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CHRISTIAN EDUCATION

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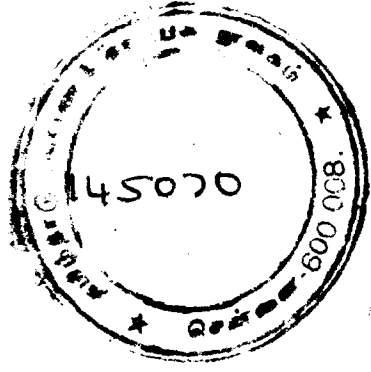
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THE SWEET-MEAT MAKER

Christian Education

The Boarding School Girl

MISS CHARLOTTE C. WYCKOFF, CHITTOOR, SOUTH INDIA.

The Sweet-meat Maker

- What sweets do you like best?
- Make a list of all of the sweets you know.
- Where do you get your sweets?
- What care must be taken in protecting sweets from dirt and flies?
- What are some of the things which are used in making sweets?
- What is the chief ingredient of sweets?
- How is sugar made?
- What district in your province produces the most sugar?
- Where is the largest sugar factory in Northern India?
- Of what value is sugar to the body?
- How much sugar should one eat in a day?
- What harm is there in eating too many sweets?
- Write a receipt for any kind of sweets which you have made.

INTRODUCTORY.

WHY do children go to boarding school? Even the best of boarding schools cannot give a child the individual care and attention, the personal interest and affection, the normal participation in family and community activities that even a poor home affords. However much the school tries to supply these lacks, its atmosphere is bound to be somewhat artificial as compared to natural home-life. Why, then, do we multiply boarding schools in India? Following are some of the main reasons that suggest themselves:—

(1) The lack of sufficient good day schools in small towns and villages. It is only the fortunate few, especially among girls, who find themselves situated within reach of a well-staffed school. We look forward to the day when India, like America, will solve its educational problem by combining many of its ill-equipped village schools into efficient central schools, to which the children of outlying regions may be brought daily from their homes in motor-buses. Until such a day comes, parents who wish to give their children a good start in life must generally send them away to boarding school at an early age.

(2) The practice in vogue in some Missions of giving almost free education to the children of Mission agents as part of their salary. In such cases the father may be so poorly paid that he sends his children to boarding school in order to get them fed, even though his home be near a good school. Needless to say, this is a wrong, unfair and short-sighted policy. How much better it would be to give the father a living wage and let him educate his own children!

(3) The need of 'discipline' for children whom their parents cannot or will not manage. Either the parents themselves recognize that they are not making a success of their task of bringing up their children, or else concerned relatives or friends try to rescue the children from a home-environment which is not conducive to the best growth. Sometimes parents of perfectly good character and ability, either through laziness or conscientious doubt of their own powers, prefer to lay the whole task of training their children upon the teachers of a boarding school. With little children this seems to me to be a great mistake. I agree that in many cases, older children who give a great deal of trouble to even the best of parents, may be helped a great deal by the *esprit de corps*, the routine and the friendships of school life.

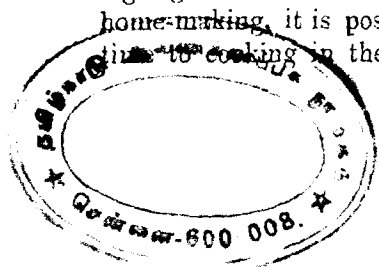
At any rate, for one reason or another, here are the boys and girls in boarding schools,—hundreds and thousands of them all over India. Granted that home-life, under the care of sensible and intelligent parents, is the ideal life for them, what can we do to make up for this lack? How far can we make our boarding-schools homes? How far can we get the spirit of the family into ourselves and the children? Can we so train them that they will be the intelligent and sensible Christian parents of the next generation, who will be not only able, but well qualified, to keep their children at home longer?

It is the growing conviction of a great many people in India that boarding schools should be built on the cottage plan. Only in this way can one approximate the conditions of home life and avoid some of the worst evils of boarding school life. A number of new schools are being built in this way. An interesting example is the National High School for boys under the Theosophical Society at the Adyar in Madras, where all the boys live in small groups in simple but most picturesque open-air sheds of thatch and bamboo. A recent number of the "Village Teacher's Companion" prints a letter from Miss Roberts of Ongole telling of her Higher Elementary School which is built on this plan. In the Mission with which I am connected, the new buildings of the Women's Industrial Home include a number of cottages, built like the simplest of village-homes, in each of which live eight girls. Since one of the main industries of such a school is home-making, it is possible for the girls to give a good deal of time to cooking in these small groups. In adapting the same

plan to the Girls' High Schools, we have had to build small hostels for groups of twenty-five in order to divide up the work among a number of girls, so that too much time might not be taken from regular class-work. We have found even this modification of the cottage plan a great blessing, and would like to recommend it to others who are planning new hostels. It calls for a much greater initial expense, but that is fully justified by the increased health, happiness and development of the girls. After two years' trial we record the following results, as compared with our former experience of the 'barracks' system:

1. *Physically*,—a noticeable decrease in illness of all sorts, steady gain, instead of loss, in weight, better food at the same expense, because bought, cooked in smaller quantities and eaten in a happy and normal atmosphere.
2. *Mentally*,—no decline in class-work and examination results despite the shorter study-hours; invaluable practical training in planning meals, spending money and keeping accounts.
3. *Morally, Spiritually*,—a happy, natural atmosphere, the stimulus of house pride and loyalty, personal attention and affection from the teachers in charge of the house, growth in the power to be trusted with responsibility, freedom from the constant repression that is inevitable in a crowd, and consequent growth of individuality.

Those who are obliged to struggle on in a huge building have a much harder problem to face when they try to bring something of the home-spirit into the school and avoid turning out masses of 'half-baked' men or women unaccustomed to think or act for themselves. "Where there is a will, there is a way." Many people are succeeding in spite of adverse circumstances. It is hoped that the following papers on "The Boarding School Girl" may bring help to those who are feeling hampered by inexperience, and arouse discussion among those whose experience brings them to different conclusions.



CHAPTER I

HER BODY

THE TEMPLE OF THE HOLY SPIRIT.

At the present time a great deal of criticism is being directed at missionaries, by Indians, because of the physical conditions in mission schools,—the poor diet, insufficient lighting, lack of sanitation and other evils which follow in the train of trying to educate too many people with too little money. The criticism is doubtless deserved in many cases. In addition to the lack of money, another reason has doubtless been the old mission policy of putting boarding schools in charge of over-burdened evangelists who have little or no interest or knowledge of school hygiene and sanitation, and whose sole concern is that the children learn to pray and read the Bible and join the church, forgetting how closely all these admirable aims are bound up with the whole life of the child in school. Paul taught us the inter-relation of body and spirit when he said, "The body is the temple of the Holy Spirit". We are all reminded of this inter-relation every time that our temper is soured by indigestion, or the radiance of our Christian life dimmed by a headache. We cannot expect our school children to 'grow in grace' if their bodies are stunted by malnutrition. How can their higher nature develop if they live five, ten, or twelve years in crowded and ugly barracks, becoming hardened to dirt and untidiness? What kind of spirit can be housed in a stoop-shouldered, under-nourished body? Our aim must be to help God build for the child a worthy temple,—straight, strong and beautiful. How can we do it?

'POSITIVE HEALTH.'

In the first place we must work to prevent disease, and in the second place, accomplish this by building up the child's own powers of resistance. The former task we call sanitation and the latter personal hygiene. I wish to deal with the latter first, as it is a matter of the individual.

We can give to the child no greater gift than the gift of good health. Factors of heredity and early childhood may hinder us in some cases, but for the most part we can, even in boarding school, develop this gift. By good health we mean not only the state of not being ill. That is as incomplete a conception of

good health as the negative idea of not being bad is an insufficient description of virtue. We cannot be satisfied, either for ourselves or the child, with merely keeping out of the hospital or out of bed. One may drag oneself through every day of the year, always below par, always miserable, and yet not consider oneself really ill. That is not health. What we want is positive health,—a state of our body that sends us leaping and bounding to our work, bubbling over with vitality and energy and power to do things, with quick rebound in times of weariness. For the child, health means in addition to this, normal growth from day to day,—growth in weight and height and strength, in acuteness of perception and muscular co-ordination. If we are to bring to the girl this gift of positive health, we shall need to conquer many bad habits and conditions which are its enemies.

PHYSICAL EXAMINATION.

Before we can conquer these enemies we must know definitely what they are, and here we need the doctor's help. Every girl in school should have a thorough physical examination when she enters school, and, if possible, once a year after that. The doctor can point out to us the special defects and weaknesses to be overcome, and also warn us against harm that we may ignorantly do. A girl with a weak heart must not be in a regular drill class or skip rope or play basket-ball, but she can be greatly helped by graduated exercises prescribed by a doctor. Many a child is hindered by infected tonsils, or adenoids, or eye-defects, from her full measure of health and accomplishment. Tuberculosis can be detected and the child sent to a sanatorium in the early stages. Diet deficiency shows itself in various ways to the doctor's trained eye. In this connection may be mentioned the one type of 'physical examination' which the teacher herself can carry out monthly, and that is *weighing* and keeping a record of weights. If a child does not grow from month to month, but, on the contrary, loses, that is a danger-signal which calls for another examination by the doctor.

It is impossible, within the limits of this paper, to deal with all the physical barriers to good health. I can only take time to consider certain ones that I have found to present particularly hard problems in the case of boarding school girls, namely, malnutrition, faulty elimination and nervous tension.

MALNUTRITION.

First, let us consider malnutrition. The doctor can help us to recognise its symptoms, but it is the hostel manager, the matron and the teachers who must work day by day to combat and prevent it. The main cause of malnutrition is lack of nourishing food. We may feed children large quantities of food without really nourishing them. It is not only the children of the poor that are under-nourished. In a survey made of all the school-children of New York City, some years ago, it was found that a large per cent of the cases of malnutrition occurred among the children of the rich,—perhaps because they were left to servants and fed unintelligently though expensively. Mere fatness is not necessarily a sign of health, yet some parents are content to stuff their children with excessive quantities of fatty and starchy food which is not properly assimilated, or does not supply the body with the right elements. It is, therefore, very necessary that we have some definite knowledge of the bodily needs, and of the foods which best supply them.

Another cause of malnutrition is the failure of the body to assimilate even the right kind of food, by reason of poor posture, over-tiredness and conditions prevailing at meal-times. We ordinarily tell stoop-shouldered children to stand up straight for aesthetic reasons, but there is the very important additional reason that a poor posture causes malnutrition, because the organs of digestion are so unnaturally cramped that they cannot carry out their functions properly. The lungs, too, are so cramped that they can take in only a fraction of the oxygen needed for oxidation of the food eaten. And then our meal-times! How often, in our boarding schools, our efforts to provide a good balanced diet are frustrated by the conditions prevailing at meal-times. We read in our Physiology books that strong emotions like fear and anger stop the flow of gastric juice and hinder digestion. It is one of our laws not only of hygiene but of courtesy, that meal-times should be pleasant, quiet times of happy intercourse. Yet in school, meal-times are often the most unpleasant times of day. School girls of various schools have borne the same witness to me years later when they were college students: "Meal-times at school were hell!" Scoldings and public punishments often occur then. Where two-hundred girls have to eat in one room at one time, there is either an unbearable din that takes away

the appetite, or an unnatural silence bought at the price of constant reproof and repression. Tactless teachers sometimes choose just the meal-hour to vent their spite on troublesome girls. Shame, anger and humiliation are poor sauces for the best of food! And when two-hundred people are nastily served, there are apt to be much sloppiness and many flies. Girls with even the healthiest appetites find it hard to eat. This is one of the greatest problems to be met by those who still have all their girls under one roof. How can a high standard of cleanliness be maintained? How can there be an atmosphere of natural, pleasant intercourse during meals?

DIET.

We come to the question of diet. It is impossible to do it justice in these few pages. Most modern books of Hygiene and Domestic Science contain the necessary information regarding the main classes of foods and the requirements of the body. Macnally's "Sanitary Handbook for India" is valuable because it contains tables giving the composition of Indian foods. These tables are incomplete, but valuable as far as they go. There is need for much more research work along the lines of common South Indian foods.

In general, we find all foods classed under the heads of Body-builders, including Proteins and Minerals; Fuel Foods, including Carbohydrates and Fats; Vitamines or Growth Producers. Two other important components of food are water and woody fibre or 'roughage'.

BODY-BUILDERS.

Protein and mineral constituents in food serve the purpose of building up the body. Proteins have also the important function of repair. The usual sources of protein are in animal foods, meat, fish, eggs, milk; in vegetable foods, members of the pea-family, such as beans, peas, lentils (*dal*), groundnuts, and the various kinds of gram. Certain grains, as *ragi*, wheat, *cholam* and *kambu* have a fair percentage of protein. Rice contains very little. Protein is of very great importance in the diet especially of growing children, who need a half gram of protein for every pound of body-weight, daily. On the other hand, it is a highly concentrated food element, and protein foods are

generally the more expensive foods, so that too large a quantity is as unwise as too little. In our school the children have *ragi*, *cholam* or wheat nearly every morning in place of rice. At noon they have either meat or *dal* curry and either beans or *dal* at night (speaking only of proteins). Two years ago a Domestic Science class undertook to find out whether the amount of protein was sufficient in this diet. Every portion was weighed and the amount of protein computed and compared with the children's requirements. It was found that there was not quite enough protein. On days when rice was used in the morning, the protein was very insufficient. We now give in addition to the above, a handful of roasted peanuts or Bengal gram or other gram or dried peas as a 'lunch' during the morning recess, to increase the protein at small expense. Of course growing children should have milk and eggs, but until we can develop school farms or educate our supporters into allowing us more of an income, we have to get along with the cheaper forms of protein. People of Western and Northern India who use wheat, do not have the same problem as people of South India, who tend to use altogether too much rice.

Among the minerals there is time only to speak of calcium and iron. Milk is the most important source of calcium though it is contained in many vegetables. Among grains *ragi* has by far the greatest amount, and perhaps that is why the peasant classes of India have good bones and teeth even if they cannot afford milk. The first lecture I ever heard on Physical Training opened with the startling words "A person's physical training begins nine months before the person is born," and the lecturer went on to explain how the bones and teeth of the child are built up by calcium from the time it is in the mother's womb. If the mother does not eat enough calcium food, the child's bones may be so soft and easily bent that no amount of corrective work in later life can straighten them. The evils that follow in the train of poor teeth have also a great effect on the child's general health. It is exceedingly important that growing children should get their due share of calcium.

Iron is the purifier of the blood. When the food that we eat is reduced to its lowest terms and is carried by the blood to every cell of the body, iron is "the key that unlocks the energy" that is stored up in the food, and sets it free. If there is a deficiency

of iron in our blood, we do not get the full nourishment out of the food that we eat. However much we may eat, we are pale, thin and *anaemic*. We get iron in many fruits and vegetables, notably tomatoes, oranges and spinach or other greens. It is important that our school children should get enough fresh vegetables, and that they should be so well cooked that they are not tempted to leave them uneaten. Even tiny babies are given diluted orange or tomato juice or the water in which greens are cooked, to provide them with enough iron.

FUEL FOODS.

We have spoken of 'body-building' as though the body were a house to be built, but we realize that it is a better analogy to compare it to an engine. In an engine fuel is burned to produce heat, and that heat is transformed into energy to turn the wheels. So in our body certain foods are burned to produce the necessary bodily warmth, and all the surplus heat is changed into the energy with which we do our work. It is necessary that a large proportion of our food be fuel food. The two main classes are carbo-hydrates and fats or oils. Carbo-hydrates include starchy foods and all sorts of sugars,—milk sugar, fruit sugar, cane sugar, etc. All starch is changed into sugar by the saliva as soon as we eat it. More than 60 per cent of our food is carbo-hydrate food. The danger is that we make the percentage even higher than we should, since carbohydrate foods are cheap and popular. Especially in South India, rice forms too great a part of the diet. It distends the stomach and gives the feeling of fulness and satisfaction even when enough nourishment has not been taken with it. An excess of carbo-hydrate food may lead to diabetes. In boarding schools we should avoid having three rice meals a day. Wheat in various forms, *ragi*, *cholam* or pancakes made from one of the grams, are possible substitutes. On the other hand, we tend to give school children too little sweets. They need and crave a certain amount of sugar, and if we deprive them of it they are not only losing a highly concentrated source of energy, but are led to satisfy the craving in less desirable ways, as by buying cheap and adulterated sweets in the bazaar or from any wandering pedlar. *Jaggery* is not too expensive to use. It can be cooked with the morning porridge or given to them sometime in their hands for the mid-morning 'lunch'. Perhaps the

only justification for giving children coffee is the large amount of *jaggery* that is cooked in Indian coffee. They can get the benefits of the sugar in other ways, however, without the harmful effects of coffee. It is a pity that cocoa is beyond the reach of most boarding schools, for it adds not only sweet, but protein and fat to the diet, and the children learn to like it when it is properly prepared.

Fats are not only necessary for fuel but for storage, and a deficiency of fat in the diet leads to sore mouth or stomatitis. A doctor who examined a boys' school found a majority of the boys suffering from this trouble, and prescribed an immediate increase in the amount of fat in the diet, with the result that the trouble disappeared. Indian families get the necessary amount of fat by using oil and cocoanut in the preparation of their curries, but often the amount is greatly decreased in order to save expense in boarding schools, with the results above noted. Another valuable source of fat is *ghee*, too often totally absent from school diet. An increase of even five rupees a month on oil, cocoanut and *ghee*, will greatly improve the diet.

GROWTH PRODUCERS.

There is no time here to go into the interesting discovery of other mysterious food-elements known as *vitamines*, of which little is definitely known except the incontrovertible fact that the absence of them in the diet retards growth and causes the diseases known as scurvy and *beri-beri*. In general we may say that *vitamines* are contained in fresh vegetables, fresh fruit, milk and codliver oil. Cooking destroys them to a great extent,—hence the absolute necessity of a certain amount of uncooked fruit in the diet, for milk is unsafe in this country unless boiled, and most vegetables are cooked. We are told that the amount of *vitamines* eaten need not be large, but there must be some daily. In giving fruit to children we come up against the Indian superstitions that oranges or custard-apples cause them to catch cold, and that other kinds of fruit surely cause dysentery. Plantains seem to be the only fruit not under the ban. We can, however, demonstrate that evil effects only follow when the dirty skin is put into the mouth or when an immoderate amount is eaten at one time. Even a part of a mango, or a single plantain or a piece of other fruit, or a raw tomato, given daily, will help to make up this deficiency. There should be also many green vegetables

and as much milk as possible in the diet, for these, though cooked, contribute a certain amount of this growth-producing element. In cooking curry for two-hundred children at a time there are two great drawbacks to the provision of sufficient vegetables. In the first place because one must buy in large quantities, there is very little variety from day to day, and in the second place, the vegetables rarely get cooked through. When served, each child gets a very small share, and then generally attempts to escape eating even that small quantity by slipping them under the edge of her plate! Her meal consists, therefore, almost entirely of rice and the liquid part of the curry. We should make every possible effort to encourage the eating of more vegetables, by seeking for greater variety, cooking them in two or three pots to be sure that they are fit to eat, and then insisting upon their being eaten. By planting acres of our school compounds with vegetables and fruit-trees, we can gradually help to meet this problem. It is also very necessary that we do something to supply milk. All the little ones at least should have milk, yet how is it possible to have such a supply and pay for it? In our school we use milk to cook the morning porridge in, and urge children who can afford it to buy milk daily for themselves, but have not succeeded in reaching our goal of a cup a-day for each child. Yet, without the necessary calcium and *vitamines* our children's growth suffers. By rights, there should be a farm connected with each boarding school to provide the foods necessary to children's growth.

WATER AND ROUGHAGE.

