CO-OPERATION WITH PARENTS.

From the schoolmaster's point of view, parents are a necessary evil, and the time-honoured policy is to let sleeping dogs lie. Certainly their ideas of the training of children are weird and wonderful. I remember going into one house where our pupil, a girl of 15 was sitting at ease while her mother prepared the food. We asked her why she did not help her mother, but the latter informed us with pride, "I don't want my daughter to have any 'taklif' whatever". One wonders will the future husband be equally considerate. Another mother writes, "Do not I pay fees? My daughter is not to do any work at all." What can one do with such people? And yet in our reflective moments we realise that we shall not accomplish much so long as the parents are hostile. If we neglect them we shall defeat our own ends. And however stupid and ignorant they may be, they do love their children, which is no bad foundation to begin on. Such people are not likely to read pamphlets, yet I think we need some new Hindi booklets on the training of children, well supplied with anecdotes, which we could put in the hands of Bible-women, teachers, etc., and which would also appeal to non-Christians.

Some of the older generation believed that if you could only get the children away from their heathen parents into a Christian atmosphere, you could bring them up as good Christians. Would any of us support that to-day? I believe it is more suitable for an Arya Samaj Gurukula than for a Christian Mission. The more we know about a parent's love, the more we can hope to understand the doctrine of the Fatherhood of God, and for this purpose, a third rate parent is probably better than none at all. Therefore the Christian religion impels us instead of neglecting the parents, to make all possible use of the ideas of the home and the family in our teaching.

In this connection let me say that only under exceptional circumstances should we take children under ten years old into our boarding schools. The gain in efficiency in book learning may be offset by losses in other directions, socially and morally.

TRAINING THE CHILDREN.

Turning to the children themselves, and thinking of the many petty sins to which they are prone, lying, pilfering, talebearing, cruelty to animals, untidiness, etc., it follows from what I have already written that besides dealing with these offences in the individual, we should try to get the general feeling of the children on our side, against the sin and yet in favour of reforming the sinner. This may sound difficult, but I have seen it attempted in a good school, and not without some success.

One criticism directed at our boarding schools is that we do not train children for the kind of life they will have to lead, that we make them soft, lazy, dependent on others, expensive in habits, and too conceited for the rough useful work of this world. Without troubling to answer this criticism, let us consider rather how we can improve our work in these respects.

It is true that a useful citizen of the Central Provinces must learn many things not in the Government curriculum,—for example, to cook his own food, chop wood, repair a leaky roof, wash and mend clothes, count money, swim, cycle, milk a goat, and many other things. Of these the first is the most important, for I find Christian boys under a great disadvantage after leaving school because they seem unable to cook decent food for themselves. This and other things are learned painlessly in a good Hindu home at the age when Christian boys are in the boarding school. Therefore we must give our boys a chance to practise such things, and the Director of Public Instruction does not forbid us. How best can it be done?

•THE COTTAGE SYSTEM.

For girls, and perhaps also for boys, the cottage system seems likely to be effective. The children should live in groups of half a dozen, and do all their own cooking, grinding, washing, bazaaring, etc. To me this idea is so attractive that I should like to see any new boarding school built on this plan. If anyone here has had practical experience, I hope they will share it with us. But in a large town where ground is expensive, or in a school with old buildings, I think we can reach the same end by sending the children to live in such a cottage for a few weeks at a time about once a year. This will not give the same quantity of experience

as the permanent cottage groups, but the novelty and sense of privilege attached to a short sojourn, may make up for the reduced amount of experience.

For boys a scout troop will meet our needs, but it must be a good troop, turning out second and first class scouts, and not merely tenderfoots. Where so good a troop is not available, a holiday camp in the jungle might be a good substitute.

Training to endure hardships is a phrase that needs definition before I can accept it. Reasonable work, to share in cooking, grinding, sweeping, reaping, waterdrawing, is not a hardship. By all means let our children go on doing such things, as they are mostly doing at present. But if hardship is taken to mean working on a very low diet, then I doubt if under feeding school-children would be a good preparation for hardship in after life.

COMMON SENSE MEASURES.

Such things as comparative food values must be left to our medical friends to decide, but the following points seem to me commonsense. The children ought not to eat more frequently in the school than is the custom in their homes. They should have variety in diet, and be accustomed to eat not only wheat and rice, but also the cheaper grains, jowari, kodon, kutki, etc., and understand the best ways to prepare these latter. They ought to grow green vegetables for their own food, and learn the price of grain etc., as part of their Arithmetic.

There is one feature of Indian life which few of us will want to encourage, at least in the young. I mean the attitude of fatalism, or resignation, or inertia, which is expressed in such phrases as "*Ap ki khushi*." Now I am afraid that life in a well regulated boarding school may accentuate this attitude in a child of middling ability. If we realise the danger, we can do something to minimize it in many little ways. Wherever possible let us put before children a choice between two alternatives, and see that having chosen they accept the consequences. This principle of choice is implicit in the cottage system, in scouting, and above all in the project method of teaching. It can be most easily introduced into games and such like free activities. But a clever teacher could find numerous opportunities of introducing it into any course or curriculum.

The question of honourable and dishonourable work is difficult to deal with. To insist on the children doing despised forms of work will not make them honourable in their minds. I know of no plan except taking a share in the despised work ourselves, and trying to persuade our staff to join us. In this respect the scout movement seems to me to be doing more to show that all useful work is honourable than either Mr. Gandhi, or the missionaries.

RELIGIOUS INSTRUCTION.

Religious teaching is not in special danger of neglect in our schools, so I need say little about it. Think that the course of Bible teaching suitable for a day school with Hindu boys present cannot be adequate for a boarding school in which the pupils are regularly present at sermons and prayers. I suggest we might do more to encourage older children to read the Bible for themselves, and also teach them the use of a concordance. In their religious services and evening prayers, the more part the children can take themselves, choosing hymns, reading the Bible passage, etc., the less will these descend into mere formalities. It ought to be possible for the evening service to take place as usual, even if the housefather is absent.

INDIAN CUSTOMS AND IDEALS.

We foreigners cannot forget the international problems of race and colour, war and peace, which are agitating the civilised world. Now for certain reasons such as their freedom from the old Hindu restraints, and frequent contact with foreigners, Christian boys are peculiarly liable to the germs of nationalism. This may not appear until they reach high school or college, but we can begin earlier to apply the corrective of ideals of patriotic service and the antidote of international respect. We can also do good by explaining the why and wherefore of Western customs, which our Indian friends are liable to imitate without counting the cost.

This brings us to the subject of anglicisation which our schools are accused of furthering. Indian men and women have a right to wear what they like and eat as they like without my interference. But schools are different, because you must have rules of some kind or another. Are the children to eat with forks or fingers, on the floor or at tables? Many such small

points keep coming up, and each school settles them as best it can. Would it be better or worse if we tried to have uniformity? If questions of anglicisation had to be settled by me, I know how they would be decided, but they will in the end be settled by public opinion among the Indian Christians, in which I hope the growing professional feeling of the teachers will take a large share. Until that time is ripe, the best we foreigners can do is to use our power in favour of economy and simplicity, and treat Indian customs with respect though we do not adopt them. For it is pretty certain that if we use our influence very strongly either in favour of or against small points of dress or manners, we shall induce a reaction against whatever we favour.

