

Christian Education

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ORGAN OF THE COUNCIL OF
CHRISTIAN EDUCATION,
METHODIST EPISCOPAL CHURCH,
INDIA AND BURMA.

Undenominational in Scope and Interests.

schools. Certainly all hostel managers should read and digest the contents of this book. The normal nutrition of the body and health cannot be maintained, unless proper food in adequate amounts is supplied. The responsibility for the choice of the best foods rests upon every one in charge of our mission school hostels.

Handicapping the body nutritionally is not economical in any way. The introduction of an adequate and proper diet should reduce the medical bills; and it should also result in a quickening of the mind, thus shortening the period spent in school.

In writing a series of *menus*, the committee was confronted with the fact that the weight of a seer varies in different parts of India. The seer used in the following *menus* is the 80 tolah seer i.e. the weight of 80 silver rupees. Forty of these seers weigh one maund and one maund is 82 English pounds, so a seer is a fraction over 2 pounds or 32 ounces, but we have ignored this fraction in counting the cost of the various foods. One must know the size of the local seer and make all calculations, accordingly. The prices given in the set of *menus* are those prevailing in November 1930, in a large city of the United Provinces.

The food values given in these *menus* are based on Col. McCarrison's findings as given in his book "Food".

It was not possible in one week's *menu* to include all of the various vegetables and all possible satisfactory food combinations. Those given are suggestive combinations.

For tiffin one might well use, in season, the various raw fruits and vegetables, melons, sugar-cane, nuts, raw and roasted grams or dals, boiled sweet potatoes, sprouted grains (see "Food" page 56), and dried fruits, Indian sweets, popped rice and corn.

Decrease the amount of peppers used. Tea and coffee should not have a place in the diet of a child. Spices are not mentioned, because they have no food value but they are valuable as appetizers. Serve chutneys, limes, mangoes, etc., onions and tomatoes sliced fine with lime-juice with the food. It makes a meal more pleasing.

Give as wide a variety of food as possible. Give some fresh raw fruit or vegetable every day. All citrus fruits are valuable foods. Use fruits, melons and vegetable in season. Children should be taught to eat leafy vegetables as well as root vegetables raw. Use buttermilk when available. It is often obtainable at a low price from large private and military dairies.

Unpolished rice is cheaper and has more food value than polished rice. The price of polished rice is given in these *menus*, as the price of unpolished could not be obtained in these cities.

Increased activity and cold weather calls for an increased amount of food. In hot weather, the amount of oil used should be lessened and the amount of vegetables and fruits increased. Sour milk might well be used in various dishes. Some animal foods should be given every day, as milk, eggs or meat.

Fats—animal fats—are necessary for children, so whole milk and not skimmed milk should be used.

About forty school diets were investigated as to their protein, fat and carbohydrate content. Practically all were found to be deficient in protein and fat content, particularly in animal fats. A well-balanced diet has a proportion of about 1-1-4 of proteins, fats and carbohydrates respectively.

M. BOBB,
V. E. PARKS,
C. I. KIPP, M.D.

Amount of food in each article of menu.

Amount of <i>ata</i> in 1 Chapati	...	...	...	...	2 oz.
" <i>ghee</i> used each time	...	...	...	...	3 "
milk for chotti hazri	...	...	...	...	8 "

Sunday.

Rice ...	...	3½ oz.	Veg. in bhujia ...	...	9 oz.
Dhal ...	...	1½ "	Gur ...	...	2 "
Raw carrots ...	...	1 "	Dahi ...	...	4 "
Dahi ...	...	4 "	Rice ...	...	3½ "
Peanuts ...	...	2 "	Charbi ...	...	1 "
Potatoes ...	...	2 "	Meat ...	...	4 "
Sag ...	...	8 "	Radishes ...	...	1 "

Monday.

Rice ...	...	3½ oz.
Dhal ...	...	1½ "
Raw carrots ...	...	2 "
Gur ...	...	2 "
Potatoes ...	...	2 "
Meat ...	...	4 "
Veg. in curry ...	...	8 "

Tuesday.

Dhal ...	...	1½ oz.	Rice ...	...	3½ oz.
Rice ...	...	3½ "	Dhal ...	...	1½ "
Veg. in bhujia ...	...	4 "	Raw carrots ...	...	2 "
Guava ...	...	2 "	Gur ...	...	2 "
Dahi ...	...	4 "	Potatoes ...	...	2 "
Eggs ...	...	1½ "	Meat ...	...	4 "
Potatoes ...	...	2 "	Veg. in curry ...	...	8 "
Sag ...	...	5 "	{ This might be a bit heavy. } Perhaps the potatoes could be omitted.		
Onion ...	...	1 "			

Wednesday.

Rice ...	...	3½ oz.
Dhal ...	...	1½ "
Raw carrots ...	...	2 "
Gur ...	...	2 "
Potatoes ...	...	2 "
Meat ...	...	4 "
Veg. in curry ...	...	8 "

Thursday.

Dhal ...	...	1½ oz.	Dahi ...	...	4 oz.
Baigan ...	...	8 "	Basin ...	...	1 "
Dahi ...	...	4 "	Raw turnips ...	...	2 "
Gram ...	...	1 "	Gur ...	...	2 "
Rice ...	...	3½ "	Bananas ...	...	2 "
Liver ...	...	4 "	Rice ...	...	3½ "
Raw tomatoes ...	...	2 "	Veg. in bhujia ...	...	8 "
Charbi ...	...	1 "	Charbi ...	...	1 "

Friday.

Dahi ...	...	4 oz.
Basin ...	...	1 "
Raw turnips ...	...	2 "
Gur ...	...	2 "
Bananas ...	...	2 "
Rice ...	...	3½ "
Veg. in bhujia ...	...	8 "
Charbi ...	...	1 "

Saturday.

Potatoes ...	...	2 oz.	Rice polished. 6½ sr. to Re.	...	3½ oz.
Tomatoes ...	...	2 "	Dhal ... 6½ "	...	1½ "
Sag ...	...	7 "	Ata ... 9½ "	...	12 "
Dahi ...	...	4 "	Gram ... 9 "	...	1 "
Peanuts ...	...	2 "	Gur ... 6 "	...	2 "
Rice ...	...	3½ "	Peanuts ... 5 a. per. sr.	...	2 "
Meat ...	...	4 "	Ghee ... 10 chb.	...	2½ "
Raw carrots ...	...	1 "	Veg. ... 1 as.	...	10 "
			Fruit ... 2 as 6 "	...	4 "
			Tel ... 2½ srs. to Re.	...	4 "
			Potatoes ... 9 "	...	2 "
			Eggs ... 8 as per doz.	...	1½ "
			Milk ... 5 srs. to a Re.	...	1½ "
			Meat ... 4 as per seer	...	4 "
			Charbi ... 1½ sr. to Re.	...	1 "

*Liver 2 as, per seer 4 oz

SCHOOL DIETS

Days	Chotti Hazri	Hazri	Tiffin	Dinner	Protein	Fats	Carbo-hydrates	Calories	Cost
Sunday	1 Chapati. 1 Pao Milk	Kichari with Ghee. Raw carrots.	1 Chapati. ½ Pao Dahi. Peanuts.	4 Chapatis. Potatoes and Sag. Raw radishes.	87.48	71.63	363.5	2439	5-1
Monday	"	4 Chapatis and Ghee. Baigan and Cauliflower. Bhuzia.	1 Chapati and Gur. ½ Pao Dahi.	Palao, meat. Curry, Charbi. Raw onions.	87.83	66.93	361.0	2350	3-10
Tuesday	"	Dalbat with Ghee. Vegetable curry. Tomato and Baigan.	1 Chapati. ½ Pao Dahi. Guava.	4 Chapatis. Egg curry. Potatoes and Sag. Raw turnips.	80.55	65.53	358.28	2244	5-8
Wednesday	"	Kichari with Ghee. Raw carrots.	1 Chapati. ½ Pao Dahi.	4 Chapatis. Meat and Vegetable curry. Turnips, potatoes and tomatoes.	96.89	60.54	396.0	2491	5-7
Thursday	"	4 Chapatis and Ghee. Dhal—Baigan curry.	1 Chapati. ½ Pao Dahi. Gram.	Rice, liver curry. Charbi. Raw tomatoes.	99.64	67.86	350.41	2369	5-2
Friday	"	4 Chapatis and Ghee. Dahi and Basin curry. Raw turnips.	1 Chapati and Gur. Banana.	Rice, cabbage and car- rots and baigan bhuzia.	72.28	60.59	334.16	2320	3-8
Saturday	"	4 Chapatis and Ghee. Potatoes and Sag. Raw tomatoes.	1 Chapati, pea- nuts. ½ Pao Dahi.	Rice, Ball curry. Raw carrot.	101.01	77.45	353.1	2460	3-10

NOTE (1) 10 per cent waste has been deducted in estimating food values.

(2) The above school diet was approved by Colonel Robert McCarrison. He suggests that half a pint of buttermilk per child per day would conduce to the improvement of the health of the children on this diet.

There is a tendency on the part of some Indian writers to give the struggle for existence a different turn. In a discussion of the comparison between East and West, one suggests, "India can never wholly lose her discipline of the limitation of wants and the concentration of activities for the development of the soul."

On the other hand, the late Viceroy's interpretation seems to be more generally accepted that "If the ryot's (Indian agriculturist's) standard of living is to improve, the quality of his produce and the returns which his toil bring him must be improved also."

It is necessary to remember that "the conditions of rural life have to be viewed and studied as a whole; that there is an organic affinity between rural education, rural sanitation and rural economies." Yet it is necessary to see what the average income of the Indian agriculturist is and how he spends his money to see if the balance is for or against him.

Average Family Income

There is no agreement in figures for general income per head. Some put it as low as Rs. 17.5 a year. The official estimate at that time was Rs. 30 a year. A later estimate, also official, is Rs. 35.75. Thirty years ago, an official estimated it as low as one rupee a month. He estimated that "when prices of food grains are low or moderate, work regular and the health of the household good, this income will enable the family to have one fairly good meal a day, to keep a thatched roof over their heads, to buy cheap clothing and occasionally a thin blanket."

By consulting the relative value of wages and prices over a period of years, it will be found that during the first half of the last forty years wages increased in various parts of the western section of the United Provinces from nothing to almost 100 per cent. At the same time a general rise of prices in wheat, chana (gram), dal (pulse) of almost uniformly 100 per cent may be noted. Since that time, prices have risen a further 100 per cent in these staples, but accurate relative figures for agricultural wages are not available. From the writer's own limited experience the rise in wages seems to be approximately

a further 40-50 per cent. This will show that the standard of living has not been improving much during the past forty years. There are no available figures for the price of cloth.

The same difficulties that hold in the matter of ascertaining correct statements of income also hold in trying to discover accurate statements of expenditure. The only careful attempt to do this for the United Provinces suggests the following percentage of expenditure by the Agriculturist under the various heads:

Food ...	...	...	94
Clothing ...	...	...	3
Medicine ...	...	...	1
Religious and Social	...	2	{ (Gifts to priests and mendicants and temples).

It will be noted that there is nothing for education, or for saving, or for anything that may be considered luxury.

A typical case is presented of a farmer, named Dhondha, 40 years old, who inherited 5 acres of land giving a gross income of Rs. 150 a year, of which Rs. 30 was paid as taxes to landlord and Government. The family consisted of seven children--two died in the influenza epidemic of 1916. The family got one fairly satisfying meal a day. In the evening, and at noon a dish of gruel. Indebtedness of over Rs. 500 and lack of educational facilities for the children completed the picture. This was claimed as a typical case.

It thus becomes evident, that the general standard of living through the villages is very low. The significance of this for our study consists in the fact, that the village Christian is from the outcaste group and so is usually below the general village average. We pass now to a discussion of the village Christian group.

2. The Economic Status of Village Christians.

When one enters an Indian village it is not always easy to distinguish between the home of the average Christian family, and that of the average caste group, particularly of those in the lower half of the caste group. Mud walls and thatch roofs are common to both. The type of house, the number of rooms and the general plan are similar. The only difference is that the Christian is almost always at the outskirts of the village.

It has been suggested that the residents of a typical village in the United Provinces might be classified under three heads, viz., the land-owners, the tenants, the miscellaneous artisans and menials, including carpenter, potter, blacksmith, barber, washer-woman. He omits specific mention of Chamars and Sweepers. These would undoubtedly come under the third group, or else be considered a fourth, and still lower group.

This third group is generally paid wages in kind on the theory that "the artisans were public servants of the village, and, in return for their grants of land or grain, they were required to serve every member of the community on demand."

Duties and Wages of Village Christians.

One writer has given this general summary of the duties of village servants:—

"Their duties are multifarious, of which menial sanitary service forms not the least important part. They sweep the lanes and remove impurities, keep the village meeting-house clean, patrol the village at night, act as messengers to the headmen, serve as referees on matters affecting the village boundaries, guard the crops, assist in agricultural operations, attend on Government officials who visit the village, and carry palanquins and torches at festivals. As a rule, they are menials of the lowest caste, and take up their residence on the outskirts of the village."

For one who goes into the matter in detail, it is obvious that there is a distinct difference in conditions of labour between the Chamars on the one hand and the Sweepers and Sikhs on the other. Christians from the latter group are the more numerous in our section and so we begin with them.

(a) Of Sweeper and Sikh Christians.

For census and all general purposes these two groups are the same even though they deny relationship or affiliation. Socially they form different groups, but economically they are almost identical, as they are seldom found together in a village. Villages where there are Sikh families generally do not have Sweeper families, and *vice versa*. According to the census 750 out of 1,000 sweepers are engaged in scavengering. Of the remainder, 147 are occupied with farming and stock-raising. This

leaves but 103 out of 1,000 engaged in other occupations, and of these, 20 are listed as household servants in other capacities than that of scavengering, and 35 as day labourers in other industries.

The work done by the Bhangis (the popular word for sweeper, generally used in contempt also) is listed as follows:—

1. Remove filth.
 2. Sweep houses and roads.
 3. Play flute or tambourine at marriage and other occasions.
 4. Make winnowing fans and sieves, of grass stalks.
 5. Collect and apply leeches, (Some of this group have a method of sucking blood from wounds by use of a horn).
 6. Make mats and baskets of palm leaves and bamboo respectively.
 7. Hangmen and killers of pariah dogs, and rat chasers.
- To these the writer of this statement would add
8. Weaving of coarse cloth and of rag carpets.
 9. Acting as messengers for landlord.
 10. Village midwives.
 11. Raising and selling animals—principally pigs.

These are the main occupations of village Christians from the Sweeper and Sikh groups. A few become village watchmen, a sort of subordinate police post, being responsible for reporting all cases of disturbance of the peace to the police, and for helping in search for and attempt to capture criminals or suspects. Of this list the first two do not fall to the lot of villagers, as these occupations are made necessary by city life.

In the consideration of the wages received by this group of village Christians it becomes difficult to find accurate figures. The writer asked one, engaged in weaving, what his daily earnings were, and he replied that a rapid and good worker might earn as much as 8 annas, or a very skilful one almost 12 annas a day. The average, however, was between 4 and 6 annas a day. A midwife receives for each delivery a sum, ranging from 4 annas to one rupee or more, depending on the capacity of the family served, and in addition a certain amount of grain. This is why it is difficult to find just what the village Christian earns. Most of his wages are in kind, i. e., a certain amount of grain, threshed or unthreshed, from the family served, or from each family of the community.

The Sweeper usually has another source of income, viz., perquisites, which consist of donations on special occasions or,

of plate leavings or scraps known as Juthan. The Sikh has attempted to put a stop to the latter. If a Sikh persists in this practice it is by stealth. Among the Sweepers, however, it is common.