Two other important elements in food are water and roughage. In hot weather there is no difficulty about drinking enough water but when one's insistent thirst ceases, there is danger of neglecting it. Children should be urged to drink water when they first get up in the morning and frequently during the day. There should always be an ample supply on hand of cool, clean water that will tempt them to drink. The woody fibre of vegetables and fruit, and the bran covering of grains like wheat and *ragi*, provide the 'roughage' or indigestible material necessary to push the waste matter through the intestines. The lack of these two elements causes the constipation so common among school girls

Before finishing the subject of diet may I emphasize again the importance not only of WHAT is eaten but HOW it is eaten. If the meal-time is unpleasant, the eating will be hurried and the digestion will be hindered. And moreover, a little discussion in Hygiene classes of the WHY of health-habits in diet, will lead the girls to more intelligent and willing co-operation in eating new and unusual dishes. In our school most of the new sorts of food have been first prepared as an experiment in Domestic Science classes, and later adopted by the cottage-housekeepers. The testimony of Brahmin day-scholars as to the daily use of *ragi* in their own homes, helped to dispel the contempt for it among the others as 'coolie-food' and 'jail-food'. We are always on the lookout for new substitutes for rice in the morning food.

FACULTY ELIMINATION.

After malnutrition, the next great enemy to the health of the boarding school girl is constipation, nowadays called faulty elimination. A very great deal of the headache, menstrual pain and general malaise of the weaker sisters is due to the clogging up and consequent poisoning of their systems by accumulated waste-matter. It is the practice of Indian mothers, almost from birth to give their children frequent doses of castor-oil. I have had mothers say to me, when they first bring their little girls to school: "Please give her a little castor-oil daily." It is no wonder that by the time they are fifteen or sixteen, the bowels are almost incapable of acting without such assistance. Add to this the sedentary life of the student, and you get chronic cases. It is almost a miracle to see the change in the whole appearance and disposition of a girl when she succeeds in overcoming this condition.

We can go about overcoming it in five ways. First, by instruction, either privately or in Hygiene class, as to the meaning and importance of the regular daily movement. If the girl can be awakened to the need of inner as well as outer cleanliness, she will be ready for the strenuous measures that must follow. Her very condition itself makes her naturally lazy and inactive, and it takes will-power to combat this. Next, we must see to it that her diet contains sufficient 'roughage' in the form of coarse grains, vegetables and fruit, and that she drinks large quantities

of water, whether she likes it or not. Thirdly she must be made to take a great deal of exercise, in order that her lazy, flabby abdominal muscles may be made to work. Skipping rope, outdoor games, running races, going for brisk walks, domestic work with its natural stooping and lifting, and regular drill classes with folk-dancing and gymnastic exercises, will do a great deal, if she is not permitted to escape them. A headache, unless it means fever, should not excuse a girl from participation in drill or games, for it is usually the lack of exercise that causes school-girl headaches. If the constipation is so chronic that it does not yield to all these common preventive measures, there are certain remedial exercises which the girl can be made to do twice a day, to further strengthen the abdominal muscles and start peristalsis. Any doctor or physical training teacher can prescribe these exercises for special cases. And last but not least, is the all-important matter of *habit-formation*. Happy the child who was brought up from babyhood to have a bowel-movement at a certain time every day! She never needs to worry about the matter unless she is ill. It takes care of itself. If we can help our school-girls, in the first year at school, to form this regular habit, we shall be laying one of the foundation stones of that 'positive health' we were talking about. Here is where the work and care of the class teacher comes in. The Matron and Hostel manager cannot possibly give this individual attention to the whole group, but it is possible for the class-teacher to come into closer touch with her smaller number. By trying to explain matters, by daily inquiries, and by being such a good friend to her girls that they talk with her freely, she can do more than anyone else to form health-habits.

The matter of menstrual pain is another problem with school-girls, but as the doctors tell us that it is closely connected with constipation and nervous tension, I am not taking it up separately. I may say, in passing, that in this connection, intelligent understanding and formation of the right habits are of supreme importance to the girl's health. At the time when a girl first matures, since she is away from her mother, the Hostel Manager should take her alone and talk to her privately about cleanliness and hygiene, not leaving her to form lax and dirty habits or injure herself through ignorance. By such a talk at a time when the newness of the experience makes a girl more open to sugges-

tion, she can be helped to take a natural and matter-of-fact view of the whole matter, and the foundations may be laid of a confidence that will enable her to come back to the older friend at any time that she needs further advice or wants to ask further questions.

NERVOUS TENSION.

We come now to the third great enemy of the school-girl's general health and well-being, which we may call nervous tension. While malnutrition and faulty elimination may be as likely to occur to a girl living at home, nervous tension is distinctly an effect of living in a crowded boarding school. Some of its causes are lack of quiet, over-stimulation through the excitement of being always in a crowd, over-study and consequent loss of sleep, too little recreation and too long study-hours, and over-excitement at examination periods. Its bad effects are visible in so many adolescent school-girls,—menstrual pain, irritability, lowering of vitality, easy tears, hysteria, etc. Someone has said that when Shakespeare spoke of "a tide in the affairs of men which, taken at the flood, leads on to fortune—" he might well have had in mind the adolescent period. The health of the woman as well as her character, may be made or marred between the ages of twelve and twenty, and it is just at that period that she is in our boarding schools. She is, at this age, particularly excitable, emotional and high-strung. There is perhaps nothing worse for her than life in a perpetual racket and confusion. How can we secure for her the conditions that she needs?

First, by a regular routine, in which work, play and study are sensibly balanced. This regularity is one of the redeeming features of school-life, provided it is not so rigid as to be irksome. All of the good sense and knowledge that we possess needs to go into our planning of the school-day,—to see to it that various types of activity alternate often enough to give relief from mental or physical fatigue at just the needed intervals. Too long study hours are really a waste of time, for the girls cannot concentrate for so long. The long periods of sedentary class-work need to be broken into by recesses, changes from one room to another, and gardening or drill. Domestic work is one of the best safeguards to the health of the naturally bookish girl, who will resort to any measures to escape the playground, but cannot escape the kitchen!

Next in importance comes the need of *rest*. So much is said about exercise nowadays, that the equally important need of rest is often overlooked. The girls' periods of sleep should be jealously guarded *especially at examination time*, and *nothing* should be permitted to encroach upon them,.....not nocturnal conversations with teachers, nor tuition, nor early-morning prayer meetings! The little girls should have a minimum of ten hours, of sleep at night, and the older girls a minimum of eight hours with the various gradations between. In addition to this an hour of absolute quiet at noon is enforced in our school and two hours on Sunday. Everyone through third form is obliged to lie down and sleep. The older ones may study on school days provided they keep perfectly quiet. Whether one sleeps or not, the hour's quiet is a balm to tired nerves. The children under ten have no night study-hour, but play up to the time of their night meal at seven, after which they have prayers and go to bed. The older children in the lower classes study for a half hour or so before the night meal, but not after. The middle school girls who are under twelve years old eat earlier and are allowed to study till eight, when there is a brief recess for all the form girls. After this interval the younger ones go to bed and the rest continue studying. At eight-thirty the twelve-to-fifteen group depart for bed, the rest following at nine, except for the girls in the Upper High School Forms who must stop studying but are allowed a half-hour's talking and wandering about for relaxation. It is these older girls who are apt to get so wrought up over their unsolved Algebra and their pages of History that they cannot sleep if they do lie down, so that this half hour's relaxation is permitted as a special privilege. The writer well remembers the boon that a similar period (known as 'Funny Time') was in her own boarding school days, when a little non-sense blew the cobwebs out of one's brain and brought restful sleep.

Not only before bed-time but at many other times recreation is a great preventer of nervous tension. Nothing relaxes one more than a hearty laugh,—how much more a Friday evening of 'stunts' or other nonsense. For the sake of health, if for no other reason, school should not be too solemn and serious a place, but a place where girls learn to be "in season grave, in season gay", as the hymn says. Games and folk-dances should be inescapable, for the very girls who most need them will be the ones to escape them when they can.

The very worst time for nervous tension is during examination periods,—especially the Sixth Form at the time of the School Final examinations. At such times a sort of frenzy seems to seize upon even the most sensible of teachers and parents, and as a result, it seizes even the most phlegmatic of students. The girls get worked up to such a pitch that sometimes when they reach the examination hall they go to pieces and can do nothing, which all goes to show how examination-madness defeats its own end! Teachers and parents are the most to blame for this state of affairs. As the great day approaches they put more and more pressure upon the girls, loading them with heavier work and whipping them up with exhortations to “pass for the honour of the family or the school” till it is no wonder that the girl feels that the fate of the whole world depends upon her passing, and the burden is too much for her. We older people must remember what a delicate instrument is in our hands, before we play upon it so roughly. We must forget our own personal ambitions for a high percent of passes to bring us a good reputation, take a firm grip upon our own emotions, and consider the good of the girl. We should strive above all to *keep things normal* during examination and pre-examination days. The regular routine of work and play and study and sleep should go on as before. Any change brings excitement. Routine by its very familiarity is soothing. There should, if anything, be more play and less study, to counteract the inevitable strain. Above all, the girls should catch the contagion of a sensible attitude from their teachers, and realize that such things as health, faithfulness and honour are of far greater importance than mere ‘results.’

When we come to consider the whole matter of nervous tension in the life of adolescent girls, we realize the importance of the cottage system that separates them into smaller groups and makes possible a quieter life without the need of too much restraint. I am also a believer in separating the tiniest children, *i.e.*, under ten, from the older ones, so that they may have their needed play and rest, and the older ones have their needed study and relaxation, without mutual disturbance.

SANITATION.

Thus far I have spoken entirely of the individual aspect of the problem of health,—namely personal hygiene, and have covered even that one topic most inadequately. Another very

important aspect must be briefly mentioned, and that is sanitation, or the prevention of disease from outside sources. How many typhoid epidemics have been due to the building of a latrine near a kitchen, or ignorance concerning water-supply and disposal of sewage! The latrines and drains are not the show-parts of our school buildings, and yet they, more than any other places, affect the health of the school. Do we have hidden, dark and dirty corners that we never visit, and never show to anyone, or is every corner of our school clean and ready to be seen at any hour? Are our school girls sensitive to bad smells, keen to track them down to their cause, willing to ‘chase dirt’ with their own capable hands, plus a broom and a pot of phenyle, or do they sit about in lady-like ease waiting for a servant to do it? Do they clean up their own back-yards by throwing all their refuse into their neighbour’s back-yard, or go about infecting the school when they have a communicable disease, or have they learned the meaning and the practice of ‘community hygiene’? What shall it profit them if they learn all of higher Mathematics, and fail to develop a conscience in these matters? Through Domestic Science and Hygiene classes the Hostel Manager can array on the side of health an enthusiastic army of fighters who will do battle against flies and mosquitoes in their breeding-places, inquire into possible causes for outbreaks of dysentery, and blush at the very thought of itch! They can actually come to think of typhoid, malaria, dysentery and itch as preventable nuisances instead of as ‘the will of God’. With all of this intelligent co-operation the manager can accomplish what she never could single-handed for the good of the school, and at the same time be training up “sanitary housewives”—to quote an examination paper—who will carry these habits with them into any community where they may later live.

A new day has dawned in boarding schools, for all these matters relating to the body are now realized and emphasized. Teachers as well as managers come to their work better instructed and equipped to deal with physical problems. Some have gained their knowledge through the mistakes of past ignorance, at the cost even of children’s lives. Hospitals and homes and the tuberculosis sanitarium contain some of the results of the old policy. With this new awakening we need to work for an increase in the income of our schools to enable us to provide the conditions necessary to health. If more money is not available, it seems

to me that we do wrong to keep on crowding our hostels in an attempt at mass-education. What India needs is not a generation of "educated invalids," but men and women with strength and energy and purity.

Even now, however, there are sometimes complaints that we "care more for the bodies than for the souls of the children" if, for example, we object to prayer-meetings at 4 A.M. or the giving up of the week's paltry-enough supply of mutton as a tithe to the church!

"Know ye not that your bodies are the members of Christ? Know ye not that your body is the temple of the Holy Spirit? Ye are bought with a price, therefore glorify God *in your body* and in your spirit which are God's".

A Study of the Factors

INFLUENCING THE DEVELOPMENT OF SCHOOLS FOR GIRLS IN INDIA FROM THE BEGINNING OF WESTERN INFLUENCE TO THE PRESENT TIME

ETHEL L. WHITING, M.A.

INTRODUCTION.

THIS study will consider the various factors which have influenced the development of schools for girls in British India beginning with the first missionary schools in 1800.

Although Burma is included in government reports and statistics, being a part of British India, the social and religious conditions are so different that it has not been included here. For the same reasons, the European schools which exist for English and Anglo-Indian girls, have been omitted.

This study will show that special schools for girls are necessary on account of social customs, which are supported by religious teaching; how the first schools were started, and the needs which caused the development of the various types; the part the Educational departments and the organization has taken in shaping the girls' schools; and the present trend in the social position and education of women.

The writer has been limited in first-hand sources, but has had access to several careful studies on various phases of education in India. She believes that no important phase or type has been omitted, and that the institutions described are typical, but there may be others which are better illustrations if the necessary information had been available.

Eleven years residence in the United Provinces and the source material at hand are responsible for the prominence of North India in the study.

Note.—Miss Whiting who during her furlough has taken post-graduate work in the Departments of History and Education at the University of Nebraska, has favoured us, at our request, with this summary of a thesis of deep interest to all educationalists in India.—EDITOR.

CONDITIONS PRIOR TO WESTERN INFLUENCE.

The earliest writings of the Indo-Aryans are the Vedas, a sacred collection of poems, prayers, and ritual. It is thought that these writings began soon after their entrance into India, which historians fix at some time between 2000 and 1400 B.C. In these early poems the people are at home on the banks of the Indus river, there are no caste divisions and all men and women move about freely.

But at some time before 500 B.C. (the date fixed for the writing of the Code of Manu), the caste system with the Brahmins supreme had been fixed and women were excluded from the social life.

Although Hindu learning exceeded that of western countries before the twelfth century, only a few of the upper classes were privileged to enjoy a liberal education. Other men had only the education necessary,—a commercial education for the merchants, a religious education for the priests, and none for the common people.

Since the women were deprived of the privilege of taking part in religious ceremonies, even of hearing the scriptures read, and had no need for business training, they were also excluded from the schools. Their training became one of the home only, where they were taught to perform the simple domestic duties and to devote themselves to the service of their families.

Several social customs developed during this early period which strengthened the barriers between women and education, and made the later task of providing them with schools a very difficult one.

Early marriage was demanded by the religious ideals and belief in woman's dependency. The custom of 'purdah', or veiling the women when in the presence of any but those inferior to her in the home, kept her in ignorance of everything but her own immediate surroundings. The widow, in expiation for her responsibility for her husband's death, or as an expression of extreme devotion, was required to sacrifice herself on his funeral pyre or to live a life of servitude apart from the social pleasures of the family.

THE INFLUENCE OF CHRISTIAN MISSIONS.

Foreign missionaries were the first to open schools for Indian girls, and they have been pioneers in all phases of school work since that time.

They believed that they could not found a permanent Christian community without educated Christian women, and so schools were opened to teach Christianity to the girls and women, to teach them to read the Bible, and to prepare them to teach others.

The first girls who could be persuaded to attend had to be paid for attending, and it was not until 1850 that the custom of charging fees was begun. Teaching in the homes ('zanana-teaching') was effectively used for Bible teaching and to influence the women to allow the girls to attend the schools.

The first schools were day schools, but as the Christian communities grew it was impossible to provide schools in every village, and it became necessary to gather the girls into boarding schools. The first boarding schools were very simple, but later on others were opened where an attempt was made to give the girls the best of western culture and a fluent use of the English language.

The first college for women in Asia was the one at Lal Bagh, Lucknow. It is now named the Isabella Thoburn College, in honour of its founder, and occupies large new buildings on a new site. It has a well-qualified staff of American and Indian professors, and was accepted as the women's department of the Lucknow University when it was opened in 1920.

Teacher-training classes have been provided for girls at several stages, from the simple course for those who have studied six years only, to the graduate course now offered by the college.

Orphanage and widows' homes were necessary for the famine refugees and others. Many of these girls and women could not pursue the literary course, so a course of industrial training was provided.

Nurse-training, science courses and medical schools were opened for those who were willing to undertake medical work.

With the rapid increase in the number of village Christians, missionaries have realized the defects in the existing type of education, and are now seeking to develop a more practical

course suited to the lives of the rural community and new schools with vocational courses are being opened.

THE INFLUENCE OF THE GOVERNMENT.

In the charter of 1813, Parliament required the directors of the East India Company to spend at least one hundred thousand rupees annually (about \$50,000) for education in India. This grant was increased to one million rupees in 1833, and a definite program was begun. After much controversy, it was decided by the Governor-General that English should be the medium of instruction in the high schools and colleges, and most attention was given to schools of this grade.

The schools which were started were open to girls, but they did not attend. In 1854, the Despatch from the directors of the Company to the Governor-General requested that encouragement and aid be given to girls' schools.

The organization of girls' schools is the same as that of boys'. In most provinces public examinations are given at the completion of each stage of learning. English is the medium of instruction in the high schools and colleges. In each province a Director of Public Instruction directs the education, and is assisted by Inspectors and Inspectresses.

To encourage private enterprise and allow the development of the existing schools, government introduced the system of grants-in-aid. All schools which meet the government requirements in secular subjects and which are open to inspection are given aid from the public funds. With the exception of the primary day schools under the management and support of local and municipal boards, there are very few schools entirely controlled by government. The Lady Hardinge Medical College at Delhi is the outstanding exception.

Government is urging the increase of primary schools, so that opportunity may be given to all children to attend school. Most of the provincial councils have passed acts whereby municipalities are empowered to impose a system of compulsory primary education within their own areas. But the opposition of public opinion, the difficulties of securing a sufficient number of qualified teachers and the problem of finance have caused the municipalities to be very slow in adopting compulsory attendance, especially for girls.

When the English undertook the rule of India, the policy of the government was declared to be one of strict neutrality in religious matters. In harmony with this principle, government schools do not provide any religious teaching.

THE INFLUENCE OF INDIAN MOVEMENTS.

It is easy to understand the slowness with which Indians undertook the promotion of girls' schools when we remember that for centuries they had believed that women were incapable of being educated, that they had no sphere outside the home, and that they had no religious life except as wives and mothers.

The first prominent reformer interested in women's rights was Raja Ram Mohan Roy. He formed the 'Brahmo Samaj' in 1826, a reformed sect of Hinduism which rejected polytheism and idolatry, the caste system and the social seclusion of women. The first social victory of the sect was the act prohibiting 'Sati', or widow-burning. This act was passed in 1829, after years of agitation by Ram Mohan Roy, missionaries and other foreigners. A second victory was the act legalizing the remarriage of Hindu widows which was passed in 1856. This act was bitterly opposed, and such marriages are not yet common.

The strongest and most aggressive of reformed Hindu sects is the 'Arya Samaj' which was founded in 1875. It organized the first exclusively Indian orphanage and widows' home, and has been an active force in breaking down caste observances and in the establishment of schools for boys and for girls.

The Parsis, descendants from Persians who migrated to India in the eighth century, are the most progressive of Indians. Large numbers live in Bombay, and it is due to their influence that Bombay has taken the lead in voting for compulsory attendance at primary schools, and has given the franchise to women. Where the Parsis predominate, primary education is coeducational and adequate provision is made for the higher education of girls.

Other Hindu sects and the Mohammedans have of recent years opened schools for their girls. Each sect has adapted the existing types of schools to its need, usually accepting government supervision and aid. The purpose in all of these religious schools is the desire to provide a good education under the auspices of the religious leaders, and to add enough of the domestic arts to win the approval of the conservative, and to prepare the girls for home life.

A recent institution is the 'Srimati Nathibai Damoda Thackersey University' for women at Poona. Funds for this school are raised by subscription as it does not accept government aid; teaching is in the vernacular, domestic science is compulsory, and the college course is three years in length.

Native states have gone further than British India in primary education, due perhaps to the fact that there is more co-operation when rulers and people are of the same race, and also to the fact that there is more money per capita for education in the native states.

Indian women are responding to the opportunities offered them, thus giving rise to new institutions which are being opened more and more frequently, and we may expect more rapid progress in the schools of this type than of the government-controlled or mission schools.

CONCLUSION.

The education of women in India has passed through two distinct phases and is now entering the third point.

In the first period the trend was toward a narrowing of woman's sphere, lessening her social world by imperceptible degrees until her life was bounded by the walls of her home, and her mental and physical activities were limited to those required by the simple duties of that life.