One other point remains on my list. I believe that union schools are a great factor making for Christian reunion. But what about our other Mission boarding schools, which carefully reserve their cheap rates and other advantages to children of one mission only. This is hard to justify. Is it not time that by mutual agreement we threw open such benefits to the accredited members of any Christian Church who come to live in the neighbourhood of our school?

In conclusion a school is a corporate body, not a chance collection of pupils and teachers. It can be visited by the Holy Spirit as well as the individual soul. I have known schools which were indeed imperfect and yet seemed to me to have in them healthy life infecting all the boys who came in contact. And I have known of other schools which seemed regular in discipline and work, and yet the atmosphere was poisoned by hypocrisy, jealousy, false pride. Let us pray that our schools may have in them this God-given spirit of life, and that we by our human regulations, may not impede His action.

A Year's Experiment with the Dalton Plan

MISS E. UPPERTON.

THE experiment described in this article was carried out in an "English" school for Anglo-Indian children. It is a mixed school of about 150 children.

Shortly after my appointment as Principal, the grade of the school was raised from Middle to High. Mainly from motives of economy, it was decided to work the new department on the Dalton Plan.

Consideration of methods and results of the teaching lower down in the school revealed an appalling condition of affairs from an educational point of view. Far too many children had grasped little or nothing, in the sense of making it their own. Satisfactory answers could be obtained to leading questions dealing with the work in hand, but did one enquire further back, the wildest shots were evident. Worse still, an unexpected order generally produced a perfect blank in the children's minds. I vividly remember, in my first half year, telling Standards IV to VI to write their names at the top of their examination papers instead of at the back. I might as well have invited two or three of them to write in Sanscrit! The idea of these children leaving school from Standard VII. *educated*, was too terrible to contemplate.

As a result, it was decided to introduce Dalton Plan to some extent down to, and including Standard III. Very little formal preparation was made. The senior class had been working for one term, so that the principle of individual work on assignments previously set, had been discussed among staff and pupils, to some extent.

The staff concerned read Miss Parkhurst's book *Education on the Dalton Plan*. Subject specialisation, fortunately, was soon amicably arranged, different teachers taking English, Geography, History, Burmese, and Mathematics.

At the end of the preceding term, I spoke to each class, explaining the way in which their work would be arranged, and put before them the advantages of this freedom, and also the possible dangers, if they did not use it sensibly.

The time table was arranged with one class-lesson at the beginning of the morning, then two hours free study; the rest of the day was given to class-lessons, though the teachers were free to bid the children go on with their assignments; and to mark individual work, or coach backward pupils themselves. Later on, the period of free study was shortened, and more lessons were thus arranged for supervision, thus meeting two difficulties: one that of the child who was too shy to come for help, or who always seemed to get crowded out, and the other the children who were apt to slack on one or more subjects.

Assignments were given for a fortnight, and it was necessary to insist on the completion of all subjects before a new record card could be given.

The three Dalton record graphs proved most satisfactory. The children's cards were given in each week, and results marked on the class graphs, which hung on the large school notice board. Honours and Defaulters lists were made at the same time, and defaulters required to study late each day for a week, unless they could show three units more than a normal day's work. Getting excused from detention in this way proved a useful incentive to slackers.

What of the difficulties? That which was most directly challenged was the question of discipline. How, it is asked, can you do any work at all, if the children are allowed to dash from room to room, to talk to each other, and to work as they please? The immediate reply to this, is that work, and better than before, has been done under these circumstances.

The aim of discipline is to teach self-control. This can only be achieved in school, according to some, by insistence on perfect order and uniformity, absolute stillness and silence. How many children will find a job when they leave school in which these conditions prevail? Again, it is admitted that these artificial conditions need to be enforced, at least in the case of certain reprobates, by the Big Stick. Relieved from the fear of this

member. they will never behave properly. In other words, when they have left school there will be nothing to continue the discipline of the school. Education ought, nevertheless, to be a preparation for life; can we not find a broader basis on which to build school discipline? The man who lived the cleanest, strongest life, is the one who simply does not care for these things; he says he has something else to think about. School-life, then, might well aim at helping each individual to find that something else for himself. Every teacher will agree that even the most difficult child has some interest. If we can find and foster that interest, and bring our pupils to work because they enjoy it, externals can go.

During Free Study, most children were working because they wanted to. It was also remarked by more than one teacher that many children came to class-lessons keen to learn the new work taught, so that they might get on with their assignments.

It would, in my opinion, be courting disaster to give up the whole time of the school to Free Study, especially in the lower class. Actually we had never more than 2 hours Free Study to 3 hours class work. No child can successfully plan his whole time; that is precisely why he needs practice in planning part of it for himself.

Opposition from parents needs to be recognised. In some cases this was due to misunderstanding of the plan; in one or two, there was the feeling that the teacher was not giving value for money, that other children were receiving too much of her time. I had one or two complaints that the children did not understand what they had to do. This difficulty, which was the greatest, was really the best argument for the adoption of the plan. Parrot methods, memorising so much of a text-book, learning mechanically the steps of a new rule, had resulted in extraordinarily little real comprehension in the case of dull and even average children. Reading aloud did not necessarily imply understanding what was read; silent reading had been far too much neglected. "Go and read the assignment again" was a command that was often needed.

Another charge levelled against the system was that copying was general. Under the old system of set home work night by

night, some children had always shamelessly copied up the work of their more energetic fellows before school. Indiscriminate copying was just as easily detected, and units refused. Free discussion in groups, of Composition subjects, and new or difficult sums often proved actively helpful. I always consider a new rule in Mathematics is not mastered till it can be intelligently *explained* to another pupil.

The most general complaint from the teachers, was of untidiness and bad handwriting. They did not grudge the extra strain involved, though this is considerable.

Opinions among the pupils were divided. Many of the arguments advanced by them against the Plan, were actually excellent reasons in its favour; for example, that of a boy of 17 who liked his teacher to come and stand beside him, and ask whether he could manage his work or not, and complained bitterly of being given a task and not shown how to set about it, nor told if he were right till he had finished. Incidentally this youth has twice failed the Middle School Examination, although his class-work is quite up to that of others who have got through easily.

Some "black sheep" have become quite reformed characters, even expending their surplus energy on "extra units."

It must be admitted that in a few cases failure has to be reported—last year 3 out of 75. The only remedy is to isolate these children during Free Study, and indicate exactly which units must be shown up at the end.

Statistics may often be misleading, but a comparison of the results of the annual Promotion Tests, before the Plan was introduced, and after it had been working 6 months, is interesting. The questions set on both occasions were used by another school, which found no noticeable difference between the two years.