Along with the practice of eating Juthan, and of receiving wages in kind is the custom, found in cities more than in villages, of paying the sweeper partially in cash, and partially in cooked food to be given on a certain day of the week. By varying the days on which this food is received from different homes, it is sometimes possible for a sweeper family to have enough to eat without having to cook at home.

The perquisites may be described as follows:—

1. At funerals, the sheet by which the corpse is covered when taken to the burning ground.
2. At child-birth and child-naming ceremonies, the Sweeper receives a donation.
3. At weddings he receives all the undistributed sweetmeat, and a donation.
4. Ordinary perquisites and grazing privileges for any animals belonging to him or a small share in fruit from the landlord's grove, etc.

Thus the income of a Christian family ordinarily consists of the sum of the wages of all of the family plus the value of Juthan received, to which is added the annual value of the perquisites received. It is almost impossible to estimate the value of Juthan received, except by averaging the cost per meal, and estimating or noting how many actual meals have been saved by eating Juthan instead of home food. The perquisites have to be valued similarly. This is difficult since some of them, as grazing rights, are constants, and can be estimated roughly, but some come occasionally and vary greatly from year to year. One would have to get figures for a large number over a space of several years and take the annual average per family to get any idea of how much the average Sweeper Christian family gets through the occasional perquisites. The question of a living wage as compared with sporadic and non-dependable income like Juthan and occasional perquisites is a very vital one. Resolved into a formal question it would be:

Does the Sweeper Christian family get a living wage independent of extras that are dependent on the goodwill of the

individuals giving them? If the reply is in the negative the question becomes, Is it possible for wages to be increased in compensation for giving up the rights involved in Juthan and perquisites, or by substituting a wage of value equivalent to the Juthan and perquisites, now part of the living?

No answer to this is possible at this time for information is not available and the writer knows of no studies that have been conducted along this line.

(b) Of Chamar Christians.

The village Chamar is predominantly an agriculturist, while his city relative is usually a cobbler or shoemaker. Some of the village Chamars tan leather, and cure hides, but the majority are farmers or day labourers, as the figures 786 out of 1,000 show. It is, therefore, as a farmer or farm-labourer that he must be considered.

One writer speaking of the types of work required of a Chamar gives the following:—

“He is a grass-cutter, coolie, wood and bundle-carrier, drudge, doer of odd jobs, maker and repairer of thatch, and of mud walls, field-labourer, groom, house-servant, peon, brickmaker, and even village watchman. . . . He does a good deal of weaving. . . . He repairs the under-ground rooms and bins where grain is stored, and prepares the threshing-floors. Besides, he beats drums, rings bells, and blows trumpets at weddings or when cholera or other epidemics are being exorcised from the village. He also makes musical instruments. . . . Chamar women . . . do an immense amount of work in the fields.

This consists of weeding and other forms of lighter work connected with the care of the crops. They also do the husking and grinding and help in the winnowing. In addition to this, they do a considerable amount of ordinary coolie work such as carrying produce to market, and the like. . . . The Chamar's wife has her clientele as well, for whom she acts as midwife, and for whom she performs various menial services at marriages and festivals, such as collecting wood, bringing earthen vessels from the bazaar, supplying cow-dung and grinding grain.”

This fairly complete summary will show what a useful person he is and how, apparently, all types of odd jobs are required

of him. In the writer's experience, he found that in the sugar-cane season, the Chamar had to stoke the furnace under the pans in which the cane-juice was being boiled.

What has been said about the wages of Christians from the Sweepers is partially true of the wages of Christians from the Chamars. These are generally paid in kind. Even when there is cash payment it is usually quite low, and some amount in kind may be added. This makes it extremely difficult to find what the average wage is for those who are day labourers. When the individual is a tenant, it is a little easier to estimate the income from his land.

In the matter of perquisites the Chamar is very much like the Sweeper, except that the eating of Juthan is now strictly taboo. Perquisites may consist of hereditary or other rights given to the Chamar in lieu of various types of work required. Some of these perquisites are for the work done by the men, and others for that done by the women. How difficult it is to try to get accurate figures for the income per family from such sources is apparent from a statement of Briggs, who, after giving a statement of different kinds of perquisites, concludes with: "These fees and allowances are scarcely more than illustrative. The actual amounts vary, and the whole system of perquisites is in a somewhat unsettled condition."

The main perquisites may be listed as the skins of dead animals, farming and grazing rights. How this developed is suggested by Nesfield thus:

"Originally he (the Chamar) seems to have been an impressed labourer, who was made to hold the plough for his master, and received in return space to build his mud hut near to the village, a fixed allowance of grain for every working day, the free use of wood and grass on the village lands, and the skins and bodies of the animals that died. This is very much the status of the Chamar at the present day. He is still the field slave, the grass-cutter, and the carrion-eater of the Indian village."

Wages in kind and perquisites often merge into one another, so that it is difficult to know which type of labour brings which reward. The significance of this dependence on the goodwill and generosity of the higher castes and the landlord will be noted next. The same question that was asked in the case of Sweeper and Sikh Christians can be asked with regard to

Chamar Christians. Does the Chamar receive a living wage, eliminating the perquisites? If not, can the perquisites be transformed into wage increase so as to give him a living wage? The data on this question are lacking; it is impossible to make even a fairly accurate estimate. The general opinion is that both questions must at present be answered in the negative, but there are insufficient data either to prove or disprove this opinion.

(c) *Economic Dependence of Village Christians.*

What has been said about the system of perquisites, rights and wages in kind, has great significance in connection with the question of economic dependence. Wages in kind are often deferred and payment made later, generally at the time of harvest. Perquisites and rights depend for their maintenance and liberal interpretation on the goodwill of the landlord. If he is displeased with the village Christian, he can stop the perquisites or curtail them very extensively. If, for example, a landlord wishes to prevent a Chamar from becoming a Christian, or desires to make him renounce Christianity, he can curtail or completely stop privileges which that individual has heretofore enjoyed. Where one's existence depends on the maintenance of these perquisites it is hard to go against the expressed wishes of the landlord. Missionaries have frequently met this situation, and the writer has recollection of the timidity of many Chamars, who were afraid of accepting baptism and openly confessing their desire to become Christians, because of fear of these consequences.

There is a further effect, particularly in connection with the Sweeper Christian group and the eating of Juthan. The writer recalls a situation in which the village Christians definitely stated that their reason for not giving up the eating of Juthan was twofold, (a) their inability to exist without it, on account of the meagerness of their salaries; (b) the insistence of the higher caste groups that they eat it. The fear of the Christian group was, that they would starve if they gave up eating Juthan, because they were not receiving living wages, and because the higher caste people would immediately stop their perquisites. Thus, the village Christian is economically dependent on the other caste groups and particularly the landlord. This means loss of freedom.

There is a further ramification of the effects of this economic dependence. It has serious results on the attempt of the Christians to break away from non-Christian practices. Frequently at the Hindu festivals, particularly of Holi and Diwali and one or two of the other major Hindu holy days, the Sweeper receives a portion of the food of special sweetmeats. This portion may be withheld if the recipient Sweeper has shown himself openly a Christian, if he has not outwardly, as in the celebration of Holi, joined in the general practices connected with that festival. Thus, some Christians who would, if free to choose without any loss to themselves, cut themselves off from any participation in these Hindu festivals, are unable to face the economic loss that non-participation might entail. It also makes it possible for an anti-Christian landlord or high caste group to bring pressure to bear on the Sweeper Christian family to conform by nominal participation, at least. From the writer's knowledge, it is doubtful if the economic pressure for religious orthodoxy is as strong with members of the Chamar group, as with those of the Sweeper group.

3. Causes of Poverty of Village Christians.

Apart from the general cause of economic dependence which has just been discussed, there are four other types of causes, which tend to maintain the present standard of living, or even to diminish it. These may be listed as causes

- (a) Connected with Administration and Organization.
- (b) Social and Religious.
- (c) Brought about by nature.
- (d) Personal.

In the first three of these the village Christian shares with all other groups, and in the discussion of them there will be no attempt to single out the Christian group for special statement, except where there is specific need for such reference. In the fourth of these the village Christian is probably not very different from his caste neighbor, but more direct and constant reference to the Christian group will be necessary.

(a) Causes Connected with Administration and Organization

The Land system of the United Provinces needs a word of explanation in order that the conditions under which villages are

organized and operated may be understood. This refers merely to the question of land-holding, and not social organization. There is a Government tax on land, which provides land revenue. This is paid by the owner of the land. Some of the landlords have large holdings and naturally cannot do the work of cultivating their entire holding. These sublet their fields to tenants and receive rent for those fields. The landlord's income may be figured as follows:—Rental from fields less governmental land tax. But there is a large section of land which is divided into small holdings, belonging to city-dwellers, who buy the land as an investment and do not intend to cultivate it. Such absentee landlords are interested in the land merely to see how much they can make it earn for them. The tendency for such is to raise the rent as high as possible. On occasions a landlord with a large holding will auction off the leasing of the land for a period of years. The man who takes the contract comes in as a middle man, an extra person whose living must be made, at the expense of the agriculturist. Such a contract-taker has little care for the future of the land. He is interested in the present, and plans to get what he can, over and above the contract figure, for that is his gain. The evils of the system have been decried.

Another phase of the struggle between landlord and tenant is the right of continuous holding. Formerly, the law was that if a tenant cultivated the same plot for ten successive years he acquired a hereditary right to continue to cultivate that plot at rental value he had been paying when he became permanent tenant. After that, the landlord could not raise the rent without recourse to a long and involved legal process. This kind of land was known among village people as *maurusi* (hereditary). Land that was rented by the year brought the rental that the landlord and tenant agreed on. This kind of land was called *kachchi* (temporary). Rental on this could be changed each year by the mere dictum of the landlord. It was therefore to the landlord's advantage to have as much of his land *kachchi* as possible, as he could eject the tenant at will. If the land became *maurusi*, the tenant could be ejected only if he failed to pay his rent regularly, and then only after due legal process. This explanation has been necessary as much of the litigation that goes on incessantly between landlord and tenant is due to these facts. The Agra Tenancy Law of 1926-27, for the United

Provinces alone, made some changes in these laws. It is too soon to know what the effects of the changed laws will be. The measure was a compromise between the Government trying to make the position of the farmer tenant more secure and the Zemindar (landlord) party, which is dominant in the Legislative Council of the United Provinces, trying to increase the rights of landlords.

(i) *Land Tax.*

Nationalists in India have attacked Government on the score that the land tax is relatively too high, and therefore one of the main causes for the poverty of the Indian villager. On the other hand, Government and official investigators claim that the nationalists juggle their figures and do not present fair comparisons. It is the claim of these investigators that the land tax is not relatively any higher than in the majority of countries. The popular opinion favors the view held by the nationalists. The landlord when approached by the tenant for a lessening of the rent gives as a reason for refusal the Government land tax. One official investigator, himself an Indian writes, "People say that their embarrassment is due to the land revenue or the water rates, but the actual figures disprove these statements."

In view of these disagreements, it is impossible to come to any conclusion as to actual effect of the land tax on village poverty. The landlord, however, finds it to his interest to spread the idea that it does as it helps to relieve him of odium for the high rental charged.

(ii) *Land Rents and Landlords.*

A brief statement of the conditions under which the landlord may or may not increase the rent on a plot of land has been made. The landlord is naturally going to make as much as he can from his land. He therefore charges as high rent as he can get, and the tendency is for the rent to be increased periodically. At the same time, not many of the landlords have enough of a grasp of the needs of agriculture to be willing to spend money on improvements. One writer holds this responsible for the fact that there is no great increase in yield, and that conditions seem to us growing worse for the farmer tenant. The

Agricultural Commission in its report recognized that in many places there is no very good reason for the landlord to attempt to improve his holding as the laws of land tenure in some sections do not guarantee security of possession.

The combination of circumstances makes it inevitable that rents will increase steadily. This makes a constantly increasing drain on the village farmer who is the tenant. This is the situation faced by all of our village Christians who do not have free land rights as part of their perquisites. The case quoted by the *Indian Social Reformer* as a typical one said, that the farmer paid Rs. 30 as taxes to landlord and Government on the land which brought him a gross income of only Rs. 150. The reporter failed to make clear how much of the Rs. 30 was land tax and how much land rent. It seems fair, however, to assume that the combination of the land tax and the land rent are a constant drain of the village tenant and a contributing factor to his poverty.

(iii) *Density of Population.*

The question at stake here is whether the rural part is so densely settled, that the land cannot support the population that is trying to make its living by agriculture. There are those who hold that the population is now too dense for the area under cultivation, and that there is a tendency for the population to increase. This would increase the poverty of the village tenant, Christian or non-Christian alike, by increasing the number of those earning their living from the land. This view, however, is sharply challenged by others, as in the Census report of the United Provinces, where it is stated that the limit of density that can be supported by the land has not yet been reached, and attention is called to the fact that in some sections there has been a distinct movement of industrial workers back to the villages.

It is more reasonable to accept the conclusion of an Indian economist who, after discussing the Malthusian doctrine of over-population in its application to Indian conditions, concludes:

"India is not over-populated in the absolute sense of the term, i.e., we have not arrived at the stage where there is no hope of any further increase in national income, and the population must, therefore, cease to expand. We have not exhausted

the possibilities of agricultural and industrial development; far from that—we are standing on the threshold of great possibilities. But India is over-populated in the sense that our methods of production and distribution of wealth remaining the same, the population cannot be expected to increase more rapidly than it has done in the past. One may safely say, that if the land system of the country remains unchanged, and if we do not learn to create new sources of wealth by manufacture, the movement of the population during the next fifty years would be irregular, disease cutting short the growth of numbers whenever the population tended to grow too rapidly."

The two factors operating in opposite directions, one to maintain or increase the density of the rural population so far as Christians are concerned, and the other to decrease the number of village Christians are: (1) The family system and illiteracy combined with a natural slowness in changing. This keeps the village Christians from migrating to the cities in large numbers. (2) The growing demand for industrial workers, and the improvement in social position that can be achieved in part at least, by moving into industrial centers. There are no figures to show which factor is stronger, though it is generally believed that the movement to the cities is slightly greater than the movement to stay in the villages.

(iv) *Fragmentation of Holdings*

Writers on the economic condition of village groups unite in giving this a prominent place in the cause for poverty. The Hindu inheritance laws are such that at the death of a man his holdings are automatically divided among his heirs. There is no attempt to keep plots intact. On the contrary, it is the belief that the most honest way of dividing is to divide up each plot into the necessary fragments, one for each heir, in order that each heir may feel that he is getting a part of the best as well as of the poorest land. One of the recommendations of economists is that there be a redistribution of the land so that plots may be consolidated. As an illustration of this, there is a chart prepared by an Indian Professor of Economics, showing the scattered plots of a typical small-holding in the United Provinces. There were seven plots in six places, and these were often some distance from each other. The nearest plot was

over 500 yards from the village, and the farthest was 1,200 yards distant from the village. There was a distance of almost a mile and a half between the two plots most distant from each other.

One writer has maintained that five acres of good land feed and clothe a family. But not all of the land is good; and the population is so dense in rural areas that the average is probably much under five acres to a family. Another, an Indian economist, thinks that three acres can support a family, but in a survey of an ordinary village in his section of the United Provinces he found that the average holding was 2.13 acres, and the average for thirteen districts of the western part of the United Provinces is 1.71 acres per family. This has led to the statement that "To-day, the small land-owner is too weak an economic unit to survive. Ultimately he will starve, die of disease or cease to be a cultivator." Another Indian economist has drawn the conclusion:

"The excessive sub-division and the fragmentation of land in India are so important in their effects upon cultivation that one may say they determine the character of Indian agriculture and the fate of the agriculturist. They prevent the peasant from growing valuable crops. They cause neighbours to quarrel and are a fruitful source of litigation. . . . No improvement of Indian agriculture is possible until the excessive sub-division of land, which has gone far enough now, is checked and a remedy found against the fragmentation of land."