The second period began with the advent of western missionaries. Their innovations brought opposition from all except a very few Indians, but by persistence and by the aid of the British government they succeeded in establishing schools of almost every type for girls in India. They have proved that Indian women have the intelligence for abstract learning and can equal men in intellectual pursuits. Women who have enjoyed social freedom have shown a grace and charm that is in keeping with the traditions of modest womanhood and has won the admiration and respect of Europeans and Indians alike.

The third period is just beginning. Indian men are now recognizing the advantages to their country in an educated womanhood. They are enthusiastically developing schools and earnestly seeking the type of education which will be better for their girls than the existing schools. They are also introducing reforms in social practices, making for social equality of women.

Indian women are accepting every opportunity for education and freedom, and in new positions of responsibility and authority are beginning to give valuable aid in the consideration of the problems yet to be solved.

For years to come the best educators of western lands will be needed to bring the knowledge and skill of their countries to the school situation in India. They must improve their schools which are educating women teachers and leaders, they must develop better schools for those who will remain in the homes.

The trend is toward universal Primary education, but not towards a uniform state system as in the United States. I believe that government-aided and private schools of the various religious sects and other groups will continue to provide much of the primary education and that the local boards of government will provide schools where these do not fill the need. In the schools for higher education, there will be fewer of the government-controlled schools. There will continue to be religious instruction in the schools, and each school will be attended by those who desire the particular religious teaching which it offers.

All educational leaders in India, whether foreign or Indian, men or women, must inform themselves of the forces which have shaped the present system, of the conditions of the society which they serve, and of the best practices and philosophies of other countries which may help India.

Frequent councils of school leaders with a sympathetic understanding and the coöperation of all are necessary if they would develop in India a unified, adequate, indigenous system of schools which will make possible a fuller, richer, and more purposeful living for Indian women, and in consequence, for all of India.

Improving Religious Education in Middle Schools*

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MIDDLE schools occupy a strategic position in the program of Christian education, for it is in these schools that most of life's greatest choices and decisions are made. Yet in middle schools, even more than in colleges, students are manifesting the most serious, defensive and most antagonistic attitudes toward the Christian religion. Indeed, the present anti-Christian movement is being largely promoted by students in these schools; and, unless some better methods are soon devised for carrying on religious education in middle schools, what is now perhaps only a functional disorder may become a chronic disease. It is for the purpose of showing how our present methods can be improved that this article is written.

If we should stop our educational machinery long enough to diagnose religious education in middle schools we would find, in most cases, four serious defects. In the first place, great masses of students are failing to cooperate on a Christian basis. This is all the more alarming when we realize that Christian character is primarily an affair of shared social relationships. Secondly, many of the religious activities, including chapel worship and curriculum Bible classes, are afflicted with a deadly purposelessness. In general, leaders of chapel services understand the rubrics of worship and teachers of Bible classes know their textbooks, but few of them understand students or know how to meet their needs. Thirdly, most of the students who now perform the unending round of set tasks in the Christian religion fail to get a complete religious experience. They are "learning about" Christianity, but, because there is nothing in the nature of ideas *about* religion which automatically transmutes such ideas into Christian character, most of them become

only fractional Christians. Finally, much that is done in these schools in the name of religion is of no practical value. It causes no desirable changes in conduct and makes no contribution to the Christian enterprise. Many other defects in the religious programs of middle schools might be mentioned, but certainly these are serious enough to make us pause and search for a remedy.

In religious education as in medicine there is no one panacea for all ills, but the project principle, rigidly applied, offers more valuable suggestions for remedying the above mentioned defects than any other known approach. It suggests at least four criteria for judging the fruitfulness of religious education, namely social cooperation, purposeful activity, complete experience, and practical achievement. Instead of being merely another device of teaching, it is "a point of view within which all valuable elements in the older approaches find their place."* Story-telling, questioning, lecturing, drill (including memory work), and examinations are all made purposeful and practical by the application of the project principle. Likewise, when this principle is rightly understood and applied, the Bible, textbooks, dictionaries, encyclopedias, newspapers, magazines, pictures, and other materials acquire more meaning and become more useful instruments for helping young people to build the Kingdom, or Democracy, of God.

It is, however, when we begin seriously to apply this principle to the worship programs of middle schools that we see the need for making changes. For "in religious education our weakest point is school worship, and in school worship our most painful defects appear in boys' middle schools."† It is in these schools that listlessness and outward conformity are most rampant. Now the project principle implies that there must be a real motive for worship, based on a desire that bears fruit. Leaders must be trained not only to use forms, but to understand students and to help them find what they want. One way to know students and to revive interest in Christian worship is an open forum in chapel for student discussion of students' problems. If there is opposition to

* "Findings of the Conference on Week-Day Religious Education," *Religious Education*, XVII (June, 1922), p. 268.

† See Luella Miner, "Worship in School," *Educational Review*, XVII (October, 1925), p. 363.

* Reprinted from the *Educational Review* (China), by courtesy of the Editor.

Christian worship, especially as it has been imported from the West, it may be wise to change the name "worship" to "assembly" and permit students to have a real share in planning and carrying out their own worship programs. To begin with, invite classes to prepare services in commemoration of special holidays. On such an occasion, a topic like the following might be chosen for report and discussion: "What we have found out about our country and how we think it ought to be made different." Then, if appropriate hymns, prayers, and Scripture passages are selected, everything will have definite content and meaning. When a class or a so-called "service committee" of students, with the help of a teacher, is made responsible for planning and conducting worship, it will assure a reasonable amount of interest and participation on the part of the entire school and also provide a thread of connection from day to day. Students may bungle the assembly occasionally, but they cannot bungle it worse than many adult leaders. Unless they participate in the planning and in the execution of worship programs they will continue to be largely indifferent to Christian worship and will fail to secure training in Christian leadership.

Likewise, when the project principle is applied to the teaching of religion it will result in a reconstruction of present methods and materials. Fortunately, it is not necessary to overturn all of our traditional techniques and curricula and let teachers do just as they please. By continuing to use many of the familiar techniques and most of the materials of present curricula it is possible for the teacher of average ability to achieve genuine success in teaching by projects. In the course of a semester or a year he will use practically all of the materials in a good textbook, and much more than is found in most textbooks of religion, but he must be free to use these in the order and at the time in which they are needed. The curriculum at his disposal will be roughly of two kinds; namely, source materials, such as the Bible, which are common to all classes, and working materials, such as lesson helps, which are needed to illuminate particular projects. However, instead of trying to give students all of the experiences suggested by the traditional curriculum, he will lead them into typical experiences suited to their particular interests and needs. This, of course,

does not mean following the whims of young people, but leading them to choose projects which they can promote with a Christian purpose and for the sake of Christian education. In this way both the teacher's control of the class and the students' interest in Jesus' way of life is increased.

Since the task of Christian education is to impart Jesus' way of life, or the way of love, the question arises how can we train teachers to discover projects with Christian educational value? Many projects will be suggested by the cry of human need all about our middle schools. Since we are daily surrounded by poverty, ignorance, crime, and disease it should not be difficult for teachers and students to find an abundance of things to do. All students in middle schools have intellectual problems, such as the relation between science and religion, or moral problems, growing out of the flood of individualism in China, and, therefore, it is important that teachers discover them and devise projects which will help solve them.

Below is a list of thirty projects which seem to be especially adapted to Chinese students. The first fifteen are best suited to students in junior middle schools, and the remaining fifteen to those in senior middle schools; but with a little enlargement or simplification they may be interchanged for use in both types of schools. Some of these projects may well occupy the time of the class for a whole semester or even a year, while others may be completed in one or two class sessions.

THIRTY SUGGESTED PROJECTS FOR MIDDLE SCHOOLS. *

1. Making a code of rules for *Honoring Father and Mother*, or for promoting *Fair Play on the Playground*.
2. Writing a *Class Creed* and printing a copy for hanging in the schoolroom.
3. Making a *Health Code* and illustrating it with pictures or with passages from the Bible.
4. Promoting a *Campaign for Sanitation and Hygiene*.
5. Making objects, charts, and the like to illustrate *The Life of Christ*.

* Additional suggestions for projects will be found in the valuable book by E. L. Shaver, *The Project Principle in Religious Education*, pp. 18-34; 70-76; 183-352.

6. Building a *School Museum* to illustrate the customs and geography of Palestine, and making or finding the materials in China.
7. Forming a *Humane Society* for preventing cruelty to children and animals.
8. Planning an imaginary *Trip to Palestine*, and using the Bible as a guidebook to places of interest.
9. Organizing a *Civics Club* with laws for promoting the rights of others, safety, and order.
10. Planning a *Program for a Wise Use of Leisure Time*.
11. Doing something for a *Sick Class-mate* or a *Poor Family*.
12. Finding out *What Things Need to be Changed* in a certain village or city and setting to work to change them.
13. Making a chart to show the *Service Activities* of a school or church.
14. Writing *Letters of Appreciation and Encouragement* to great Christian Leaders.
15. Discovering the *Ten Greatest Heroes of To-day* as measured by the life of Jesus.
16. Finding out *What Jesus Expects of Young People To-day*.
17. Studying the causes and the results of China's wars and *Helping War Sufferers*.
18. Giving lectures and dramas for the purpose of *Exposing Superstitions*.
19. Finding stories from the Bible, Chinese history, biography, and experience to show *The Evil Effects of Cheating, Lying, and Quarrelling*.
20. Studying the evils resulting from the use of narcotics and then carrying on an *Anti-narcotic Campaign*.
21. Making a class book to show *How the Bible Came to Us*.
22. Writing a book of *The Ten Best Examples of Christian Living To-day*.
23. Telling and dramatizing stories to show that "*Honesty is the Best Policy*."
24. Studying the causes and *Helping to Relieve Poverty and Crime*.
25. Organizing and promoting a *Neighborhood School* for children or illiterate adults.

26. Giving *Lectures on Citizenship*.
27. Conducting an *Open Forum* for the discussion of vital questions.
28. Writing a book entitled *Christian Citizenship in Middle Schools*.
29. Finding ways of *Christianizing some of China's National Holidays*.
30. Studying the *Spread of Christianity*.

In order to show concretely how a project may be carried out a brief description is given below of a project which was planned and executed by Mr. Tseo Ping-i with a group of students in the junior middle school of the University of Nanking.

A PROJECT IN OVERCOMING TEMPTATION.

Origin of the project. The class consisted of ten boys enrolled in the third year of the junior middle school. They were registered for a course in *The Life of Christ* and were studying the story of Jesus' temptation in the wilderness. Questions arose concerning the authenticity of the story and its relation to life. Thus a project was under way.

Development of the project. The students were already familiar with the contents of the story so one of them said, "The term Satan indicates superstition, and, therefore, this story is of no value to our lives." By way of reply the teacher asked, "Do you deny that there are evil influences which work actively in individual, social, economic, and political life? Is it superstitious to believe in the existence of evil influences?" He answered, "Evil influences are not Satan." In order to show that evil reveals itself in human form he was reminded of Jesus' words addressed to Peter, "Get thee behind me, Satan," (Mark 8:33) Step by step the class was thus led to see that although we do not all agree on the names for these evil influences we cannot, on that account, deny their existence.

Another student asked, "Since Jesus is so holy and so good, why did he undergo temptation?" He was told that temptations come to everyone, and that since Jesus "became flesh and dwelt among us" he too underwent temptations, but unlike most men he did not succumb to them. These temptations were three-fold. The first appealed to the need for food; the second,

to the love of fame; and the third, to the love of worldly power and glory. For the sake of clarity, these temptations were interpreted in terms of bribery. Satan tried to ruin the character of Jesus by means of bribes offered through different channels of human wants.

Thus the minds of the students were all centered on the topic of "bribery," and it was agreed that each one of them should find one striking instance of bribery in history and report it to the class at its next session. In order to secure fairly comprehensive reports five students were asked to find out instances of receiving bribes; and the others to search for cases of rejecting bribes.

It is unnecessary here to write out in detail the long reports of the students. The cases reported of persons who received bribes were briefly as follows: (1) Eve, who is the first example mentioned in the Bible or one who received a bribe from Satan; (2) Judas, whose life was ruined by receiving only thirty pieces of silver; (3) Wei Chung-hsien a powerful eunuch of the Ming dynasty, who received a bribe in order to kill the scholars of the Tung-ling Party; (4) Chin Kwei a traitor of the Sung dynasty, who received bribes from the Tartars in order to kill the loyal general Yo Fei and (5) Chang Pang-chang who was also a traitor of the Sung dynasty.

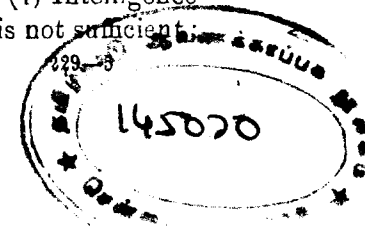
The cases reported of persons who rejected bribes are briefly as follows: (1) Joseph, who rejected a bribe in terms of immorality; (2) Elisha, who would not take any remuneration from Naaman; (3) Confucius, who, when he and his disciples were in need of food said, "The superior man stands firm in the presence of poverty, but the mean man, when he is in want, gives way to unbridled license." (4) Yo Fei of the Sung dynasty, whom the Tartars could not bribe; and (5) Kawan Yü who would not be bribed by Tsao.

Then the attention of the students turned from history to present day society. They scrutinized cases of bribery such as the following: in business, instances of adulterating goods and putting out false advertisements; in the legal profession, decisions sometimes varying according to the amount of money received; in industry, the exploitation of laborers; in politics, bribes offered for lucrative positions; and opium smuggling under the eyes of officials.

After analyzing each of these instances of bribery and noting the result, the attention of the students turned in upon their own temptations. On similar sheets of paper, and without signing their names, they answered ten questions relating to their own temptations, what the consequences were of falling into these temptations, and by what power they could be overcome. These answers were analyzed in the presence of the class, although without exposing any names, and revealed the following types of temptations: bribery, drunkenness, gambling, smoking, lying, scolding, cheating in examinations, and visiting houses of prostitution. The motives and the reasons assigned for indulging in these temptations were, among others, curiosity, courtesy, selfishness, enmity, and jealousy. The long list which they made of evil consequences of falling into these temptations included the following: physical deterioration, waste of resources, punishment by parents, public disgrace, sense of sin and shame, and destruction of moral fiber. The lessons which they listed as having learned were: repentance, a realization of the power of evil, the importance of keeping away from evil friends or an evil environment, the need of a strong character and of power to overcome temptation. The means of overcoming temptation, as listed by these students, were intelligence and morality.

Since there was considerable difference of opinion concerning the means of overcoming temptation the class decided to debate the question of the relative importance of intelligence and morality. Two debating teams were formed, one consisting of four members and the other of six. When the first team debated the second acted as judges, and *vice versa*. The proposition of the first team was, "Resolved: That intelligence is strong enough to overcome temptation," and of the second, "Resolved: That morality is strong enough to overcome temptation."

The arguments of the first team, on the affirmative side, were briefly as follows: (1) By means of intelligence we can understand the nature of temptation, and thus overcome it at its beginning; (2) intelligence enables us to discriminate between right and wrong and to cleave to that which is right; and (3) intelligence gives rise to reflection and reasoning by means of which we can devise ways of overcoming temptation. On the negative side the arguments were as follows: (1) Intelligence may help to overcome temptation, but alone it is not sufficient.



(2) temptation attacks character rather than intellect; and (3) temptation often makes use of intelligence to intensify evil influences, for the most notorious evil-doers were often men of great intelligence. The decision of the judges was in favor of the negative.

The arguments of the second team, on the affirmative side, were: (1) Great moral and religious teachers like Confucius, Jesus, and Buddha have proven that morality is necessary in order to overcome temptation; (2) morality overcomes temptation at its very beginning; and (3) morality implies a strong character which temptation can not attack. On the negative side the arguments were: (1) Morality is always shifting, and, therefore, temptation may make use of changing morality to convince the individual that evil is good; (2) there is no satisfactory standard of morality, and for this reason temptation may make use of morality which is on a low plane; (3) morality is an empty term, and hence the individual needs power other than his own in order to carry out moral principles. Largely on account of better delivery the affirmative side won this debate.

As a result of these two debates the class as a whole came to the conclusion that both intelligence and morality are important, but by no means sufficient. In addition, we need a great power to help us direct our lives so that we may be able to stand firm in the presence of temptation. What is this power? How may we secure it? The answer to these questions, they admitted, are most clearly revealed by Jesus. Therefore, in order to find out the secret of Jesus' power they decided to study, in addition to other assignments, the Sermon on the Mount as recorded in Matthew 5, 6, and 7.

Evaluation.—The value of such a project for these students is obvious:

1. They were interested in it, for it was their own.
2. The story of Jesus' temptations in the wilderness became real, the awful consequences of bribery were deeply engraved on their minds, and the folly of their own evil deeds was brought home to them.
3. They acquired useful knowledge concerning the life and the teachings of Jesus, in an interesting way, and also valuable skills—all of which promises to remain a permanent possession throughout life.

Space will permit us to mention briefly only two other projects, of quite a different type, which the writer has seen Chinese teachers carry out successfully in middle schools. One of these was a *War Relief Project* growing out of a study of the stories in First and Second Samuel, particularly those describing the wars between the Israelites and the Philistines. This resulted in the students of the class voluntarily giving money of their own for the relief of war sufferers; in a better understanding of the causes and the evils of war; and in a purposeful study of Jesus' teachings for light on the right attitude toward war.* Another class worked out a *Friendship Project* which was suggested by the story of the friendship between David and Jonathan. As a result of this project the circle of friendship of the members of the class was widened to include many neighbors, for whom they wrote and had printed at their own expense six-hundred posters with realistic cartoons showing how disease is spread by flies. Projects of this sort are not only valuable means of illuminating the Bible but of training in Christian living.

Yet one big question still remains unanswered, namely: How can we train teachers to teach religion by projects? Briefly, the answer is let them study books on the project principle, observe project teaching, and practise it themselves. Personal observation is, unfortunately, not now possible for the majority of teachers. Therefore, the next best thing for them is to read descriptions of projects in print. It is to be hoped that the projects briefly described above will be only the forerunners of a long line of projects which others will devise for the benefit of ambitious teachers of religion.

* This project is described in detail in the *EDUCATIONAL REVIEW* of July, 1925, pages 288 to 291, *Training College Students to Teach Religion*.

Queen's Hill Girls' High School Darjeeling

HISTORICAL SKETCH.

In outlining the scope of this magazine, in its first issue, it was stated that one of its functions was to preserve an historical record of the development of our educational institutions. This phase of its service was inaugurated in the second issue with an historical sketch of the "Centennial School" and Lucknow Christian College.

The formal opening of the splendid new building of the Queen's Hill Girls' High School, affords a suitable opportunity to continue this feature of the magazine, and it is hoped that from time to time historical sketches of other schools will be added.

The following records are taken from statements made in connection with the formal opening of the new building, at Mount Hermon, on May 26th, 1926 by His Excellency the Governor of Bengal. Miss C. J. Stahl, Principal of the School, presented the following historical review—*Editor*.

HISTORY OF THE SCHOOL.

QUEEN'S Hill Girls' High School was first opened on March 11th, 1895 in a rented building known as "Arcadia" below the Chowrasta. Its founder and also its Principal for nearly twenty years was Miss Emma L. Knowles, an educational missionary under the Women's Foreign Missionary Society of the Methodist Episcopal Church. Miss Knowles had already spent two terms of service in India as Principal of Schools for European Girls at Naini Tal and at Calcutta, while in the Calcutta Girls' School she was impressed that there was a need of a school of a similar character in Darjeeling and had a deep conviction it was God's plan for her to open such a school. The Mission Board at home gave their approval to the plan but could promise no financial help.

With a firm faith in God's leading, Miss Knowles borrowed from a friend one thousand rupees for furnishings, used her salary to pay the rent of a building and opened the school with thirteen pupils. Two years later it was recognized by the Education Department as a Lower Secondary School and received a grant.

The property known as Queen's Hill which has been the home of the school for twenty-five years was purchased in 1900.