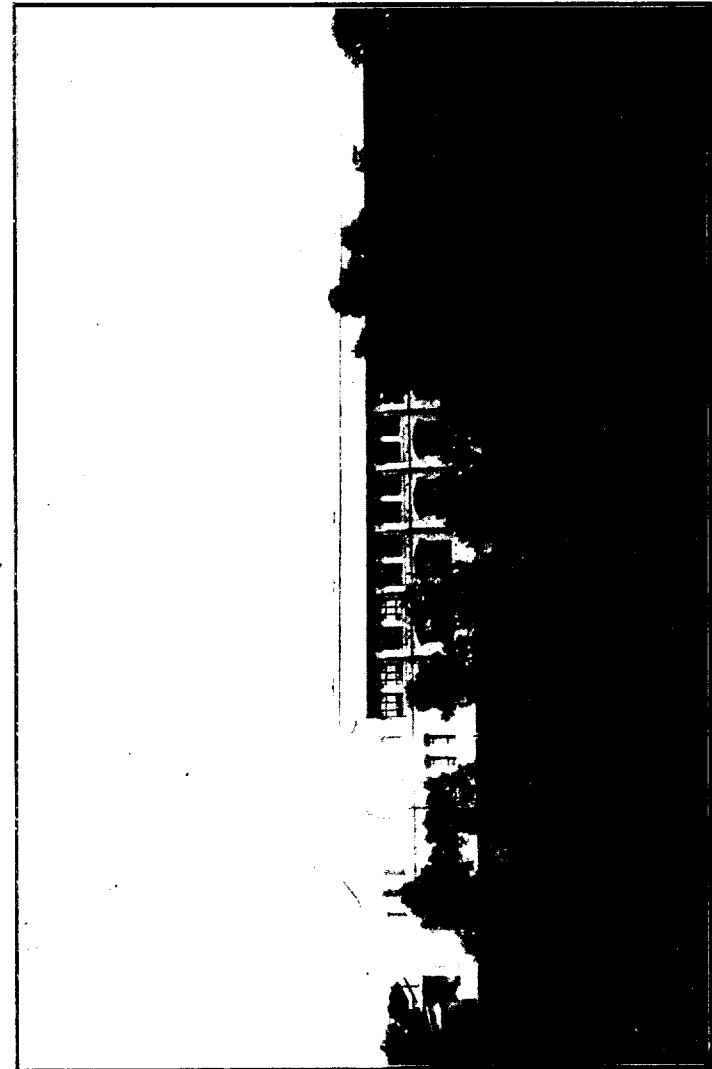
Percentage of passes			1923	1924
			per cent	per cent
STANDARD	III	...	42	79
"	IV	...	41	78
"	V	...	64	66
"	VI	...	90	60
"	VII	..	30	41

What struck me most in correcting the papers was the improvement in English. The vast majority had something of their own to say, and many expressed themselves really well.

Interest in books of reference increased considerably, though our equipment in this respect is distinctly poor. A great many children had discovered the joy of finding out something for themselves.

The Plan also did a great deal to develop *esprit de corps*, especially in the lower standards. The whole form frequently took a defaulter in hand, and fierce remarks were made about the blot on the form's record, while there was considerable friendly rivalry as to the length of the Honours List.

It is not claimed that ideal results were achieved, and certain modifications will be necessary to fit local conditions, but the experiment certainly justified itself, and we hope for still better progress as time goes on.



Front elevation of The Junior School, Oak Grove, Jharipani, U.P.

Surgeon in charge and three nurses; while telephonic communication keeps a European Medical Officer at Mussoorie in touch with the school, so that he can be called in at any time.

The Junior school was built in 1912. Through the courtesy of the Principal and the Governors of the school, we have the pleasure of re-producing the plan of the ground floor, showing the arrangement of the class rooms, the dining rooms and the general disposition of the accommodation. It will be noticed, that the class rooms are particularly well lighted, while the system of air and light wells along the corridor ensures ventilation. The lavatory system is ample and hygienic. For stormy days a covered-over play ground exists; and a fine recreation room is utilised for social and religious gatherings. The dormitories occupy the upper floor, on either side of the staircase landing; one wing being used by the boys and the other by the girls.

C. B. H.

Light on Books



FOUNDATIONS OF METHOD: William Heard Kilpatrick. The Macmillan Company, New York. Pages 374.

All students of education have heard of Dr. Kilpatrick; while there are several in India, who have attended his lectures at Teachers' College, Columbia University, New York City. In this book, for which thoughtful people have long been waiting, Dr. Kilpatrick discusses in an informal way, so characteristic of him, the principles on which Method in general is founded.

The average teacher and parent, sincerely anxious to know how a child ought to be dealt with in the training process, but deterred from any study of the subject by the imaginary difficulty of unfamiliarity with pedagogical and philosophical terms so often employed by writers on education and child training, will find in the conversational style of this book an easy approach to matters which, while they require close attention, are, nevertheless, compelling in interest, because the author so frequently illustrates his ideas by references, which are homely and within the range of experience of most ordinary mortals. Again and again, the teacher or parent will find that some incident in the class room or nursery, which apparently "just happened so" had its roots in causes, which the study of this book ought to help remove or strengthen.

In his preface, the author states in terse forms, the conceptions that determine the trend of his discussion; and these cannot be better stated than in his own words. "First, that the individual of whatever age, being complex, responds in many

varied ways as he reacts to a stimulating situation and that education must care for all these responses; second, that there must be considered the dominating part played by the individual's mind-set or attitude in determining what varied responses he shall make and which of these are to be fixed as habit in his character."

Method, however, must look farther than the way in which a child may learn any one thing. It must enquire how "the teacher shall manage the total situation confronting the living child, so as to call out the most and best of all his inner resources and must then proceed to guide the ensuing experience, so that the aggregate learning results of knowledge, attitudes, habits and skills shall be best."

In this book Dr. Kilpatrick stresses the element of "purpose", as the significant factor capable of drawing out the child's latent resources and of directing and organising his varied responses, which through the experience of satisfaction or annoyance will finally fix in his character definite learning results.

To teachers in India particularly, the chapters on "What learning is and how it takes place"; "Coercion and Learning," "Interest"; "Purposeful Activity" and "Moral Education" ought to be particularly interesting; since in them is revealed in a very practical, simple way the teachings of such men as John Dewey and E. L. Thorndike.

Here in India, the question of Moral education has agitated the minds of many thoughtful leaders and many remedies have been attempted in dealing with the problem. Dr. Kilpatrick's chapters on the subject are worth reading. He does not advocate direct moral instruction by use of some text book or set lesson, and states, that his last word on the subject is "Zestful social living under Wise guidance." Where is this 'wise guidance' to be found, whether we live in America or in India? Some of his readers and former students, while agreeing with him in the following quotation, will have to go a little further and deeper, however;—"Habit is the unit element of character. To build character then is to build the right habits of thinking and feeling as well as of outward behaving." "It is then not sufficient that children practice outwardly good behaviour. The inner attitude is an essential part. This is a factor often overlooked, and as a child grows older should loom larger." In our judgment,

this is where Dr. Kilpatrick does not go far enough. The right environment under wise guidance has failed again and again to produce character. The Bible goes to the root of the matter; "Keep thy heart with all diligence; for out of it are the issues of life." "Create in me a clean heart O God; and renew a right spirit within me." Undoubtedly, the inner attitude is the essential part.