What has been said here of the general village situation applies with equal force to the village Christians whose landholdings are ever growing smaller by the natural increase of population. The general discussion and conclusions arrived at here are the result of a wide reading and a short list of the most significant books read in this connection can be seen below.

(v) *Communication and Marketing Facilities.*

Outside of main thoroughfares, which have been built and are maintained because of military necessity, the road system is faulty. Lack of good roads, difficulty of travel in the rainy season due to muddy soft roads, unbridged swollen rivers and few railway lines to act as feeders to the main railway lines, are

handicaps that make it difficult to market what is produced in villages separated from cities or railway lines by distance or natural barriers as rivers. The lack of co-operation among the various village groups, and among groups from different or contiguous villages makes it necessary for each villager to do the best he can individually. This works to the disadvantage of all villagers, including Christians.

(vi) *Debt and the Money-Lender.*

The newspapers reported a case in which it was alleged that a villager borrowed Rs. 22 in May, 1915, and executed a mortgage bond repayable with interest at 10 per cent per mensem, with compound interest every half-year. In January, the lender sued for recovery of his money claiming that the interest due was Rs. 2,600,045. He agreed to relinquish most of this and asked for a decree for Rs. 600. Eventually he compromised for Rs. 431, which amounts to more than 20 per cent per year compounded annually. The figures given in the suit are undoubtedly excessive, but it is a question whether the compromise figure of 20 per cent or more at compound interest, is more than the average villager has to pay. The writer has frequently known that one anna a month per rupee, or about 75 per cent per annum, is asked for short time loans, the payment of which may be spread over years. A not uncommon rate is half an anna per rupee per mensem, which amounts to a little less than 40 per cent at annual compound rates, for the half anna is compounded each month. The writer has recorded a situation, which is on file, in which a loan of Rs. 20, in 1914 resulted in the repayment of Rs. 30 within two or three years, and then in 1927, the lender fearing the impossibility of recovering the money was willing to compromise for a sum of Rs. 45. Punjab village rates seem to be very similar. Increasing credit has resulted in increasing debt. Most writers acknowledge this as a prolific cause for poverty, and the Christian group is as deeply involved as its neighbours, so far as general observation is concerned. No definite figures are available for the United Provinces. Money-lenders claim that the rates are not exorbitant when the risks involved are considered.

(vii) *Bribery*

The writer had many experiences where village people spoke of the money that was required to get some of the lower officials to do their work. A veterinary doctor was sent by the Government to cure the cattle suffering from an epidemic in a certain village. He asked for a personal donation of a certain sum to be given to him, and failing to get it departed without doing anything to help stop the epidemic, this in spite of the fact that he was a Government servant on regular salary, and was supplied with free vaccine by the Government.

A village Christian came to the writer to borrow Rs. 6 to get his gun licence renewed. He explained that the sum due was only eight annas, i.e., half of a rupee, but that he needed the balance to grease the palms of those through whose hands, as copyists, or in some other capacity, the application had to go.

That these are not isolated individual cases, but are sometimes prevalent enough to be a real source of loss, and a factor contributing to the poverty of villagers is indicated by the fact that "Bribes to Officials" is indicated as one of the causes of debt in an official survey of a village in the Punjab.

(b) *Social and Religious Causes*

We have now come to the second group of causes that operate in producing and maintaining widespread poverty among village Christians, as among most village groups.

(i) *The Caste System*

It has already been noted, in the study of the Social Situation, that the caste system has its economic phases in restricting certain groups to certain types of occupation, and more particularly in tending to restrict competition and production. Greater production would result in a lessening of the poverty of the average village family to a certain degree, at least. Therefore, the caste system can be held partially responsible for the poverty of village groups. The caste system can be held largely responsible for the poverty of village Christians by restricting them to those occupations which are poorly paid, and by preventing them from changing their social status which would make them eligible to other types of work.

PICTURES ILLUSTRATING INDIAN ART

Arrangements have been made with the "Modern Review" Press, Calcutta, the organ of the Tagore school of thought, to issue a portfolio of colour reproductions of a selected list of pictures which originally appeared in the Chatterjee Picture Albums, published by the same Press. These pictures are copies of paintings by a group of modern Indian artists, some of whom are or have been associated with the School of Art at Santiniketan, Dr. Rabindranath Tagore's School. The contributors include such artists as Nandalal Bose, Principal, School of Art, Santiniketan; Abdur Rahaman and Jalaluddin Chughtai, of Lahore; Samarendranath Gupta, Principal, Mayo School of Art, Lahore; Deviprasad Roychoudhry, Principal, Madras, School of Art; Bireswar Sen, School of Art, Lucknow; and Abanindranath Tagore, Calcutta.

The selections have been made with a view to the use of the pictures in Indian schools. To this end, included with the sets of sixteen pictures, are several pages of notes for the use of the teacher, giving some information as to the artist, and suggesting teaching values of the pictures, with a very brief interpretation of them. The pictures are printed on art paper, 11 by 8 inches in size, and will be loose-leaf style for more convenient use, contained within a stiff paper portfolio, and all enclosed in a stout envelope.

The object of this venture is to encourage a wider knowledge of Indian Art, and a greater use and appreciation of it in the schools. Many of the pictures, perhaps all of them, will, however, be equally valuable for their general artistic interest, and would make very acceptable gifts. The undertaking is largely a venture of faith, but the enthusiastic response which it has already received encourages one to hope that the faith will be justified and that a sufficient number of orders will be booked to assure the carrying through of the project without financial loss. The sets will cost Rs. 2-4, plus postage. The sets are now available; and may be had from the Oxworth Book Service, Landour, Mussoorie, U.P.

Pictures Selected for Portfolio

NAME OF PICTURE.	ARTIST.
The Passing of Shah Jahan	by Abanindranath Tagore
Griha-Lakshi	„ M. D. Natesan.
Work and Worship	„ Jaminiprakash Ganguli.
The Lamp and the Moon	„ Abdur Rahaman Chughtai.
The Motherless Grandson	„ Bepinchandra Dev.
In Rain and Storm	„ Deviprasad Roychoudhury.
A Sikh Philosopher	„ Jalaluddin Chughtai.
Worship	„ Charuchandra Roy.
At the Window	„ Shudhanshu Choudhury.
Sympathy	„ Bepinchandra Dev.
Age and Youth	„ Abanindranath Tagore.
He makes a Hit	„ Samarendranath Gupta.
Water-Giver	„ Nandalal Bose.
The Toy	„ Abanindranath Tagore.
The Call of the Infinite	„ Narayanparsad Varma.
To Whom Shall we make Our Offerings?	„ Bireswar Sen.

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These matters have already been discussed in the general discussion of the Social Situation.

(ii) *The Family System.*

The discussion of this, too, in connection with the Social Situation brought out the fact that the family system helps to maintain and increase poverty by (a) breaking up land holdings into fragments that cannot adequately support a family; (b) tending to keep the family intact in the village rather than permitting other factors to force some to leave the land to find employment in industrial openings. The effect of this on the Christian community has already been discussed both in connection with the Social Situation and the Fragmentation of Land, in this Economic Situation.

(iii) *Veneration of Sacred Animals.*

The cow is sacred to the Hindu. Mr. Gandhi's action in having the veterinary doctor put to death a calf that was suffering from an incurable and painful affliction, roused a storm of protest among certain branches of orthodox Hinduism. Other animals, among whom we might particularly mention the monkey and the peacock, are also considered sacred by Hindus to a less degree. The Hindu who believes that it is wrong to take animal life of any kind is not a negligible factor though it is impossible to give definite figures to show how many there are. The result of all of these factors is, that there is a great excess of cattle, and of monkeys, peacocks, wild pigs, deer and other wild animals.

To consider the former only we find one estimate that India is supporting 25 million superfluous cattle. Higginbottom, going into this question in greater detail, estimates that 90 per cent of the cattle are an economic loss because they eat more than they produce, and concludes with the statement, "I estimate that the loss per animal per year for 225,000,000 head is \$10, each, or a total aggregate loss per year of \$ 2,250,000,000."

With regard to monkeys and peacocks and other animals that are held in high esteem among Hindus, an economic expert has estimated that the loss varies from 10 to 20 per cent of the yield of crops, depending on the section and the abundance of these animals.

Even if these estimates are really higher than later research may show, they are significant in showing the tremendous drain on the resources of the villagers, and the consequent increase of poverty.

(iv) *Mendicancy.*

For the ordinary Hindu the giving of charity is a religious duty. This helps to explain why the giving of alms is so prevalent among the Hindus. One writer says that "No peasantry in the world with equally scanty resources are more charitable than the Hindus, and even at the meanest hut the beggar's demand for a little cake or a handful of grain is never disregarded."

Religious mendicants, known generally as Fakirs, form quite a drain on the resources of the people. These men live by alms and cannot be classed as producers. The economic significance of this Fakir group is shown in the fact that they are present in considerable numbers. In the three great provinces, Punjab, United Provinces, Bengal, they number considerably more than a million, and the burden of supporting these useless vagrants falls heavily on the industrious castes. Besides, there are the non-religious persons who live by alms. An educated and prominent Indian speaking at a Social Reforms Conference called attention to the fact that the census of 1901 gave the number of professional beggars as 52 lacs, i.e., 5,200,000.

In 1917, the writer heard a Temperance lecture given by a Hindu, who called attention to this army of mendicants and humorously suggested, that they be enlisted and sent to fight the Germans.

(c) *Natural Causes*

(i) *Seasonal*

We have now come to the discussion of the effect of the seasonal changes. The majority of the rainfall of the United Provinces comes during the monsoon season, roughly June 25-September, 25. During these three months, 80 per cent or more of the annual rainfall is expected. When the monsoon is unusual, scant in quantity, unevenly distributed through the three months, or too heavy, there is a direct result on crops. This has led most economists to consider a poor monsoon a

direct cause of increased poverty, and of famine. One writer explains this relationship by showing that there is not sufficient industrial opportunity to absorb those who are thrown out of work on the land because of a poor monsoon.

On the other hand, some nationalists fiercely assail this position, claiming that famines in the main are not due to shortage of rainfall, overpopulation or extravagance, but by Britain's fiscal policy, which has taken much money out of India, and the railway system, expanded at the expense of the canals, which is developed for the furtherance of British trade. Such a writer claims, that in time of famine the food stuffs are still abundant in supply and there is no real need of so many starving. The real famine is of money, cash.

Whichever view one holds, and the former is the more prevalent, all agree that a poor season is followed by an increase in poverty, because the average villager has no reserves on which to draw. He is living on the present, and his poverty increases or decreases with the fluctuation of prices, which is directly affected by the regularity of the monsoon.

The effect is not merely on prices, but also on employment. In an ordinary season, it has been estimated that the average villager has an average of 150 idle days a year, because there are so many days when he works but two or three hours.

(ii) *Epidemics amongst the Livestock.*

There is a real connection between seasonal effects and the number of livestock. In times of drought the cattle diminish considerably, and the strength of those which survive is greatly impaired. The Agricultural Commission has called attention to the fluctuation of livestock as a source of poverty. In his survey of the Punjab village, Gian Singh found that the purchase of cattle was one of the major sources of debt. The Hindu uses oxen for ploughing and drawing carts; he employs the milk of cattle for food; he makes use of the manure for fuel. Loss of cattle due to epidemics therefore seriously affect the ordinary village family.

(d) **Personal Causes**

There now remain those personal causes of poverty which affect the village Christian. It is possible to overcome these causes by a change of habit or attitude or action. The greatest

difficulty is the social pressure brought by the group through its allegiance to its mores and customs. His ability to overcome these causes, therefore, depends largely on the degree of his loyalty to the group practices, and his desire to conform.

(i) *Illiteracy and Ignorance.*

The question of the prevalence of illiteracy among village Christians was discussed under the Educational situation. Here it is sufficient to call attention to the economic result produced by illiteracy and ignorance. These generally lead to lack of proper organization of time; to lack of improved methods of agriculture because of ignorance of soil culture, crop rotation, etc., antiquated farming methods, to the use of cow-dung as a fuel instead of a fertilizer; to insanitary habits that tend to spread disease and make epidemics more serious. The question has been raised, whether the use of cow-dung as a fuel is really a matter of economic loss as compared with its use as a fertilizer. Brayne has answered that its use is really a considerable loss. Poor implements, unscientific methods, improper habits and lack of ambition that generally attends ignorance help to increase the causes of the poverty of the villager.

(ii) *Extravagance*

Extravagance is generally shown in weddings, funerals, festivals, litigation and travel. One writer has characterized the last two, litigation and railway travel, as the two great popular sports of the United Provinces. Most writers agree that this is a fruitful source of poverty and indebtedness. The typical case of Dhondhu, given in the *Indian Social Reformer*, indicates that while Dhondhu was having a gross income of Rs. 150 a year from his land, he borrowed Rs. 300 to spend in the marriage of a daughter, and Rs. 200 to pay expenses of a law suit. Gian Singh found that in Gaggar Bhana the former, indicated under the general heading Social observances, was a real factor in the causing of poverty, but that litigation was a negligible factor for that village.

While the majority of writers agree in considering that the extravagance of the villager is a real problem, Lajpat Rai thinks that the matter has been greatly exaggerated. On the whole, it seems safe to consider that these extravagances do really play an

appreciable part in increasing the poverty of the village Christian group.

4. Factors Operating to Remove Poverty.

The discussion of this question will naturally disclose the fact, that some factors are working to relieve the poverty of village groups in general. Other factors are operating to bring relief to village Christians in general. It will be sufficient to make special note of the effect on the Christian group in the general factors, and to call special attention to the factors that are helping the Christians.

(a) Governmental Aid

There are several ways in which the Government tries to help the agriculturist. In times of famine, the land tax is remitted in whole or in part, depending on the virulence of the famine. District Officers are authorized to make loans to cultivators, of large or small holdings, on the security of those holdings, or other security, when it is distinctly stated that the reason for borrowing is to improve the land. The writer helped a village Christian get such a loan for the purpose of putting in a good well.

Other ways of help include the increase of medical services available for people and livestock; and the establishment of Government Experiment Stations, as Lodipur (Shahjahanpur), Pusa, etc., which continually test out the varieties of seed and plant used, and also the kinds of soil.

The extensive irrigation schemes on which Government has been engaged during the past few years, such as the Sutlej Valley Scheme in the Punjab, and the Sukkar Barrage in Sind, and the Sarda Canal in the United Provinces ought to open up new and extensive tracts to cultivators, or render tracts served by them less liable to the whims of the monsoon.

The problem of rural education is also engaging the attention of the Government, and will, in time, have an important effect on the poverty of the villagers. The discussion of rural education was taken up more fully in another part of this discussion, already published in *Christian Education*.

One of the greatest boons to some village groups has been the organization of Co-operative Societies, whereby it becomes

possible for the cultivator to get credit on more reasonable terms, and at the same time teaches him the benefits of saving. The value of this co-operative movement has been recognized by the Government itself, and the Commission known as the Agricultural Commission laid particular stress on the value of the extension of this movement. Missions have also gone into this on varying scales. The Society for the Propagation of the Gospel has a strong bank of this nature in Moradabad district, and many other branches in the neighbourhood of Cawnpore. Other missions have also taken up this kind of rural aid.

It has been stated, that in the United Provinces there are 77 such co-operative societies with a membership of 1,017 solely among the depressed classes. Two thousand four hundred and seventy-two other societies have 14,669 representatives of the depressed classes. They are more particular about repaying their loans punctually and work better together than the people of the higher castes.