It contained when bought, four dwelling houses which had to be adapted to school use, and in 1902, a three-storied building was erected on the same site affording needed room for growth. The enrolment at that time was fifty, thirty-seven being boarders. As larger accommodation became necessary a part of the Annandale building was taken for a dormitory, and the number of boarders increased to one hundred and twenty-five.

During these years, thirty pupils have passed out of the Senior Cambridge. A number have become teachers after taking a teacher's training course. Others have continued their studies in England, Australia and America and some have established new homes of their own.

The greater number of our pupils are of course from Bengal, the next largest number coming from the Central Provinces and Burma. Great Britain and the United States, Italy and the Scandinavian countries, including Finland, are also represented. The enrolment at present is one hundred and seventy.

The school has no foundationers and no beneficiaries of any fund except that five children are supported by the Bengal Masonic Association and by the Bruce Fund.

The Calcutta Christian Schools Society constitutes the Board of Governors. This Society is an incorporated body of twelve members, having under its control three schools, the Calcutta Girls' and Boys' Schools as well as Queen's Hill.

The ideal of the Founder was expressed in the first school prospectus thus: "The aim of the school is to provide a thorough education for girls in an environment conducive of the best mental, physical and spiritual development."

This high ideal has been maintained through the years and our greatest reward is in seeing that this ideal is realised in the lives of our pupils.

It is rather an unusual record that in the thirty-one years of its history the school has had but four different principals, one of whom Miss Bertha Creek held the position for one year only during Miss Knowles' absence on furlough. Miss J. E. Wisner also on two occasions was principal for a short term of one or two years. The place of the present principal whose tenure dates from 1914 during an enforced absence on sick leave, was filled by Miss Long and Miss Fitzgerald as acting Principals.

The school authorities as well as all friends interested in the school have long realised the handicap under which it has laboured through inadequate buildings. For years search was made unsuccessfully for a new site which would furnish an opportunity for necessary development. In December 1920 the Mission authorities, through the initiative of Bishop Fisher, purchased this estate of which the new school site is a part. School was opened in this building on March 11th, 1926 just 31 years from the date of its foundation.

In the completion of the building and in this happy occasion in the history of the school, we see realised the hopes and prayers of its founder and friends and cause for renewed faith in the promises and providence of God.

H. E. THE GOVERNOR'S SPEECH.

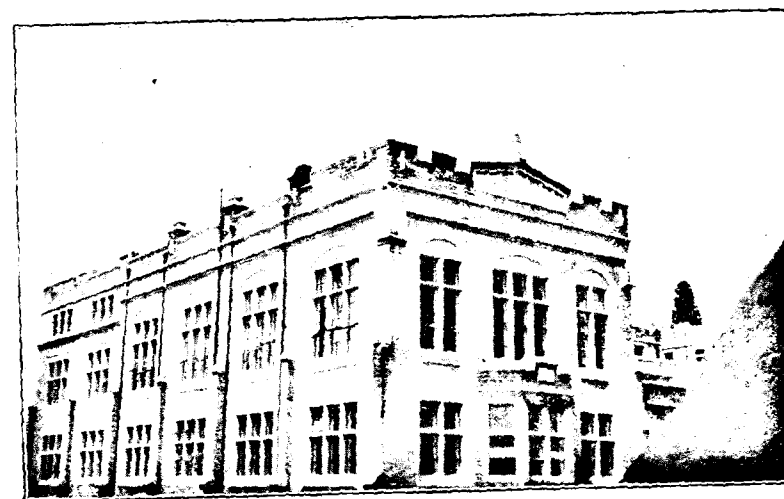
Chairman, Miss Stahl, Ladies and Gentlemen,

My knowledge of this School and its history is derived from the reports which have been read to us to-day and from the appreciative account of it which Her Excellency Lady Lytton gave me when she returned from laying the foundation stone in June 1924. I understand that this fine new building which you have asked me formally to declare open to-day was actually completed and occupied in March. It is of course a very common practice for a building to be occupied before it is opened and the fact in this case is symbolic of the event we are celebrating. This is not a new school founded for the first time, it is not a new work which is to take place in this building but rather an old work which has entered upon a new stage, a school which has already a life of 30 years and a well-established reputation which has found a new home. It is that new home and that new epoch in the life of the Queen's Hill School that we are formally inaugurating to-day. I congratulate you on the accomplishment of this happy event and I pray that the work of your school may be blessed in its new and beautiful home.

The environment which the founder of the school aimed at acquiring has indeed been found here. The struggles, the difficulties and the delays which have been necessary to the realisation of her ideal will but add to your pride in your ultimate success and the possession of this fine new building should increase the value of the work which you will now be able to do.



General view of the new building.



View of the west wing of the new building.

Important, however, as is the completion of these buildings for the welfare and inspiration of the girls and the immediate purposes of the school, it really represents something more than the rebuilding of the old Queen's Hill School. For a further stage has been reached in the completion of the comprehensive scheme, which the American Methodist Episcopal Mission has undertaken for the benefit of the European and Domiciled communities in Bengal. The complete scheme of development, I understand, contemplates the establishment of four schools in Bengal, two in Calcutta and two in Darjeeling. The high school for girls and boys are already doing excellent work in Calcutta in providing for those children in the plains, whose parents are unable to bear the comparatively high expenses of education in the hills. Residents in Darjeeling already recognise the very valuable work which the old Queen's Hill School has been doing here, and we are confident that this transfer to the new and better site which the Mission has acquired will mark the beginning of a period of increased prosperity. There remains now only the addition of the boys' school to complete the whole scheme. You have reached the third story of your educational mansion and knowing what I do of the Mission's ideals and determination, I feel confident that you will not rest content until you have completed the structure by adding the fourth storey. The Mission's educational work will then have been welded into a single comprehensive unit and will gain strength by the co-ordination of the four schools in a single whole under the direction of a central policy, to which each school will contribute and react. The completion of the scheme will give full play to the ideals which inspire the policy of the Mission and which prompted them to undertake their great enterprise. Such group units, as this, which conform and contribute to the general educational system of the province, and of which there are other examples among the missionary bodies operating in Bengal, provide a complete system of education for the children of the class for which they cater.

I have frequently had occasion to congratulate the great missionary bodies which have done such splendid pioneer work in the field of education and to acknowledge the debt of gratitude which Government owes to them for shouldering these responsibilities and thus enabling public revenues to be expended in other directions. This is the first occasion on which I have

been personally associated with the enterprise of this particular mission and I welcome the opportunity of thanking them most sincerely on behalf of the Government of Bengal for the very valuable work which they have been doing among the European and Domiciled communities. It is indeed a cause for admiration and gratitude that an American Missionary Society should contribute so generously in money, time and labour for the benefit of our children in Bengal and the enthusiasm, humanity and love which this very fact denotes, are the best guarantee for the success of their enterprise.

Let me in conclusion congratulate the staff and the students on the beautiful home which the generosity of distant patrons has provided for them. I hope that the new surroundings will instil them with a determination to prove themselves worthy of the confidence and liberality of their well-wishers.

It is a matter of great regret to all of us that Bishop and Mrs. Fisher, to whose vision and faith the consummation of your dreams is so largely due, cannot be with us today, but I feel sure they will be delighted to learn of the enthusiasm which has attended this ceremony. Lady Lytton, too, will I know be pleased to hear from me next month about the beauties of the building which has risen upon the foundation stone she laid two years ago. She spoke to you on that occasion of the value of a childhood without fears and of the educational value of happiness in early life. Happy, fearless children you have already shown that you can produce. I hope that in these new surroundings they will be able to receive new ideals inspired by the unrivalled beauty of the scene on which their eyes will daily rest. Made intimate thus with the most beautiful features of the earth they will learn, I hope, to recognise and appreciate the most beautiful features of humanity. It is my firm belief that we all find in life that which we look for. In every garden there are thorns and nettles and slugs and worms as well as flowers and butterflies and birds. Those who look only for the nettles and the worms will find them and they should not complain, but even among cabbages the butterflies flit, flowers will grow out of manure and in the old boot or broken pot the robin will build his nest. For those who have eyes trained to recognise beauty and minds capable of loving it, beauty is everywhere to be found. Train your children, therefore, to

appreciate the beauty of the unique surroundings in which their school is situated; teach them to lift up their eyes unto the hills and to recognise in them the source of their salvation.

With eyes and hearts so trained they will then come to recognise that which is beautiful, that which is lovable in humanity and you can send them forth confidently into the world to encounter life.

"Life, not the daily coil, but as it is
Lived in its beauty in eternity.
Above base aim beyond our miseries:
Life that is speed and color and bright bliss.
And beauty seen and strained for and possessed,
Even as a star for ever in the breast."

DESCRIPTION OF THE BUILDING.

The work of excavating for the site of the new building was begun in February 1923, but the work on the foundations was not begun until December. A little over two years was consumed in the actual construction of the building, the building being ready and occupied early in March of the present year.

The outer walls are constructed of dressed Darjeeling stone, the main inner walls, i.e., the corridor walls, of reinforced concrete forming, as it were, a backbone of reinforced concrete to the structure. The partition walls between the rooms are built of hollow concrete blocks. Roofs and floors are made of concrete reinforced by expanded metal ribbing called Hyrib. The roof is flat and waterproofed with asphalt.

The building has a North facade of 598 feet facing the snows with two wings 46 × 120 and 48 × 130 respectively extending to the back and forming a quadrangle for light and air and affording also a fair-sized playground between the wings. The building has three stories with a basement under the West wing.

There are over one hundred rooms. In the basement are the kitchens, pantries, store rooms, hot water heating plant, drying room, domestic science, kitchen and the gymnasium.

On the ground floor are the ten class rooms, the library offices, supplies store, cloak and toilet rooms, drawing room, the girls' parlour, dining rooms, serving rooms, housekeeper's

room and large Kindergarten hall with its verandah facing on quadrangle and receiving the full rotation of the sun. Adjoining the Kindergarten hall are two primary class rooms with store rooms for supplies.

The first floor contains five large dormitories with dressing room and supervising teacher's room adjoining each, also bath and toilet rooms with up-to-date wash and drink fountains, linen room, sewing room, and at the opposite end of the main building from the class rooms, ten piano rooms. One this floor is also the large Assembly Hall which is two stories high and will accommodate nearly 500 persons.

The top floor has eighteen teachers' rooms, bath and toilet rooms, dispensary, diet kitchen, nurse's room, two sick and one convalescent wards, a science laboratory and art room, teacher's drawing room, box room, and one large dormitory for the larger girls. The school will accommodate 160 boarders and 100 day scholars.

The building is designed in Collegiate Gothic with Tudor arches and mullioned windows dominating it. The large window area is one of the special features of the building, and the window sashes being made of steel and so arranged that they can be easily opened at top or bottom adds to the possibilities of obtaining sufficient light and ventilation, which are features of no small importance to the health and comfort of the children.

The large verandahs on the ground floor and the first floor on the south side of the main building serve many useful purposes in a school. The open sun verandah on the top floor affords a delightful rendezvous on bright sunny days for convalescents and others occupying rooms on this floor. Situated as it is amidst majestic scenery of exceptional grandeur it was assuredly a stroke of genius on the part of the architect to design the building with a flat roof. The chief attraction of many visitors on fine days seems to be the terrace with its wonderful view.

Play-Ground Equipment

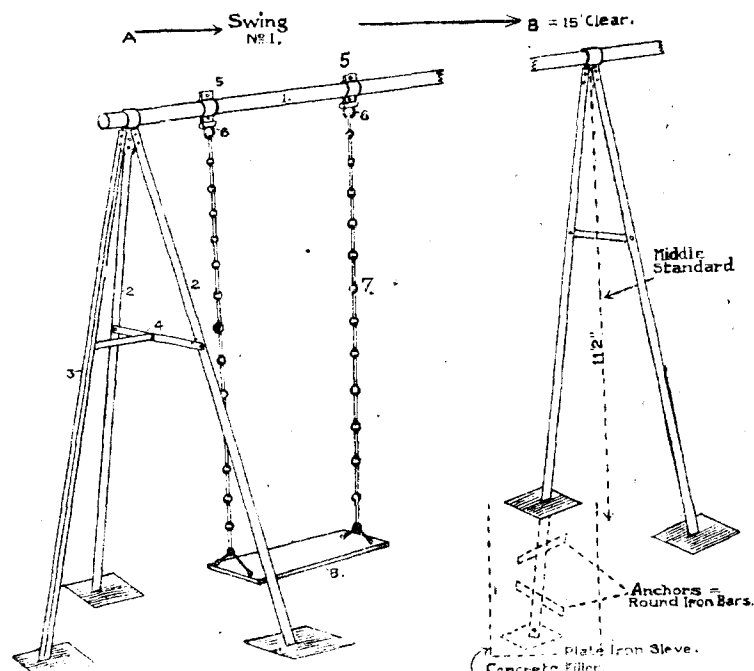


Set of six swings in operation, M. E. Mission Girls' School, Kolar.

WE have often gone about on our own and other school Play-grounds to find large numbers of children, especially the timid, getting insufficient exercise, and later it was found that at meals their appetites were not the normal healthy kind. Their exercise should be sufficiently strenuous to send the blood more freely to all parts of the body. Some months ago, we were glad when an adapted American scheme of equipment was suggested and actually demonstrated by one of our lady missionaries at Hyderabad, Deccan. Since then we have supplied three different Boarding Schools and are now preparing the fourth along this line. Having seen the one at the Kolar Girls' School, our Educational Secretary asked us to pass on these ideas for the good of all our Mission schools. We have resorted to the graphic method of sketches to present the plan; thus its simplicity will readily be seen, and no doubt be improved upon. Those of a mechanical turn of mind will readily understand that Tee and Angle irons are remarkably strong even with such light dimensions when fixed into a solid concrete foundation. All the materials are available in India, in all the larger business centers if not from your local shops.

The compactness of this equipment renders it useful and practicable where the compound space is limited. Our Kolar Girls' School has this handicap. These girls will yet remember the day, when the new swings, the travelling rings and the double teeters were declared ready for use. The swings were most popular as their use was understood better than the other two. All six of these were kept busy until the retiring bell rang. Those who could not get into the swings sang lively tunes for the fortunate ones who were coasting back and forth in the evening breeze. Soon the rings came in for their share of use, till some of the girls became quite expert in travelling the whole course to the far end. The teeters which afford such fine exercise for the arm muscles appealed more especially to the smaller girls. All the children of the Hostel are enjoying better health since this equipment has been installed. In humid, enervating Madras also, these sets also produced the desired effect, for the girls were soon touching the tree boughs above in the exuberance of their delight.

As for the larger boys, they may want a different kind of paraphernalia, such as bars, parallels, ladders and Swedish horses, but there is always a large group of smaller boys who delight in these sets. Shutes might be recommended, only they become allies to the proverbial dhoby in wearing out garments. If asked the order of usefulness, we would place swings first, rings second and teeter third. Where funds are lacking, a beginning might be made with half sets of the swings and rings, *i.e.* three of each, leaving space so that the other half may be installed later.

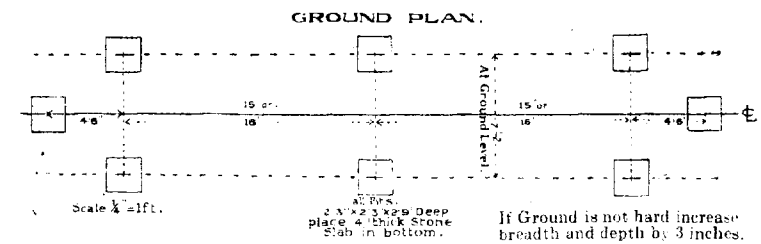


DESCRIPTION

1. 3" Galv. Pipe, 17 ft. long = for 3 swings.
2 lengths each 17 ft. long = for 6 swings.

Swings. For Rings.

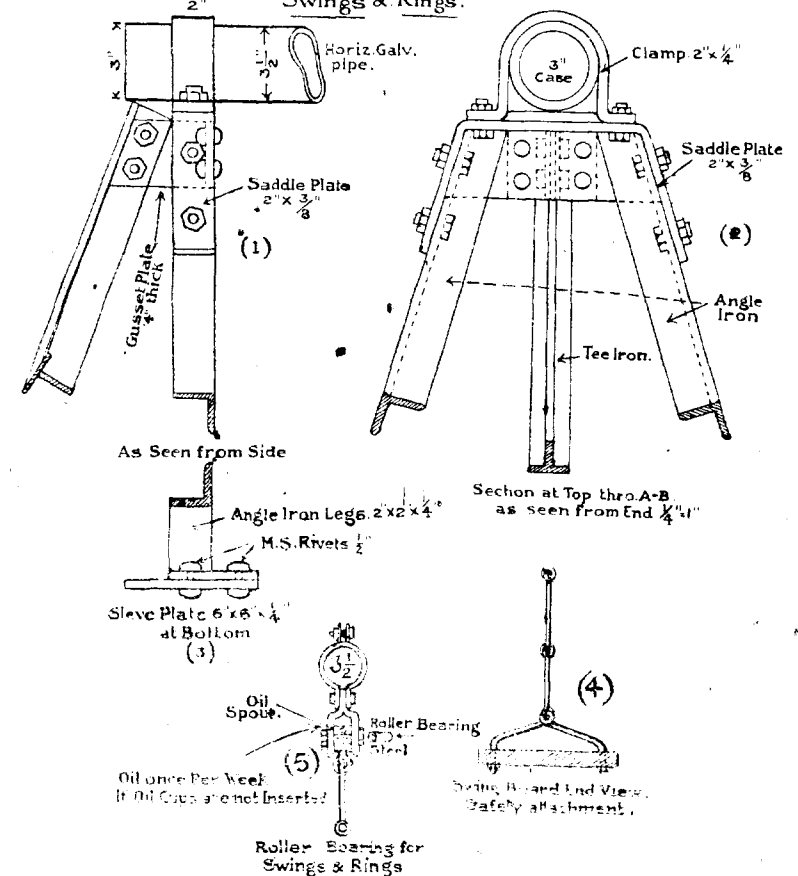
2. Angles Iron Standards 2" x 3" x 1/4" Length ... 13' 6" 14' 6"
3. Tee Iron Tripod leg 2" x 2" x 1/4" Length. ... 14' 0" 15' 3"
4. Flat Iron Bracing 1 1/2" x 1/4", or, arranged like horizontal triangle.
5. Clamps made of 1 1/2" x 1/4" flat iron, (See Details.)
6. Roller Bearing swivel with bore for Oiling, and Oilcups if desired.
7. Swing chain. Links double eyed (forged). Size X 6".
8. Swing seat in safety bridge attachments of Iron, 1/2" round.



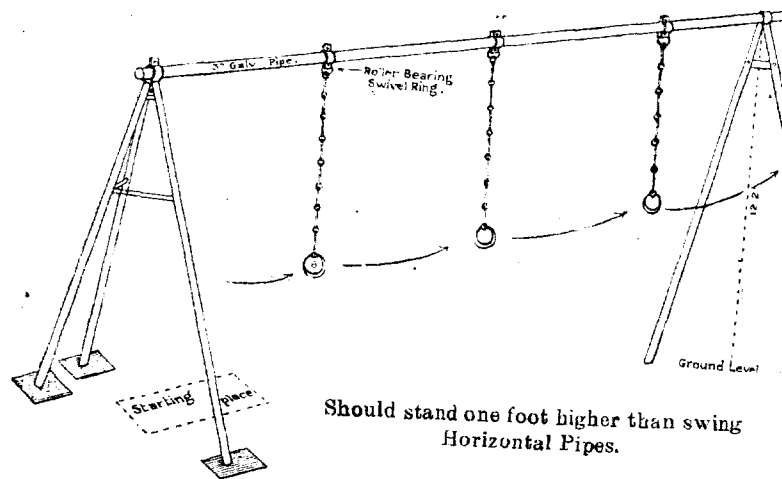
If available use granite concrete in best chunam. Facing off top like shallow pyramid with cement coping.

For travelling rings span should be at least 17 ft. instead of 15, as is here shown for swings. This plan provides for 6 swings or six rings, as the case may be. All measurements are from center to center of holes at ground level. See that a nice level site is selected and that horizontal line of top is according to spirit level.