We heartily wish this valuable book might be in the hands of all our readers; foreign and Indian. Certainly no school library, worth the name can afford to be without it.



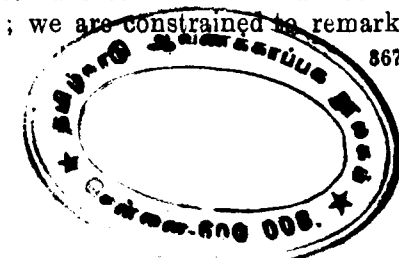
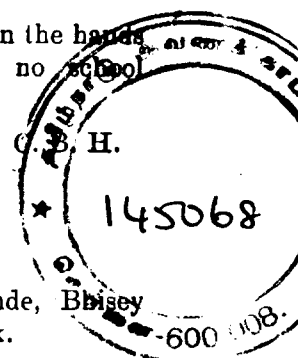
A SCHEME FOR MASS EDUCATION: A. B. Mande, Bhisey Brothers, Sitabaldi, Nagpur. Pages 69 and appendix.

The author is a graduate of Teachers' College, Columbia University, New York City; who, on his return to India, has been busy in seeking to give expression to the modern idea that the school is a Social Institution existing for the benefit of Society.

One is disappointed to discover that two-thirds of this book, purporting to be a scheme for mass education in India, is given over to a discussion of what education ought to be and in that discussion nothing original finds expression. Mr. Mande has drunk deep at the springs of Dewey, Thorndike and Rugg; but only in an incidental manner is this acknowledgment made and that at the very conclusion of the book.

The reader turns with eagerness and expectation to a very praiseworthy experiment carried on at the Central Jail, Nagpur, where Mr. Mande during 96 working days and with but one hour a day for their instruction, succeeded in getting 23 adult prisoners, absolutely illiterate at the start, to learn to read the Marathi Second Reader with ease by the sentence method.

Inasmuch as Mr. Mande defines mass education to comprise (1) ability to read and write (2) to compute and (3) to be possessed of general knowledge of civic responsibilities; and, since the experiment seems to have confined itself almost entirely to the ability to read only; we are constrained to remark that the



author has scarcely measured up to the criteria he himself laid down. In our judgment, the experiment is still only in its initial stages, and it was altogether too premature to have published this scheme as a reliable and conclusive contribution towards the problem of mass education.

We would have attached more importance to this experiment had it been conducted in, say, a night-school among the mill hands of Nagpur, at the end of a weary day, than at the Central Jail, Nagpur at the noon hour. Men, boarded and clothed at the expense of the State and to that degree care free, must have welcomed the visit of Mr. Mande as a pleasant episode in the monotony of their prison life. There would have had to be some different motivation away in the village or among the mill hands; for, happily, the masses of India's people are outside jails.

We have no desire whatever to detract from the commendable effort of the author; but, surely, the social environment of a jail can hardly be described as normal or typical of the life led by the masses of India.

C. B. H.



STORY-SHEETS IN BENGALI: Miss Mary F. Carpenter, Girls' Middle English School, Asansol.

There are six stories in the set, which were prepared for a young people's gathering in connection with a course of study in story-telling. Finding it difficult to get good stories to tell to children in Bengali, a translation or adaptation from story classics was undertaken, in the Tagore colloquial style, by a very competent Bengali gentleman, who is a contributor to perhaps the leading children's magazine published in that language. The titles in this set of six stories are;— The little girl with the light, The Minstrel's song, The coming of the King, The legend of St. Christopher, A parable of girlhood, and The ten fairies.

This set is being sold at cost price; Annas 4 per set of six, plus half an anna postage on every two sets. Money may be sent with orders, either in stamps or by money order.

C. B. H.



MEDICAL INSTRUCTIONS TO HOUSE-FATHERS, by Douglas N. Forman, M.D., College Book Stall, Ewing Christian College, Allahabad. In two parts of about ten pages each. The price of each part is two annas per copy, twelve copies for one rupee.

These pamphlets contain practical instructions of great value to the House-father who takes his work at all seriously, and should be in the hands of all Managers of Hostels and House-fathers. Safe-guarding the health of the students entrusted to his care is the chief concern of the House-father and these pamphlets contain just the information required for the efficient discharge of these duties.



CHARTERHOUSE SERIES No. 3. A PALESTINIAN MAP PROJECT. TEACHER'S MANUAL, by Mary F. Carpenter. English edition, As. 5 per copy obtainable from Epworth League, Central Office, Jubbulpur, C.P. Bengali edition, As. 12 per copy, may be had from Rev. F. G. Williams, Methodist Boys' School, Asansol, Bengal.



AN OUTLINE OF THE HISTORY OF CHRISTIAN MISSIONS IN INDIA, by Mary F. Carpenter. English edition, As. 4 per copy, Epworth League Central Office, Jubbulpore. Bengali edition As. 8 per copy, Rev. F. G. Williams, Asansol. This book of about 44 pages is intended primarily for Epworth League Institute classes, but would be of service also to those who have no systematic background of knowledge of the history and work of the Church in India.

Chapter headings:—The Syrian Christians. The First Missionaries. The First Protestant Missionaries. The Pioneers of the 19th Century. The Missionary Societies and the Indian Church.

C. B. H.

Field News

BOMBAY CHRISTIAN COUNCIL 1925

EDUCATIONAL BOARD REPORT.

1. Two meetings were held during the year, under the Chairmanship of the Rev. Dr. Wiley.

2. The following were co-opted as members after nomination by the elected members of the Board:—Miss Hamling, Miss MacMichael, Miss Wheeler, Revs. J. R. Cuthbert, D. R. Athavale and Mr. S. R. Daniels.

The following were co-opted at the first meeting of the Board:—Miss Bruce, Miss Mather, Miss Newton, Rev. I. S. Long, Mr. Simon S. Parmar and Mr. V. A. Satralkar.

3. *Constitution.*—The Board informed the Executive of the Council of its intention to move at the Annual Meeting of the Council the amendment to the Constitution (Bye-law 3) which it had moved at the Annual Meeting of 1924. Later on, however, when informed by the Executive of the alterations in the Constitution which were to be brought forward at the Annual Meeting on its behalf, the Board expressed itself satisfied with the proposed changes.

4. *Relations with Government.*—(a) A statement regarding the representative constitution of the Board and its manifold interest in educational work was placed before the Secretary to the Educational Department of the Government, and in reply he expressed his willingness to consult the Board on matters relating to religious education, but not on educational matters generally.

(b) *Conscience Clause.*—The following was the explanation of the above clause issued by the Educational Department of the Bombay Government on the 12th June, 1924:—

'*Explanation.*—This rule (*i.e.*, Rule 4-A in Chapter I of the Grant-in-Aid Code) does not preclude an aided school or college maintained by a particular religious community from enforcing attendance of pupils of other religious communities at instruction

in its own religion, provided that (1) the written consent of the parents or guardians of the pupils is first obtained, and (2) no discrimination is made against pupils whose parents or guardians are not willing to give such consent.'