(b) Aid from Missionary Agencies

In so far as missionary agencies have tried to relieve the Christians from the depressed classes of economic handicaps, the methods have largely followed those adopted by the Government. Reference has been made to the organization of Co-operative Societies for village Christians on the part of missionary agencies. The establishment of rural schools is also another method, and this was discussed in the section dealing with the Educational Situation in the villages. The formation of technical schools of a type that will help the agricultural groups is a special step in this direction as is illustrated in the case of the Agricultural Institute in Allahabad, organized and operated by the American Presbyterians and now under the United Church of Northern India.

The village Christian groups are not organized into any sort of labour union, and there seems to have been no effort on the part of any one to help them to organize to get better wages and treatment. Missionary agencies have generally tended to attack the problem in individual cases, by trying to help ease the situation of one who is especially hard pressed, either by getting him employment elsewhere, or by taking care of the children in school, or some other form of help that acts as a palliative in the case of that individual, or the particular village group.

(c) Natural Factors

There is another type of factor that helps to relieve the situation. It is due to the movement of population from causes such as epidemics, industrialization, etc. An epidemic, like the influenza epidemic of 1918-9, with its estimated total of almost three million deaths in one year, reduces the population and brings some relief to those left. The main factor, however, may be summed up under the term urbanization.

When one comes to a discussion of urbanization he is met by conflicting views. The popular view is, that the village is showing a tendency to break up gradually and the villager a tendency to move from the village. Some economists share this view. Nationalists like Mr. Gandhi tend to deplore it, as they feel that the increase of urbanization is caused by growing industrialization, a phase of Western development which many of them do not admire.

On the other hand, there are authorities that vigorously challenge this and say that the village is holding its own. The figures for the 1921 census in the United Provinces show that the population of the 24 principal cities of the Provinces decreased by 5 per cent in the preceding twenty years, and in that same period the general decrease in the population was 1 per cent between 1901 and 1911, and 3.1 per cent between 1911 and 1921. He gives as the reasons for this the lack of industrial development, and because living conditions in the towns are more unhealthy.

The Indian Year Book points out that the increase in the cities has amounted to only 1 per cent in thirty years, concluding with the statement that "the statistics reveal the gradual decadence of the medium-sized country town and the growth of the larger cities under the influence of commercial and industrial development." This is corroborated by another Indian economist, who concludes that the figures show "that the growth of the larger towns has been at the expense of the medium-sized towns."

As a result, it seems fairly safe to assume that, unless industrialization increases at a much more rapid rate than it has during the past, it will be a long time before the process of urbanization will make any appreciable difference on the population of the villages. The census figures for 1931 will show

whether there is any acceleration in the process. Lacking definite figures on the number of Christians that move from the village to the city, it is impossible to make any accurate or definite statement. It is the writer's opinion, that the process of urbanization is somewhat more noticeable among a small group like village Christians with its social and economic limitations, than it is among the more general population. It seems that there is a movement of younger people to the cities and towns for work, and a movement of older groups back to the village to retire. These may largely counter-balance one another, but it is impossible to indicate the actual situation with the present lack of data.

Summary.

In this discussion, we have gone briefly over the standard of living of the village Christians to see the factors that control the situation as it now is, and the factors that are working to bring about a change. From this discussion, we may suggest the emergence of certain basal facts that must be faced before the condition of the village Christian group can be changed or modified. For the sake of convenience and clarity we may tabulate these.

1. The facts and arguments presented would show that the standard of living of the village Christians family is very low, and that it varies with changes in the prices of foodstuffs, and other necessities. In other words, the margin is very small; and Christians in the village, as a group, are poor.

2. The village Christian, in some ways and to a great extent, may be considered the economic slave of the landlord and of the higher caste groups due to the fact that his wages are paid in kind; and that much of his income is in perquisites which depend more on the goodwill of the donors, than on the labour of the receiver.

3. The ignorance and illiteracy of the village Christian is a very serious factor in his economic condition.

4. Individual cases of assistance help to relieve the situation for the individual or family immediately concerned, but do little to change the general situation.

5. The process of relieving the economic pressure on village Christian groups must include education on a wide scale; and, at

the same time, a general movement to stabilize the wage of the Christian in a way to make him more independent.

6. A very important factor in relieving the situation for village Christians engaged in agriculture is to be found in the development and extension of Co-operative Societies, which will free the Christian from the high rates of interest demanded by the money-lender, and at the same time help to provide the Christian with capital for further operations.

7. There is grave doubt, whether it is possible to have a self-supporting Christian Church organization in the villages as long as the village Christian is labouring under the economic disadvantages that now obtain.

Department of Educational Psychology

UTILIZATION OF THE COLLECTING AND IMITATIVE INSTINCTS IN HISTORY *

MISS DOROTHY SPEER, PH.D., Lucknow.

ENVIRONMENT is most kind in providing abundant material for collection by the student of history. It is perhaps easier to exercise this instinct in regard to historical matters than in connection with any other field of study because of easy accessibility. As a result, a teacher of history naturally makes extensive use of this plus the imitative instinct to vitalize her subject and make it really live. In working with the seventh grade of the Junior High School for two years in this educational field, I have found that even the slightest suggestion from the teacher is eagerly grasped by the pupils, and often effects results far exceeding her expectation.

One of the first topics of study in 7B history is colonial life. This is especially rich in possibilities of illustration. The class was told to make a booklet on this topic. Without further directions each member followed his own initiative. One pupil became especially interested in wigs as worn by ladies and gentlemen of the day, and proceeded to collect pictorial material along this line. Another became absorbed in dress, and made a most interesting booklet on costumes of men and women, rich, and poor, for various occasions. A certain little girl went to the length of dressing a doll in colonial style, making her wig as well as her dress. One unusual little girl found great delight in ramsacking every available magazine, her own store of pictures which she had been collecting from early childhood, searching the library for suggestions and worrying her father for money to buy every magazine which touched upon any phase of colonial

* This Article has its background in America; but has much suggestion for adaptation to Indian History.—The Editors, *Christian Education*.

life. She wanted to see how many phases she could make collections on, devoting one booklet to each special aspect. She would inform the teacher most enthusiastically each day of any new discovery. Pursuing a very orderly development, she began with colonial houses, then concentrating upon doorways. She found many elements here common to modern suburban architecture, a comparison which she never failed to draw. Next, she illustrated the plan of the house; made a booklet on colonial furniture—in rich homes, then in poor ones; one on cooking utensils, clothing, amusements, and means of transportation in contrast to those of the present day; and an unique contribution to this part of our work was made by a child who attempted to tell the story of a colonial family by pictures. Accordingly, a picture showing a preparation of the family meal over the fireside in a typical colonial kitchen began the series. There was a scene called "going to church"; another, "going to market"; another "in school"; another, "a quilting bee", or "indoor amusements"; then winter sports—"going home for Christmas"; an embroidery scene; a courtship scene; a folk dance, and a wedding. Frequently the home of some prominent American, such as Washington's mansion at Mount Vernon, or Jefferson's at Monticello, afforded excellent illustrations of colonial life. Occasionally, someone would bring such things as a candle mold, or an original newspaper, or a weapon in to show to the class. An excursion to Mount Vernon and to the "colonial kitchen" in the Baltimore Museum of Art proved stimulating in this connection.

The next big topic studied was the Revolutionary War—its causes, campaigns and results. This subject always meets with great enthusiasm occasionally rising even to open applause from the students. With such an attitude children eagerly collect pictures which are very easily obtainable on this phase of American history. Many pupils found it very helpful to make maps of each of the three campaigns to paste into their note-books. Along with these, I often found pictures of the battles as well as causes of the war. The Baltimore newspapers were very helpful in this respect by writing a series of so-called "High Lights of American History" which a great many children cut out and pasted into their notebooks religiously each

day. These were very *a propos*, bearing directly upon the discussion in hand. The pupils never lost an opportunity to search the "Book of Knowledge", magazines, newspapers and other printed books for illustrations, putting their findings in chart or booklet form. Often large pictures were brought in to be put on the walls of the room. As a result we had such pictures and charts as "Heroes of the Revolution", "Great men in American History", the "Father of the American Nation", and so on. Those pupils who had artistic talent took great pleasure in drawing "Minute men", Old Town Meeting House in Boston, Boston Tea Party, Paul Revere on his fiery steed, the Liberty Bell, reproduction of the bust of Washington, done in India ink, and even one clay model of this great hero. Of course, a reproduction of the original Declaration of Independence was brought in and framed, to the great satisfaction of the pupils. The great central figure of the Revolution, the father of our American Nation, was the motive for more collections than any other person or event. Every available printed article or picture, relating to the life of Washington, his home, his presidency, his campaign at Yorktown and the city named in his honor, was secured and made to decorate the note-book of the student, or the walls of the room.

The third big subject of 7B history, the reconstruction period and organization of the National Government, was less profusely illustrated. However, the men and events involved in the Constitution, the struggles of our early government, especially in its relation to foreign countries, prompted an occasional note-book illustration, such as the impressment of the American sailors, and portraits and short biographies of the makers of the Constitution.

In 7A history, the collecting and imitative instincts are even more exercised, if possible, than in 7B history. The course of study for this grade is divided into four big sections, each dealing with the different facts of the growth of our country from 1800 to 1860. These phases are commercial growth, political growth, territorial growth, and industrial and social growth. Illustration was so abundant that it is impossible to mention all the collections made in this connection. The points leading up to the war of 1812 occasioned clippings from various sources, showing the impressment of our sailors, a cartoon of the embargo act,

and an illustrated hand-drawn map of the three continents involved in the great triangular trade of the United States. Naturally, the greatest point of interest in the war to a Baltimorean was the campaign against Washington and Baltimore, during which our National Anthem was born. Several boys became especially interested in battleships at this point. One boy collected pictures of Old Iron sides, battleships used in the war of 1812, such as the Chesapeake, the Shannon, the Wasp, etc., some used in the Civil War, and some in the World War. A trip to Annapolis, and especially to those rooms of the Naval Academy which contain models of American battleships of all kinds, and all the various flags used in great encounters of the American Navy, proved tremendously interesting to the boys. The one flag which gained more comment than any other was that containing the motto of our navy: "Don't give up the ship". These were the dying words of Capt. Lawrence, and were first used by Perry on Lake Erie. Every campaign of this war was illustrated by maps drawn by the pupils; the pictures of Jackson and his campaign at New Orleans, Perry on Lake Erie, and others.

An important problem which arises in connection with the commercial growth of the United States from 1800 to 1860 is the tariff question. Upon casual notice, this topic would suggest little possibility of illustration, but here the pupil turns to the newspapers and pursues with interest the vital part played by tariff in the commercial and political world of to-day. These clippings were frequently incorporated into the note-book of the pupil, and one person made a chart of the three great leaders on tariff questions, together with their homes—Webster, who was for high tariff; Calhoun, who was violently opposed; and Clay, who made a compromise between the two. I consider this linking up of past problems with the present through newspapers articles a vital point, though it cannot be a spectacular part of the illustrations in the history course.

Perhaps the political growth of the United States offers the least opportunity for pictorial material. The only possibility in this line, according to the collections made by many pupils, seemed to be pictures or busts of the Presidents, and pamphlets concerning their lives, homes, and administrations. One other possibility is the gathering of cartoons, richly abundant in the

periodical literature of every Presidential administration. Only one poster was made on this phase of the question which was really original—namely, that of two men shaking hands, supposedly representing the "Era of Good Feeling."

In sharp contrast to this rather sterile subject is that of the territorial growth of the United States. Original maps showing each acquisition, and pictures of the Mexican war, as usual, abounded, but certain maps in this connection were of a rather unusual kind for students to make. One boy took great pains and much time in creating a relief map giving an accurate conception of the topography, geographic difficulties, and nature of the land explored by these two dauntless adventurers, Lewis and Clark. It also furnished the student with some idea of what the subsequent settler had to expect in the way of possible occupation, climate, soil, and natural resources of that section in which he would choose to settle. Another boy showed how the wave of migration advanced from epoch to epoch, putting thumb tacks on a map of the United States which were connected up with different coloured thread, each colour representing the frontier of civilization at a different date. The same kind of a map, showing overland trails to the West, followed by emigrants was made by another boy. Not satisfied with pictures and maps, the pupils made the subject more vital by actually constructing a log cabin of the pioneer farmer and the covered wagon, "ship of the prairie." The Boy Scouts of the class enthusiastically described the half-faced camps used by the early pioneer, and still employed by these boys in their campings. The territorial growth of the United States suggested also the evolution of our flag in adaption to changing political conditions and size of our country. Accordingly, a one-time student, who is now studying at the Maryland Institute, offered to draw the whole set of flags from the Union Jack to the present day American flag, making each one about 12 inches in size, in a waving position. It was really a beautiful piece of art, and was the most stimulating series of charts in the room. Pupils of the class had undertaken the same problem previously, but their accomplishments were decidedly juvenile as compared with the above set. A third boy brought in a series of these flags done on felt.

The fourth and last division of 7A history evoked in the pupils the real thrill of our modern life with all of its scientifically operated, efficient, time, and energy saving mechanical devices. For the first time, the pupil realizes the overwhelming change which the advance of science has wrought in our life within the last hundred years. This subject called forth the most active interest which showed itself in collections of all sorts and imitations of the epoch making discoveries. The boys constructed everything from a spinning wheel to a dirigible, including such things as Fulton's first steamboat, the first locomotive, a modern steamship, a United States army mail plane, a telephone, a radio, and a dirigible. Whatever they could not actually make they drew or secured pictures of, such as a horse car, stage coach, and a clipper ship. Instructive charts showing the evolution of transportation by land, by sea, and by air were constructed from collections of pictures. The lives of the inventors were also reported upon in a few instances. The evolution of the locomotive from the earliest time to the present day, and of the United States mail system from the pony express to the air mail was also eagerly traced. The spinning industry was studied from a chart showing the improvement in spinning machinery, step by step. This chart was provided by a pupil. The same thing was done in agricultural machinery and sewing industry. The whole four parallel movements of the growth of the United States between 1800 and 1860 were very aptly told by one person in pictures arranged in four columns, one column to each division of the subject.

From the above fragmentary description, a few possibilities of utilizing the collective instinct in a history class have been shown. Perhaps subsequent years, with new experiences, will open up new avenues of giving expression to these valuable instincts more efficiently.

Department of Kindergarten and Primary Methods

SOME FACTS REVEALED BY SURVEY TESTS IN ARITHMETIC

MISS MILDRED L. PIERCE, B.A., B.ED., *Jidato, Pakaur*

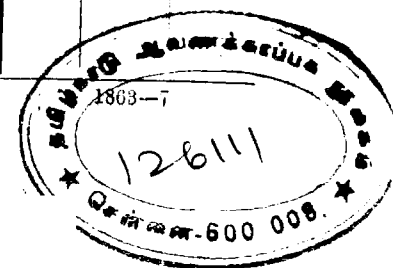
SURVEY tests in arithmetic have revealed a number of the difficulties and helped in the improvement of the speed and accuracy with which the children of the Jidato Middle English School and some of the Pakaur District village schools can do problems in the four principles of arithmetic.

Mimeographed copies of the Compass Survey Tests have been used. The test in addition for the primary classes includes 30 problems for which the children are allowed six minutes. These problems are graduated in difficulty from the combination of two numbers under ten to problems in five-column addition of five addends. The norm for American children at the end of the second grade is the correct solution of 22 problems in the six minutes. The accompanying chart shows the results of the first and second trials of the test by children of both Jidato M. E. School and two village schools, just before the children had completed their second year. About a month elapsed between the first and second trials at Jidato and about two months between the two trials of the test in the village schools. Meanwhile, the classes practiced in order to improve in both speed and accuracy.