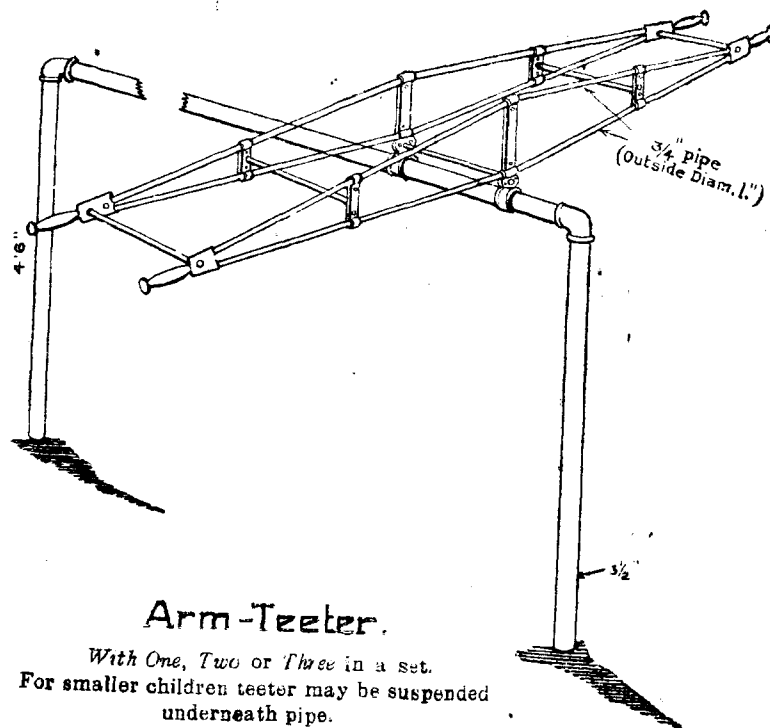
Details of Construction Swings & Rings.



HALF OF SET OF SIX RINGS (TRAVELLING)

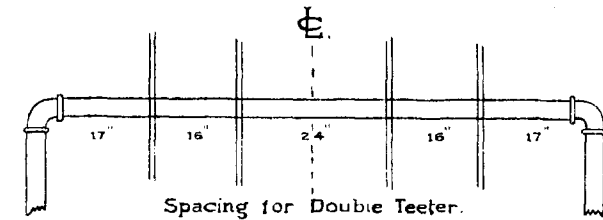


Should stand one foot higher than swing
Horizontal Pipes.



Arm-Teeter.

With One, Two or Three in a set.
For smaller children teeter may be suspended
underneath pipe.



Spacing for Double Teeter.

As regards the cost, experience teaches us that a set of six swings in one line can be built for Rs. 225, or three at Rs. 125.

A complete set of six rings will cost approximately Rs. 175 and a double teeter can be erected for Rs. 95. All figures may be discounted by 15 per cent, at least, if you supervise the work yourself. If second-hand pipes and angle irons without rust were available, the cost could be put still lower. In this case, however, all materials should be carefully tested as to strength. Even a new horizontal pipe might have flaws and needs inspection before inserting in its place.

A careful study of the plans and details will render further description unnecessary. Insure the whole with two coats of good paint. Lubricate the main bearings every week.

While our Institute has been preparing school furnishings and equipment for years, we know of no production that has given more enduring and genuine satisfaction than these play-ground sets. We live too far away, to be able to supply many schools north of the Deccan, but we give you the benefit of our little experience and pass it on to you as a challenge, that you may undertake such sets with the help of local blacksmiths and fitters. It will be a frolic to make them and afford several generations of frolic to the boys and girls of your institutions.

Yours for healthier boys and girls in our Mission schools,

H. F. HILMER.

KOLAR NORMAL AND TRAINING
INSTITUTE, KOLAR TOWN.

Plan for Reading Course for Teachers in Anglo-Vernacular Schools, Upper India

(This scheme prepared by the Rev. B. C. Harrington, M.A., Manager of Centennial School, Lucknow, at the request of the Naini Tal Teachers' Institute will probably be of interest to the wider circle served by this magazine).

(Editor.)

1. The course is planned for teachers in two types of work, (a) those teaching in classes I—V (Elementary) and (b) those teaching in classes VI—XII (Secondary).
2. The course is to cover two years of work, but work for a third year will be added later. The third and subsequent years will aim to meet the particular needs of individual teachers and permit a wide range of choice.
3. The course suggested is for untrained teachers in service, though trained teachers of more than ten years' standing might well be enrolled.

PART A. FOR TEACHERS IN ELEMENTARY CLASSES.

First Year :—

1. Education Department, Punjab, "Usal Ta'lim" (a Book on School Management and Teaching for Normal Schools) published by Rai Sahib Munshi Gulab Singh and Sons, Lahore. 1926 Edition, Price Rs. 2.
2. Gordon, Miss C. "Teaching in Indian Elementary Schools", published by the Oxford University Press, Calcutta, Price Re. 1.
3. Megaw, Col. J. W. D. "Tanduristi ki Pahli Kitab" ("Swastha Raksha ke Prathamie Niyama") published by the Indian Red Cross Society, Viceregal Lodge, Delhi, Price 12 annas.

Second Year :—

1. Green and Birchenough "A Primer of Teaching Practice", Longmans, Green & Co., Rs. 3.
2. Dumville "Child Mind", University Tutorial Press, Rs. 3.
3. Banks, Manual of Hygiene and Domestic Economy, Macmillan & Co., Rs. 1-8-0.

4. Wyatt, H. G. "The Teaching of English in India" Oxford University Press, Calcutta Rs. 2-4-0. (For Teachers of English only).

For reading only.

1. Richey, J. A. "Manual for Teachers of Primary Schools in India" Macmillan & Co., Rs. 1-8-0. (Vernacular editions are entitled "Rahnamai Ta'lim" and "Shiksha Hosta Mulak").
2. "Methodist Education", 1922 October, The Teaching of Study" pp. 170-193.

PART B. FOR TEACHERS IN SECONDARY CLASSES.

First Year :—

1. Mackenzie A. H. "Instruction in Indian Secondary Schools" Oxford University Press, Calcutta Rs. 4. Chapter I—III and the chapters on the subjects in which classes are taken.
2. Dumville, "Child Mind", University Tutorial Press, Rs. 3.
3. Wyatt H. G. "The Teaching of English in India" Oxford University Press, Calcutta, Rs. 2-4. (For Teachers of English only).
4. One or more of the following :—
 - (a) McMurry F. M. "How to Study and Teaching How to Study", published by Houghton Mifflin & Co., (Recommended for graduates)
 - (b) "How to Study", published by D. C. Heath & Co.
 - (c) Methodist Education, 1922 October. "The Teaching of Study" Pages 170—193. Methodist Education, 1921, December, "Teaching how to Study" (Miss Walsh) Pages 11—19. (Brief) (Recommended for Undergraduates).
5. Megan, Col. J. W. P. "The First Laws of Health" published by the Indian Red Cross Society, Viceregal Lodge, Delhi.

Second Year :—

1. Mackenzie A. H. "Instruction in Indian Secondary Schools", published by the Oxford University Press, Calcutta, Price Rs. 4-8. The entire book is to be studied critically.

2. Ballard. "The New Examiner" published by Hodder and Stoughton (Thacker Spink & Co., Rs. 5-4-0).
3. James, Wm. "Talks to Teachers on Psychology" Longmans, Green & Co., Rs. 4-4-0.
4. Drummond "An Introduction to School Hygiene, Edward Arnold, Rs. 3.

For reading only.

1. Ballard, "The New Examiner" Hodder and Stoughton, Rs. 4-8-0.

2. Methodist Education, 1922, Articles on Testing.

Reference book on Hygiene—Ghosh, B. N. "A Treatise on Hygiene and Public Health" The Scientific Publishing Co., Calcutta, Rs. 6.

For reading as supplementary, or as substitutes for books already studied:—

Fleming D. J. "Schools with a Message in India" Association Press, Calcutta, Rs. 2-8-0.

Mayhew. "The Education of India" (For graduates). The Association Press, 5 Russell St., Calcutta, Rs. 15.

Suggestive questions should be prepared on the books assigned, with the object of showing the teacher how to study the books. Examinations on the course should be given once a year and certificates awarded for successful completion.

European Education

RANGOON GIRLS' HIGH SCHOOL TEACHER HONOURED

A very happy occasion at the Methodist English Girls' High School, Rangoon, was that of Friday morning, August 13th when Mr. C. A. Snow, M.A., I. E. S., Director of Public Instruction, was present at the regular convocation to present to Miss Daisy Stacey the certificate of honour and gold brooch awarded her by the Government for long and meritorious service as a teacher. He read the following statement from the certificate and made the presentation:—

"Miss Stacey has been a teacher for thirty-two years in the Methodist English Girls' High School in charge of the Kindergarten class. The Kindergarten Department of this school is one of the best in Rangoon and she has thereby set a noble example to other members of the educational profession. Her character is above reproach.

In recognition of her long and faithful service, His Excellency the Governor of Burma is pleased to present Miss Daisy Stacey with this certificate and a gold brooch."

The Kindergarten Department of this school has for long had upwards of a hundred pupils all of them more or less directly under Miss Stacey's charge though she has several assistants, so it would be difficult to find a teacher anywhere through whose hands more children have passed than through hers. She is now teaching the children of those she taught long ago.

Advantage was taken of this occasion to have Mrs. Snow present the medals to the winners of the class honours for the past year. Several very enjoyable items of instrumental and vocal music added to the pleasure of the occasion which closed with "God Save The King" and three cheers for Mr. Snow and for Miss Stacey.

Philander Smith College

AN "OLD BOYS" ASSOCIATION IS BEING ORGANIZED ON THE FOLLOWING LINES.

OBJECTS

1. To keep ex-students and masters in touch with the Old School and with one another.

2. To establish an annual "Reunion" in Naini Tal if possible on "Sports Day," or thereabouts. This "Reunion" to be observed at the various organised centres when "Old Boys" cannot be in Naini Tal.

3. To establish centres, each with an Honorary Secretary, in all parts of the world where "Old Boys" are to be found.

The following are the proposed centres :—

ASIA ... Naini Tal (Headquarters), Calcutta,
Lucknow, Bombay, Bangalore.

AUSTRALIA ... Sydney.

AMERICA ... Milton, Maine, U.S.A.

AFRICA ... Germiston.

EUROPE ... London, Edinburgh.

CONSTITUTION.

1. The name of the organisation shall be "PHILANDER SMITH COLLEGE OLD BOYS' ASSOCIATION."

2. Membership shall be open to ex-pupils and Teachers of P.S.C. and the following amalgamated institutions P.S.I., Mussoorie; the late "Oak Openings High School," Naini Tal; Cawnpore Memorial Boys' School, Cawnpore.

3. There shall be—

(a) An Entrance Fee of Rs. 5 (or its equivalent.)

(b) Either an annual subscription of Rs. 3 (or its equivalent) or a Life Membership Fee of Rs. 50 payable in a lump sum or in five monthly instalments. These fees will entitle a member to a free copy of the "College Chronicle."

N.B.—The above fees to be remitted to the General Secretary and Treasurer at Headquarters, Naini Tal.

In the first instance Secretaries of Centres shall be appointed by the Committee at Headquarters and after Centres have been properly organised they shall appoint their own Secretaries and Committees.

4. Duties of members—

(a) To write at least once a year a letter, however short, to the Secretary at Headquarters.

(b) To notify the Centre Secretary and the Secretary at Headquarters of all changes of address.

HEADQUARTERS COMMITTEE

President,

Principal, P. S. C., Naini Tal.

General Secretary and Treasurer.

The Vice-Principal.

Headmaster and two other members of the Staff, preferably old boys.

Any former student or teacher who is interested and desires to become a member, is invited to communicate at once with the General Secretary, P. S. College, Naini Tal.

It will help very considerably if any reader of this paper will be good enough to furnish the General Secretary with the name and address of any "Old Boy" so that he may get into direct touch with him.

Why should there be School Museums?

MR. E. W. FRITCHLEY, F. R. I. B. A., F. S. J., SHELWOOD,
COONOR, NILGIRIS.

For the following among other reasons:—

1. It tends to produce a general interest in the school, when each pupil is keenly alert to add to its welfare.
2. Collecting for a school museum is likely to create a more friendly feeling among the pupils, and to remove exclusiveness and selfishness.
3. It produces a healthy tone in a school when all are interested in a central cause.
4. The powers of observation, selection and classification are immensely increased in the lives of collectors, and experience will prove how wonderfully observant some children are especially when their thoughts have been directed into special lines of collecting for the museum.
5. It is a great moral protection to children to have their minds profitably occupied in some interesting hobby during spare moments. The old adage 'satan finds some mischief still for idle hands to do,' was never truer than in the present day.
6. The collecting of natural objects leads one largely into the open air, and into a closer study of nature, which is always helpful.
7. Latent talent is awakened by healthy competition, in the production of bits of art, handiwork, and these remain in the museum to give stimulus along similar lines, to the next generation of pupils.
8. A school museum may be made a great asset in advancing general knowledge in a school, and along very practical lines too, particularly in a country like India, where the curriculum of study should, to my mind, be on very different lines from that of the West.

The primary object of education in India should be to better qualify pupils to carry on the vocations of their parents

along practically improved lines, rather than to give up those vocations, and herd into already overcrowded cities in search of very low paid appointments, forcing them into an insanitary state of existence in slum districts of the city, where body, brain and soul have a poor chance at existence, to say nothing of healthy development. Among the objects which I would urge Indian school museums to specialize on are the following:—

1. Seeds of kinds, with notes obtained from agricultural authorities regarding their relative values as food-stuffs, and also as commercial commodities--such notes could be printed and made common property for all school museums.
2. Soils of kinds, with remarks regarding the plants which thrive best in each of these.
3. Models of agricultural implements as used in both East and West, with notes regarding advantages to be gained by employing improved methods.
4. Samples of various kinds of timber and the special uses to which each is put.
5. Cases of insects and practical notes regarding those which cause ravages among crops.
6. Various kinds of stones and the uses to which they may be put, with notes as to indications showing the presence of minerals, lime stones, etc.
7. Fibres of kinds and notes regarding same.
8. Coloured cards showing the various fruits of India, with notes regarding them.
9. Miniature models of roof trusses and timber joints of kinds used in building construction.
10. Botanical models in plaster as are to be found in the Baroda museum.
11. Models showing processes of manufacture of articles most extensively used in India.
12. Sanitary models, particularly one showing the contamination of wells through percolation as is to be seen at the Royal Sanitary Institute, London.

To my mind, there is no department of instruction more permanently or more helpfully valuable to Indian school children, than that of the school museum.

Co-operative Enthusiasm

A SCHOOL STORE

REV. F. G. WILLIAMS, ASHABAREE COMMUNITY SCHOOL,
ASANSOL.

"I 'LL take a share." "I'll take one." "I'll take three."
"ORDER, order, one at a time please. Let us have them one at a time. Now, you who want to buy shares, put up your hands, and we will call you out one by one and you may bring up your money or cheques and buy the number of shares you want."

It was an interesting meeting, the organisation of the Co-operative Store in the Ashabaree Community School. One hundred shares were issued, par at As. 8 each, with the promise that those who bought the shares would elect a Board of five Directors from among themselves and that upon this Board would fall the entire responsibility of the Store. When we called the boys together and explained the high finance involved in this new plan, they thought we were trying to "put something over on them". They didn't see what was to be gained by paying eight of their hard-earned annas for a little piece of cardboard. It looked like dropping so much money into a well. But when we explained that the profit from the Store would be divided among the boys who held the shares, and that as the Store made profit, the value of the shares would increase, and that this was perhaps the last time shares would ever again be offered for As. 8, when they heard this, they began to sit up and take notice. There was a little whispering, and then the meeting broke up—there was a mass movement toward the stock exchange, and the turmoil indicated above, broke out. In ten minutes fifty-three shares had been sold to boys, and practically every pice of that Rs. 26-8 had been earned by the boys themselves so that they realised the price they were paying. It is one thing to pay As. 8 from monthly pocket money. It is quite another matter to pay As. 8 which has been earned by manual labour at the rate of two pice an hour.

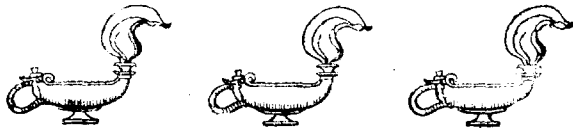
After this meeting, the Shareholders came together. The five Directors were elected after much haggling and after five ballots had been taken. They then in turn held a meeting and appointed the Storekeeper and his Assistant and fixed their salaries—in the first case As. 12 per month and in the second As. 8.

The Store has now been operating on this new basis for three months and is settling into its groove as a highly profitable unit, both educationally and financially, of the School. In the invoice at the close of the second month, after all salaries and rents had been paid, a lantern and padlock bought, it was found that there had been a clear profit of Rs. 17 on the Rs. 50 capital, and still the Store had been able to sell the supplies at bazaar rates. The bazaar being two miles distant, this was a great advantage for all concerned. The Boarding Department of the School also patronized the Store for the smaller daily supplies, and paid a slightly higher price than would have been necessary in buying large quantities in the bazaar, but since the School held forty-seven shares, almost one half of the profit from all sales came directly into the School so that this increase in price was offset. The Directors held a meeting and decided that all profits should be turned into the capital until it amounted to Rs. 100, after which dividends would be paid. The Shareholders are all satisfied because they know that instead of the As. 3 dividend, their shares are worth As. 11.

The Storekeepers were awkward at first. It took them a long time to weigh up a pau of gur, and a longer time to figure the price. But now such calculation is the matter of a moment. They are able to do two times the business in half an hour that they did at first in an hour. The Store is open twice a day—an hour in the morning and an hour in the evening. One of the masters of the School is the Adviser of the Store and keeps his eye on the project. It is proving immensely worthwhile from every angle.

19th July, 1926.

Light on Books



We are indebted to Dr. Sailer for the following review of recent books on education, which we are sure will be greatly appreciated by readers of this Magazine.—EDITOR.

1925 LIST OF BOOKS ON EDUCATION

T. H. P. SAILER, Ph.D., NEW YORK CITY.

Most of these books have been written with American conditions primarily in mind. Their recommendations will, therefore, be considered suggestive rather than authoritative. Books marked *P* are popular in style and apt to be interesting to beginners; those marked *T* are more or less technical in character; ** signifies especially noteworthy in its field; and * means above the average in importance. These markings are based only on individual judgment.

** FOUNDATIONS OF METHOD, by W. H. Kilpatrick. 383 pp. Macmillan, 1925, \$2.

Dr. Kilpatrick here treats some of the fundamental ideas of education bearing on method, in the form of platonic dialog. The main positions are those of Dewey and Thorndike, but the applications are exceedingly suggestive and practical. A great variety of objections are raised by the interlocutors to the statements of the principal speaker, which result in an unusually full setting forth of the arguments from different standpoints. For this reason this is probably the best book that has ever appeared for helping an intelligent beginner to understand the main theses of the new education. All sorts of misunderstandings that might easily arise in studying Dewey or Thorndike at first hand are here removed. Extreme tendencies in the newer methods are pointed out. The conclusion is that intrinsic subject matter (*i.e.* that which appeals to live interests), purposeful activity, and the

conception of education as the continuous remaking of life to fit for higher levels, constitute the foundations of method. Those who are already familiar with the general position will find much that is fresh, and those who are not will have one of the clearest introductions that have yet been written.



AN INTRODUCTION TO THE STUDY OF EDUCATION, by E. P. Cubberly. 476 pp. Houghton Mifflin, 1925. \$2.

This is a survey of present-day education in America, intended both for Normal school students, for teachers who need to see the whole educational field in perspective and to correlate other more specialized courses, and for outsiders with a general knowledge of the subject. It treats historical development, present administrative arrangements, and some of the principle pedagogical problems, with explanatory charts and suggestions for further reading. The subjects are handled in Dr. Cubberley's usual plain and practical manner.



EDUCATIONAL YEAR BOOK FOR 1924, I. L. Kandel, ed., International Institute of Teachers' College. 650 pp. Macmillan, 1925. \$3.