This 'Explanation' has now been amended by a Government Notification, issued on the 14th February, 1925. The Notification is as follows:—

'With reference to Government Notification No. 2409, dated the 12th June, 1924, Government are pleased to direct that the provisos in the Explanation to Rule 4-A of the Grant-in-Aid Code should be amended as follows:—

(1) No pupil shall be asked so to attend whose parent or guardian has expressed an objection to his attendance, and (2) no discrimination is made against pupils whose parents or guardians have expressed such an objection.'

(c) *Definition of 'Locality.'*—The reply of the Education Department to a request for a definition of the term 'Locality' as used in the Grant-in-Aid Code having been considered unsatisfactory, the following statement was drawn up for submission to the authorities:—

'With reference to the use of the term "Locality" in the Grant-in-Aid Code, it was resolved that the definition given by the Acting Director of Public Instruction in his letter of the 4th August, 1924, is satisfactory so far as it concerns Primary Schools, namely, that "it is generally accepted that a school within one mile of another school is in the same locality. In the case of villages and small towns any other school would usually be considered as in the same locality." Secondary Schools and Colleges, however, are understood to serve much larger areas, and the Board would suggest that for Secondary Schools the "locality" should be the Taluka, and for Colleges the Division.'

5. *The Rural Education Sub-Committee for the Marathi Area.*—(Rev. H. W. Lea-Wilson, Secy.) reported as follows:—

(a) *Union Training School, Ahmednagar.*—The Rev. H. K. Wright, having been released by the A. P. Mission for the work, has been in charge as Principal of the School since January last.

In March it was reported that there were 81 students in attendance.

The M. E. Mission has now joined the Governing Body, thus making a total of five co-operating Missions.

A Re-training Course was held at Nagar in February, and was attended by 50 teachers from four or five Missions. A smaller course of the same kind was also held at the Karanji School in December. The Government Inspector took great interest in this Course, and among those attending were four Government masters.

(b) *Village Teachers' Journal*.—In March the number of subscribers was reported as 455.

(c) *New Reading Primers*.—A sub-committee (Rev. H. K. Wright, Convener) has been appointed to take in hand the preparation of material for a Reading Primer on the Story Method, co-operating, as far as possible, with the Government authorities in the matter, and in the meantime to issue stories to meet the immediate need.

The Rev. H. G. Howard has material in hand for the publishing of supplementary Readers based on Bible stories.

(d) *Primary Schools connected with Training Schools*.—Government has been approached with a request that the following Primary Schools, instead of being transferred under the local authorities, as required by the Primary Education Act, should be allowed to remain as they are:—

Union Training School, Ahmednagar.

St. Monica's Training School, Ahmednagar,

U. F. C. Training College for Women, Poona.

A. M. M. Kindergarten Training School, Sholapur.

Z. B. M. M. Training School for Women, Sholapur.

Government has been pleased to grant this request.

(e) *Mission Representation on District Local Boards*.—On being asked if special representation could be granted to missionaries on the Local Boards, Government replied that missionaries could stand with others for election but that no separate representation was possible.

Miss Latham was asked by the authorities to stand for election to the Ahmednagar School Boards, and, if elected, to suggest some one else to take her place when she goes on furlough.

(f) *Industrial Education*.—A sub-committee (Rev. H. W. Lea-Wilson, Convener) was appointed to draft a policy for the guidance of Mission Industrial Schools.

6. *The Rural Education Sub-Committee for the Gujarati Area* (Rev. I. S. Long, Convener) reported as follows:—

(a) There are two good Teachers' Training Schools for girls in the Gujarat area, one at Godhra and one at Borsad. There is also a Practical Arts School for girls at Ankleshwar, together with a Boys' School for teachers, while at Borsad there is a Vocational School for boys, and at Nadiad an Engineering School.

(b) The Story Method of teaching reading has been in use at Godhra for several years past. The Committee is now engaged on the preparation of a Primer based on this method.

(c) Miss Newton has been given a seat on the Godhra Local School Board through nomination by the Government.

7. *Women's College Hall*.—During the year the Missionary Settlement for University Women was removed to a building in close proximity to the Wilson College. The College authorities have made a temporary grant to the Settlement to help meet the additional expenditure caused by the change of premises.

The Amalgamation Scheme is still under consideration, and pending its completion a temporary scheme has been put into operation.

G. WILSON,
Hon. Secy., Educational Board.

FINDING OF THE AHMEDNAGAR EDUCATION CONFERENCE.

The Findings of the Ahmednagar Conference on Higher Education having been presented by the Rev. George Wilson the Council after discussion.

RESOLVED

(1) That the Council gives its general approval to the Findings, and instructs the Secretary to send copies of them to the various bodies represented in the Council.

(2) That the Council renews its expression of interest in the proposals to secure closer co-operation between Wilson College and Missions in this Presidency and warmly commends them to the sympathetic consideration of the Missions.

(3) That as the situation in the Bombay Mission High Schools is closely related to that of Wilson College, the Council be asked to invite the Senatus of the Wilson College to take the initiative in summoning the representatives of the Missions concerned to a Conference on the whole position.

(4) That the Council draws the attention of the American Marathi Mission, the American Presbyterian Mission, the Church Missionary Society, the Zanana Bible and Medical Mission, and of the other Missions concerned, to the recommendation of the Conference that Missions working in the Deccan should take advantage of the High School facilities for girls at Ahmednagar.

RESOLVED

That the Council approves of the action taken by the Board regarding the Findings, namely:—

I (2) *Hostel Accommodation for Christian Women Students in Poona*.—Miss MacMichael was appointed to convene a meeting of representatives of the Missions concerned in the matter.

II. (2) *Industrial Education for Girls*.—The following Committee was appointed to investigate and report:—Miss Hamling (Convener), Mrs. V. S. Modak, Mrs. Hazen, Miss Elliott, Miss Strobridge and Miss Yates, with Miss Mercier as an alternate to Miss Yates.

III. (1) and (2) *Christian Boys' High School in Poona*.—The Board approved of the proposals and appointed the following Committee to meet other representatives of all the Missions interested in the proposals, both in Poona and the Deccan:—Dr. Macnicol (Convener), Rev. C. B. Hill, Mr. M. C. Gorde, Revs. Father Playne, H. W. Lea-Wilson, and J. C. Winslow. The Committee was instructed to consider the advisability of including a Primary Department in such school and putting this Department in the hands of women workers.

III. (3) *American Marathi Mission Boys' School in Ahmednagar*.—The Board recommended that, with the sanction of the A. M. Mission, the following be appointed to consider a scheme

of co-operation:—Rev. A. A. McBride (Convener), Bishop Loyd, Revs. S. Aldis, J. B. Primrose, H. K. Wright, H. W. Lea-Wilson and Mr. M. B. Ohol.

III. (5) *Industrial Training for Boys*.—Mr. J. Goheen, for the Marathi area, and the Rev. A. P. Young, for the Gujarati area, were appointed to investigate and report.