Survey Test in Addition—Children in Second Class

Norm—22 problems in six minutes.

JIDATO M. E. SCHOOL			VILLAGE SCHOOL No. 1			VILLAGE SCHOOL No. 2		
Child's No.	First Trial Score	Second Trial Score	No.	First Trial Score	Second Trial Score	No.	First Trial Score	Second Trial Score
1	25	23	1	19	27	1	10	24
2	24	29	2	15	25	2	8	22
3	24	27	3	13	17	3	8	20
4	23	28	4	11	16	4	6	19
5	23	24	5	7	12	5	3	15
6	22	22	6	5	8			
7	22	25	7	4	8			
8	19	26						
9	15	25						
10	14	26						
11	12	20						
12	10	21						
13	9	17						
14	4	20						



After the first trial of the test, a study of each paper was made by both the supervisor and teacher to discover the difficulties. The principal ones were slowness, not following directions, the zero difficulty and bridging the tens or carrying. With most of the children especially those in the village schools, the low scores were due to slowness. They had been permitted to use all the time they wished in giving the answer to one combination. Because of lack of practice some wrote the numbers very slowly. Teachers were surprised to discover that some children did not know what to do when there was a zero in a problem or when a column totalled more than nine. The usual response to such a discovery was, "But I have explained to the class and they said they understood." However, the test papers showed which children had not understood.

Between the two trials of the test in the village schools there was a Teacher's Institute. Demonstrations were given showing the teachers how to teach the combinations. There was a review of the test with a comparison of the results in the various schools. Special attention was given to the methods to be used in helping to overcome the chief difficulties.

When the test was given for the second time in the seven village schools, there was marked improvement in all except one. Evidently, there had been no practice in this school and very little effort on the part of the teacher to help the children improve. Therefore, this school was closed and arrangements made for the children to attend another school. At Jidato, these tests have been given in all of the primary classes in the four principles of arithmetic. Some of the teachers have devised their own tests as well as games for practice. At the end of the school year, many of the children in Class I had reached the norm established for American children at the end of the first half of the second year. Children in Class II, who have attained the norm in addition and subtraction established for American children at the end of the second grade, are allowed to begin work in multiplication and division. These tests have helped to stimulate interest in arithmetic. The children are interested in their own record of progress which is kept on the blackboard. Teachers have been helped to discover where their teaching has failed to get across to the children.

Our Forum

THE USE OF THE OLD TESTAMENT IN SCHOOLS FOR NON-CHRISTIANS

J. M. MACFIE, PH.D., *Ajmer*

SOME years ago, a writer in the *International Review of Missions* deplored the fact that there was an increasing reluctance to use the Old Testament in schemes of religious education, especially in schools attended by non-Christians, and called attention to what he described as the increasing readiness to adopt teaching confined to the New Testament. Most missionaries would not be disposed to deplore this fact, but to rejoice at it. It is because so many missionaries have concentrated the thoughts of their pupils on Jesus and Jesus only, in thousands of mission schools, that our Saviour has been able to make such a wonderful appeal to the mind of India. The testimony borne by books like Stanley Jones' *The Christ of the Indian Road* would not have been possible, had missionaries confused the minds of their pupils with stories drawn from the lives of the heroes and leaders of Ancient Israel.

That these stories should be taught in schools for Christian children is only right and proper. But in schools for non-Christians, the time at our disposal is too brief for us to teach anything less urgent than the message of Christ and what He did for men. A forty minutes period, three days a week, is all that most of us can secure for religious teaching in High Schools at least. And even when the pupils are with us during their whole school course, that time can be fully occupied with the study of the Four Gospels. There is no need to think it either necessary or desirable to travel beyond them. It seems very like blasphemy for anyone to suggest that the Old Testament stories have a religious appeal to the young mind, which the life and parables of Jesus do not possess.

And yet if the books published by the Christian Literature Society for India, prepared in English by the Rev. A. C. Clayton

and since translated into several vernaculars, are used by missionaries to any extent, the cause of Christianity in India will suffer acutely. It is necessary to weigh one's words, in writing of a man for whose abilities one has so much respect as Mr. Clayton; what he does he always does well. Witness, for example, his book on the *Rig Veda*: but one must deny his statement that the *Graded Bible Lessons*, which he has prepared are Christo-centric. To give half of each school year to Old Testament stories, however interesting they may be as stories, and told and commented on with all Mr. Clayton's skill, yet lacking in all reference to Christ and His message, is not Christo-centric. It is self-deception to call them so.

Another criticism which one has to offer on the *Graded Bible Lessons* is that pupils have no Gospel placed in their hands till the VI class. For the preceding years, it is laid down that the religious teaching shall be oral. Imagine that rule applied to Hindi and English, history and arithmetic, and should a teacher try to ignore this rule, and place at least one Gospel in the hands of his pupils, he finds the greatest difficulty in doing so, because the lessons do not keep to one Gospel, but are drawn now from one book and then from another. Had the half-year course devoted to New Testament teaching been given up to the study of any one Gospel, then one would have been grateful for Mr. Clayton's notes. They are so well done, and teachers recognize that they require just such skilled assistance.

In classes VI, VII and VIII, Mark, Luke and Matthew are in these respective years to be in the hands of the scholars. "From now on" we read, "the pupil should make use of the Gospels." Think of that! But only selections from these Gospels will be possible in view of the fact that half the year the pupil will have his attention recalled to the Old Testament except in the case of the VIII and X classes, where the lessons are based on the lives of the Apostles.*

* It should be noted, however, that with reference to the fourth and fifth year, "the pupils may be encouraged or required to read the portions of Scripture selected from the Gospel of St. Mark or from the Acts of the Apostles respectively." But it is only sometimes that the lessons are chosen from Mark's Gospel: while in the V class the New Testament lessons are drawn, not from the Gospel, but from the *Acts* only.

From class VI, onwards, we have to assume that the whole Bible will have to be in the hands of all the pupils. The Old Testament lessons range from Genesis to Malachi and even spread over into the books of the Maccabees. This, however, is no compensation for the fact that the pupils are deprived of it, in their earlier years, while two other facts are forgotten, first that especially in village schools, for which this scheme is also prescribed, it will not be easy to persuade many of the pupils to purchase a whole Bible, and secondly that by the time the more advanced classes are reached many of the boys have left school and gone to work.

The writer had recently the unfortunate experience of being in a Mission school where Clayton's text-books are used. In every class it was the Old Testament lessons that were being taught. He cannot describe the feelings of distress and amazement that filled his heart, as he asked how any missionary should surrender so easily such a blessed opportunity of driving home the message of Christ. We have this opportunity given to us by God. We should be telling about Jesus all the time, and we cannot be excused if we are content with any teaching but the highest.

May we not appeal to the *Christian Literature Society for India* to scrap their *Graded Bible Lessons* and use Mr. Clayton's great abilities to prepare a scheme that will confine itself to the Life of Christ on the understanding that the instruction given in classes I and II will be oral, but that from class III upwards a Gospel will be in the hands of every pupil.

It is sheer nonsense for anyone to say, as has been said, that "there are less than 100 stories in the Bible that meet the demands of the immature mind and three-fourths of them occur in the Old Testament" or that "while the finest stories are stories of Peter and Paul, and most of all, of the Lord, if we count them up, how far do they go, on the basis of a new story a week for four years." Is there any reason in the world why we should read and teach the parable of the Prodigal Son only once in four years? Is there any reason in the world why we should recall the minds of our pupils only once in four years to the story of the Cross?

More than 20 years ago, two of my colleagues prepared a scheme of oral instruction for the junior classes in Mission

"Council of Christian Education"

Methodist Episcopal Church, India and Burma.

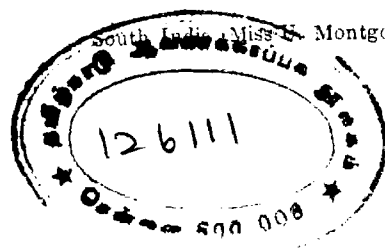
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schools. In that scheme there are 59 separate lessons. Nine of them deal with religion in general. They treat of God's work in Creation and Providence: illustrated by stories drawn from the Bible and elsewhere. But the 50 other lessons deal exclusively with the life of Jesus. And I have never felt that the pupils in these junior classes suffered in any way, because they heard an old story retold.

And the same is true of the more advanced classes. If classes III, IV and V read Mark, Matthew and Luke in rotation, what harm will accrue if classes VI, VII, and VIII read them over again? In classes IX and X, John's Gospel can be read with very great and special advantage by both Hindus and Mohammedans, while if a teacher wishes to give diversity to his message, there are admirable books like *The King of Truth* and *The Master Man*, both published by the C. L. S.

Some months ago a writer in the *British Weekly* deploring the fact that teachers in English schools at home "waste much of the brief irrevocable time of childhood," when they fail to use "every moment to drive home the ruling ideas of the New Testament," contrasted with our methods, the intensive concentrated teaching of Bolshevism by the Soviet Government in Russia, while the *Lambeth Conference of 1930* employed these wise words: "People must school their conceptions of God not in accordance with the parts of the Old Testament, but in accordance with the mind of Christ."

That is my objection to the *Graded Bible Lessons* prepared by the *Christian Literature Society*. They are not sufficiently Christian. These lessons, if largely used, will harm, not help the cause of missions, just because they lack the intensive concentrated teaching of Christ's Gospel, which we ought to give, if we would be true to the purpose for which we carry on our schools. I write as I have done, in the interest of evangelical teaching. I am actuated by no Higher Criticism prejudices. Next to the New Testament, the Old Testament is the greatest revelation of God ever given to man.

* * * *

We are printing Dr. Macfie's article which appeared in *The United Church Review* for March, 1931, recognising that it bears upon a matter of considerable importance to all engaged in Christian Education in India, where a majority of the students are non-Christian. The article referred to was submitted to an authority in Religious Education, with several years of experience in India; and has elicited the following opinion, which we wish to share with our readers; and will be glad to know how far they agree with both statements.

"I have read the article and agree with the writer, that the main objective in the religious teaching in our Schools demands that the Gospels be central in our Scripture-teaching. Assuming that children of non-Christian parents have less background for understanding the Christian outlook on life than have children of Christian parents, an assumption not always warranted by the facts, it would seem that it might be advisable to limit the Scripture-teaching given to non-Christians almost to New Testament materials, especially the Gospels. It is certainly true, that much of the Old Testament could not, with value, be taught to children of either the Christian or non-Christian communities. It seems to me the article does not, however, sufficiently take account of what, I would judge, is even more central in the religious objectives of our Schools than Scripture teaching of any kind, in itself, which is, I believe, the transformation of life and character through the Spirit of Christ. This is more than verbal teaching of Scripture, and might not be best accomplished by any seriatim-teaching of Books of either the New Testament or Old, as such. I believe there is a place for such teaching, but not necessarily in the Elementary School. One would like to see a Curriculum of Religious Teaching planned to meet the special needs of children of non-Christians in our Christian Schools, placing the emphasis not on a mastery of the contents of specific "Books," but on an understanding of Jesus and His way of life, such as would challenge the student to an enlistment in that Way in the special circumstances of his own environment. This being the core of the Curriculum, only so much of the Old Testament would find a place in it as would illustrate the implications of it, or give background for an understanding of the Central Life, or be of service in expressing the attitudes which it would develop, as, for instance, in the

matter of worship. Clayton's Bible Lessons, do not, of course, represent such a curriculum. One would not like to go so far as to say, however, that "These lessons, if largely used, will harm, not help, the cause of missions." They may well serve, in the writer's opinion, as a useful present outline, with such omissions as may seem desirable to those conducting the classes. But one welcomes the calling of attention to the need for a thoughtful consideration of the relative importance of the Old and New Testaments in the religious education programme of the schools; and the need of a special study of the special needs of non-Christians in this respect."

The Editors, Christian Education.

STUDENT SELF-GOVERNMENT IN USHAGRAM

MRS. IRENE H. WILLIAMS, M.A.

What do we expect of girls coming out of our modern schools? We expect them to be able to think for themselves, to make decisions of their own which are intelligent and well thought out, and to be independent and self-reliant. India no more wants to produce in her schools machines who can work but who have no minds of their own—parrots who can only repeat word for word what they have been taught to say. India wants thinking human beings—thinking women who are capable of taking their rightful place in society.

If we are, then, to guide and develop independent thinking girls instead of to train parrots, we must look to our educational opportunities. No girl will learn to be independent, self-reliant and capable of controlling her own actions as well as doing her share in the government of the group, by being told about it in a class-room by a teacher sitting behind a desk. We know now, that learning takes place best when it comes about in a natural way, and is practised over and over again to the satisfaction of the one learning. The best laboratory for practising self-government in Ushagram we have found to be the out-of-class activities, where the situation is natural and not too much teacher-controlled.

Ushagram is a village of boys and girls and teachers, living in family groups in simple homes. This paper has only to do with the girls' section of the village. Ushagram girls do not live in hostels controlled by a matron who makes all decisions for them, but in little apartments of their own where every girl must learn how to govern herself and how to take part in the government of the whole village. Mistakes are made of course, but mistakes provide the best learning situations. Each house has a Head Girl or *Boro Dee*, elected from the girls of that house by the girls of that house. She has for her assistant a Second Girl or *Chhota Dee*, also elected by the house of girls. Upon these two girls rests the responsibility of seeing that everything in the house goes smoothly, efficiently and without friction. This is no small job, and several *Boro Dees* have given it up as too difficult for them. Just as a mother cares for her home, so these girls care for their homes. There are no servants, so all the work of the homes has to be done by the girls.

Many of the most fundamental ideas of self-government are learned by the girls in their home life in Ushagram. They learn that they must follow the girl whom they have chosen as their leader—that they must trust her and do as she says if the work is to go smoothly. They learn that selfishness cannot be tolerated in any self-government—that the good of all must be thought of instead of the interests of one or two individuals, and that the rights of little girls and weaker girls have to be considered also. They learn that no girl can be a law unto herself—that everyone must sacrifice somewhat for the good of the group as a whole.

At the beginning of each year, all the girls of the village meet together and vote by ballot for the girl who, for the following year, is to be the Village Head Girl or *Morol*. This is a position that carries much responsibility and work as well as honour. It is a position, too, which perhaps more than any other office in the village, develops certain characteristics very desirable for girls. Our girls, who have been *Morols* in the past, have wonderfully developed during the year of their office, in qualities of leadership, in dignity and in poise. Upon the *Morol* rests the responsibility of seeing that everything in the village runs smoothly, efficiently and happily.

Once a week the village *Panchayat* meets. This is presided over by the *Morol* and is made up of the *Boro Dee* and *Chhota Dee* from each house, two teachers, the Principal and the Hostel Superintendent. A secretary is elected from among the girls and she keeps a careful record of the business transacted, and reads the report of the last meeting at the beginning of each meeting.

Before the *Panchayat* come all affairs of the village which need to be discussed. All matters of discipline are dealt with by the *Panchayat*. It has been interesting to watch in the *Panchayat* the development of a sense of the right sort of punishment to mete out. At first, they wanted to punish out of all proportion to the size of the offence, and to give punishments which had no relation whatever with the offence. But after a great deal of practice with dealing out punishments, and a great deal of discussion as to fitting punishments, the *Panchayat* can now be trusted to arrive at a fair solution in a short time.

One day, two girls were brought before the *Panchayat* for quarrelling. The members of the *Panchayat* wrote down a list of seventeen punishments which might be given, varying all the way from ignoring the misdeed altogether to expulsion from school or cutting off the girls' hair. Then they went through the list rejecting some as too drastic, some as too lenient, others as being irrelevant, until they finally arrived at one which was fitting. In this particular case, the punishment agreed upon was the taking away from the girls of the privilege of attending any pleasure function for two weeks. As it was the football season and this involved missing a good many games in the boys' village, that punishment hurt.