This is the first of an annual series intended to provide information on the progress of education throughout the world. Recent developments in twelve countries are reported in sketches of about 40 pages each, following the same general outline of topics. Within such space limits it is of course impossible to furnish a sufficient background and comparison with familiar conditions for real insight into foreign educational systems, but there is room for the main features and some of the most striking changes since the Great War. Much useful information is assembled in convenient form. Four closing sections discuss the problem of method as seen by advanced thinkers in England, Germany, the United States, and France. The whole conveys a strong impression of the fact that the world is entering upon an entirely new era in education. In subsequent year books other countries and problems will be treated.

P OUR ENEMY THE CHILD, by Agnes De Lima. 288 pp. The New Republic, 1925. Paper \$1.

This is one of a series of inexpensive books on the social subjects published by The New Republic. It describes in a popular and enthusiastic, but intelligent way a number of schools which are adopting more or less unconventional methods in an endeavour to break away from routine and repressive discipline. The writer records firsthand observations and has considerable acquaintance with current literature. This book will be enjoyed by many who do not care for more systematic and technical discussions of education. The style is pleasing.



P PROGRESSIVE METHODS OF TEACHING, by M. J. Stormzand 375 pp. Houghton Mifflin, 1925. \$2.

We have many books on general methods. This one differs from most in that it spends no time in the usual introduction on psychological practices, but attacks one practical problem after another, beginning with the dangers and values of textbook teaching. The author is in touch with the latest developments, but has his own individual reaction to them. He has in mind things practicable for the inexperienced teacher. The book will be most useful for discussion with a group in the early stages of their classroom work, or with older teachers who have gotten into a rut.



GRAPHIC METHODS IN EDUCATION, by J. H. Williams. 319 pp. Houghton Mifflin, 1924. \$2.

A brief statement of the value of graphic methods for presenting educational facts of various kinds is followed by a description of the outfit needed and some practical exercises in technique. The remaining bulk of the book shows a great variety of charts suitable for illustrating educational statistics, with instructions for making them and discussion of their relative advantages and limitations. Over 130 charts are given of the most diverse sorts. School principals will find this material of great value in making striking presentations of their work for their staffs, their pupils, and the public.

**** A SURVEY OF THE EDUCATIONAL SYSTEM OF THE PHILIPPINES**, by Paul Monroe, et. al. 677 pp. Manila Bureau of Printing, 1925. Also Teachers' College, \$3.

The Philippine educational system is of special interest to missionaries because, together with many striking differences, it presents certain problems similar to those in missionary education. Visits to the Philippines have been found very interesting and suggestive. A group of American experts surveyed this system in 1925 and have issued a detailed report based on firsthand observation and scientific tests. They find that quality is being sacrificed to extension, and that the most immediate need is for the improvement of teachers. There are long chapters on elementary, secondary and industrial education, teacher training, etc. This report will be much more profitable to most missionaries than the ordinary American school survey. It should have wide reading.



*** UNIFIED KINDERGARTEN AND FIRST GRADE TEACHING**, by S. C. Parker and A. Temple. 600 pp. Ginn, 1925. \$2.20.

The first 125 pages of this book discuss the principles that should control a unified curriculum for the Kindergarten and first grade, arguing that more of the social spirit and spontaneity of the kindergarten should continue in the first grade, and, on the other hand, that much practical learning can be acquired in the kindergarten. Part II, which constitutes the bulk of the book, presents methods for achieving various desirable types of learning, intellectual, recreational, physical and social, with long chapters on number work and beginning reading. The last 40 pages treat general conclusions. There is a large amount of specific suggestion, with descriptions of the work of first class teachers. The reader is put into touch with a great variety of successful experiments. As a whole this is a most stimulating and practical book for teachers of beginners.



ADMINISTRATION AND SUPERVISION OF THE HIGH SCHOOL, by F. W. Johnson. 402 pp. Ginn, 1925. \$2.

The author was for some years principal of the high school connected with the University of Chicago, and is now Professor

of Secondary Education in Teachers' College, Columbia. He has written a very sane and usable handbook for the principal of a larger and better grade secondary school. It is somewhat less detailed than Cubberley's *The Principal and His School*, but more human in tone. The personal experience of the author in one of the best schools in America is supplemented by sufficient references to methods of other outstanding schools and many noteworthy procedures are mentioned. The book lists are brief, but well selected. Altogether this is one of the best books we have for a secondary school principal.



PRINCIPLES OF SECONDARY EDUCATION, by W. L. Uhl. 692 pp. Silver, Burdett, 1925. \$3.

This is a very useful and stimulating source book on the most important issues in secondary education—American ideals, teachers, pupils, development in foreign countries, reorganization, and curriculum problems. The quotations are taken from leading educational magazines, reports, and monographs, and include several published in 1925. Many of the articles occasioned vigorous debate when they first appeared, and the rejoinders to these are frequently appended. Bibliographies of books and articles are added to each chapter. This book does not take the place of systematic treatises, but forms a very useful supplement to them and has many advantages of its own.



STUDIES IN SECONDARY EDUCATION, VOL. II, by Reavis and Others. 202 pp. University of Chicago Press, 1925. \$1.75.

The first volume of these studies appeared in 1923. In this second series most of the previous contributors, together with several others, discuss related subjects, including problems in the teaching and administration of physics, English, French, social studies, and mathematics. Experiments, achievements and proposed courses are described. The introductory article presents some excellent methods for dealing with superior students. The fourth article describes voluntary projects carried through by pupils in English, including some rather remarkable specimens. The seventh suggests a new high school course in social science

to promote economic, political and social understanding rather than mere acquaintance with facts. The ninth article outlines a course in combined mathematics for the seventh grade, bringing geometry, algebra, and arithmetic to bear on certain large topics. These studies should be in the library of every progressive secondary school.



THE JUNIOR COLLEGE MOVEMENT, by L. Koos. 463 pp. Ginn, 1925. \$2.40.

In 1924 Dr. Koos published a two-volume record of research among American junior colleges, covering 682 pages. This was recognized as one of the outstanding pieces of educational investigation in recent years. The full report presented in great detail the evidence on which conclusions were based, listing answers to an extensive series of questionnaires. For those who desire the conclusions of this valuable monograph without the detailed statistics, the above condensed account has been published. All the main facts of the case are presented in charts and their significance is adequately discussed. Many who would not have time to read the bulkier record will find it worthwhile to go through this one.



COLLEGE, by J. P. Gavit. 342 pp. Harcourt, Brace & Company, 1925. \$2.

This reminds us of Slosson's very readable book, *Great American Universities*, except that it discusses a topic at a time and makes no attempt to describe any one institution in detail. The main themes are *What Ought the Student to Go to College for?* and *How Can We Best Help Him to Get It?* In a colloquial and unconventional way the author reaches a number of conclusions of our leading theorists, but adds some interesting suggestions of his own, such as the rating of college professors by the students. He notes the most striking experiments that have been made recently by various institutions, with shrewd comments. He locates a lot of the trouble in home training and background. This is a book which many will read with interest who would find technical educational discussions dry, and which

many will read with profit who are already familiar with the technical treatises. For these two reasons it is an exceedingly useful kind of book.



THE AMERICAN ARTS COLLEGE, by F. J. Kelly. 198 pp. Macmillan, 1925. \$2.

This a second study of American educational institutions under the auspices of the Commonwealth Fund, very much briefer and less elaborate than that on The Junior College by Koos. A limited number of colleges and universities, representing different types, were selected and information secured from printed matter and answers from faculties, alumni, and students. The subjects discussed are educational aims, curricula guidance, teaching methods, measurements, and extra-curricular activities. Tendencies along these lines are noted and opinions given of the different groups selected. While the replies are from limited numbers, they indicate some pretty distinctive trends. Reforms in faculty attitudes and teaching methods are urged, and a list of problems mentioned for further research. Dean Kelly has done a useful though not an exhaustive piece of work.



T HONORS COURSES IN AMERICAN COLLEGES AND HIGH SCHOOLS, by F. Aydelotte. Revised edition. 96 pp. Bulletin No. 52 of the Nat'l Research Council, 1925. \$1.

The movement towards offering to abler students opportunities for more advanced and independent work has recently been acquiring increased momentum in American colleges. A strong influence has been the honors courses at Oxford. This bulletin contains a brief introduction by President Aydelotte, explaining the controlling principles, followed by statements taken from the catalogs or reports of administrative officers, of the provision made along these lines in ninety-three different American institutions. While most of these statements are quite condensed, they indicate trends and sources from which more detailed information might be secured by correspondence.

THE SCHOOL SURVEY, by J. B. Sears. 440 pp. Houghton Mifflin, 1925. \$2.25.

This book might be called a general introduction to the surveying of American school systems. It outlines the methods that have been developed in numerous school surveys in the United States since 1911 under the heads of larger Problems of Administration, Internal Administration and Management, and Efficiency of Instruction in Supervision. The questions to be asked under each head are indicated and many blank forms suggested for the collection of material. The aim is to show how to secure estimates of relative efficiency along various lines. There are no detailed recommendations as to the methods to be adopted to remedy defects. It is presupposed that statistics will be accessible as to population, public finance, and other school systems for purposes of comparison. The book will be most useful studied in connection with some of the typical survey reports. It could profitably be condensed.



EDUCATIONAL AND VOCATIONAL GUIDANCE, by W. M. Proctor. 352 pp. Houghton Mifflin, 1925. \$2.

This book makes the developing character of the pupil the centre of gravity. It lays stress on preparation for life rather than for technical efficiency, on the one hand, or further study, on the other. It therefore discusses the selection of the best courses available in our schools today, and the reconstruction and supplementing of the curriculum which will provide the training needed. The school must promote the fundamental qualities of effective economic citizenship, and beyond this, assist pupils in learning by using, preparing for, entering upon, and making progress in occupations, which are the main divisions of vocational guidance. The emphasis is upon helping pupils to make the most of themselves. The discussion is general rather than technical, but with many specific suggestions. Teachers who are unable to undertake fully organized vocational guidance will find it useful.



IMPROVEMENT OF THE WRITTEN EXAMINATION, by G. M. Ruch. 193 pp. Scott, Foresman & Company, 1924. \$1.80.

This is a plea for examinations of the recognition, true-false, or completion type rather than the essay type, with the secondary school in mind. The limitations of the essay as to reliability in grading are summed up and compared with those of the other methods. Some new investigations are reported as to the relative reliability of the methods recommended. Their value for practical use is upheld even where there are no standardized norms. The last chapter indicates the statistical basis for the conclusions, and an appendix of nearly 40 pages gives samples of examinations that have been found useful. The discussion is clear and fair.



THE VISITING TEACHER IN ROCHESTER, by M. B. Ellis. 205 pp. The Survey, 1925. 75 cents.

In all constructive effort we are learning the importance of a more thorough knowledge of causes and of action at the source. The conditions of a large city school system with many coöperating civic agencies are very different from those on the mission field, but a study of home surroundings is of great value in either case. This book describes the work of the Rochester school staff of visiting nurses, outlining a number of individual cases in detail. It is a fine specimen of missionary activity.



CONTRIBUTIONS TO EDUCATION, VOL. I, edited by J. C. Bell. 364 pp. World Book Company, 1924. \$2.

The New York (City) Society for the Experimental Study of Education has here collected over 30 papers prepared by professors in Teachers' College, New York University, and other institutions, and those engaged in administration or teaching work in the New York City system. The papers relate to aims and experiments in intelligence and educational measurement. They treat different grades from the Kindergarten up, the gifted and subnormal, general aims and specific problems in teaching various subjects. Some present very practical conclusions; others only indicate how little we yet know with certainty. As a whole they give a good

idea of what our most progressive teachers are doing with the recently developed ideas and statistical methods. Vol. II of this series will be awaited with interest.



VOCATIONAL EDUCATION IN A DEMOCRACY, by C. A. Prosser and C. R. Allen. 580 pp. Century Company, 1925. \$2.75.

Vocational education is here discussed as a matter of economic efficiency. The writers accept our social system as they find it and consider how individuals may be adjusted to it with a minimum of waste. The usual inefficiency of long courses, class instruction, cold storage and non-functioning information are heavily scored. This will be highly profitable to those who are not acquainted with the most progressive educational theory. The use of short courses, project work, individual instruction, theory only as bearing on immediate tasks, continuation work for both adolescents and adults, and instructors taken from occupations are strongly recommended. The writers speak out of long experience with working conditions. Some important aspects of the problem: training for citizenship and the use of leisure time, types of jobs to be avoided, the reconstruction of economic conditions, are practically left out of account. A few statements seem too extreme. But as a whole the book is the best we have seen on the organization of vocational education for pupils of secondary grade.



THE ORGANIZATION OF VOCATIONAL GUIDANCE, by A. F. Payne. 438 pp. McGraw, Hill Company, 1925. \$3.50.

In this book is collected a large amount of data relating to the technique of vocational guidance. There are summaries of the factors involved in various phases of the subject, characteristics of individuals, features of organization and method, types of tests, etc., which indicate a large number of elements that need to be taken into account. The practical procedure in dealing with these factors is not always worked out. There are numerous cases stated with suggestive questions, but not many accounts of actual treatment. As a whole the book is analytic rather than descriptive; it presents problems rather than settles

them. It is not an introduction for the beginner, but a handbook for the worker or the student under an instructor. It stresses the aims of vocational guidance rather than its achievements.



P A PRIMER OF GRAPHICS AND STATISTICS FOR TEACHERS, by Harold Rugg. 142 pp. Houghton Mifflin, 1925. \$1.60.

The first part of this little book explains very simply the principal terms used in statistics that employ mathematical theory. The aim is not to prepare teachers to use statistical procedures, but merely to understand references to them. The rest of the book discusses the application of the distribution curve to school marking and the practical use of graphs in instruction. The clearness of presentation will make the treatment helpful to those who wish to pursue the subject further, as well as those who do not.



* *STATISTICAL METHOD IN EDUCATIONAL MEASUREMENTS*, by A. S. Otis. 337 pp. World Book Company, 1925. \$2.20.

This handbook most closely resembles Rugg's *Statistical Methods applied to Education*, but is of course considerably more recent. It is somewhat simpler than the work mentioned, with less mathematical formulae involved. Great care has been taken to make the explanations clear to beginners. Brief chapters on partial and multiple correlation are included. A special feature is a series of blanks for lessening in various ways the labor of computing. Some of these are very ingenious. Statistical methods demand a lot of time and pains, but with the aid of this book, they should not be obscure. It is an excellent introduction for the worker who wishes to use statistics in education.



TEACHING JUNIOR HIGH SCHOOL MATHEMATICS, by H. C. Barber. 137 pp. Houghton Mifflin, 1924. \$1.20.

This is a snappy discourse on commonsense methods of teaching arithmetic and elementary geometry and algebra in

Grades VII to IX. The principles to be followed are illustrated by plenty of concrete instances. Much is made of using mathematics as a tool for practical computations instead of as an abstract puzzle to be worked out according to directions in the book. There are many suggestions for eliminating deadwood. Many missionary teachers greatly need these directions.



MAKING HISTORY GRAPHIC, by D. C. Knowlton. 154 pp. Scribner's, 1925. \$1.60.

Grades VIII, X, and XI of Lincoln School of Teachers' College have been encouraged to use graphic methods freely in presenting historical facts. This little book reproduces cartoons, diorama, charts and graphs, map work, and various written reports. It shows what can actually be expected along these lines. Some of the examples are distinctly ingenious, and even those which are comparatively crude have undoubtedly helped to clarify and fix ideas. Such methods should be more widely used.



* *THE CURRICULUM OF RELIGIOUS EDUCATION*, by W. C. Bower. 283 pp. Scribner's, 1925. \$2.25.

This is properly a prolegomena to the construction of a curriculum of religious education. The author is familiar with progressive educational thought and applies it in the service of a religious philosophy. A large part of the book is a well-digested presentation of modern educational theory put in an attractive way. Many of the religious implications are original contributions. No specific curriculum is worked out, but the underlying principles are very well put.



METHOD IN TEACHING RELIGION, by G. H. Betts and M. O. Hawthorne. 488 pp. Abingdon Press, 1925. \$2.50.

This is not an original treatise like Coe's *A Social Theory of Religious Education*, but a manual which discusses in a systematic way various educational principles that apply in the religious education of children and adolescents. The Sunday school seems to be almost exclusively in mind. The first ten

chapters deal with objectives, psychology, selection of subject matter, classroom management, types of teaching, and the qualities of the teacher. The remaining eight chapters relate to application of principles as illustrated in various methods. The treatment presupposes no special knowledge of education and therefore reviews much that will be familiar to those who have taken educational courses. There is little that is new, but much that is good, assembled in convenient form. Some of the summaries are excellent. There are specimen lessons, but no curricula outlines.



THE INDIANA SURVEY OF RELIGIOUS EDUCATION, W. S. Athearn, Editor. Vol. II: Measurements and Standards in Religious Education. 532 pp. Doran, 1925. \$5.

The second volume of the Indiana Survey is the one that will probably be most interesting to students of religious education. After a general introduction it treats, first, methods of measuring city church plants of religious education by means of a score card. This, of course, has American urban conditions in mind. The most extended section, of over 250 pages, discusses measuring the merits of textbooks. Sunday school helps and textbooks for different ages were ranked by competent judges, and scales were constructed, illustrating specimens of various grades of merit in mechanical features, style, and eight different elements of pedagogical organizations. The last is quite interesting as indicating what antiquated instruments some Sunday schools are still content to use. The specimens receiving the highest rank are of real value. A chapter on teaching methods is by no means ultra-modern in its viewpoint. The next section describes four forms of examinations and tests, two on Biblical knowledge, one on the evaluation of religious ideas and the most discussed Voelker Moral Conduct Tests which submit boys to actual temptations. Those specializing in religious education in China will find much that is suggestive, together with a certain amount that is commonplace or irrelevant from their standpoint.



LITERATURE AND LIVING, by R. L. Lyman and H. C. Hill, 3 vols., 687, 705, and 716 pp. Scribner's 1925. \$1.48, \$1.56, and \$1.56.

These are readers for the junior high school, treating respectively community welfare, work and vocations, and life and obligations. Each volume contains 150 or more selections from prose and poetry from 1 to 15 pages in length, from standard and contemporary authors, of literary value but chosen for content. They should be especially useful reading books for students in foreign schools because (1) they are in simple English, (2) they present social ideals and lay the basis for helpful discussion, (3) the selections are varied and comparatively brief, but unified in subject. Additional reading books and class exercises are suggested and there is a glossary of unusual words. An abridged edition of this material has been published in two volumes under the title, Reading and Living, by H. C. Hill and R. L. Lyman. 496 and 518 pp. Scribner's, 1924. 96 cents each.



GENERAL LANGUAGE, by S. A. Leonard and R. F. Cox. 266 pp. Rand MacNally, 1925. \$1.25.

The English language presents special difficulties to foreigners because it is so highly composite. This little book, written for Grades VII and VIII of American schools, explains how English grew and analyzes the contributions from different sources. It studies roots and suffixes and teaches the intelligent use of the dictionary. It also treats elementary rules of grammatical structure. Teachers of English should find this a useful handbook for an elementary study of the English language in a more systematic and scientific way.



ELEMENTS OF SOCIAL SCIENCE, by H. P. Fairchild. 484 pp. Macmillan, 1924. \$1.68.