IV. *Manual Training (Boys and Girls)*.—Dr. Wiley was appointed to investigate and report.

V. *Religious Education*.—Consideration of this was left over for the new Board.

VI. *Sub-Normal*.—Miss Hamling (Convener), Mrs. H. K. Wright, and Miss Abbott were appointed to make enquiries and report.

VII. (1) *Marathi as an Optional Language in the Matriculation*.—Miss Bruce was authorized to circularize Mission High Schools and find their attitude to the retention of a classical Second Language in the Matriculation.

BOARD OF EDUCATION, CENTRAL PROVINCES ANNUAL CONFERENCE

The Annual meeting of the Board of Education of the Central Provinces Conference was held in Jubbulpore, December 1st, 1925. Mr. Williams presided. Mr. Hill led the devotions, after which the following business was transacted:—

It was voted to ask the Field Reference and the Finance Committees to finance the printing of 100 copies of the Register of Educational Policy.

Mr. Hill presented a plan for the improvement in English of the Indian members of Conference. Mr. Gusè was asked to take up the matter with the Indian men.

Mrs. Felt reported that the W.F.M.S. had been asked to appropriate \$5,000 for schools in Gadawara District, and that she was further asking permission to apply a balance to the purchase of two small tracts in the district suitable for day schools, and a six-acre tract for a Boarding School.

A scale of school fees was submitted by Miss Crouse. It was voted to ask the heads of schools to put it into operation and to report its success at the mid-year meeting.

Mr. Auner and Miss Clinton were asked to serve as a committee to arrange for an Institute for House Fathers and Matrons, co-operating if possible with the committee appointed by the Mid-India Educational Union, or with the one from the Chattisgarh section.

A plan for retarded girls, as in operation this year in the Johnson Girls' School, was reported by Miss Bose. The committee was asked to submit a curriculum suited to the needs of such girls to the schools of the conference for use by July, and also to ascertain the number of such girls in the schools of the Conference.

Mr. Sikes presented a plan of loan funds to students. It was voted to accept it and to submit it to the Finance and Field Reference Committees, and, upon their approval, to incorporate it in the Register.

A Statement of our educational intermission educational policy as it relates to actions of the National and Provincial Councils was made and adopted.

It was voted to ask the Field Reference and Finance Committees to direct their Property Committees to request all missionaries in charge of schools with hostels to arrange to have a tracing plan of the compound made to scale showing the location of all buildings, wells, pools, latrines, etc.

And also that no plan of new buildings should be accepted by Building Committees until it had been approved by the Board of Education.

February 14 was approved as Children's Day and its fitting observance urged.

The following were made the Board for the coming year :—
Mr. Auner, *Chairman*, Miss Gould, *Secretary*; Mr. Abbott, Miss Schlemmer, Mr. Phillips, Mr. Rahim, Mr. Sikes, Miss Crouse, Miss Sweet.

OLIVE GOULD,
Secretary.

BOARD OF EDUCATION, NORTH INDIA ANNUAL CONFERENCE

The Board met at Bareilly, November 21st, 1925.

A letter concerning the Intensive Training Course for Teachers to be given under the joint auspices of the Ewing Christian College and Lucknow Christian College, at Lucknow during March and April, was read and the project was endorsed, but it was strongly urged that the courses be made more practical and that the amount of practice teaching provided be greatly increased.

A maximum of five stipends of Rs. 20 each was voted for candidates deputed for this course. Applications are to be submitted to the Scholarship Committee.

The following report was submitted and accepted :—

Report of the Committee to suggest the amount of clothing and bedding to be required from parents after the children's allowance has been paid into the school in place of the present scale of fees. (These suggestions are based on the salaries actually paid to parents after the children's allowance has been deducted. The allowance will be paid to schools for ten months.)

Rs. 15—17—Clothing for the first child.

„ 18—20— „ „ two children.

„ 21—24— „ „ all children.

„ 25—and above—Clothing and bedding for all.

These rules to take effect from January 1926.

The following revised scale of salaries recommended by the Educational Service Council was approved and referred to the Finance Committee for approval :—

GRADE QUALIFICATIONS (Passed in each case)	STARTING SALARY (In service and in new grade)	ANNUAL INCREMENTS	MAXI- MUM.
1. VIII Class or Ver. Middle.			
Trained.	Rs. 25	Re. 1	Rs. 45
Untrained.	„ 20	„ 1	„ 24

2. High School				
Trained.	Rs. 45	Re. 1-8	Rs. 75	
Untrained.	„ 35	„ 1-8	„ 41	
3. Intermediate.				
Trained.	Rs. 65	Rs. 3	Rs. 125	
Untrained.	„ 50	„ 3	„ 62	
4. B. A. or B. Sc.				
Trained.	Rs. 100	Rs. 6	Rs. 202	
Untrained.	„ 80	„ 6	„ 104	

Notes :—Teacher Training is to be a condition of confirmation in Educational Service. Every facility will be provided for untrained teachers in service to undergo a formal course of training, and with the exception of those excused by the Educational Service Council, on the recommendation of their respective Managers on account of advanced age, all teachers will be required to undergo such training, as soon as the necessary arrangements can be made.

Allowances for Head Masters

High Schools. An allowance equal to 20% of the scale salary,
 Middle Schools. „ „ „ „ 15% „ „ „ „
 Primary Schools. „ „ „ „ 10% „ „ „ „

On motion, the Bareilly Boys' School was allowed to continue and it was recommended to the Finance Committee that Rs. 50 per month be allowed the school from the shop rents and that no rent for the school building be required.

On motion, the Budaun Boys' School was allowed to continue for another year on the condition stipulated last year, with the exception that the school within the Hostel shall remain a Lower Primary school.

The following report of the Committee on Self-Help Stipends was accepted and referred to the Finance Committee for approval:—

Self-help Stipends in Boarding Schools

1. The Budget Committee shall assign to each school a number of stipends to supplement the fees of the parents who are not able to pay the full amount of the cost of the education of their children.

2. (a) In consideration of such help it is expected that all students receiving such help, but not included in clause (b) shall be assigned to duties either such as will help to meet the expenses of the student or such as will impress the student with the feeling of repaying by service the help given, it being understood that the work should not interfere with their regular studies.

(b) Students of the following classes are expected to repay such help on the following scale, except that in Boys' Schools students below class IX shall be included in (a).

VI. Class untrained to return	Re. 1	P. M. for 1 year.
VI. „ trained	Rs. 2	„ „ 1 „
VII. „ untrained	„ 3	„ „ 1 „
VII. „ trained	„ 4	„ „ 1 „
VIII. „ untrained	„ 2	„ „ 2 „
VIII. „ trained	„ 3	„ „ 2 „
IX. „ untrained	„ 2	„ „ 2 „
IX. „ trained	„ 3	„ „ 2 „
X. „ untrained	„ 5	„ „ 2 „
X. „ trained	„ 10	„ „ 2 „

Bareilly Hospital trained to return Rs. 2 P. M. for 1 year.