Just before Christmas, the *Morol* of the Boys' village sent word to the *Morol* of the girls' village that the case of a small boy who took leave without permission while he was still living in the girls' village, must be dealt with. The *Morol* presented the matter to the *Panchayat* in a very clear way, closing her remarks with the suggestion that since the boy liked his leave so well, that his Christmas leave be taken from him. One of the *Panchayat* members thought a better suggestion would be to make him pay a fine, but the Cashier of the Bank (who was a member of the *Panchayat*) spoke up and said that he already

had a big debt in his account, and that the first money he earned would have to go toward this debt. Another girl suggested, that he be given a very distasteful work to do. But, after further discussion it was decided to take away his Christmas leave.

It was very difficult at first for the *Panchayat* to establish its authority. Girls laughed when the threat was made that they would be reported to the *Panchayat* if certain things continued. But now the *Panchayat* has won out and girls have learned that its word must be respected.

A few months ago, there were three girls who were repeatedly complained against by their *Boro Dees* for refusing to do the work of the house assigned to them. Twice they were called before the *Panchayat* and told that they must do their share of the work in the home, and still they persisted. Finally, the *Panchayat* decided that they must be severely dealt with. After work one day, all the girls of the village were called together in a meeting over which the *Morol* presided, with the *Panchayat* sitting in the front. The *Morol* in a very clear speech explained what these girls were guilty of, and that since they had refused to abide by the rules of the village, the *Panchayat* had decided that they should not live in the village. A separate house had been arranged at one side of the village, and in this the girls were to live. All other girls were to treat them just as though they were not in the village. No one would talk with them, play with them, or mix with them at all. If, at the end of a week of being ostracised, these girls should come before this meeting and promise to do their share of the sweeping, cooking and other home duties, then they would be readmitted into the village in good standing. The *Panchayat* saw that the punishment was carried out. It produced the desired effect; and since that time there has been a real respect for the word of the *Panchayat*.

Sometimes, the girls of a house complain against their *Boro Dee*. A few weeks ago all the girls of one house came to the *Panchayat* and demanded that their *Boro Dee* be changed, because she did not treat them fairly. The *Panchayat* hesitates to change a *Boro Dee* without real cause, so they decided that the *Morol* should live in that particular house for the next week and at the following *Panchayat* meeting make a report. At

the next meeting, the *Morol* stated that she had carefully studied the situation, and had decided that the *Boro Dee* of that house did not treat her girls justly and that she should be changed. The remarkable thing in this case was the fact, that the *Morol* and the *Boro Dee* in question were close personal friends.

While the best laboratory for practising self-government is in the out-of-class activities, it is far from impossible in the class-room. In our Ushagram Girls' School, we are trying to make the girls of a class feel that the class and the government of the class is in their hands. In the first place, we are trying to make the class-room as informal as possible, and trying to make the class-room less like a jail and more like a home. Teachers and pupils, for instance, sit in informal groups on mats on the floor for discussion and recitation. A teacher behind a desk in front of the room cannot but dominate the situation. We as teachers try to become a part of the group in the class-room all working together on a problem. We try to set big goals or projects for the class as a group with the teacher, to work towards. If a child disturbs the class, we try to bring about such a situation that the girl will feel that the class as a whole disapproves of her action, rather than the teacher alone. If a girl is slow in her work, she is made to feel the disapproval of the whole group because its work is held back. Group meetings of the classes are held now and again to discuss problems that arise and the class as a whole deals with the problem.

In trying to establish self-government in a school the most discouraging feature is the feeling, that work would be accomplished much faster if one arbitrarily made all the decisions and the girls were made to fall in line without questioning why. But if one is really interested in the Character training of girls, he sees the fallacy in this approach. The time soon comes, when there is no teacher in the girl's environment to do her thinking for her. If she has been unfortunate enough to have never been allowed to think for herself, then she will have a hard time. On the other hand, if she has practised some of the rudiments of self-government, she is equipped to control her own actions and to be an intelligent member of any group.

Paper read at the Bengal Women's Education Conference, Calcutta, February 20.

CHOOSING GIRLS FOR LEADERSHIP

MISS N. M. WEST, B.A., Budaun, U.P.

There are three pertinent questions which come up in connection with sixth class. A Principal of a High School for girls made the remark once, that all but a very few girls in the ninth and tenth classes received *Anjuman-i-kamyabi* (Success Society) buttons. These girls who can do upper class work are those who have been successful in the lower classes. Those who have failed often in lower classes have dropped out somewhere along the line before they arrive at the tenth class. An English education opens the avenue to leadership in nursing, teaching, and medical work. It is from these, that we have a right to expect persons who can take responsibility. We should, therefore, send all those who can do the work, and refuse to help those whom we feel cannot do the full course.

One of my questions is, "How are we to determine what girls we shall help in higher education; and in what institutions shall we help the girl?"

I have used nine factors for three years to determine who shall go and where she shall go. These are :

1. Age
2. Number of years in school.
3. Classes in which she has failed.
4. Intelligence score in comparison with what she should have made at her age.
5. Quality of her English.
6. Past two or three years' health record.
7. Discipline—both class and hostel.
8. Teacher's opinion of her work.
9. Parents' financial position.

The age isn't very determining. If she has failed many times she is old enough to be married, probably, and we needn't worry about her. The number of years in school and the number of classes in which she failed highly correlate. Some Principals believe and a few still act on that belief, that all girls must spend two years in A class. A failure in lower classes is not in my opinion, as vital as a failure in higher classes. She may have been under age when she entered. If the failure is caused by illness, it should be marked in the register and not count against her ability. If the failure occurs the first year after she has studied at home, it may be poor foundation. If in fourth or fifth, the beginning of adolescence. The hostel manager should protect against this. If the girl is able there will not be failure at any of these stages.

The intelligence score in comparison with what she should have had at her age is a big point. The low scored girls should be tested again. (See article in *Christian Education*, "Helps in School Administration received from Intelligence Tests").* This usually correlates with her age, number of years in school, and failures. It is not always that four agree and when they do not, I should like to urge that the intelligence score and the failures be given greater weight, and of these two, the intelligence score, if you can check on correct age.

The quality of English she uses in a class composition should most certainly determine, whether it is to be an English education or a Vernacular one. Unless her English is rather good, she should not be sent nor recommended for an English High School.

The past two or three years' health record should be considered, also. If a girl is underweight or has physical handicaps, neither of which she can overcome, she should not be considered for further education at Mission expense. If underweight but gaining, and if she responds to treatment, or the physical handicaps have had medical attention, other things being equal I should consider her as a good risk.

If a girl works hard for all she gets, a careful selection of school should be made. This point usually correlates highly

* Third Quarter, 1930, page 240.

with her intelligence score and failures. I have known cases, in which it did not correlate with the number of failures.

Parents' financial condition should certainly be considered, when we choose the girls to be helped from school funds. That will include family income and the number of mouths to be fed. I feel that the family ought to help to some extent in any case.

The last of the nine points is discipline. That includes character. It should include not only the last year when the girl is living in hopes of being sent on, but should cover a period of several years in class and hostel. Character should cut across all other considerations.

I should like some expression of opinion as to the percentage of each class, who are to be helped from school funds and the number of these to be sent for English High School. If we are to build up Indian leadership we should go about it in a systematic way, so as to prevent as much waste as possible; and only give those, who have in them the making of leaders, an opportunity.

One High School Principal made this remark in my hearing, "Some managers send a large proportion of the girls who pass, and some send none to High School." Some of the girls from the large proportion are failures; and it is hardly possible, that when the no-send manager goes to a school, that all the girls become non-leader material.

My questions are:

1. What percentage of each class is to be helped?
2. How are we to determine the girls to be chosen?
3. What percentage are to be sent for an English education?

All the points on which I have marked my girls are objective, except one, that is, "Is the work hard for the girl?" That is a matter of opinion and can be checked by other points.

Here is the information for the fourteen girls I sent up for examination in 1930 and 1931.

Name	Age	Years in school	Failures	Intelligence	English	Health	Teachers' opinion	Discipline	Parents' financial condition
1	21	11	I, IV, VI	43-54	poor	good	hard	good	poor
2	16	10	A, I, V	...	very good	under weight	good	"	"
3	15	7	...	46-42	good	good	"	"	good
4	15	9	IV, VI	40-42	fair	"	average	"	poor
5	16	10	I, V	61-51	good	under weight	very good	"	"
6	20	11	II, III, V, VI	30-54	very poor	good	very hard	"	orphan
7	16	11	II, IV, V	54-46	...	"	I did not ask teacher's opinion, for the teacher's opinion of every one was, "Very lazy, no work."	"	poor
8	17	10	IV, V	43-54	fair	"		"	fair
9	16	9	IV, V	47-43	"	"		"	?
10	15	8	IV, V	40-39	"	"		"	fair
11	14	6	...	36-25	good	"	"	"	good
12	13?	8	V	36-52?	"	"	"	"	poor
13	16	6	...	36-33	"	"	"	"	"
14	13	8	V	36-33	best	"	"	"	"

REMARKS

In the United Provinces the classes are styled, A, B, I, II, III, IV, etc.

No. 5 failed in V class because of illness. She is ranking high in High School, 9th out of 41.

No. 12 may not be 19 years old; and so she may not be required to make that score for intelligence, but something lower.

In the column headed intelligence, the first number indicates her score and the second the average for a girl of that age.

Most of the girls in the last class failed in V class. The teacher's illness for months and lack of interest, when she was at work, explains that large percentage of failures.

No. 11 read at home for A and B classes.

Note the number of failures in IV and V classes, which should be prevented, somehow.

News and Notes

Field and Other Notes

A Receipt for a Good Black-Board Paint

Mr. Abdur Rahim, formerly of Narsinghpur, but now, at the Hardwicke Boys' Hostel, connected with the Union Christian High School, Jubbulpore, writes:

Miss E. L. Whiting once published the following in *The Indian Witness*:

"To 4 seers of coal tar add one bottle of turpentine and one bottle of methylated spirits and about 1½ seers of *Kankar* dust. The original receipt calls for ground glass but where *Kankar* is to be had, I think it more satisfactory. I do not know the quantity of glass that would be needed."

We found this excellent and prefer it to prepared paints for a plastered wall. In addition to *Kankar* dust we added a little quantity of iron filings. This gave roughness to the board. If coal tar is more in proportion the result was not satisfactory; but it became so, by adding more methylated spirits and turpentine.

How to make a Hectograph

Quotation from a Text on Rural School Management by Ina G. Barnes. Macmillan Company, N. Y.

Put two ounces of clear gelatin in the inner part of a double boiler, cover with water, and let it stand overnight. Next morning set the vessel containing the gelatin in another containing water, and put on the fire. When the gelatin has dissolved, add slowly twelve ounces of glycerine and cook for fifteen or twenty minutes after the last of the glycerine has been dropped into the gelatin. Pour the mixture into a shallow cake pan which measures at least nine by twelve inches. Prick any bubbles with a pin, remove any foam by passing the edge of a sheet of writing paper over the surface, and set on a level place to cool and harden.

This hectograph can be melted again whenever the surface becomes rough. It should be cleaned after it is used, with a soft cloth wet with fairly hot water, and should be covered, when not in use, to protect the surface from dust. Hectograph ink is needed to make the best possible copies. Use a stub pen for your original copy. See that every stroke leaves a metallic lustre when dry. Having made your copy, let it dry, then press it down on the surface of the hectograph. Leave it there from one to five minutes, then gently peel off the paper. You will find your writing and drawing transferred to the hectograph and, by pressing clean sheets of paper or cardboard even on the surface, you can take off many copies in a short time.

A Travelling Oral Hygienist

Annual examinations of the pupils in mission boarding schools have revealed the fact that the incidence of incipient pyorrhoëa is fairly high—ranging from 20 to 45 per cent. Caries or dental decay does of course exist, but on the whole the percentage seems to be definitely lower than in approximately similar groups in the West.

Last year—partly as an experiment—a young man trained in the cleaning, extracting and filling of teeth made a tour of the boarding schools of the North India, American Presbyterian Mission. He did a number of fillings and extractions, but the bulk of his work consisted in thoroughly cleaning the teeth of all the pupils and teachers in each school. Then, too, he sold a large number of tooth-brushes and a large amount of tooth-powder from the stock he carried with him. Judging by the letters received from the managers of the schools he visited his efforts were appreciated by all concerned.

The purpose is to extend this service to the schools of other missions whose managers would care to avail themselves of it. The plan is to make out—if the demand warrants—three or four itineraries for the dental assistant or oral hygienist, and any school manager asking for his services will be expected to pay a certain proportion of his railway fare, ten rupees per hundred mouths attended to, and to provide the worker with food from the school kitchen. Any one who is interested in having his or her school included on one of these itineraries is asked to correspond with Dr. D. N. Forman, Jumna Dispensary, Allahabad City.

Septic Tanks

Mrs. A. H. Holland, Jagdalpur, Bastar State, C. P. writes as follows:—

The article on Septic Tanks in the Second Quarter number of *Christian Education* leads me to send you a bit of recent experience.

We have a large septic tank of three chambers providing for over 100 girls in the School here, which has given satisfactory service for nearly five years. Some months ago, we discovered seepage through the wall at the surface of the earth, (several feet of the tank are under-ground.) Attempts at repairs have uncovered a serious condition in which seepage has caused disintegration of the bricks of the thick wall. Evidently the cement plaster lining of the chamber has broken down. We have not yet controlled the situation but are working on it.

In the light of this experience we would advise concrete walls or a thick layer of concrete on the inside of the wall if possible, or at least a *thick* layer of cement plaster for the lining.

Since septic tanks are more or less in an experimental stage in India, I thought we should share this experience with those who are building, them or making investigations concerning them.

Light on Books

Developing a Project Curriculum for Village Schools in India

Association Press 5, Russell Street, Calcutta, William J. McKee, Ph.D. p. 435 with Index. Paper Rs. 2-8. Cloth Rs. 4.

Dr. McKee, formerly of the Training School for Village Teachers, Moga, Punjab, needs no introduction to Indian readers. This volume is a detailed elaboration of his adaptation of the Project method to Indian needs, inaugurated at Moga; and since his departure, so successfully continued and advanced by Mr. and Mrs. Harper.

The book consists of four parts, all having reference to the main aim, a suitable curriculum for village schools in this country.

Part I. A Review of Education in India and in the Punjab particularly;

„ II. Present day Educational Problems;

„ III. Social Analysis of Village Life;

„ IV. Modern Social and Educational Ideals.

Incidentally, these chapters have large value because of their contributing light on ancient and pre-British Indian education and the succeeding progress under British rule. This is also true of the chapter dealing with the social analysis of village life, regarding which an increasing number of investigations, notably missionary, are now appearing.

Yet, after all, Indian readers will quickly turn to the summary of Dr. McKee's recommendations for a project curriculum. This is discussed under such headings as Initial considerations; Aims; Activities; Class-room environment and Procedure; Subject-matter; Testing of learning outcomes and Suggestions for a Graded method of Procedure. Dr. McKee, in his considered conclusions, discloses himself to be an evolutionist rather than a revolutionary in educational procedure. With this attitude, we believe a large number of our readers will agree. "What is needed is gradual adjustment, so that pupils, teachers, head-masters and parents may see the values of such education; may understand something of its underlying principles and may realise their privileges and responsibilities in carrying it out in the class-room." Experimentation, not only at Moga but in many parts of India, discloses the fact, that there is much of real value in the Project method; and this volume will be of great service in helping to give practical direction to the experimentation.