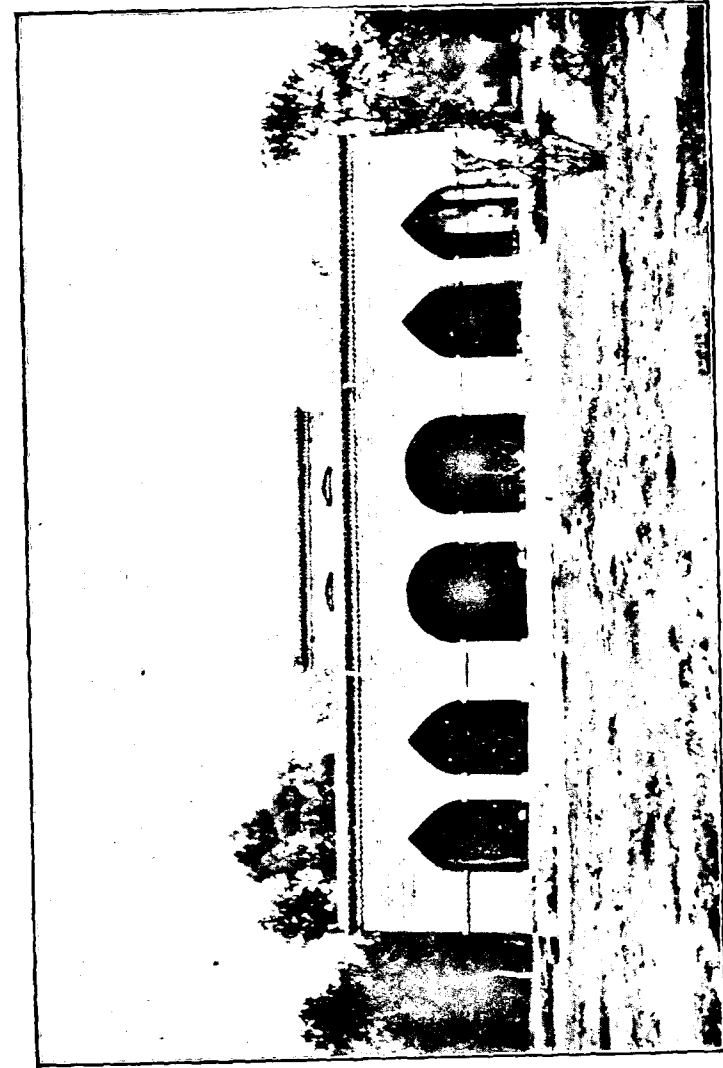
We need descriptive courses in social science as a part of our secondary education, first, because many will go no further, and second, in order to lay a basis for a more scientific study of those subjects in college. The author has written a very useful

book to meet these needs, developing fundamental principles in a clear way, with plenty of concrete illustrations. The economic aspects of modern life are most emphasized, but the view point that human welfare is more important than wealth is consistently maintained. This is one of the best and clearest textbooks we have for the later years of the secondary school.



CIVIC SOCIOLOGY, by E. A. Ross. 365 pp. World Book Company, 1925. \$1.80.

This textbook for high school seniors discusses the principal social problems that concern citizens. It is written in a clear, vigorous and pleasant style, with many interesting illustrations and comments. The first 80 pages treat trends in American society; the next hundred, the major social problems; and the next 160, those of the state. While American conditions are in mind, there is much that would be highly instructive to young people in other countries. This should be a very useful reference book for classes in civics in missionary schools.



Verandah, or Open Air Class Rooms.
Girls' Boarding School, Sangla Hill, Punjab.
(By courtesy of American United Presbyterian Mission.)

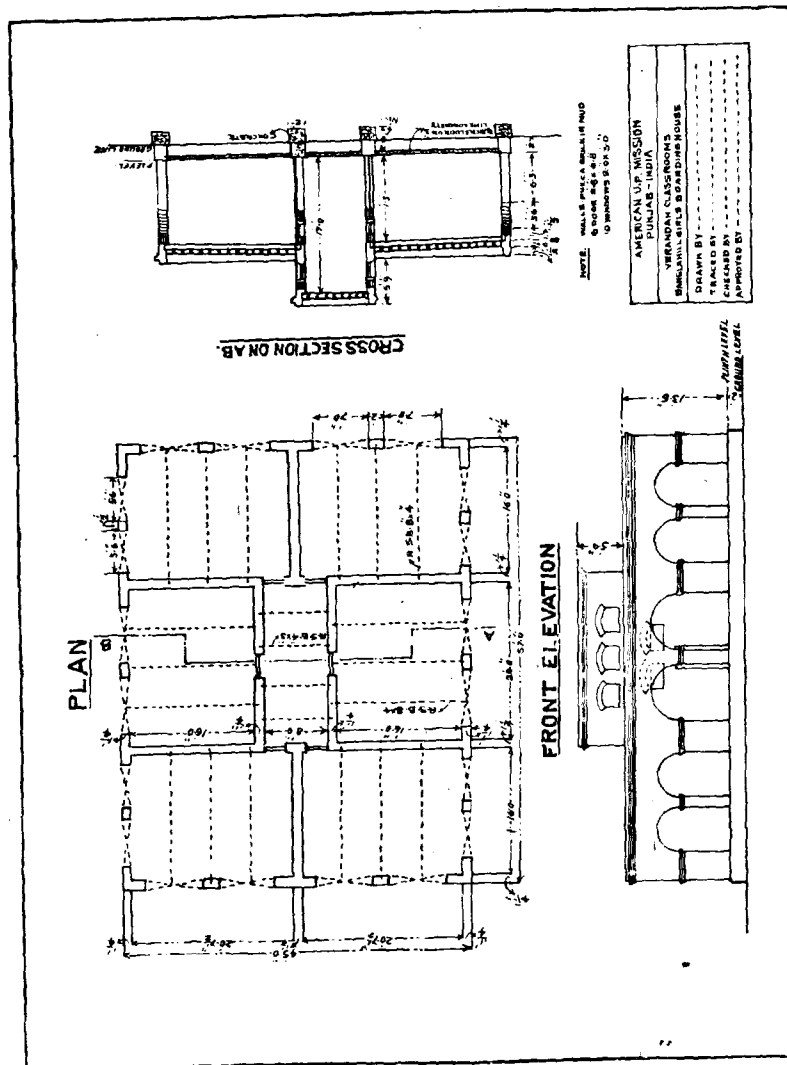
Field News

INSTITUTE WEEK. FLORENCE NICHOLSON SCHOOL OF THEOLOGY, BARODA RESIDENCY

A VERY instructive and helpful Institute was held, August 1st—9th. The Institute was designed, in the main, to be part of the extension work of this School, inasmuch as a large number of the *alumni*, who are now teaching and preaching in the Gujarat Annual Conference were present for what might well be described as "Refresher Courses"; while a considerable number of workers were also present, who had not had the advantage of theological training.

These groups, representative of the Gujarat Conference working force together with the student body of the School comprised a very responsive and influential body of men. The Institute was not a pastime but a week of intensive application, calling for thought and attention, culminating on Monday morning, 9th August, in a comprehensive examination, before the dispersal of the workers to their homes. When one remembers the utter absence of intellectual and spiritual stimuli in the surroundings of an average village and the persistent tendency which trained workers exhibit of relapsing into stagnant mentality, the value and inspiration of an institute week of this type cannot be overestimated. The Rev. R. D. Bisbee, Principal of the Baroda Theological School and the staff connected with the institution are to be congratulated upon the success of this gathering; the results of which will become increasingly apparent; and it is to be hoped an annual Institute will follow as a natural sequence.

The Rev. Ishwardas Narsingbhai, Vice-Principal of the School, out of his long and rich experience, made a series of addresses based on the Gospel of St. John; The object of the Gospel; Seven events found in this Gospel; The names of Christ; Seven testimonies about Christ; Seven symbols; Seven miracles mentioned by John; Seven words referring to Christ.



Plan of Verandah, or Open Air Class Rooms, Sangla Hill, Punjab.
(By courtesy of American United Presbyterian Mission.)

Mr. Tulsi Govindbhai, a graduate of the India Methodist Theological College, Jubbulpore, and a teacher in the School had Comparative Religion as his topic ;—The Sources of Islam ; and Christianity ; Hinduism and Christianity in respect to Man's relation to God and the Universe ; The Hindu and Christian Incarnations ; Salvation in Hinduism and in Christianity.

For some time past—because in the Gujarat Annual Conference most of the preachers are, in a very literal sense, pastor-teachers—plans have been discussed to introduce Teacher-Training as part of the curriculum, in a more systematic way than heretofore. While this feature is not intended to encroach on the time necessary for the study of subjects necessary for a theological course nor in any way to detract from the purpose for which the School exists, nevertheless, the idea of Teacher-Training is being carefully considered as a necessary adjunct to the equipment of our Preachers in Gujarat. While these plans have not, as yet, finally matured, a very significant step in that direction has been accomplished.

Mr. Lalbhai Amptbhai, a graduate of the Baroda Theological School and a teacher, afterwards, in it, also holds the Third Year certificate from the Government Normal School for Men. This teacher has just returned to Baroda, after having spent a year at Moga ; and is full of enthusiasm for initiating this feature of the work. His addresses at the Institute created a keen interest in the village pastor-teachers present. The lectures had reference to improved methods of teaching Primary Reading ; Writing and Arithmetic ; while the adaptation of the Project method to the Village School was also discussed.

Apart from these main lectures, papers followed by discussion on the following suggestive themes were read :—

“The need for increased self-support”, Rev. Henry Narrot-tamdas ; Rev. Govind Ramjibhai.

“The need for greater spirituality”, Rev. Ramji Panjabhai ; Mr. Limbji Dhulabhai.

“The eradication of heathen customs in the Christian community” ; Rev. Virji Khojabhai ; Rev. Kalayan Ramdas.

“The approach to educated non-Christians” ; Rev. Musa Karsondas ; Rev. Lallu Bhudarbhai.

"The Holy Spirit in our lives and work"; Rev. James Mithabbhai; Rev. Vhalji Khandas.

The following addresses were made by visiting missionaries:—

"Manual work for boys and girls in our Boarding Schools"; Miss C. L. Morgan.

"Work among village women"; Miss D. L. Nelson.

"The methods and aims of Jesus, as a Teacher" Rev. C. B. Hill.

"The life of faith"; Rev. Gangu Dhanjibhai.

A cinema film on Malaria was exhibited one night and pictures on the Life of Christ were also presented on another.

On Saturday the intensive mental application of the preceding days was relieved by an exciting Cricket match between the "Old Boys" and the present students, which the latter won. The men present thoroughly enjoyed the Institute, and at the *Char Pani*, under the shade of the magnificent tamarind trees which grace the compound, they expressed the desire and hope that it might become an annual event in the splendid service which the Florence Nicholson School of Theology is rendering to Gujarat Methodism.

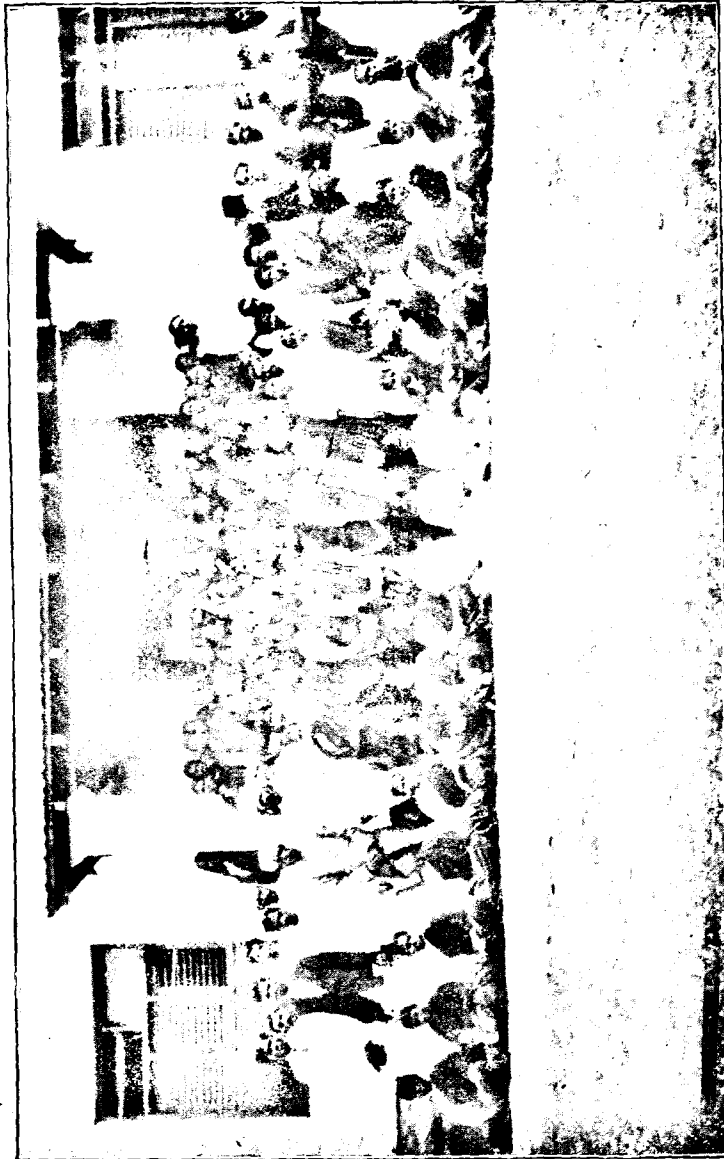
C. B. H.

KOLAR TEACHERS' INSTITUTE

(CORRESPONDENT TO *The Indian Witness*, July 21st)

This month witnessed a very successful Teachers' Institute here in Kolar and our teachers are all unanimously in favour of having such a gathering every year. All of the teachers from the Kolar Boys' and Girls' Schools besides thirty village teachers attended each one of the meetings.

With our able Educational Secretary, Mr. C. B. Hill present and ready to address many of the sessions, we were assured at the start of most helpful and inspirational meetings. His series of lectures on "Character Building" not only were full of valuable and helpful suggestions on methods to be employed in developing good character among our boys and girls; but they gave to the teachers a larger vision of their responsibility and privilege in



TEACHERS' INSTITUTE, KOLAR, SOUTH INDIA CONFERENCE.

training the young. With his test question, "What is your chief aim in being a teacher?" he made the teachers think of their motive in following such a profession and pointed out that their highest aim should be not to earn a livelihood but to help get the boys and girls ready to live lives of usefulness and unselfish service. We greatly appreciate the valuable service which Mr. Hill rendered us in the few days he was in our midst.

We were most fortunate in having with us Dr. Robert Goheen of the Presbyterian Mission. He gave a very interesting and instructive lecture on some of the diseases which are common to the people of India. His suggestions of simple, inexpensive remedies were very helpful and practical.

In one of the evening lectures, Mrs. Hill in a most engaging manner, brought to the attention of a large audience the evils of the liquor habit and the needs for Temperance Reform. As a result of her instructive message ninety-three pledge cards were signed by young men and women.

We were greatly disappointed in not being able to have Miss E. R. Cussons here to give us her lectures on Methods in Primary Arithmetic. But we are greatly indebted to her for the use of her subject matter which has been published in pamphlet form. One of our own number, Mr. Davidoss, took this material and presented it in Kanarese in a very helpful and able manner.

Some of the wonderful things which the microscope reveals, were one evening thrown on to the screen and explained in a most interesting way by our District Superintendent, Mr. H. F. Hilmer.

The climax of the whole Institute came on Sunday morning when Mr. Hill gave to our young people in a most inspiring address, a vision of the wonderful privilege of service. Not education, not fame, not money or position are the great things in life; but service to God and to our fellowmen, even though given in some remote village or out of the way place, is after all the thing which counts for the most and brings the greatest blessing to ourselves and to others.

May the schools in the Kolar District be better this year than ever before as a result of our splendid 1926 Teachers' Institute!

THE HYDERABAD TEACHERS' INSTITUTE

REV. GEORGE GARDEN,

METHODIST BOYS' HIGH SCHOOL, HYDERABAD.

"You never know what can be done till you try," was the attitude that achieved a teachers' institute in Hyderabad Deccan in the middle of March. There were innumerable difficulties; the examinations were near, the plague was serious, speakers seemed hard to get; but when a group of interested people representing a number of missions met to discuss the situation the prevailing thought was, "we need a teachers' institute." It was frankly agreed from the first that a week of institute would not make trained teachers or even measurably increase the teaching efficiency in the large majority of cases. The most optimistic hoped only to inspire a more active professional attitude among the teachers, and arouse them to their great opportunity in the work of building Christian Character.

Having decided for an institute it was found that the more formidable difficulties did not materialize. The coöperation of the different missions was wholehearted and sincere. The Wesleyan, American Baptist, Mennonite Brethren, and Methodist Missions took part in the organization of the program, and attended with a total of a hundred teachers, a number which would have been much larger but for the nearness of the public examinations. In a large number of cases the teachers themselves bore not only the expense of a railway journey, and their living expenses in the city, but also the registration fee of Rs. 2. Speakers too co-operated generously, so that in spite of the routine troubles, the atmosphere of the institute was one of enthusiastic good will.

Attendance was voluntary. Of the one hundred delegates who registered a quarter were high school teachers. Of the total, one half came from the city, a quarter from district boarding schools, and a quarter from village primary schools. No effort was made to invite teachers from government or other private schools, although later events seemed to indicate that there might have been a considerable attendance from that source.

A feature of the schedule was the separation of high school from middle and primary teachers for two of the morning hours.

At this time arithmetic and reading were discussed as they applied to each group. For the devotional hour and other sessions the matter was general and applied to all in common. The program was a heavy one occupying seven hours a day for six days. The purpose being to deal in details rather than summary generalizations. Although the weather was hot the majority of teachers were in favour of the full program.

The content of the lectures is perhaps of less general interest than the delegates' reaction to them. The devotions led by Rev. Sackett were surprisingly well attended even by non-Christians, and proved to be a real feature of the institute. The lectures on secondary mathematics by Professor Krishna Murthy and Professor Mohammed Hussain, and the lectures on secondary English by Professor Speight, were examples of high scholarship that stimulated a passion for the study of mathematics and English literature. The after thought of criticism, however, found that the inspiration to scholarship did not carry with it a clear method or psychology of teaching. Whether rightly or not it seemed likely that speakers of less scholarship who had a clearer conception of the working of the student mind, would have left a more satisfied feeling in the minds of the problem-dogged teachers. This conclusion is borne out by the vigorous interest given to the concrete detail presented in the primary sections which were considerably more popular than the scholarly discussions of the advanced group, a fact that suggests two inferences; first that the science of method is farther advanced in elementary than in higher education, and second that high school teachers find much interest and profit in a discussion of elementary methods, more perhaps than they like to admit.

Kindergarten methods by Miss French, story telling by Miss Volkman, the Moga method of teaching reading by Mr. S. Bushanam, and primary arithmetic by Mr. Subharao and Miss Cussons, were presented to the primary section, and although the material was more or less familiar to most, the large number of questions asked, and the warm discussions after the classes showed that the interest was more than superficial. It is true that there was much doubting by experienced teachers, and the number of foolish questions asked made it necessary to accept only written questions, yet there seems no doubt that many of the teachers present will put into practice some of the ideas

suggested, while it is hoped that a few caught something of the warm child-sympathy, and the refreshing clarity of purpose that characterized the leaders.

Of the general lectures the problem of Character Building was treated in a new and practical way by Rev. C. B. Hill, and it is not too much to say that every teacher went away with a very clear-cut idea of the part of the school in that too often vague phase of education. We have been drilling Geography, but expecting our students to pick up a Christian Character, but now we have a more important goal than the public examinations. In the talks on hygiene of the most practical sort by Dr. Whittaker, personal and compound cleanliness left the strongest impression; while in the cinema-lecture by Dr. Kendrick of the Rockefeller Foundation, the picture of the hookworm larva wriggling into the pores of a bare foot left a vivid impression that will contribute something to the progress of village sanitation.

The closing session was devoted to impressions and criticisms by the delegates, as a consequence of which it was decided to repeat the institute in November of this year.

UPPER INDIA TEACHERS' INSTITUTE

An Institute for the professional improvement of teachers in the Methodist Boys' Schools of Middle and High School grade in Upper India, was held at Naini Tal, May 19th to 28th. Twenty-seven head masters and teachers representing four High Schools and six Middle Schools were enrolled, and the following program was carried out:—

I. Formal Courses.

1. The Teacher and his Bible, Rev. H. J. Sheets, Bareilly Theological Seminary.
2. Testing, Grading and Measuring in Education, Rev. B. C. Harrington, Lucknow Christian College.
3. Principles of Vocational Guidance, Rev. H. A. Hanson, Shahjahanpur.
4. Teaching how to study, Rev. B. C. Harrington.
5. Recreational Activities, Rev. S. W. Clemes, Delhi.

II. Special Lectures on Educational Problems.

1. Some Points in the teaching of Physical Geography—
Correlation of History and Geography,
Discipline, with special reference to the Class-room.
H. B. Wetherill, Esq., M.A., Inspector of Schools,
Rohilkhand Division.
2. The Teacher and Health problems, Rev. Alexander
Corpron, M.D., Nadiad.
3. Temperance Instruction in our Schools, Rev. J. W.
Pickett, Lucknow.
4. The Project Method, Rev. H. A. Hanson.
5. The Function and aims of a school, Mrs. E. Stanley
Jones, Sitapur.