V. T. C. and Muttra „ „ „ „ 2 „ „ 1 „

Lodipur and Muttra

Boys' Teacher „ „ „ Re. 1 „ „ 1 „

Commercial School scholarships to be returned in full.

(c) Managers of schools are expected to collect this money and may use it in the school funds.

3. In assigning scholarships the following rules must be observed by the Managers of schools :

(a) No student, above second class, shall be allowed to continue on scholarship for more than three years in two successive classes.

(b) The Manager of any school, in consultation with the District Superintendent concerned, may refuse to admit any pupil to the school who has failed in the previous school or government examination,

4. Students who are wilfully negligent in their studies or who have failed in two successive examinations should be asked to sever their connection with the school.

5. No student shall be given help who in his 11th year has not passed the 2nd class, or who in his 13th year has not passed the 4th class, except by special permission of the Area Educational Secretary in the case of exceptionally bright students who have not had opportunities for schooling.

6. Students are expected to attend the school to which their district is affiliated if they wish to take advantage of the special scale of fees.

7. Orphans who are not able to keep up to the standards of education should be apprenticed to some one for their support.

BOARD OF EDUCATION, LUCKNOW ANNUAL CONFERENCE

Some special actions taken at the meeting of the Board at Arrah, December 5th, 1925.

That in connection with the plans for the educational work of the Conference a Community Middle School be established in the Urdu section of the Conference and that such school meet the requirements of the Cawnpore District boys and girls.

The preliminary report of the Area Education Secretary stating that it appears that suitable land may be secured for a Community Middle School at Unao was accepted and the special committee appointed to report on this matter was continued.

The Finance Committee was requested to officially approve the establishment of a Community Middle School for the Urdu section of the Conference and to authorize the submission of a detailed statement for consideration in connection with representing the matter to the Board of Foreign Missions.

That the Arrah Boys' School be developed into a Community Middle School for the Hindi section of the Conference, along the following general lines:—The Curriculum be the Government curriculum for A. V. Middle schools, with such

modifications as may be permitted without forfeiting the rights of the students to appear for the High School examination. That special training be given in (a) Agriculture (b) Carpentry (c) Leather working and (d) Such other hand work as experience may prove to be practicable.

2. That there be a Teacher Training Department for the purpose of preparing teachers for Village and Primary Schools.

That there be a Primary Department to care for boys up to the age of 12, conducted as a separate unit under the supervision of a lady.

That the District Superintendent of Gonda be authorized to proceed with the construction of the Primary Boys' Hostel, on the site between the church and the Girls' school, keeping his expenditures within the amount of money on hand for this purpose.

BOARD OF EDUCATION, NORTH-WEST INDIA ANNUAL CONFERENCE

ALIGARH, DECEMBER 5TH, 1926.

Each Boarding School of the Conference gave a report on the medical examinations given to the students during the year, and the Secretary was requested to express thanks to Drs. Huffman and Tower for their greatly appreciated services.

The regulations relative to the formation of Advisory Boards as printed in the September Educational Bulletin were amended as follows:—

1. That in each district where either Boys' or Girls' schools exist a Joint-Schools Advisory Board be formed.

2. The substitution of "Managers" for "Missionaries" in clause 2 (a) and "Managers" for "Manager" in clauses 2 (b) and 3 (a), (b) and (c).

The Treasurer reported that Rs. 1,500 of the Board of Education Funds had been transferred to the Central Conference Educational Fund.

Upon the recommendations of a special committee it was decided not to organize a Central Middle School for girls, to re-open High School classes at Meerut and to appoint a special committee to report on the feasibility of opening a Normal School for girls at Aligarh.

The following resolution was passed and Bishop Robinson was requested to convey to Dr. Haven the thanks of the Board for their splendid contribution :—“ This Board is very grateful to The American Bible Society for the combined New Testament and Psalms provided for presentation to non-Christian students graduating from High Schools ”.

The revised scale of salaries for men's schools was approved and referred to the Finance Committee of the General Board.

Professor Devadasan was asked to prepare a suitable book for use in schools, for study circle classes, setting forth the need for Christian work in India, with a view to inspiring young people to devote their lives to the work of the Kingdom in India.

Appreciation of the work done by Bishop Robinson and T. C. Badley in connection with their tour among the schools, and thanks for the benefits derived therefrom were expressed by the members of the Board of Education.

M. A. CLANCY,
Secretary.

BOARD OF EDUCATION, INDUS RIVER CONFERENCE

The Annual Meeting of the Indus River Board of Education was held at Ajmer, November 4th, 1925. The following new developments in the work were reported :—

Participation in the Central Conference Educational Fund.

The adoption and use of Forms for Medical Examination for all students in the Conference.

A plan for the improvement of use of English among the Indian Members of the Conference.

The preparation of the Register of the Educational Policy of the Indus River Conference ready for publication.

Under new business the following actions were taken :—

The purchase of property for a Girls' School in Hissar was recommended.

Participation in an Inter-denominational Punjab Vocational Institute was approved in general and referred to a Committee for further consideration as to details of plan.

The reports on School Policies for Rajputana and Baluchistan were approved.

The propositions for Boys' and Girls' Schools in Karachi were approved.

The needs of the Methodist Christians of the four Provinces, Baluchistan, Punjab, Rajputana and Sind, and the possibilities of services to other communities were carefully surveyed. The previous actions and plans of the Board of Education for these Fields were reviewed, and with the help of Rev. C. B. Hill who has spent much time in the study of the plans, propositions, and needs of the Conference, the Board of Education has adopted policies for the immediate future which look to effective and efficient Educational Work.

E. M. RUGG.



Broadcasting

TWELVE BURMESE BOYS AND THE BIBLE

REV. RAY F. SPEAR, TWANTE, BURMA.

When we were young we read, "A little learning is a dangerous thing". But those of us in Burma who have been interested in seeing what progress, if any, the pupils in our Anglo-Vernacular schools are making in getting into their minds and hearts some of the truth of Christianity have had good reason to fear that the danger from even a very little learning is indeed far ahead. When the tests of Biblical knowledge have been given the results have been such that if they were taken seriously one would be inclined to either close the school, adopt new and revolutionary methods if only one knew how to "revolute", or simply give up in despair. In brief, one might say that the pupils in our schools know nothing of the Bible, and admit that the statement is slightly exaggerated. I am aware of the fact that the above is not an exact scientific statement and I must confess that I have no graphs, diagrams, charts, tables or drawings to illustrate this little account which I wish to give of an experience we had a few days ago. But the events of one evening have caused me to believe that our pupils know more than we think they do. Of course one should always have sense enough to know that.