Dr. McKee is a wholehearted enthusiast of the teachings and philosophy of the modern school, represented by Dewey, Kilpatrick, Thorndike and Bonser of Teachers' College, Columbia University, New York City. In so far, as this rejects formalism and makes for reality and practicality it is certainly admirable. Experience, however, is showing that to the degree this philosophy of education expresses itself in the Project Method, it requires supplementation. While its best results in India have been secured in the Primary schools, which have been conducted by Teachers trained in the method; no outstanding experimentation has been made in schools beyond that level. Without a curriculum worked out for the Middle school, as Dr. McKee has worked out in this volume for the Village school—chiefly Primary—it is a very debatable question whether in Middle schools in India, the Project Method can carry the whole burden of instruction. Is it not too slow, limited in its range, unsystematic and generally dislocating to the regular requirements of the Educational Code? Unfortunately, the Educational Code gives no indication of abdication. The Project Method in its relation to the Middle school still awaits a curriculum and its explorer.

For this reason, we think Dr. McKee's suggestion for a gradual introduction of the Project curriculum by setting apart a class period of the daily Time-table, in which pupils may put forward the ways in which they should most like to spend the time in creative group activities, to be very worthwhile, even in the Middle school.

The difficulty of any Project curriculum is in its every day practice rather than in its theory; and while the theory and the practice are valuable as means, to avoid disappointment, the teacher trained in the method is absolutely essential. That brings us to the crux of the whole matter—the Teacher. Every teacher interested in his profession ought to secure Dr. McKee's book, which in its paper edition ought to be within the means of all who read English.

C. B. HILL.

Magic Music, and Other Tales to Children.—Mary Kilpatrick Berg. Cloth p. 160. 3s/6.

This is the first British edition of the book styled "Story sermons for Junior Congregations" in America. The writer has a happy faculty in applying her stories, which are an admirable selection free from the hackneyed type, to the spiritual need and desires of young people of to-day. Such a book ought to afford large suggestion and help to all interested in making the Worship service interesting and stimulating.

The Church School in Action

The Abingdon Press, 150 Fifth Avenue, New York City, Arthur Kendall Getman. Cloth p. 178. \$1.50.

A book which is the outcome of practical experience and programme in the conduct of what, in America, is being called The Church School. It has been written by a Layman, greatly interested in work among young people; but one who brings to his task an evidently well-furnished mind in respect to the philosophy and methods of modern education.

The chapter titles are very suggestive and attractive, such as. Helping Youth solve their Problems; On Nature; How we Learn; Jesus the Master Teacher; How shall we teach the Bible, etc.

In a very sane practical way, this book deals with vital aspects of Christian Education as conducted in a progressive Sunday School, that is seeking to develop the idea of Christian living as its main emphasis and expression.

C. B. HILL.

This New Education.—Herman Harrell Horne, Ph.D. p. 280. \$2.50.

Dr. Horne is unable to accept without reservations the theories expounded by the proponents of the new Education, who maintain that education is the re-construction or transformation of experience enriching its present content and directing its subsequent course. He misses in this conception, first of all, the set of standards by which experience is to be re-constructed and, secondly, he misses the fact that all educative experiences are personal in character. "The person is the self-conscious unity and center of experience. The new education is in danger of gaining experience and losing personality. To lose the sense of the fact and value of personality is the triumph of naturalism and the defeat of idealism. The defeat of idealism if real, means cosmic tragedy, since man, who thought himself to be a substantial character, would end by being a part of the passing scenery." For the reasons leading to these conclusions, the reader must read Dr. Horne's arguments, which will amply repay him, particularly if he is of a philosophic mind.

One chapter is given to the limitations of Dr. Dewey's educational philosophy, being a paper presented at the New York meeting of the American Philosophical Association, 1929. Dr. Horne's criticisms, however much one may differ from him, are always scholarly and courteous. While he is far from being a conservative or reactionary thinker, he is, nevertheless, a sturdy contestant for the conservation of values; values which have proved to be of value in the past and which, in a time of change, are in danger of being overlooked. The thread of philosophy which runs through all the discussion is that of personal idealism.

C. B. HILL.

Home Science

Christian Literature Society, Madras, Wyckoff and Marshall. Paper p. 304. Index Re. 1-4-0.

This very valuable book of 10 chapters compiled in four parts named Nutrition; Child Welfare; Sanitation Health and Home Nursing; Home Economics has been written by Miss C. C. Wyckoff, until recently Principal of the Sherman Memorial Girls' High School, Chittoor, and Miss T. Marshall, Dietitian, Missionary Hospital and Medical School for Women, Vellore.

The authors hold to the principle of learning by doing, advocating that as much time should be spent in the Kitchen, Laboratory, school Dispensary, Baby Welcome or the Poultry yard as in a class-room study, theorising about such places. To this end, suggestions for practical work, assignments and questions accompany the text.

Lt.-Col. McCarrison, the author of the booklet *Food*, has given his personal approval to the section on Nutrition; and permitted the extensive use of his charts, tables and pictures, illustrating his research work in this subject.

While 'Home Science' has been prepared with a view to its use in High Schools for Girls in the Madras Presidency, it has great usefulness, in our opinion, for all Girls' schools throughout India, where English is read. We trust that the book will be available before long in the principal vernaculars of the country.

COLLIS SAVA

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An abridged edition of Morier's great story; and is sure to be a much read book in the school libraries of India.

Practical Elementary Science without a Laboratory.—Book III. Dora Hussey. Paper, p. 94. 10 annas.

This is the third of a series, which has been previously noticed in this department. Miss Hussey, formerly Inspectress of Schools, Ceylon, believes that elementary science can be made helpful and popular without laboratory demonstration. The text is written in clear and simple style; and is greatly enhanced by explanatory diagrams and appropriate exercises. This particular book deals with Gravity, Light, Sound, Electricity, Carbon, Etc.

How to teach Ideals

The Oxworth Book Service, Mussoorie, U. P. W. W. Charters, Ph.D., Abridged and adapted to India by E. L. King, M.A. p. 277. Index. Paper, 13 annas; Board, Re. 1/3, Cloth, 1/8.

So great has been the welcome accorded to the first edition, that Mr. King has been encouraged to issue a second, revised and enlarged. From point of view of workmanship and printer's craft, it is a considerable advance over the first edition. But this is not its only improvement, for the author of the abridged edition has profited from the experience gained by the use of the book in Indian schools; and has incorporated all this in the second edition, notably in a stimulating and helpful appendix. All schools and teachers intent on Character-building should possess a copy.

COLLIS SAYA.

Religion and Conduct

Betts, Eiselen, Coe, The Abingdon Press, 1930, Cloth p. 288 Index.

When Dr. Betts was in India during this last winter, he told us about a conference held at Northwestern University, November 15-16, 1929, to discuss the place of religion in shaping conduct. At some previous conferences, people had been afraid of causing dissensions by discussing any such topic, but for this conference it was decided to announce clearly at the outset, that such was to be the main theme. Invitations were sent out to specialists only, leaders in education, and religious education, ministers, and graduate students in religious education at Northwestern University. Admission to most of the sessions was by ticket only, because of the desire of the managing committee to keep the attendance limited to people especially

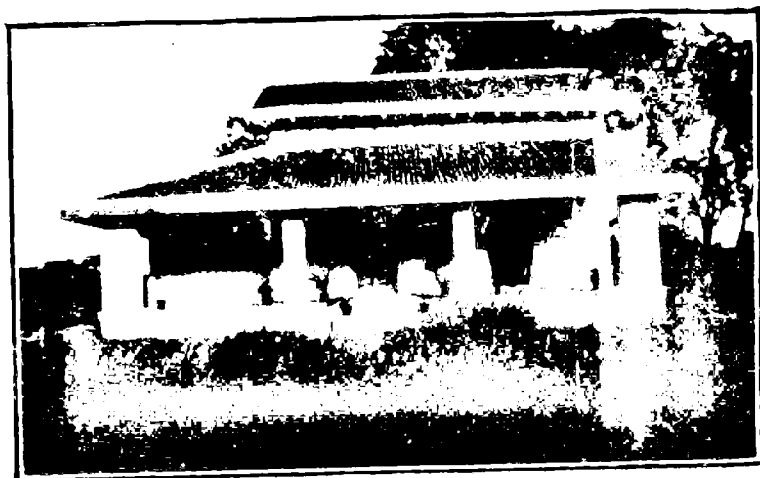
qualified to take part in the discussions. They really expected 200 people; and, much to their amazement, 600 arrived, some coming from points as far away as the South East, and the Pacific Coast, and all paying their own expenses. In Dr. Betts' own opinion, it was a most stimulating and worthwhile conference, not so much for its own positive conclusions, but particularly because of the way in which it suggested new lines of experiment and thought.

The book, "Religion and Conduct" is a report of the papers and forum discussions of the conference. Glancing through the programme of the conference, one is struck by the list of people important in their own profession—all of them professions dealing with human betterment.

Prof. Eiselen	... Garrett Biblical Institute.
" Betts	... Northwestern University.
" Freeman	... University of Chicago.
Dr. Tuttle	... First M. E. Church Evanston.
Prof. Davis	... Yale University.
" Bower	... University of Chicago.
" Wieman	... University of Chicago.
Dr. Coe	... Formerly of Union Theological Seminary.
Pres. Edna Dean Baker	Nat'l Kindergarten and Elementary College.
Prof. Scott	... Northwestern University.
" Mecklin	... Dartmouth College.
Dr. Wm. S. Sadler	... Director, Chicago Institute, Research Diagnosis.
Prof. Todd	... Northwestern University.
Dr. Ruth Cavan	... Research Sec'y, Religious.
Prof. Stevens	... Northwestern University.
" Jessie Charters	... Ohio State University.
Dean Yoakum	... University of Michigan.
Dr. Vieth	... Director of Research, International Council Religious Education.
Supdt. Clerk	... New Frier High School.
Prof. Rugh	... University of California
Mr. Artman	... Gen. Sec'y, Religious Educational Association.
Dr. Hutchinson	... Editor, <i>Christian Century</i> .

The broad divisions of the general topic are

- I. Religion as Motive in Conduct.
- II. Personal and Institutional Aspects of Religion.
- III. Influence of Social Environment on Conduct.
- IV. Therapeutic Value of Religion.
- V. Research in the Dynamics of Religion.
- VI. Strength and Weakness of a Program of Character Education that omits Religion.



Two views of the "Lorenia Rea Cottage", Boys' Hostel, Khandwa, C.P.

Christian Education

Our High Calling of God.

MRS. ROBERT FAIRBANK, M.A., *Vadala.*

MORE AND BETTER RELIGIOUS EDUCATION AND CHARACTER TRAINING is a slogan that is, to-day, being heralded forth as a challenge to all Mission bodies. "India is on the march," and Missions must be apace if we are to be of true service in this land of present aspirations. Turning our faces away from "What might have been done," and stretching forward to what "can be done," we must, in future, seek to fulfill our "High-calling of God." And what is this High-calling? To be sure, the guiding of Girlhood and Boyhood of this land entrusted to our care in Mission schools into well-integrated Christian character is nothing less than a noble calling. But how can we attain to this "High-calling?" Can we attain to it by continuing to teach, in our schools, materials which are not chosen with the definite aim of helping the children to meet present-day problems in Christian living? By placing this most important trust on teachers, who have not had the opportunity of gaining training in the use of the tools for doing this task? By considering this as the work of the class-room and, hence, finished when the school door is closed? Or even, by giving children a knowledge of the Bible, and then thinking that our work is done and that Christian living will always result? No, more and better Religious Education and Character-training is needed. All of us know it and want it. All of us desire to fulfill our High-calling.

MANY NEW AND MOST HELPFUL MATERIALS HAVE BEEN MADE AVAILABLE, as aids in the field of Religious Education.

Every paper and forum discussion was full of interesting ideas. I shall give a few samples:

1. "Ideas are the directing agencies in human conduct and feelings are relegated to the role of instruments operating under the guidance of ideas."
2. "Devotion to the kingdom of God is altogether the most redemptive force now at work in the world."
3. "The outstanding expression of personal religion would be worshipful problem solving."
4. "If by personal we should mean performing the most characteristic function of personality, which is the discriminating apprehension of fact or value, and redirection of conduct . . . then personal religion could acquire the greatest significance for moral development."
5. "The law of love is a stimulus and guide for fruitful questioning in a changing world."
6. "The fetish of an ignorant African has far more therapeutic value than all the sublime concept of pantheism; the fetish at least is concrete—one can grasp it."
7. "In a religious community the mature members will not seek to impose their ideals and standards upon the immature. They must be ready to learn from the young as well as to teach them."

Each section of the book is fairly short and very much to the point, because each speaker of the conference had only a few minutes in which to present his ideas clearly and emphatically. Read the book for yourself. It will offer many suggestions of methods of presenting religious truths and of checking them by experiments. You will enjoy following in the footsteps of the great, and adding a few thought suggestions of your own.

HELEN C. ROCKEY.

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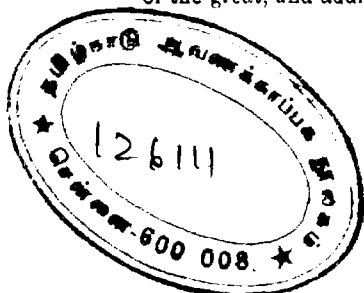
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The Economic Situation of the Village Christian

REV. CLEMENT D. ROCKEY, PH.D., Bareilly, U. P.

Introduction.

INDIA is mainly an agricultural country. Seventy-one per cent of its population is rural. The United Provinces is even more rural, as it is claimed that "agriculture supports no less than 75 per cent of the population." The report of the Lithlingow Commission is also a recognition of the pressing urgency of the need of agriculture. Lord Irwin, when Viceroy, was very deeply interested in this phase of Indian development.

The question of growing industrialization and consequent increase in urbanization is taken up later in this article, but in passing we may note, that "the progress of urbanization in India has been very slow during the past thirty years, the whole increase being less than one per cent. The results of the last census, taken in 1931, will be eagerly awaited to see if, as economists think, the tendency has been toward a rapid increase of urban areas at the expense of rural.

Although the larger part of the Christian group is to be found in the villages, it is true that "missionaries have nearly all settled in the cities." In the development of strong centres this seemed the only possible method, but

"in the conditions that are now developing it seems clear that rural people and rural conditions should receive a very much larger proportion of missionary time and all other missionary resources, and that will necessitate the placing of missionary homes and mission institutions in rural localities. The Mass Movements accentuate the claim for missionaries and for indigenous Christian workers who will live, and work under rural conditions."

The emphasis on Christianity and Rural Education in the Jerusalem Conference is another indication of the same fact.

It thus appears, that a discussion of the economic situation of village Christians is in reality a discussion of the agricultural problems of India and their special application to Christian groups.

1. General Living Standard in the Villages.

When one seeks to discover the standard of living prevalent in the villages, he is confronted by a lack of accurate data. The ordinary method of balancing wages and expenditures to see what the situation is cannot be carried through satisfactorily, for data on the question of village wages is very incomplete and unreliable, and on the question of expenditures is only fragmentary.

It has been found, that the difficulties in the way of finding what remuneration is paid village labourers include:

1. Inherent difficulties in getting returns from this class which is illiterate.
2. Untrained reporting agencies make the work of collection and correction almost impossible.
3. Payment in kind for entire or part wages is very common.
4. Supplements and perquisites vary according to the season and the nature of employment.
5. Irregular and seasonal employment.