III. Special Lectures on the Educational value of Hobbies:—

1. Trees and Flowers as a Hobby, Rev. T. C. Badley,
Lucknow.
2. Birds as a Hobby, Rev. F. M. Perrill, Ballia.
3. Butterflies as a Hobby, Lecture illustrated by lantern
slides and specimens, R. C. Busher, Esq., Philander
Smith College, Naini-Tal.
4. Hand-work as a Hobby, A. P. Young, Esq., Nadiad.

IV. Round Table Discussions.

1. The "Uniform" examination for the VIII class in all
our schools.
2. Development of the Professional spirit among our teachers.
3. The Teachers' place in the community.
4. Etiquette, Eastern and Western: (a) Class-room, (b)
Social gatherings, (c) Church.

The Institute was particularly fortunate in being able to secure the services of men and women specially qualified by training and experience to represent the various phases of educational work for which each had been selected. The formal courses and the special lectures were presented with such attractiveness and enthusiasm that the most indifferent teachers caught the spirit that pervaded the Institute and responded to the stimulus of new ideas and higher ideals.

The program of recreational activities conducted by Mr. Clemes included Walter Camp's, "Daily Dozen", to the accompaniment of the Victrola, Volley-ball, Long-ball, Indoor Baseball, and a number of interesting circle games. It is expected that the teachers will introduce these games into their schools and thus increase the pleasure and profit our Boarding School boys receive through their recreations.

One of the chief values of the Institute is registered in the fine spirit of comradeship that results from the close social contact of teachers from so many schools, and the frank discussion of the fundamental problems common to all.

The adoption of the "Uniform" examination for the Eighth class of all our schools, has developed a wholesome rivalry and furnished a basis for the establishment of certain educational standards, which have drawn the schools and teachers into closer and more vital relationships. This is just the beginning of a closer co-ordination of our schools into a unity which will stimulate and strengthen our entire educational system.

Some outstanding facts which were deeply impressed by those who brought the messages, and which we hope to find bearing abundant fruit in the schools to which the teachers have returned are:—

1. The "High Calling" of the teacher and the inevitable responsibilities inherent in his position.
2. The necessity of "living" Jesus Christ, if we would successfully "teach" Him.
3. The paramount importance of developing Christian character through our contact with our students.
4. The great need of leading our nominally Christian students into a heart experience of Christ's saving power, and a realization that this work can be done only through the consecrated efforts of the teacher in personal work.
5. A new conception of the inadequacy of the old type examinations and the value of the new methods of testing and grading the work of the student.
6. The need of analyzing the methods of study and guiding the students into the most effective study habits. The importance of supervised study.

7. The relationship of educational guidance to vocational guidance and the duty of the teacher in helping each student to discover and enter the life-work for which he is best endowed.

8. The importance of relating education to life and of enriching education as far as possible with the life-interests that surround the student.

9. The character-testing qualities of Courtesy.

10. The manifold aspects of Discipline and the fundamental place it occupies in determining the success of the teacher.

It was voted to hold a similar Institute during the last two weeks of May 1927, the place to be determined by the Area Educational Secretary.

BOARD OF EDUCATION GUJARAT CONFERENCE MID-YEAR MEETING BARODA, July 19, 1926

A few accomplishments of the year past :

The first Institute for housefathers and matrons for this area was held in Ahmedabad during January. It was an inter-denominational project with the Irish Presbyterians as hosts and hostesses. About 30 housefathers and matrons, some teachers and ten or twelve missionaries attended; all voted it a fine success.

The Register of Educational Policy for Gujarat Conference has been printed and distributed. To lessen the expense for the Finance and Field Reference Committees which took equal responsibility for its publication, copies are being sold to individuals and offices at Rs. 2-8 each. (The Conference desires to exchange copies with its sister Conferences of India).

In June the Baroda Boys' High School opened its classes in rented quarters on one of the busiest streets in the city. This important change was made because of lack of adequate space on the Mission property, the desire to increase the income from non-Christian day pupils, and a very real desire to bring the school nearer the life it wishes to touch. The results so far are most gratifying. One-hundred and fifty-one boys are enrolled in the High School, of whom less than sixty are Christian boys

in the Hostel. The welcome from the Educational officers of the city has been cordial and they encourage the Principal to believe that a substantial Grant-in-aid can soon be secured.

The uniform IV Standard examination for Village and Central School boys is attracting greater interest. In the 1926 examination, 61 boys appeared and there was a good percentage of passes.

Looking ahead :

It was voted that henceforth as far as possible the scale of salaries of non-Christian masters conform to that for Christians, exception to be made if they are recognized as having special qualifications or if they are secured for some particular work, such as that of Head Master.

The Board provided for an "Incidental Fund" for its use by voting that each District and institution in the Conference make an annual contribution of Rs. 2-8-0 at the Mid-Year meeting.

Children in our Hostels incapable of continuing in school work form a real problem; it was voted to seek to interest the Gujarat-Kathiawar Conference (Inter-denominational) in getting a survey of pupils in the Mission Schools of Gujarat to detect retardation with the hope that some specific provision may be unitedly made for such pupils.

L. A. HEIST.

SOUTH INDIA CONFERENCE

The South India Conference Board of Education has given a great deal of attention to developing an Annual Educational Exhibit which is proving of increasing value and interest. At the Mid-year meeting of the Board this matter was given special attention and the following revised scheme for the exhibition was adopted :—

Classes under which exhibits are to be entered :—

- (a) History, including history maps, etc.
- (b) Geography, including geography maps, etc.
- (c) Mathematics.
- (d) Drawing, freehand and copy, to be designated.
- (e) Nature study.
- (f) Handwork, especially that of the Primary School.

- (g) Copy writing.
- (h) Domestic Science, including sewing.
- (i) Vocational and manual arts.
- (j) Special, such as First Aid, Tests, or any special subject.

All material submitted should have the signature of the child who has done the work and the name of the school and standard or form.

An exhibit sent by any one school in any one subject or class must comprise the work of at least four different students.

No school shall receive an award unless there are at least four classes of exhibits from that school.

NORTH INDIA CONFERENCE

(Resumé of general business transacted at the Mid-year meeting of the Board of Education held at Moradabad, July 20th, 1926).

The following recommendations made by the Educational Service Council were approved:—

In order to carry out the proposed program for securing the training of teachers in service, the following rules were adopted. The financial assistance is to be provided through the school deputing the teacher:—

I. Candidates for the L. T. degree:—

- (1) Travelling expenses in accordance with Educational Service rules.
- (2) Tuitional fees and prescribed text-books.
- (3) Cash stipends:—

Single men	...	Rs. 30	per month
Married men	...	40	"
Each child	...	5	"

II. Candidates for the C. T. Diploma.

- (1) and (2) as above.
- (3) Cash stipends:—

Single men	...	Rs. 20	per month.
Married men	...	25	"
Each child	...	5	"

III. Candidates for the Vernacular Normal Diploma, or its equivalent:—

- (1) and (2) as above.
- (3) Cash stipends:—

Single men	...	Rs. 10	per month.
Married men	...	15	"
Each child	...	3	"

IV. Candidates deputed to Intensive Training Courses:—

- (1) and (2) as above.
- (3) Full salary while on deputation. No stipends.
(The question of giving credit for such courses will depend upon the development of progressively graded annual courses.)

V. Rules and Regulations:—

- (1) Managers of schools will make provision for living quarters for the families of married men, according to the Board of Education rules, furnishing cash for rent only when the quarters previously used by the teacher on deputation are required by the school.
- (2) All candidates deputed for training shall sign a legal contract binding them to serve in Methodist schools within the Educational Council area for a period of at least three years, after completing the training course.

In connection with requests of withdrawal of Provident Fund deposits by teachers who leave before the stipulated term of six years has elapsed, it was decided that the Government rule relative to this matter should be followed and that any unclaimable amounts should revert to the school's General Fund.

Attention of the District Superintendents was called to the rule that Children's allowances should be paid direct to the school. It was also pointed out that the requirements for clothes and bedding were based on the amount left after the allowances for all children had been deducted from the total salary and allowances.

It was recommended that "Tithing" be uniformly taught in all our schools and since successful teaching involves example as well as precept, a qualified teacher of the principle of tithing should be a tither. It was suggested that this course might be linked up with the course in religious education.

The Conference Board of Religious Education was urged to make immediate plans for uniform examinations in the Clayton Course of Bible study.

The opening of Class III in the Parker Branch School, Moradabad was sanctioned.

A Committee of four, with Bishop Robinson as ex-officio Chairman, was appointed to study the question of W.F.M.S. coöperation in small boys' school, and to present their findings to the Board of Foreign Missions Commission and to the proper authorities of the W.F.M.S. in America.

It was decided to refer to the Vocational Schools Committee for consideration and report, the question of a special class in girls' schools for girls who have passed the fourth class but should not study further, to study Hygiene, Child-care and Home-making.

It was ordered that Rs. 5,000 be transferred to the Central Conference Educational Fund, without change of investment, the interest to be paid to the Treasurer, Board of Education North India Conference.

It was requested that the collections for Children's Day be sent to the Treasurer, Board of Education, as soon as secured by the Church, instead of waiting until the close of the Conference year.

NORTH-WEST INDIA CONFERENCE

(Resumé of general business transacted at the Mid-year meeting, held at Delhi, July 27th, 1926).

It was voted to have a "Conference Educational Exhibit" at Lucknow in connection with the joint Annual Conference meetings, along the following lines :—

The exhibit shall be opened November 15th. It shall be a Conference exhibit, each school exhibiting a particular line or lines of work which it will show as developed throughout the school course. The following subjects were suggested :

Nature Study, with Geography up to the Fourth Class, with clay-modelling, paper-cutting, etc. Bible work. Regular school sewing. Geography-map-drawing. Charts, health posters, weather charts, etc., Writing, Urdu, Hindi, English. Boy Scout and Girl Guide work. Mental testing. Athletic work. Products of school gardens. Village school work of various kinds.

On recommendation of the Village Schools Committee, the following definitions of a village school were adopted :—

There shall be two classes of schools, (1) the Consolidated Day School which is two or more Day Schools combined into one and following the Government Curriculum, (2) Village Day Schools, in which at least six children are enrolled ; which are in session for at least three hours a day for five days in the week and which maintain an Attendance Register and Time-table.

It was recommended that the District Superintendents be requested to report in this year's statistics those village schools also that do not meet the requirements of the foregoing definitions, designated as "Unclassified Groups".

Miss Okey gave the following report of the Girls' Athletic Contest :—A Committee was appointed at the Annual Conference in 1924, and that winter preliminary contests were held to get data for establishing standards for Indian girls. Last winter a test was held in each school in running, jumping, throwing a Basket ball, tossing Bean bags and walking a row of bricks with a lota balanced on the head. The scores of the schools on the basis of 20 as perfect were Meerut, 4.36 ; Roorkee 4.02 ; Girls' Vocational School, Aligarh, 2.85 ; Muttra 2.76 ; Aligarh 1.69. A Shield was given to Meerut, which must be held three years in succession to be held permanently.

It was recommended that "Arbor Day" be observed, with a suitable program on the second Tuesday in August, and that its observance in the schools of the Conference be considered compulsory.

It was decided that the Boys' Boarding Schools be put on a "Self-help" basis as soon as practicable.

It was decided that the Teachers' Training Department of the Ingraham Central Institute, Ghaziabad, be opened as soon as possible, and a committee was appointed with power, to arrange for the opening of the Middle School Department as soon as the necessary arrangements could be made.

E. L. King and Miss Landrum were requested to give addresses on the Charterhouse Course, at the ensuing Annual Conference.

The Finance Committee was requested to grant to the manager of any school who wishes to do so, the privilege of collecting school fees directly from parents, instead of through the District Superintendents.

A committee was appointed to present to Dr. Diffendorfer special cases in which the co-operation of the W.F.M.S. in connection with the Primary education of boys is feasible and to report to the Annual Conference meeting.

The following policy was adopted:—When a girl is sent from one school to another school for higher education, the fees paid by the parent should go to the school, which the girl is attending.

The following resolution was adopted:—Since this Board realizes the importance of having an educationalist in each district, as well as an evangelist, and also realizes that it is not likely that a sufficient number of missionaries will come out to meet this need, it is recommended to the Field Reference Committee that they plan for a special appropriation so that an adequate salary may be given when such an assistant is available.

BENGAL CONFERENCE

(Resumé of general business transacted at the Mid-year session held at Calcutta, July 6th, 1926.)

The Treasurer reported that nothing had been collected during the year on loans made to students. The total amount due under this head was Rs. 3,077-2-9, of which amount Rs. 1,089-13-10 is payable to the Central Conference Educational Fund, having been paid in accordance with the new rules of the Board of Education.

The matter of the training of teachers in Boys' schools was discussed and it was recommended that steps be taken to arrange for the training of A. K. Biswas or some other member or members of the staff of Collins Institute.

A statement submitted by C. B. Hill presenting the Bengal Conference account with the Central Conference Educational Fund was read, which showed that the total amount to the credit of the Conference was Rs. 38-0-3.

As there is some confusion in reporting Children's Day collections, the Treasurer of the Board of Education was requested to present the matter to the District Superintendents with the suggestion that all amounts so collected be reported in the column for "Children's Day".

Dr. Felt's report of his medical inspection of the schools was discussed. His suggestion that Dr. Ali of the W.F.M.S. Hospital in Pakur might extend her services to the other mofussil Girls' Schools of the Conference was in line with previous arrangements. It was felt that her travelling expenses should be shared by the schools served.

It was recommended that the Conference Corresponding Secretary be requested to represent to the Board of Foreign Missions the need of providing scholarships for Higher Education.

BRIEF REPORT ON THE INTENSIVE TEACHER TRAINING COURSE, LUCKNOW MARCH—APRIL, 1926

The Third Annual Training Course for Teachers under the joint auspices of the Ewing and Lucknow Christian Colleges was held from March 6th to April 15th. While the Course was open to other than Christian teachers only one non-Christian, a Mohammedan, enrolled (for special work in one course only). Despite extended publicity through Christian journals and widespread distribution of the Prospectus of the Course, together with mimeographed letters, only eight Christian teachers enrolled and of these only four actually attended. There was one teacher from the U. P. (Moradabad, M. E.); two of the men were from the C. P. and the fourth was from Bombay.

The promoters of this valuable enterprise for improving the teachers already in service, are puzzled about this matter of enrollment; they are at a loss to know which of the many

possible reasons for the seeming lack of interest is the dominant one. Some suggest that the time selected for the Course is not convenient for the school managements; some believe that personal propaganda work among the schools in order to get both managers and teachers interested is necessary; it is possible that the Course is not meeting the real needs of the teachers. It does seem certain that there are numerous teachers in the 40 Anglo-Vernacular Mission Schools in the U. P. (for instance) who are untrained and need to have their skill as teachers improved; there are doubtless many more who are trained but should have their information brought "up-to-date" and their visions refreshed. The prominent changes in this year's curriculum were:--(1) the elimination of certain topics to make the Courses simpler, especially in the Courses given by Dr. Manry and Mr. Harrington, and (2) the increased provision for practice teaching and for contact with actual class-room situations. Observation was carried out in three schools and four days were wholly or in part spent in this way. The Government Intermediate College (Middle sections,) the Centennial School, and the Lal Bag Girls' School were observed. The last school mentioned was very fortunately holding at the time a special exhibition week, when model teaching was carried on. These observations were discussed in conference.

Practice teaching in the Centennial School gave each of the four men in our Course seven practice lessons before a member of our Training Course staff as a supervisor. Plans for demonstration lessons could not be worked out as planned, only one actually taking place (in Geography). * A handicap to this phase of the work was the unusually large number of holidays occurring in April.

The Training Course held its regular classes in all four subjects in 27 days.

An innovation which was much appreciated by the men attending the Course was the lectures held at the Government Training College, where some fifteen lectures were attended. These were on the teaching of English and Geography, in the main. Great pains were taken by Principal Kempster to make these lectures useful to the men. Much credit is due to him and his staff for their courtesy and instruction.

Three public lectures were given during the course:—"Why Children play", by Dr. Manry; "Some Educational Emphases in Modern Social Movements" by Dr. Eno of the Isabella Thoburn College, and "The City of New York" (illustrated) by Mr. Harrington. Excursions were made to the following places:—Methodist Publishing House (Printing Department), Zoological Gardens, Water-Works, Sugar Mill, and the historical buildings at Hussainabad.

B. C. H.



Notes and Comments

"**A**RBOR DAY" HAS BEEN OBSERVED in a few schools in India for some years but it was not until this year that the day was almost universally observed in the Methodist Boys' and Girls' Boarding Schools of Upper India. The "Arbor Day Programs" printed in "The Junior Methodist" and "The Treasure Chest" provided the necessary stimulus and translated and adapted formed the basis of most of the programs used.

In Northern India many of the schools took advantage of the seasonal visit of Bishop Robinson and the area Educational Secretary to help inaugurate the observance of the day, which it is intended to make an annual event.

At the Isabella Thoburn College, Lucknow, a grove of 150 Eucalyptus trees was set out. At the Centennial School, Lucknow, twelve fruit trees were planted as the beginning of the school's "Nature Study Orchard". At virtually all the other Boarding Schools in Upper India from two to six trees were planted and appropriate programs rendered.

Space will not permit the inclusion of accounts of the observance of Arbor Day at all the schools, but the following account sent by Miss Ivy Shaver is typical:—

ARBOR DAY AT THE GIRLS' HIGH SCHOOL, BARODA RESIDENCY
"I am sending, herewith, an account of the Arbor Day program rendered by our girls. We adapted the program, which appeared in English in "The Junior Methodist." The girls of the Matriculation class translated it into Gujarati, making slight alterations to adapt it to our locality.

The Headmaster of the Primary School acted as Chairman and the Headmaster of the High School gave a short talk about the value of celebrating the day. A suitable Psalm was read and one of the girls read an essay, suggesting what plants and trees ought to be planted at this time, along with hints as to their proper cultivation. Appropriate songs and flower drills were rendered by the smaller girls. Each class had chosen a girl to represent them in the play translated by the Matriculation class; while each teacher became responsible for the training of the girl selected. The children worked out their own ideas as to stage decorations and costume designing. Some of

the costumes were very effective. We were very pleased because it was all their own work, both on the part of the girls and the teachers, in making the program a success.

It is pleasant to record, that the occasion gave an opportunity for community co-operation, since the Superintendent of the Public Gardens supplied us with four beautiful trees for planting in our school compound."

The significance and value of the establishment of "Arbor Day" as an annual event in the program of our schools in India would be difficult to estimate.

It is hoped that the example of the Christian schools, will be emulated by other schools, until the movement becomes nation-wide. In a country where trees contribute so largely to comfort, welfare and profit, it is a worthy aim of education to impart a knowledge of the value of trees, their propagation and culture, and to create an appreciation of their beauty and usefulness by providing opportunities for students to select, plant and care for trees they may consider their own.



THE ASHABABEE COMMUNITY MIDDLE SCHOOL AT ASANSOL is successfully demonstrating some very important educational innovations. An illustrated account of this school appeared in the Second Quarter of this Magazine, for 1925, under the title "Bringing the Village to the School". A fuller account of the work and organization of the school was given by the Principal, Rev. F. G. Williams, at the Darjeeling Missionary Conference last summer, which is reproduced in the July number of the National Christian Council Review. Mr. Williams has favoured us with the description of the Co-operative Store of the school which appears in this issue.

We are confident that these accounts of the accomplishments of this interesting school will be appreciated by all who are interested in increasing the effectiveness of our Boys' Boarding Schools in their fundamental work of character development.

We would commend the establishment of Co-operative Stores in all our Boys' Boarding Schools and in selected Girls' Boarding Schools as one of the most effective methods of training the boys and girls for the practical phases of buying and selling with which they will be confronted upon leaving school. Aside from the value of the direct business training, the project affords exceptional opportunities for training in honesty, courtesy, thrift and the assuming of responsibility.