The school at Twante is an Anglo-Vernacular Middle School. There are about 165 pupils on the roll, of whom about 12 per cent are Christians. There is no hostel accommodation whatever. In August one of our Burmese pastors came to Twante and held several meetings for our boys, at which meetings several boys said that they believed in Jesus Christ, and desired to know how to follow Him. A few days after these meetings were over, twelve of our boys, the Seventh Standard teacher and I went out to a village in which we have a Vernacular school. During the two days we spent there the

boys were engaged in various activities, recreational and religious. One evening we divided them into two groups and told them to prepare to enact in pantomime stories or incidents from the Bible. Two sheets were strung across one end of the room and the performance began. One group sat at one end of the room and when the incident or story had been depicted, guessed at what had been shown. The boys took to the idea very readily. In about an hour and a half they acted, between the candle and the sheets, twenty stories from the Bible. One group followed the other with no waiting or discussion. They seemed to find no difficulty in thinking of stories. They received no help from either the teacher or me and did not even ask us for suggestions. When we brought the performance to a close the boys seemed ready to go on for an indefinite time. We noticed that they were rather keen at guessing what had been acted. In two or three instances they gave the correct incident when I did not know what had been presented. Whether this is a reflection on my amount of imagination or knowledge of the Bible, I do not know.

The equipment they had at their disposal was not extensive. It amounted to this—a few books, a bottle, a water bottle, some umbrellas and a water-proof.

Among the twenty parables, stories and incidents, nine being from the Old Testament and eleven from the New Testament, which were presented, I shall mention a few. In showing Peter fishing, three or four boys, walked on their knees, plying umbrellas as paddles. One stood up and threw out a water-proof as he had seen fishermen throw out nets for prawns and small fish. To give an idea of the variety let me mention the following: the choice of Lot and his parting with Abraham, the stoning of Stephen, the parable of the Lost Coin, Samson killing the lion, the stories of the Good Samaritan and the Prodigal Son, Elijah and the prophets of Baal, the two debtors, Solomon's decision concerning the child claimed by two women, the selling of Joseph, the conversion of Saul, David and Goliath and the parable of the lord of the vineyard sending his servants and finally his son. The incident of Philip's meeting the Ethiopian officer was very well done. I doubt if a group of English or American children would have tried to depict the

descent of the Holy Spirit upon the disciples at Pentecost, as one of our groups did. The actual coming of the Holy Spirit was represented by the lighting of a match.

I have not been able to find much fault with the attitude of the boys during that hour and a half. They laughed sometimes, but there was nothing whatever of irreverence in their attitude so far as I could tell. The boys are eager to have another program of this kind. I shall watch the next performance with interest, but I have safe and secure the remembrance of one evening's program. Whatever may be the apparent results of tests which some one has called an attempt "to determine the indeterminable", I shall not be dismayed. I know that some of my boys are "Lantern Bearers". They may or may not show their lights to every inquisitive inspector, but they know and I know that they carry with them a little of the light which we find in the Word of God.

YOUTH'S MAGAZINE IN HINDI

It has been definitely arranged to commence with January, 1926, the publication of a Youth's Magazine in Hindi. This is to be published under the auspices of the Mid-India Representative Christian Council. Mrs. J. S. Mackay, of the United Church of Canada Mission, Neemuch, will be the Editor. The annual subscription will be Rs. 1-2-0, covering postage, the first number being sent V. P. P. This will not cover the cost, at least in the beginning, but private help is being given in order that the price may not be a barrier to wide use. It is planned to produce a bright magazine, with an appeal to the interests of youth, and at the same distinctly Christian in tone. Such a magazine should prove of value to youth of all classes in the Hindi area. Further particulars will be published later. We are anxious to start with a substantial subscription list. Those wishing to subscribe are asked to send name and address, with an early order for as many copies as possible, V. P. P. for the year to

REV. A. G. ATKINS,
India Sunday School Union,
Jubbulpore, C. P.

At a boys' mission hostel in Bengal this system of rice-purchasing was found to be profitable.

(a) Purchase in bi-weekly amounts for months November, December, January, February, March, April, May, June.

(b) Purchase two mds. per boy in February and store it. Consume in July, August, September, October.

The month of June could probably be included to advantage in the B list.

Wholesale purchase of salt, dal, mustard oil (above 1 kerosene tin) proved unsatisfactory.

F. H.

Spelling Reform

What is being done in this respect in the vernaculars?

There is a faint stirring of the pool in Bengali.

F. H.



Notes and Comments

THE PROFESSIONAL EDUCATION OF TEACHERS

WE have been passing through a period of economic upheaval when the teaching profession was greatly concerned with the financial aspects of their service conditions, when salary scales and provident funds loomed very large in all discussions of school management. Now that salaries and emoluments are improved, we begin to see a changed emphasis. The larger expenditures of school managements have focused attention on the waste of ineffective teaching. Likewise the better men in the profession have seen the duty of returning to society through their schools a more worthy contribution of service. We may reasonably look for a period of professional consciousness in which the improvement of the individual teacher's skill will be more stressed than ever before. The modern conception of the significance of growth in the education of the child is bound to result in a conviction among teachers that the disposition to grow in knowledge and technique is of vital importance; that a teacher's training ends only when he leaves the profession and that the open mind is more to be desired than the ready answer.

B. C. HARRINGTON.

ECONOMICALLY the progressive and orderly improvement of our teachers is of the highest importance. The problems of the retarded children of our elementary schools, of the children who should be accelerated and are not, the means of developing higher teaching efficiency in young teachers, and of maintaining that high efficiency in older teachers, are all definitely correlated with the problems of teacher improvement. The cost of the re-education of children who have been badly taught, and of the needless efforts spent on children who should be advanced more rapidly, might well be diverted to the improvement of teachers. With teachers better qualified for their work, better able to teach their children, many of these difficulties

would probably be eliminated, and from such a situation would result untold cumulative benefits to the nation in the development of a more intelligent, better educated, more highly qualified generation of citizens. (The Improvement of the City Elementary School Teacher in Service. C. E. RUSSELL, M. D.).

INTERNATIONAL BIBLE READING ASSOCIATION.

THE International Bible Reading Association seeks to promote the Daily Reading of the Bible in as many countries and languages as possible, and to give help that will make such study more meaningful and uplifting to the reader. It reports a membership of over one million. English-speaking readers are found in almost every place where English is spoken, and in addition to these its help is extended to between 20 and 30 other languages.

Its general plan is to take on one day of the week a passage that will give a topic for the week from a planned course. Then on the other six days of the week passages are chosen from other parts of the Bible that will illumine or develop the topic. With the Annual Cards giving the lists of Readings are supplied Monthly Leaflets giving Daily *Hints* which point to the central thought in the passage for the day. For those who desire something fuller in the way of devotional comment, monthly booklets of *Notes* by the Rev. Alexander Smellie, D. D., are provided; these are proving of inestimable spiritual blessing to Dr. Smellie's daily Bible Class of 85,000.

Readers of this letter may be interested to know that there are over 1,600 English-reading members of the Association in India and that in 9 of the main vernaculars of the country there are 9,000 members. Dr. Smellie's Notes are being published in Hindi, Urdu, Tamil and Malayalam translations for about 4,000 readers.

Those in India desiring to become members of the Association and obtain these helps can do so by writing to The General Secretary, India Sunday School Union, Jubbulpore, C. P., who will pass on their names and addresses to District Secretaries. The subscriptions for English readers are:—

For the Annual Card with Monthly Hints—

As. 6 per member annually, or

As. 2 per member if a branch of ten or more is formed in which copies are sent to one address.