Leaving out of consideration the statements of popular writers, who usually base their judgments on general impressions rather than concrete data, we find an economic authority in the United Provinces, Jevons, Professor of Economics in the Allahabad University, saying,

"The standard of living of the great mass of the rural population throughout the larger part of the Ganges Valley, and in fact throughout the most of India, is merely at the subsistence level: and their earnings must rise and fall in proportion with the cost of living"

The official publicist for the Government of the United Provinces, Rushbrook Williams, has estimated that

"Where rainfall is precarious and uncertain, and the soil shallow and poor, the income from all sources per head in a typical village has been calculated at Rs. 33-12-0 per annum, as against a minimum of expenditure necessary for real needs in respect of food and clothing at Rs. 44 per annum."

Are you making the best use of them? Most of us are acquainted with Mr. Clayton's and Mr. Annet's work. Mrs. Harper and Mr. McGavern and others have published syllabi for schools. The Charterhouse Programme of Religious Education by Mr. King is found very helpful and its usefulness is being enhanced by experimentation and adaptation in many parts of India. It is called a programme, because it embraces the whole community in its implications. It proposes to link up the school, home, pulpit, hostel, Junior Church, etc., in a co-operative effort to develop Christian character. The following is a list of courses extending through the Middle school:—

Kindergarten.	Beginners in Religious Education
1st Standard.	Union Training College Course, Ahmednagar.
2nd „ ...	Hebrew Home Life and Shepherd Life.
3rd „ ...	Biography of Jesus.
4th „ ...	Biography of Jesus.
5th „ ...	Travel Book for Juniors.
6th „ ...	The Kingdom of Love.
7th „ ...	Hebrew Life and Times.
8th „ ...	Biographies of Great Men.

One or two new features of the Charterhouse Programme are the Trait Study, the Conduct-Assignment, and the Report on the Conduct-Assignment. We can acquaint ourselves thoroughly with these terms in Dr. C. W. Charters' book "*Teaching Ideals*." A very sketchy description of these features is herewith given:—

Trait Study.

Certain traits of character, taken largely from characters in Bible stories, are stressed through the lessons of each year. Each trait is studied in the lives of heroes, acquaintances, playmates and members of the class. Situations or instances involving each trait are discussed, and various ways of practising them on the playground, at home, and at school are suggested.

Conduct-Assignment.

This has reference to the practice of these traits by the pupils in their own daily living. They practise them for several days, and then bring in their reports. Ways they have found in which to practise these traits prove to be very interesting. The children soon closely connect their religion with their daily

actions, and thus religion comes to have real meaning for them. Many say that they like their Religious Education Classes better than any other class they have. Throughout the Charterhouse Programme the effort is made to get all agencies, with which the children have contacts, to co-operate.

TEACHER-TRAINING is the FIRST requisite towards instituting the Charterhouse Programme into our schools. No matter how painstakingly prepared this, or any other group of lessons may be, their purpose cannot be accomplished with teachers who have not been trained in a thorough-going course of Religious Education, having a comprehensive knowledge of the newer features of this programme. A teacher, not trained for this work, can do it no better than could a doctor, without training in surgery, perform a major operation.

To provide such facilities, we are glad to say that the *Mahila Dharmavidya Mandir*, Ahmednagar, is ready at this time to fill the need for a one year's course in Marathi for training teachers, both men and women, to enable such to fit themselves for just such work. We hope that soon it may be extended to a two years' course, and that the course will include some practice in these newer features of the Charterhouse Programme.

But to have ready a complete programme of Religious Education and an institution equipped to train workers does not necessarily mean that we shall make use of them. It is incumbent upon those, who are in charge of schools, to make a plan NOW, select the best teacher, find the means to send at least one for such training, and then to pursue this course steadily. Now, it is "up" to you and me. "But," you will say, "The stupendous task of giving all my teachers even a one year's course in such training will take several years." True. But if such logic were to be continued, it would appear that there is no need to become in the least excited about getting the Charterhouse Programme translated into the several vernaculars, neither should some of us feel the urgency of giving up our vacations for this task. But we are doing just that, for there is a way to institute the Charterhouse Programme very soon and with leaders who have received the necessary special training. Please listen:

Since the Religious Education and Character-training of your pupils, the youth entrusted to your care, is more important than either Arithmetic or getting a large Government grant, send your VERY BEST teacher, the one who has the most influence upon his or her pupils, to the *Mahila Dharmavidya Mandir*, Ahmednagar, if you live in Maharashtra; or if your teacher is a graduate or undergraduate of a University, you can send such a one to the Department of Religious Education, Leonard Theological College, Jubbulpore, which hopes to begin its work, July, 1932. Having finished a year or more of training in one of these schools, and having acquainted YOURSELF with the Charterhouse Programme, let the teacher inaugurate the programme in your school. His entire time and soul can well be given to this most essential task. Year by year, in this way, you can have your teachers trained until each one is competent to undertake the Religious Education of his or her own class. Recently, the President of a District Local Board visited a Christian school to see, as he said, whether Christian schools are giving the children more than is being offered by Local Board Schools. He was greatly attracted by the efforts being made in Religious Education as a whole, and those in Character-training in particular. "Yes, there is a difference," he said as he went away. And we MUST DO something AT ONCE to meet this *supreme* need of more and better Religious Education and Character-training in our Mission schools.

THE PRINCIPLE OF DEVOLVING UPON THE CHURCH THE MAJOR RESPONSIBILITY for the Christian nurture of its young, instead of allowing this work to remain in the hands of Mission institutions, is worth our earnest thought. The school would not thereby be relieved of all such responsibility, for Religious Education and Character-training is a task for the whole Christian community, and all agencies, having to do with the child, must co-operate in this responsibility, if worthwhile results are to be realized. If religion is LIFE then it MUST NOT be confined to the class-room, but the child must meet it and be reminded of it in the lives and dealings of all about him. The Christian community, as a whole, will only begin to get interest aroused in this task, when responsibility is thrust upon the Church, the centre of the community. As long as we think that others are going to do a certain piece of work for us we are apt

to say: "Why should we do it?" Of course, our Christian communities and Churches are not qualified at present to take such a responsibility; but neither are our Mission institutions. But the Church and Christian communities can become qualified, if we are willing to spend time to arouse their interest. Naturally, larger communities face many more complex problems than do smaller ones in attaining to this ideal. Nevertheless, the creation of a higher order of Christlike living waits for each one of us in every Mission, in every Church, and in every Christian community to fulfill our "High calling of God."

NOTE.—If further information is desired, kindly write Rev. E. L. King, Mussoorie. If you desire to be informed as to the progress of the Charterhouse Programme in Marathi, write Mr. Sawarkar, Poona.

High School and the Life of the Church

REV. STEPHEN NEILL, M.A., *Nazareth, S. India*

[Notes of an address given at the Missionary Educational Conference, Ootacamund, on May 27th, 1931 by the Rev. S. C. Neill, Warden of the Bishop's Theological Seminary, Nazareth.]

THE majority of Mission High Schools in India are of what we may call the evangelistic type; the vast majority of the boys and often of the staff, are non-Christian. In what follows, I am leaving this type of School on one side; the question whether the Church can continue to support such schools is a very important one, but to deal with it now would enlarge too much the scope of our discussion. I am concerned, to-day, primarily with our task in the education of Christian boys for the service of the Church.

I think, we should be agreed that the High School has not received the attention which its importance demands. There is rather a tendency to scoff at the Matriculate, with his ill-digested knowledge and his vast ignorance of everything outside the terms of his syllabus. Nevertheless, he is in every way a very important figure.

1. For example, in the diocese in which I work, 70 out of 90 clergy belong to this grade. We have a few graduates, and their number should be increased, but this is a slow process.

2. Our district boarding schools largely depend on the character and ability of their Matriculate teachers. We are just beginning to see the Matriculate take his place in the Elementary School and, if the Champion scheme in any recognisable form is accepted, this will become much more common than at present.

3. The Christian Matriculate is found in almost every town in South India, and forms or ought to form the nucleus of living congregations in places where there is no established Christian work.

Or to put the matter from a different point of view, that of the College.

1. Educationally, a College is greatly hindered in its work by the fact that the greater part of the first year has to be spent in

eradicating the habits of haste, slovenliness and inaccuracy, which have been acquired in the High School.

2. Psychologists are generally agreed that the normal age of conversion is between 13 and 19. Colleges constantly complain that they get their students too late; the foundations of religious life and knowledge have been ill-laid, or not laid at all in the critical years.

In point of fact, Colleges cannot be thought of except in relation to High Schools, and no Christian College can expect to flourish, which is not based on half a dozen good Christian High Schools. I pointed out to more than one member of the Lindsay Commission; that their terms of reference might well have included High Schools; they agreed, but said that India is large, and life is short.

Having in mind these aspects of the High School, are we satisfied with what we are doing? The High School cannot be said to have been neglected in point of numbers. I believe that there are fifty Christian High Schools in this Presidency. But the work on the whole is not outstanding. It is, perhaps, above the average of schools, but that is very far from satisfactory from a Christian point of view.

What improvements are needed? We may classify them as educational, and spiritual.

I. Educational.

Here we have to work on as best we can with a Government Department, which I may, I think, not unfairly describe as floundering. No one seems to know quite what High School education is intended to effect, nor by what means the unknown is to be effected.

But, if there were a clearly thought-out and unanimous programme of the missionary bodies, Government would be bound to give it careful and sympathetic consideration. I may indicate one or two reforms, as to which I think all will agree, and one or two which are more speculative in character.

Of the first class are:

1. *The unification of the earlier stages of education.*—At present, we have two types of School, one nominally giving English, the other nominally giving vernacular education. Actually, these schools hardly differ at all except that the former are

much more efficient, and as the grants to the latter are usually calculated on a much more generous scale, the Government is actually putting a premium on inefficiency in the earlier stages of education.

2. The giving of grants to High Schools for three years instead of annually.

(The Bishop of Madras pointed out, that this recommendation had already been sent to Government by the Missionary Educational Council.)

Of the second class are:

3. The abolition of all set-books in the School-Leaving Examination.

This would make it necessary for the teacher to teach instead of spoon-feeding, and would greatly reduce the possibility or mere cramming for examinations.

4. The introduction of a school examination higher than the ordinary S. S. L. C.

Any intelligent boy can pass the present S. S. L. C. at the age of 15. But no school can prosper which loses all its natural leaders at that age, and no college wants boys of that age on its benches. If an examination could be introduced, which would exempt from pass Intermediate (which is of very little educational value to a clever boy) and lead straight on to Honours, the school would benefit by having to teach up to a higher standard, the college would benefit by being relieved of a part of its burden, and the boy would benefit by being kept under the discipline suited to his age, and following a course adapted to his ability.

II. Spiritual.

To put the question bluntly,

How many boys leave our High Schools with a definite personal Christian experience of their own?

At once the question shifts further back:

How many schools are we able to staff with genuinely converted Christian men?

If all Managers of High Schools could be got to reveal, upon oath, how many men on their staff were, in their opinion, really pulling their full weight spiritually among the boys, I think most would answer regretfully that it was not more than one or two.

It is specially in personal dealing that we are weak. Many Boarding Hostels are overcrowded, under the charge of one man where four or five are necessary, and that one man regarded rather as a ruler than as a shepherd. It is, perhaps, true to say that we have produced a number of competent teachers, but hardly any Christian Schoolmasters.

The remedy is not in demanding higher or special qualifications. We cannot make men the men we want by giving them courses in Religious education. To men who have the real vocation and the real gift, such courses are of the highest value. But creative personality is begotten only of creative personality.

This is well illustrated from the reform of the English Public Schools in the last century. Dr. Arnold's principles, in a short space of time, spread rapidly all over the country. This was because Rugby under Dr. Arnold, and under Dr. (later Archbishop) Temple, was a great distributing centre. Able young men caught the spirit of the master, and then went out to found or recreate other schools, such as Haileybury, Wellington and Cheltenham. There was no particular system or set of rules; there was a creative spirit.

What we need in this Presidency is a certain number of schools, which will serve as distributing centres for new ideas and a new kind of life. This might, but need not necessarily, involve the closing of certain other schools. Its aim would be to raise all the schools to a far higher level of effectiveness. We may be not able to lay our hands on a Dr. Arnold; but we ought to be able to find five or six leaders, who can inspire young men with their own ideals in education and Christian life. I should say, that four such schools for the Presidency would be enough, and I note the following conditions, which must be fulfilled, if there is to be any likelihood of the ideal being reached:

1. An adequate proportion of Christian boys. At least 50 per cent is necessary. A High School of this type cannot prosper unless it is founded on a Christian community. Where the number of Christians is too small, it is better to endow one school with scholarships, and gather the Christians from a large area rather than multiply schools.

2. The best staff available. Here we have to fight down the tradition that it is *infra dig* for really well qualified men to teach boys, and that it is *infra dig* for a graduate to teach below the fourth form. What is needed, is a staff in love with teaching, and eager to give the boys the best from the lowest class to the highest.

3. European co-operation. It is increasingly my conviction, that work is best done in this country by the free co-operation of European and Indian. It suffers under either stiff European control or complete Indianisation. Especially in such work as that of the High School, where our traditions are almost entirely yet to be made, is European co-operation desirable. I should suggest three or four Europeans to twelve or fifteen Indians as the right proportion.

4. Sufficient endowment to make the school independent of Government grant. It seems to me a humiliating situation that our entire educational fabric is dependent on Government grants, and that if these were withdrawn, it would collapse. We should take the grant, if it is given, since we are doing public service which is worthy of recognition, but we should not be dependent on the vagaries and caprices of a department, which cannot take cognizance of our special aims.

5. If this is too ambitious, we should at least have sufficient financial stability to be able to tide over a series of lean years. It is well known, that any attempt to make promotion more difficult, and to regulate standards leads to considerable loss of pupils and consequent financial upheavals. Recovery is certain, as the reputation of the school grows, but not if the school in the meantime goes bankrupt.

6. Adequate co-ordination with feeding schools, and with a college. A High School is only a part of the educational system. As was said above of the College, it cannot prosper unless it is firmly based on half-a-dozen good feeder schools in the district, which it animates with its ideals and keeps up to its standards.

7. I need perhaps hardly add this last point, since it underlies the whole of what has been said—no useful reform is possible without the spirit of service and self-sacrifice. The teacher is not able to serve others, unless he has first himself found redemption in the Cross of Christ, and unless he carries that Cross perpetually in his heart.

School Diets

*By a Committee appointed by the Medical Council,
Methodist Episcopal Church.*

REPEATEDLY, requests have been made by our missionaries for information regarding an adequate and balanced diet for school children. A committee of three, composed of one doctor and two dietitians, was appointed by the Medical Women of the Delhi Area of the Methodist Episcopal Church to investigate the matter and prepare model suggestive *menus* which might be used as a guide in planning meals for the children.

It is realized, that all who are in charge of school hostels are busy and that possibly some do not find the "counting of calories" attractive. We are aware that all one should know regarding food and meal planning cannot be said in a few hundred words. It is our hope, that the *menus* here suggested may lead the missionary to give more thought and consideration to the subject of foods and their preparation, for the proper nourishment of the children under his care.

Col. Robt. McCarrison, C.I.E., M.D., D.Sc., LL.D., F.R.C.P., Col., I.M.S., Director of Nutritional Research, Pasteur Institute, Coonoor, S. India, has written a book called "Food", which he has dedicated to the children of India. It is simply written and it is written in response to the requests of "missionaries, planters, school teachers, child welfare workers and others throughout India," for information regarding food. The book is available at the C. L. S. Press, Madras, and also at McMillan and Co., Ltd., Madras, Bombay and Calcutta, at less than a rupee. This book is not large, but it does cover all the essential facts one should know in order to deal intelligently with the problems of a well-balanced diet. Information is given regarding foods found in all parts of India thus making it suitable for use in all mission schools. One cannot proceed intelligently in the selection of proper and adequate diet without some such guide.

This book might well be used as a text-book in suitable classes—in both boys' and girls' schools and in nurses' training

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